

"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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### BATTLE CREEK, MICH., FIFTH-DAY, APRIL 27, 1876.

### NUMBER 17.

### The Review and Herald, ISSUED WEEKLY BY Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT. M. J. CHAPMAN, Treasurer Sister, Secretary,

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THE CADI'S STRATAGEM-A TURKISH TALE.

widow's cottage chanced to stand and by the Calif's palace; and he sought, his own use, to buy her bit of land; But all in vain-the land could not be bought

twas my husband's home," the woman said, Who, dying, left it to his loving wife; will I dwell in honor of the dead, or with it part until I part with life! "

haughty Calif's anger knew no bound, hat thus the dame withstood him to his face; bree he razed the cottage to the ground, ad built a grand pavilion in its place.

ight to the Cadi then, the widow goes, adasks for justice at his honor's hand; where awhile," the Cadi said, and rose; Allah is great, and hears your just demand!

with an empty sack he took his way the pavilion, where he chanced to meet Calif at the door. "Great sire! I pray little of the earth beneath your feet;

high to fill," the Cadi said, "this sack." "Is granted !" said the Calif, laughing loud; w, please to put the load upon my back, ast potent prince!"—and reverentially bowed.

y," said the Calif, "I should surely fail, hould I essay to lift a load so great; such a task my strength would not avail; porter would be crushed beneath the weight.'

ince of believers ! " said the Cadi, then, If this be even so, how wilt thou fare be great day of final Judgment when be weight of ALL this land thou hast to bear?"

Calif, stricken with remorse, exclaimed, Allah is Allah-be his name adored ! wit and wisdom thou art justly famed; his day shall see the widow's land restored.

d for this wrong I did the woman's land, tearing down her house, I thus atone; fine pavilion in its place shall stand; with the soil, the building is her own!' -Sel.

# The Sermon.

arge thee therefore, before God, and the Lord Jesus Christ hall judge the quick and the dead at his appearing and his fon; PREACH THE WORD. 2 Tim, 4:1, 2.

CAN WE KNOW?

BY ELD. D. M. CANRIGHT.

ur: "But ye, brethren, are not in darkness, that day should overtake you as a thief." 1 Thess. 11.17. go 27.50, W 00, Vergenn lear reader, we ask your candid atten-therton 17.6 to the following important scriptural ichols 1.00. positions:-00 00, Ind The prophecies of the Bible can be King 7.00, K erstood. Is not the holy Bible a revall) 50.00. x Paton 50.0 and the book of Daniel. Jesus says, hen ye therefore shall see the abomina-5.00, Meliss oy 11.50. of desolation, spoken of by Daniel the het, stand in the holy place (whoso eth, let him understand)." Matt. 24:15. 7 5.00. f the prophecies of Revelation we read, the words of this prophecy, and keep tine 10.00. are to be read and understood. The second advent of Christ will things had happened it would come. Thus Paul says, "Now we beseech you, brethren, iteral. It will not be spiritual, symbol- by the coming of our Lord Jesus Christ,

ical, figurative, or in any way mystical. He once came to this earth actually, personally, literally. He was born of a woman, walked on our earth, breathed its air, ate of its fruit, drank of its water, died, arose, and ascended to Heaven. This same literal Jcsus is really coming back again. Listen to what the angels said to the apostles when Jesus ascended to Heaven: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have see him go into heaven." Acts 1:11. Who is to return? This same Jesus. How? Just as he went into heaven. Language could not be plainer or more positive. John exclaims, "Behold, hc comcth with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7. In harmony with this Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. Notice, the Lord himself is to come. It is not to be somebody else; it is not simply his Spirit, but the Lord himself. The language of Jesus upon this point is as plain as language can bc. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning councth out of the east, and shineth even unto the west; so shall also the coming of the Son of man bc." "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall sec the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:26, 27, 30.

3. The second advent of Christ was the constant theme with all the apostles and Bible writers. For this they looked, and watched, and hoped, and longed, and prayed. If they warned sinners, it was in view of that event; if they comforted saints, it was with that hope; if they consoled themselves it was in view of this. The coming of the Lord was constantly on their lips. I have space to quote only a few scriptures. Please take your Bible and look out the rest. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil 3:20. "When Christ, who is our life, shall appear, then shall ye also appear with with him in glory." Col. 3:4. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1:10. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second tof it is not to be understood, that part to be a revelation. Why should God to men a book which they cannot pos-y understand? This would be unvise injust. No; the Lord has not down in the constant of the lord. In the constant is the lord in the constant is the lord. In the lord is the lord i unjust. No; the Lord has not done a sad change has come over the professed Read 2 Pet. 1: 19; Deut. 29: 29. But church of Christ! In these days, little or me specially enjoined to hear and un | nothing is said about the advent any more; and those who do preach about it are despised and persecuted. Reader, why is this? 4. The apostles did not look for the coming of the Lord to take place in their day. Now we hear men everywhere say, "You can tell nothing about the comessed is he that readeth, and they that | ing of the Lord. He may come to-night, or it may be ten thousand years hence." things which are written therein; for But this is not the way Bible writers talked. time is at hand." Rev. 1:3. These They did not think it would come in their But this is not the way Bible writers talked. tures plainly declare that these prophe-day; but they did teach that after certain

and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2: 1-3. By this we see that Paul knew the coming of the Lord was not near in his day. The great aposta-sy must first come. Peter knew that he would die before the Lord came. See 2 Peter 1:14. And Jesus warned them not to look for that event too soon. Matt. 24: 6. But all those things have come to pass of which Paul, and Jesus, and all the prophets spoke; hence we should now look for it.

5. No one knows the definite day or time of the second advent. This is so plainly declared that it is strange that any person could believe otherwise; for thus Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36.

We have no sympathy with those who set the day or year for the Lord to come. We have never done it, and have always opposed those who do set the time. When we begin to preach in a place, our opponents are anxious to give the impression that we are those fanatical people who are constantly setting the day for the Lord to come. Be it understood that this is a slan-We do no such thing. der.

6. We can know when it is near, can know when the last generation has come. To this proposition we invite the careful attention of the reader. There are two extremes upon this question, both of which are entirely wrong and unscriptural. The first extreme is to set the definite time for the Lord to come. This is in direct opposition to the plain word of God. The other extreme is to teach that nothing can be known about it; that it may come to-night, or that it may be ten thousand years in the future. This position is just as far from the truth as the other, and is just as squarely opposed to the Bible, as we will now show. In answer to the question, "What shall be the sign of thy coming?" Jesus said that there should be signs in the sun, moon and stars, &c. Luke 21:25, 26. Then he says, "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verses 27, 28.

When they shall see these signs begin to come to pass, then they are to look up, watching for the Lord to come. After giving the parable of the fig-tree he says, without one breath of warning either to "So likewise ye, when ye see these things saint or sinner? I beseech you to stop come to pass, know ye that the kingdom of and think of this matter. If these things God is nigh at hand." Verse 31. How plain are so, it is all important that you should this declaration is. When they see these not be deceived about it. If they are not signs come to pass, they are to know that so it will not harm you to investigate the the kingdom is nigh at hand. Then we matter. Are you willing to learn the truth, can know something about it, we can know when it is nigh. The next verse tells ns how near we can know: "Verily I say unto you, This generation shall not pass away, till all be fulfilled." Verse 32. What generation? The answer is given. When ye these see things *begin* to come to pass, then this generation shall not pass away. Sce verses 28-32. That is, when the last generation has come, to them the Lord will begin to give the signs of the end. So when we see the signs commence, then we are to know certainly that that generation is not to pass till the Lord shall come. The same plain truth is stated in Mark 13:29; Matt. 24:32-37. That the righteous will not be in darkness concerning the coming of the Lord is plainly declared by the apostle. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. And Jesus says, "If therefore than shalt not watch, I will come on thee as a

thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. Those who do not watch will be overtaken as by a thief; but if they do watch will they also be thus overtaken? No, indeed; for having seen the signs of the advent near, they are expecting and watching for it.

7. In all similar events in past ages the Lord has ever given a warning to his people, and even to the wicked, of what is coming. How was it in the days of the flood? The Lord did not bring the flood in a moment, without any warning; but long beforehand he revealed it to Noah, the only righteous man upon the earth, in order that he might be prepared for it. Then through him the Lord warned the ungodly world of what was coming, though they did not believe it. So at the overthrow of Sodom, the Lord first revealed to Abraham, his rightcous servant, what he was about to do. See Gen. 18. Then he warned Lot of what was coming, that he might be prepared. Through Lot he warned the ungodly inhabitants of Sodom, but they mocked at him. So when the Lord proposed to overthrow Nincveh he sent his servant Jonah to warn them.

At the first advent of Christ the Lord by special providence raised up John the Baptist to go before him with a solemn message announcing his immediate coming. The righteous in that generation were not only expecting him to come soon, but they knew that that generation would not pass till he did come. See the case of Simeon and Anna. Luke 2:25, 36. For eightyfour years Anna had been waiting in the temple watching for the coming of the Lord; and Simcon knew that he should not dic till he saw the Lord. Numerous other similar cases might be mentioned, all teaching this one fact, that the Lord is a merciful being, not willing that any should perish. He always gives, not only his servants, but even the wicked, a fair warning of what is coming.

Is it reasonable to believe that the Lord would warn the world of such events as the flood, the fall of Sodom, the first advent, etc., and yct will give no warning when the final close of all things is about to take place? Consider what a wonderful event that will be. It will be the Judgment of the great day; it will be the coming of Christ with all the glory of the Father, and the millions of angels. The dead who have slept for thousands of years will be raised. It will be the end of probation, the closing up of all human history. Everything on this carth shall come to an end, and God's controversy with man shall close. Reader, do you think that such solemn

and awful events as these will transpire or do you choose to remain in darkness? You now have a chance to learn all about this important subject if you will. Present your objections, and we will answer them. Come and hear. But if these things are so, are you ready, and could you with uplifted eyes, exclaim, "Lo, this is our God, we have waited for him, and he will save us?" Are you reconciled to God? Is your peace made with Heaven? Do you love Jesus? Are you living a holy life? Are you prepared for the Judgment? What are you doing to secure eternal life? Remember that God has claims upon you. If you do not attend to these things, you will lose your soul. You have the Bible, the gospel, and every possible advantage you could ask. Will you disre-gard all these things, and be lost at last?

### THE REVIEW AND HERALD.

### MINNESOTA CAMP-MEETING.

### BY MRS. E. G. WHITE.

WE should have been on the camp-ground at Eagle Lake, Minnesota, Thursday evening, June 24, 1875; but we learned that there was an impassable break in the road, occasioned by the severe storm of the previous night, which would detain us twenty-four hours. We took a room at the Jewell House, and were weary enough to have a thorough night's rest at Winona.

Friday noon we took the cars at Winona and went on about sixteen miles, and came to a halt. We were informed that we could go no farther, for the freight train in passing over the repaired break had broken through. We remained on the track six hours. This delay brought us to Eagle We remained on the track six Lake at three o'clock Sabbath morning. We met a hearty reception from our brethren. Nearly everything upon the ground was drenched by the recent heavy rain, but they did not appear discouraged. Meetings had been in session since Thursday. Three discourses had been given with good effect.

Sabbath morning meetings were commenced under the tent for prayer and conference. Bro. Smith made appropriate remarks at the beginning of the meeting. I felt free in speaking about fifteen minutes, entreating all present to improve this opportunity of seeking the Lord. Our first work should be to search our own hearts and put away from them everything that is grievous to the Spirit of the Lord. Here in this convocation meeting was a favorable time for all of us to humble our hearts, by confessing our sins and faults, and to come near to God by repentance and faith, that we might feel an assurance of his love.

We lack in faith and love. We must exercise faith in God and cherish love in our hearts for him, love for the truth, and love for one another. We must do this if we prepare the way for the Holy Spirit,

Many then bore testimony, the substance of which I will give as the brethren and sisters spoke.

A sister says she is one of the most needy. She has had quite an experience in the work, but has not made that advancement which she might; she now feels that she must make an entire surrender to God.

A brother says he cannot be satisfied until he becomes strong through Jesus and gains the victory over sin in his own heart.

Another brother is thankful God has spared his life to be present at this meeting. He has come to gain strength to be a better Christian, a man devoted to God, carrying out his faith in his every-day life.

A sister says she is determined to live like a humble follower of Jesus. Her trials sometimes seem greater than she can bear; then, again, she thinks these trials are to help her to endure and be a more perfect follower of Jesus. She wishes her daily life and her conversation to redound to the glory of God. She wants to be approved of her Heavenly Father.

A brother says he came a long way to this meeting, that he might receive a blessing here; he did not want to go away disappointed. He feels that he has an individual work to do; he wants to accomplish this work; he wants the crown that is to be given to the faithful.

A sister says that she loves Jesus, but feels that she has not the spirit of prayer and deep sympathy for his cause that she

A sister rejoices to meet so many friends interested in the truth. She had made a great effort to come to the meeting, and was trying to overcome the enemy and make sure of the kingdom.

One brother says he is reminded by this gathering of the great assembly which shall meet, from the east and the west, the north and the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven.

A sister feels most unworthy of all This is the first camp-meeting she has attended. She thanks God for the good she has received.

A brother says he was at the camp-meet ing one year ago, and there resolved to live a better life. He thinks he has made some progress and has been struggling to gain a victory over his sins. Another brother came to the meeting hoping to receive the blessing of God, and he has not been disappointed. He says if we place ourselves in a right position toward God, we may have a rich flow of his Spirit in our hearts.

A brother says he is seeking to bring his body into subjection, that appetite and passion may be under the control of his will.

A brother says it is good for him to be here. He has progressed some since one year ago. If we put our trust in God he will not forsake us. He has been blessed this morning. He sees that he has done many things that are wrong; he has indulged appetite to his injury; he has used tobacco; he feels that it is necessary for him to overcome this unnatural appetite. He wants to serve God with his whole soul, mind, and strength. The Lord has a work for him to do, which no one can perform for him.

Another brother says that God has spared his life and granted him the desire of his heart in enabling him to come to this camp-meeting. He wants to put himself in the way to receive the blessing of God. He has been afflicted-been brought near the gates of death; he had promised the Lord to surrender all to Christ. He has been searching his heart and finds he has much to do to perfect a Christian character. He has suffered much pain be cause of the violation of the laws of his being. He feels that he has been taken into the stripping room, where, through a severe process, the Lord has brought him to see himself, in all his sinfulness. He must make clean work for eternity.

A sister says she is thankful that God has spared her life to enjoy this privilege She wants to be a Christian; she knows it is a great thing to become one, for it is to be Christ-like. She does not want to be al most a follower of Jesus, but a full, ear nest, cheerful, disciple of her Saviour.

Another sister expresses great thankfulness that she has the privilege of attending the meeting. She has been keeping the commandments of God.

A Swedish sister desires the help of God that she may smooth off the sharp and rough points of her character. She wants to see her companion love and obey the law of God. A brother says he came a long way to attend this meeting, hoping to obtain more strength and grace; he has not been disappointed. He wants to live the life of a faithful Christian.

Another brother says he wants to stand as a witness for God. He is unworthy to bear the name of Christian; his life has not done honor to his profession; if God will so gracious as bare hin friends in camp-meeting another year, he will endeavor to have a better testimony to bear.  $\Lambda$  sister says she wants the rubbish removed from the door of her heart, that the spirit of Jesus may come in. Her heart has been troubled; she has carried her burden to Jesus, and knows that he will not forsake those who trust in him. She wants to be worthy to be called, with truth, a child of God. Her trials have been great, but God will not call her to pass through more than he will give her grace to endure. A Swedish brother says that one year ago he promised that he would go home from that meeting and try to live up to his profession; his efforts have been with some success, but as he looks back to-day and sees how many crooked paths his feet have made, he feels deeply humbled. He is in-clined to be hasty and impatient of speech efforts to overcome this failing; he must be right at home in his actions and example, and he will be in the strength of God. A sister says she will now, just now, open the door of her heart and let her Sav-

A brother says he is determined to walk in all the commandments of God. Last year he heard others give their testimony but he did not take his cross nor do his duty; he now felt that he must confess his fault. Let us all confess our faults, and pray for one another, that we may be healed of our infirmities.

A Seventh-day Baptist minister says he came to this meeting, after weary weeks of anticipation, to obtain the blessing of God. That blessing he has found. He was deeply affected, said he was a stranger to the most of those present, yet he felt that he was brought near to his brethren through the love of Jesus Christ. He came for the purpose, first, of receiving the blessing of God. Secondly, to observe and hear. He wanted to ascertain if professing a greater light and deeper truth was accompanied by a fuller consecration; if we are no better than other people who do not profess to have received new and greater light, then our faith is of no more virtue than theirs. He was rejoiced and made glad to hear the testimonies that were reaching down into the heart, seeking a deeper work of grace, equally important as, and corresponding with, the great and sacred truths which are professed, seeking for a better, higher, diviner life. If this is your aim and object, as I trust and believe, let me call you brethren, and we will unite as one. Let no discouragement deter you; some have felt, as they have expressed themselves, almost like giving up, because of the trials that beset them. They should the trials that beset them. remember that these afflictions are helpers in their spiritual lives, if only they stand fast under them, and bind them closer to their Father.

Yesterday the storm broke down a tree upon the encampment; this tree had stood among many trees, sheltered and protected by them; had it stood alone, in the open ground, and been blown hither and thither, its roots would have struck deeper down, and become more firmly established in the soil; it could have then resisted the tempest, and stood firmly beneath the shock of the hurricane. When great trials oppress you and threaten to crush you, dig deep and plant your roots firmly in the unyield ing truth and wisdom of God, that you may stand and be strong. After a quarter of a century spent in enduring the conflicts and storms of life, he was more determined than ever before to hold fast the hope and fight the good warfare to the end.

A brother says he cannot allow this meeting to pass and this precious opportunity to be lost without testifying as to what God has done for him. He has been, for years, seeking to serve God. He now sees, as never before, what slow progress he has made. He is just beginning to see the sharp points and rough corners of his character; he feels that these traits are becom-ing more firmly fixed; he has asked God to help him to overcome them, to cherish humility and to bear the cross; but the cross has lacerated him in bearing it. The commandments of God are very broad; he wants to claim the Father's blessing through obedience.

A sister says she is trying to keep God's law and to love her Saviour with all her heart. Another says she has been trying prepare her heart to receive a blessing and has been amply paid.

Still another sister says that the more and better we love God, the better we can see our guilt in transgressing the law of God. The blinder we are to our sins, the mnortance we attach to the of that law. The better we love God's commandments, the more precious will Jesus be to us, and the more grievous will sin appear. A brother says his heart has rejoiced since he came on the ground; he is glad to meet old familiar friends. The enemy has tried hard to get him, but he is determined to press his way to the kingdom, there to meet his brethren and sisters, and rejoice with them in the final triumph. A sister testifies that she loves Jesus and present truth; she has to make quite a sacrifice, but the Lord blesses her in making it. A brother says he is thankful indeed for this great privilege.

and with weeping confessed the bit of feeling he has had toward me, a hard speeches he has made to others gard to me; he asked my forgivene told him I forgave him as freely as forgave me.

Ă brother says he has been keeping commandments of God some two yes feels more at home in the company of children than with his own relative oppose our faith; he feels that he m ny self and bear the eross.

A brother wants to stand as a w for Jesus; he confesses that when home his motives were not right in ing to this meeting; he wanted to see was to be seen, to visit with friend have a "good time;" but now he feel he must have a work done for hims wants to be strong in the truth, to his Bible and consecrate himself f the work of God.

A brother says he is glad that he God and loves his people. He has t keep the Sabbath for more then twenty it is his experience that "great peace they who love Thy law." He has up ing faith in the Scriptures; he has not regarding their truth; but he must works accompanying his faith; for without works is dead, being alone desires to know the will of God and in obedience to it, and be sanctified th the truth. Brethren, let us hold on t and his promises, pleading with his strength to fight the good fight of and lay hold of eternal life.

A brother rejoices that he has this lege. The meetings have done him he wants to make progress Heavenw is good for him to hear the testime those whom he knew years ago. sires to be true to his profession. had trials; sometimes they seemed than he could well endure; he has upon God and laid his troubles befor and he has been greatly strengthened doing

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A brother says he has rough way he wants to make smooth; he must off from all things that hinder his ad ment in the divine life; the love of should be uppermost, and he sho willing to make everything subserv His cause. He wants to gain the shore. He wants all his acts and w be in direct harmony with the will 👌

A brother says he believes the gre glorious gospel truths. He wants to the kingdom. He feels unworthy; he that it depends upon his actions whe makes his way to Heaven or not. He that God weighs his deeds in the h and he wants a clean record in Heav

A sister says she thanks God for meeting, but is sorry to confess the lacks patience in her family; she wis to especially pray that she may over this sin.

A brother says he feels like press he has trials, and almost every disc ment with which to contend. He up idols and it is difficult for him to fice them; he does not progress as he if he had cut loose from these hinder he feels that he must give up ever that would be in the way of his s advancement, and be diligent to ma calling and election sure.

A sister says she is thankful th came up to this meeting. There appearance of a storm; she asked G the storm might be stayed. It look dark all night, but did not rain, and a part of the way in the rain, but the did not mind; she had received ma blessings since she came on the g She had many trials, but thought the all for the best, and would trust in 6

snould have.

A brother says that he wants to get right before God, and thanks him for the good he has received during this meeting. He has here realized the blessing of God. Another brother says he has been admonished of the fact that the minister cannot do the work assigned to him. He must perform it himself; he must humble his heart, confess his sins and live a better life; contact with the world has had a chilling and withering influence upon his spiritual-To-day he wants to be sanctified ity. through the truth. It is the truth that makes us free. Another brother testifies that he is earnestly seeking for sanctification through the truth.

A brother bears testimony that it is good to be engaged in the work of God. He has been trying to redeem the failures of his past life. In searching his heart, that he might the better understand his own defects, he has felt the blessing of God. He in his family; he will make more earnest wants to derive all the benefit possible from this meeting.

A brother rejoices that he feels a hungering and thirsting for righteousness. He desires the Christian graces to be continually growing in his character and life. liour in. She desires to get nearer to God.

A sister is determined to press onward and make sure progress Heavenward.

A brother says that seventeen years ago, in the State of New York, he enlisted in the army of the Lord; he had idols which he could not then give up; the truth did not take deep enough hold on his heart to enable him to overcome; he had been opposed to the gifts, but for five or six months he has been strong in keeping the law of God, and has patiently endeavored to break | nize the power and love of God manif off his wrong habits. This brother came, in the souls of this people. She is

bring her through them all. A brother says he desires to serve in spirit and in truth; he wants his life to be acceptable in the sight of He has but a short time to serve the of truth, he wants the principles of the be exemplified in his every act, a fear of God kept continually before Four now rose at the same time. ter says that she is a great sinner and to be converted.

A brother says, "I feel thankful for nine eyes have seen and mine ears heard. These cheering testimonies met a response in my heart. I want strong in hope and faithful in obedie all the commandments of God, and receive the reward of eternal life.'

A Methodist sister says the Lord is LAZINI She is thankful that he has give LAZINI enough of his Spirit that she can firon c

### April 27, 1876.]

### fold, but feels that the Lord is among

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sister says she feels that, only through st, can she overcome. She has faults she must put away. During the past when she thought she was strong, was made to see her weakness. She to this meeting to find Jesus. She to hide behind that Friend, as sis-White has shown us it is only through assisting grace of the Redeemer that an overcome and have eternal life.

sister says she loves the Lord, but she issays and does that which is wrong; has hindered her progress. She has severe conflicts and passed through trying scenes; but the Lord has susdher, and been to her a very present in time of trouble.

brother says that he has learned it is to serve God. He has dedicated his e self to the Lord, and feels that it is mall a gift. He is determined to serve to the best of his ability.

bother says he has been trying for many s to keep the commandments of God. an say with truth that it pays even in life to serve God. He intends to try, this day, to serve him more faithfully. sister says that it is good to be here. thanks God that he has seen fit to call into his service. She knows that if does her part, he will not fail to do his. may always trust him; for he will never ake us.

brother says he feels great need of bling himself before God. He has guilty of a disposition to find fault; als like asking the forgiveness of God his brethren and sisters.

sister testifies that the Lord has been to her. She praises his name for his twhich she has felt in her heart since came to this camp-meeting. She feels she must give herself and all she into the hands of God, and trust him eep and care for that which she has sted to him.

sister says she is waiting for Jesus; she to be among the children of God he shall appear. She feels that she forsake her sins and obey the requireof God, watching, waiting and praythat she may be, at last, of that numthat have washed their robes and made in white in the blood of the Lamb.

brother says he feels happy in the although he knows himself to be an unly follower and keeper of his command-He has had a hard time to get g, but he is not discouraged, but means ess on till he gains the reward of him overcomes.

Danish brother says he feels that the that he has heard is testing his heart. knows that he must get nearer to God. an individual work that must be done each heart, and his only course is to g to the Father.

Is heart beats in unison with the hearts of brethren, and his soul cries out, "Your l is my God, and your people are my ple." If he cannot live in peace and ony with his brethren in this world, arely cannot in the world to come.

Norwegian says he wants to try to the Lord and be a complete overcomer. says that the Lord has been very good him, and very merciful in his dealings h him. He has not a single complaint make.

Four upon their feet at once. A brothsays that it is good for him to be here. e is glad to hear these good, cheering timonies. He is trying to seek God the may have a correct understanding in, and his will, and do the work that you have They we him to do. He feels that it is an but this portant time for all. We must not neg-ad many the work of God, and our souls should the group fruitful in the knowledge of his will. vers and testimonies she has heard: w conversion to God and to his service. A brother came up here with the deand expectation of receiving a great using on this camp-ground. He thinks es of true stilt is necessary for him to humble his act, and at before God, before he can enter upon pefore his work with renewed zeal. He feels that must have the patience, meekness and hu-lity of Christ. He is determined to be better man, through the grace of God, at his labors may be acceptable to him. evants to be a faithful servant of Christ, at he may share the glorious reward omised to them who remain steadfast to le end.

### SAMSON.

THE REVIEW

SAMSON had a strange and unfortunate preference for vain and outlandish associates, when it seems that he might have found virtuous and noble and excellent persons, of great moral worth, much more conveniently. It seems clear that he passed by the worthy and estimable, who were near his home, and risked his life among hostile foes, to gratify a singular taste for strange company in foreign lands.

But the penalty came; his friends in his new home turned traitors. His head was shaven, his body was put in chains, and his eyes were put out.

May not Samson represent the church of God, forever panting for worldly gain and honor, and worldly friendship? And may not Delilah, treacherous Delilah, represent the world, alluring only to betray? When she finally prevailed upon the church to set aside the law of God and the gifts of the Spirit, then she caused the locks of the antitypical Samson to fall. He lost his great strength and fell into Satan's snare; next, his eyes were destroyed. So the church, in rejecting the gifts, was made sightless. The gift of prophecy and other gifts were laid aside, and spiritual blindness ensued, and the poor church was shut up in the world's prison-house. There she lies, prostrate, in submission to her cruel captors.

But look! the locks of Samson in his long confinement, began to grow again; so the antitypical Samson is now refreshing his wasted powers, and he thinks of the long-rejected gifts. His soul expands and glows in hope of coming events, the time of his thralldom is nearly at an end; he will yet exult in his former glory. The Deli-lahs of Philistia will yet hear of his glorious victories over treachery and deceit.

Even so the church of God in the last days is waking up in her gloomy prisonhouse to the fact that she has given away the secret of her power and strength; and she is also becoming aware of the fact that spiritual blindness is the result of the loss of power to ward off the enemy. But signs of returning power are appearing. Her last victory will surpass all her former tri-Jos. CLARKE. umphs.

### SELF-DECEPTION.

"THE heart is deceitful above all things, and desperately wicked." The carnal mind "is not subject to the law of God, neither indeed can be."

In view of these scriptures how very careful every one should be lest he should be deceived, and lose life at last. Nothing but entire consecration and obedience to the will of God can save us. It is a great thing to be able to understand the mind of the Spirit of God, and to detect the influence of Satan. The only safety is in cling-ing to the word of God. If a spirit leads me to use my tongue in speaking evil of my neighbor, and teaches another that he must keep the door of his lips, the word of God must decide against me, and it will be seen that my spirit is an evil one.

And how will it be in regard to the seventh and first-day Sabbaths? Says one, I have been greatly blessed while in the observance of the first-day as the Sabbath. I have prayed God to show me my duty, and if God will convince me that it is my duty to keep the Sabbath I will do it. Thus

they rest, waiting for God to perform some miracle to convince them against their will. Evidently the word of God should settle this controversy, and the true child of God

## AND HERALD.

work of God. But they look at their circumstances, at the world, their worldly comfort, and at past experience, and finally settle down, with the word of God before them, and prayer upon their lips, waiting for high Heaven to convince them. Oh fatal delusion! They will be convinced, but too late. May we be awake to the deceptions of the human heart, and overcome at last.

### H. F. PHELPS.

### THE PROSPECT.

"LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3. Blessed promise! Cheering thought to the weary, toiling pilgrim! His long-cherished hopes are soon to be fully realized. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

From the present we are to look forward to the future, and contemplate the grand yet solemn event of Christ's second advent to this earth. Our Lord has gone to receive the kingdom. He will come in his glory, and in the glory of his Father, with all the holy angels. Then, and not till then, shall Dan. 7:18, have its literal fulfillment. But the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever. The signs of the times indicate that the coming of the Lord draweth nigh. And when he comes, he will come to our complete salvation. He will confer upon us the inheritance which is incorruptible, undefiled, and that fadeth not away. He will come, and then shall the righteous shine forth as the sun in the kingdom of the Father.

Most glorious prospect for the saints of God! They shall be delivered from the bondage of corruption, and shall be admitted into the glorious liberty of the children of God. Rom. 8:21. Let us look forward to the time of our redemption with joyful anticipation, taking the word of God as the man of our counsel and the guide of our lives. Let us bring ourselves into strict conformity to the law of God. And while we meditate upon the commandments of God and the faith of Jesus, let us, dear reader, associate Gethsemane and Calvary with our Lord's descent in the clouds and his glorious reign with his saints. He suf-fered on earth. He now pleads in Heaven. The work of atonement will soon be com-pleted. The decree will go forth, "He that his filthy, let him be filthy still." The door of mercy will be forever closed. The serv-ants of God will have been sealed with the seal of the living God. Rev. 7:3. And Jesus will come forth to snap the bands of death, to raise the sleeping saints, and translate the living righteous. 1 Thess. 4:15-17. Well may we call upon our absent Lord as did one of old, "Come, Lord Jesus, come quickly." M. WOOD.

Boston, April, 1876.

### BENEFITS OF THE LAW.

It is stated in 1 Tim. 4:8, that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Godliness is "a careful observance

from morning till night, from week to week and year to year; where there were neither schools nor churches; for these could not exist without order, which simply means obedience to properly constituted authority. And if children and youth do not respect and honor their parents it is morally certain that they will no one else. How many such generations would it take to carry us back to a worse barbarism than now afflicts any part of the world.

Now look at the other community where all obey and honor their parents. Love, joy, peace, and happiness are in every dwelling and throughout the whole community. The actions and influence of every child, every youth, is tending toward one or the other of these results.

"Thou shalt not steal" is another of.God's commandments. Suppose every person in the world a consummate thief! Could any kind of business be carried on to any profit? No; for there would be no inducement to work, as everything would be stolen, and under the supposition that every body is breaking this commandment, and that continually, there would be no one inclined to honest work.

But with this commandment universally observed, how changed the scene. Not a thief in the world! What an improvement on the present state of things! How much better to have God's will done! There is real profit in obeying this commandment.

Let us try another: "Thou shalt not kill." Think of the world as one grand mob of murderers seized with an insatiable desire for blood. Parents and children, brothers and sisters, husbands and wives, life-long friends, imbruing their hands in one another's life-blood. Horrid scene! one another's life-blood. The poet's dream of darkness would be more than realized. The pall of death would settle down upon a world of murderers. God's law, then, is profitable, not only to the securing of our property, but our very lives. God's law is perfect, and its violation brings evil only, and that continually. Look at the idolatrous nations. They are far below the nations not wholly given to idolatry, in wealth, intelligence, civilization, and morals.

Neither would the results following a universal violation of the commandments against swearing, lying, or adultery be any better; but would work anarchy, desolation, and ruin in the present life, and shut out all possible prospect of the life to come.

This being the result of the violation of each one of the ten commandments separately, what would be the state of the world if every one of them were broken by everybody, and that continually? Now change the scene. Let the whole world keep every one of God's holy precepts. No turmoil, no trouble, no war; no prisons; neither constable nor sheriff; neither judge nor jury; no armies to support; no taxes to pay-every man could then sit under his own vine and fig-tree, and none would molest or make him afraid. Would not sorrow and sighing flee away, and love, joy, and peace reign with undisputed sway

"Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Obedience to God's law makes men happy in this life, and gives them the life to come through Jesus Christ our Lord. J. LAMONT. Peoria, Kansas.

### A WELL-MERITED REBUKE.

A CERTAIN writer administers a sharp rebuke to those persons who are lavish in everything but charity, and says, "I have

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should say, "That word I will follow."

Here is great danger of self-deception. Our kind Father in Heaven has graciously given us his law, has seen fit to choose his own rest-day, has never altered one iota of that law, and has never promised any other evidence aside from his word, assisted by the Holy Spirit, to convince his erring children. And the Spirit and the word agree. The case of the trance medium spoken of by Bro. Osborn, in REVIEW, is a good illustration. This man, with others, read the Bible, and prayed God to guide him in his investigation of spiritualism. This man, for aught we know, had been a Christian. Where did he make his mistake? Evidently in looking into spiritualism instead of the word of God. There he would have found spiritualism denounced; he could have seen that the curse of God was upon it, and that it was a serpent from the bottomless pit. But he read the word, and then, with prayer upon his lips, went into spiritualism. Oh! how many are making the same sad mistake in their investigation of the solemn work of the third message. They fear, yea, they are almost persuaded that this is the

the laws of God, and a performance of re-ligious duties, proceeding from love and reverence for the divine character and commands."—Webster.

A careful observance of God's law is profitable in and for the present life, according to the above scripture. Many seem to doubt this, and think that the only benefit to be derived from the observance of the law of the Lord is in the life to come. To more clearly demonstrate its profit in the present life we will look at the results of a careful observance of some of God's commandments, and an utter violation of them.

The fifth commandment says, "Honor thy father and thy mother." Is this profit-able in the life that now is? In order to fully test the matter let us suppose that in one community this commandment is universally violated and in another it is universally obeyed. In which of these communities would you prefer to live? In which would you expect the most worldly prosperity? You would not expect to prosper where every family was in a quarrel butter even without it."

seen a woman professing to love Christ more than the world, clad in a silk dress costing \$75; make-up and trimming of same, \$40; bonnet, or apology for one, \$35; velvet mantle, \$150; diamond ring, \$500; watch, chain, ring, and other trappings, \$300; total, \$1,100-all hung upon one frail, dying worm. At a meeting in behalf of homeless wanderers in New York, I have seen her wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution box came round, take from a well-filled portmonnaie, of costly workmanship, twentyfive cents to aid the society to promote their welfare."

MANY people do not seem to have heard, or if they have heard, to appreciate, the shrewdness and wit of the late Dr. John Ritchie's reply to one who disapproved of his going up and down the country and re-sorting to agitation. "Agitation," said John, "what good in the world was ever done without agitation? We cannot make

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CONFERENCÉ ADDRESS.

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Progress and Wants of the Cause.

OURS is a missionary work. We are constantly pressing our way on to new ground. And the Lord goes out before us, and manifests his power in the conversion of men, without our instrumentality, to the very unpopular sentiments we hold dear. Our publications are doing a great work. Those tracts already printed in the French, German, Danish, and Swedish tongues are reaching many precious souls in our own good country, and are finding their way to the Old World, and alone, without the living teacher, are converting strong men to the present truth.

### THE DANES.

Eld. Olsen, president of the Wisconsin Conference, is in possession of letters from Denmark giving the information that three ministers in that country have embraced the doctrines of the third angel's message, and that one of them has been successful in bringing over to the faith six persons as the fruits of his labor. This state of things in old Denmark makes it necessary that a teacher of the present truth should go from this country to that without delay, to open that as a missionary field, and establish the work there. 'As much as he is needed in this country, we see no way to give the proper assistance demanded at this time, only to send Eld. Matteson as a missionary to Denmark.

The foregoing relative to Denmark illustrates the progress and the wants of the cause in different parts of Europe and in our own country. This growth of the cause, constantly entering new ground, makes frequent changes of our feeble forces necessary, hence the importance of the extra session of the General Conference. The late Conference was truly a refreshing season to those who were present. Good news from all parts of the field was cheering. And there was great harmony of action and feeling by the members in the new measures taken for the advancement of the cause.

#### THE FRENCH.

No branch of the work received more attention than that among the French. The work among the French at the present time bears marks of the especial favor of God. The conversion of Bro. J. E. Morin in this country, an educated Frenchman from France, is truly would orful. when we consider the simple means which the Lord employed in his conversion. Since he finished his education in the University of France he has traveled quite extensively. And while on a hunting tour in Northern New York he fell, in company with a French Seventh-day Adventist from whom he received the Sabbath.

After spending a few days with Eld. Bourdeau he came to Battle Creek and was baptized, and has since labored successfully among the French in Illinois. He was at the recent Conference at Battle Creek, and has returned to Illinois, where he designs to remain until the camp-meeting in that State when he expects to be ordained and leave immediately for Europe to assist Eld. Andrews in translating, to act as interpreter, and to teach Elder Andrews and his children the French language more perfectly. He will thus relieve Elder Bourdeau to go to France, his much-desired field of labor. At Bro. Morin's especial request we had a most precious season of prayer with him before he left for Illinois.

mit me to give lessons on Saturday. In case that you do me the favor of authorizing me to give the lessons of Saturday on other days, I shall cheerfully continue teaching in the college, and shall do this with a zeal and faithfulness that will answer to the debt of gratitude which I owe you. Be pleased, respected gentlemen, to receive the assurance of my esteem and faithful-LOUIS AUFRANC.' ness.

"He then wrote the following letter to his pastor :-

### "' LOCLE, MARCH 27, 1876.

""MR. PERROCHET, DEAR PASTOR: In harmony with what I have just written to the Commission d' Education' I hereby inform you that the conferences held by M. Bourdeau have convinced me of the importance of sanctifying, not the first, but the seventh day of the week. Therefore, I send you my resignation as elder of the church. I pray you to believe me when I say that it is not mere caprice which has led me to pursue this course; for I was and am still attached in heart to the National church, in the bosom of which I was reared and instructed. I have resisted the convictions of my conscience for eight days, and it is after realizing much anguish that I have come to this decision. I have not sought for my temporal interests, but for the eternal interests of my soul.

"'I leave you with tears, and pray you to still keep for me at least some of the affection that you have always manifested to me since I became acquainted with you. Be pleased to tell the members of the college that it is not without deep feeling that I leave them, if they cannot give me liberty of conscience; and if I do leave them, I shall bring with me fond recollections. Tell them also to judge me with that charity that you entertained us with yesterday; for it is not my own will that I seek (this were insanity), but the will of God, as I Iderstand IL. "'Respectfully yours, "'LOUIS AUFRANC." understand it.

"Upon receiving this letter the pastor reuested Bro. A. to visit him. Bro. A. complied. The pastor labored hard to persuade this brother to retrace his steps, and said he hoped he (the brother) would take time to reflect and then recall his letter of resignation. The next day Bro. A. sent the pastor the following note :-

"' MR. PERROCHET, PASTOR : Having reflect ed on all that you told me yesterday, and have ing read the passages that you referred me to, I cannot believe in the abolition of the Sabbath, and I still cleave to the restoration of the Sabbath, just as God gave it, whatever may be the temporal loss that I shall sustain. I stand by the decision of my first letter, and I pray you to tell the elder of the church, who will be called upon to replace me, to call on me to receive the accounts.

### " 'Respectfully yours,

### "' LOUIS AUFRANC."

"Bro. A. has just placed in my hands an honorable discharge, signed by the president and secretary of the college, who express gratitude for Prof. A.'s long and faithful services. though they had hoped he would still continue a teacher of the first class. They also express hope that Bro. A. will prosper and find happiness in the new field of activity that circum stances may trace and open before him."

The conversion of Prof. Aufrane to the theory of truth as we find it in God's word is not the only cause of rejoicing we have in his case; but that one in his high position should break away from former associations so suddenly, and in a manner so gentlemanly and so Christian like as to secure the good will and parting blessing of his former pastor, employers, and associates, is indeed admirable. In the very start he has shown himself capable of uniting firmness in acting up to the convictions of his own mind with that gentleness and power of kindness which is the true ornament of a Christian.

the ground before next New Years to take charge of our European Office. Mrs. Mary Kelsey White, his wife, local editor of the SIGNS OF THE TIMES, would have a favorable chance to finish her French, and to teach young men and young women the art of printing, for compositors for the new office.

The late Conference voted that \$10,000 be raised immediately to establish the press in Europe. It was understood by that Conference that this sum would be necessary to meet the immediate expenses of printing a paper and other publications as fast as they can be prepared, and to purchase printing material for the European Office excepting the presses. The sum of \$10,000 should be raised immediately, and all should be collected during the present year. Some weeks since we called for \$1000 men to help in this good work. But only two have responded at this date. It was the general opinion at the Conference that \$100 men should be called for, so we submit to this arrangement, and now call on all the friends of our great and growing cause to send in their pledges of \$100 each for the European press. In all cases where it is possible immediate payment should be made. Those who have not present cash, but have money at interest, which they cannot collect because of the hard times, can forward their notes payable in one year with use to the S. D. A. Publishing Association, located at Battle Creek, Mich. On the strength of such notes the Association can hire money.

We do not object to persons of limited circumstances in life donating less than \$100 each. But we recommend that these smaller sums which our poorer brethren cheerfully donate should be used for home missionary purposes, such as the circulation of the SIGNS OF THE TIMES : and that the necessary sum to establish the press in Europe and carry on printing there until the cause shall be self-sustaining should be donated by our more wealthy brethren who would regard it a pleasure to give \$100 each, or more.

### THE SOUTH.

The Southern States now present inviting fields of labor. Elders Lane and Corliss are already in the field with their new tent in Virginia. Elder Osborn commences immediately with his new tent in Kentucky. And we are informed by a letter received at the REVIEW Office this morning (April 23), by a father in the gospel who has recently been preaching the Sabbath in Alabama, that already there are about one hundred Sabbath-keepers in that State. He says,

"As to the Sabbath, my attention was called to it by a brother from the State of Missouri, by the name of Blackman. I at once went into the investigation of the subject, I embraced the truth, and immediately began the observance of the seventh-day Sabbath, and at once began to teach it."

And Bro. S. H. King returns to us from Texas giving favorable accounts of that field. He states that there are already about forty Sabbath-keepers there, and many others investigating with deep interest. And it is also stated with confidence by these parties that if a laborer should enter that field under the sanction of the General Conference he would be well sustained.

It is with the deepest feeling and the most lively interest for the prosperity of the cause in all parts of the wide harvest field that the progress and the wants of the cause have been considered since the Conference by those in charge of the work. And after a season of prayer at the REVIEW Office for divine guidance this morning (April 23), it was decided that Eld. D. M. Canright be invited by the General Conference to enter the southern field at once and spend one week or more in each of the aforementioned States. We now look to the South as a favorable winter resort for our worn laborers instead of the more distant field of California. And we look forward to the time as not far distant when our lines of camp-meetings shall reach from Texas in early spring to Minnesota, and from Maine to Alabama in late autumn, covering a period of nine months in each year.

Creek. Long had been the struggle betwee lax state of government, the tendency of is always downward, and that thorough pline and promptness to maintain the which ever bears upward, sustaining a moral and religious standard. But thank the right is in the ascendency, and will pre-There are those who are thoroughly an to the importance of fortifying our institu as safely as possible.

(Continued on first page of Supplement.)

~"/# THE SANCTUARY. Seventeenth Paper .- Points of Histo

How long the tabernacle remained in Sh after the capture of the ark, we are not infor But it does not appear that God's glory of ark of his covenant, ever returned to that ing. The tabernacle next appears in the record, about seventy-nine years later, davs of Saul, when we find it at Nob, 1 21; Matt. 12:3, 4, a place about twelve west by north from Jerusalem. We again it, twenty years later still, in the days of and Solomon at Gibeon. 1 Chron. 16: Chron. 1:3. This was about eight miles from Jerusalem. Here it remained thirty years till the building of the temple.

But where, during all this time was the of the covenant of the Lord? We left it a battle of Ebenezer, where it was captured the Philistines, and the lament went up the glory had departed from Israel, for th of God was taken. Being essential to the nacle we must follow it till we find them to er again.

The ark was retained in the land of the istines seven months. At Ashdod their Dagon, fell on two successive days befor the second time his head and hands being ered, and nothing being left but the stu fishy part of the old idol. The priests of D hurried it off to Gath; and from thence i taken to Ekron; and both these cities were ly smitten on account of its presence. says the record, "they sent and gathered gether all the lords of the Philistines, and Send away the ark of the God of Israel, a it go again to his place, that it slay us not our people." 1 Sam. 5.

The providence of God was equally con rous in its return to the Israelitish people test the matter whether their calamities had inflicted upon them by the hand of the G Israel on account of the presence of the among them or not, the Philistines proposed the ark with the golden trespass offerings s be put on a new cart, and that two cows, calves being shut up at home, should be atta to the cart, and left to take their own co If they went up toward the coasts of Israe Beth-shemesh, they would know that God inflicted their evils upon them. But if cows according to their nature should only their own home, they would know that it only chance that had happened unto them,

It was done as they proposed ; "and the took the straight way to the way of Beth-s esh and went along the highway, lowing as went." Then the Philistines knew that s thing more than chance was seen in the effective set of the set of that had hefallen them; and, filled with a ishment, they followed on behind it even the border of Beth-shemesh.

"And they of Beth-shemesh were rea their wheat harvest in the valley; and lifted up their eyes and saw the ark, and joiced to see it." 1 Sam. 6:13. But for suming to look into the ark, without any sion, and contrary to God's order that not no one was to look into it, and only the Le were to touch it, the mon of Beth-shemesh smitten, How many? Our common ve reads, "fifty thousand and three score and men." But it is not probable that a small like Beth-shemesh would have so many in tants, and by no means probable that so i would be engaged in wheat harvest even take into the account all the region r about. Josephus omits the fifty thousand gether, retaining only the seventy. He (Antiq Jud. lib. vi., cap i., sec 4)., "But displeasure and wrath of God pursued the that seventy men of the village of Beth-shen approaching the ark, which they were not wo to touch (not being priests), were struck lightning." Dr. Clarke argues that the w difficulty may be explained by supposing in transcribing, a single letter was accident omitted, "the particle of comparison  $\supset ke$ ," as, or equal to, before the word המשים chan shim : thus Craw'a kechamishshim. The sage would then read: 'And he smote of people seventy men, equal to fifty thous

### SWITZERLAND.

But right here, while we were praising God for the valuable accession of Bro. Morin, the good news comes from Switzerland of the conversion of Prof. Louis Aufranc from the college at Locle, under the labors of Elder D. T. Bourdeau who has been giving a course of lectures in that city. Elder Bourdeau says:----

"There are twelve new converts here keeping the Sabbath. Most of these spoke in tenderness last Sabbath. The teacher of whom I wrote last week is firm in the truth and seems to be advancing in knowledge and experience. As soon as he became convinced of his duty to keep the Sabbath, he wrote as follows to the " Commission d' Education, :---

"' LOCLE, MARCH 27, 1876.

"' MR. PRESIDENT AND GENTLEMEN : Having become convinced that the first-day is not the day that we should keep as the day of rest. and that the seventh day is still the holy Sabbath of the Lord, my conscience does not per- business agent of that publishing house, be on

### THE PRESS IN EUROPE.

The way now seems fully open for Elder Andrews to commence publishing at Basel, Switzerland. At present he can hire his printing done. And, as we have said before in our prints, there is the sum of \$2,000 in the missionary treasury at Battle Creek subject to his order. And before this shall be exhausted our people will cast into the treasury liberally of their abundance. The time is not far distant when there will be connected with the European mission a complete office of publication controlled by our people and wholly devoted to publishing the present truth. And we recommend that W. C. White, president of the Pacific S. D. A. Publishing Association, and also

### BATTLE CREEK COLLEGE.

From personal knowledge we are prepared to state that the Battle Creek College is in a prosperous condition. The teachers are earnest in their work, and united in their efforts for the best good of their pupils, as none but devoted Christian educators are. And there is a feeling of entire confidence and satisfaction on the part of the students. We venture the statement that there is not another school in all our land, where the moral and religious influence is as salutary as at the Battle Creek College.

Great changes have taken place at Battle

### April 27, 1876.]

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THE REVIEW AND HERALD.

that is, "they were elders or governors people." And this, Dr. C. argues, would int for the reading of Josephus "who in scital would naturally leave out such an mation of the worth of the seventy men, as Roman readers could not easily comprehend comparisons."

m Beth-shemesh the ark was removed to th-jearim, to the house of Abinadab, where ode twenty years. It was during this perihas all Israel lamented after the Lord, 1 7:2. Then David gathered together all hosen men of Israel and went to bring up the from Kirjath-jearim to Jerusalem, the city avid, to the tent which he had there pitched 2 Sam. 5:1, 2; 1 Chron. Chaps. 15 and But on account of Uzzah's putting forth his to steady it, and being slain for his rashhe not being a priest, and hence having ight to touch it, David was afraid, and d not remove the ark of the Lord unto him the city of David, but carried it aside into house of Obed-edom, the Gittite. There k continued three months ; and the Lord d Obed-edom and all his household. And told king David saying, The Lord hath d the house of Obed-edom and all that meth unto him, because of the ark of So David went and brought up the of God from the house of Obed-edom the city of David with gladness. 2 Sam. 12. Here it remained in the tent which dhad pitched for it, till the erection of the le, where we are soon to find the ark and anctuary together again, and the worship d resumed in greater impressiveness and U. S.

TO CORRESPONDENTS.

13

wand from what source did the days of the receive their names? What is meant by "high "h John 19: 31? Z. B. CHIPMAN. h John 19: 31? is, 1. Philip Smith in his "History of the

d," vol. i. p. 211, says :---There is reason to believe that they [the leans] mapped out the zodiac, and invented menclature which we still use for the days of the week." And the period of he was treating was 2234 to 1960, before According to this, over two thousand before Christ, the days of the week red their present names from the old Chalidolaters, and Sunday then took its place the day of the sun."

The use of the term "high day" in John 31, is usually explained on the supposition the weekly and passover Sabbaths fell upon mme day, that day being called in conse nce "an high day."

W.T. MILLMAN : See explanation of Dan. 12: 12, in Thoughts on Daniel.

w can you harmonize the doctrine of the resurrec-of infants with John 5:29? Having done neither thorbad, if they have not immortal souls, will they aged? J. MELLERNEE.

Il die in Adam, infants and adults, good and alike. In extending to the race a new proon after Adam's sin, the Lord engaged that hould be released from the death they die in in and should then stand in reference to future dealings with them, upon their own ants. The standard by which we are then dged is the law of God. The adult righteous free from the condemnation of the law, beoration a use they have secured through Christ the forveness of their sins. Infants, never having sonally transgressed the law, stand also free m its condemnation. It has no claims upon em. But the wicked being found with sins I upon them, the law asserts its claims over

Ans. Doing work which the Lord commands is not breaking the Sabbath. It is simply our own work which the commandment forbids. Num. 28:9, 10, was no part of the Sabbath law, but only of the ceremonial. Matt. 22:36-38; Jas. 2:8, 9; Lev. 19:18; Deut. 6:5, all refer to the moral law, by giving a summary of its precepts.

A. HALL: We understand 1 Cor. 14:34, 35, to have been designed to correct some irregularity in the Corinthian church, explained in Paul's first letter to Timothy, 2:12, as usurping authority over the man.

ANSWERED BY LETTER : Geo. A. King, H. Edson, H. A. St. John, H. Nicola, B. L. Whitney, J. O. Corliss, J. Cartwright, G. W. Eggleston, L. M. Ramsey, R. F. Cottrell, J. L. Dickson.

### NO ONE LIVETH TO HIMSELF.

OH, that we might realize the full import of these words, "Except ye have the mind of Christ ye are none of his." But where is the spirit of self-renunciation exemplified as in the life of the Pattern? The tide of worldliness and temptation is taking out of our reach a large proportion of those for whom the Saviour spilled his blood; and who is prepared to take the lifeboats to those who are in imminent danger?

What a sad commentary on professed Christianity was the remark of a criminal while being accompanied to the gallows, "Had I received one-half the kindness earlier in life which I have here received, I should never have been here." Overcome by temptation, weakened by the fall, priest and Levite passing by on the other side, how many sink to rise no more! Who will recognize the jewel though its luster be dimmed? Who appreciates the desires still remaining to lead a better life?

Some have inherited a puritanical disposition to do that which is right, and they look upon those less favored as scarcely worth making an effort to save. Such, perhaps, have as little of the spirit of Christ as those who have constantly to battle with temptation. If God, who has "made us to differ," has given aspirations for the pure and holy, he most assuredly has a design in so doing. But how often is this sterling integrity of character connected with those qualities which, instead of winning, repel; and those who lack moral stamina, and have become weaker by yielding to temptation, are chilled by the forbidding aspect of those whose course of action seems to say, "I am holier than thou;" and they pass on down the road to death.

Let us read more carefully the parable of the Pharisee and publican, and then, turning to the parable of the "lost sheep," humble ourselves and draw near to God.

When we realize our own weakness we shall love and pity others, and feel something of the longsuffering toward our fellow-clay which God has manifested toward us. An anecdote is related of the good John Wesley, who in a morning walk discovered in a ditch a man who had fallen there on account of intemperance. As he looked upon one "made a little lower than the angels," but who had brought himself to this sad condition, the good man's soul was moved with pity, and recognizing a brother, though fallen, he exclaimed, "But for the grace of God, there lies John Wesley."

Since the departure from earth of Him who went about doing good, there have ever been those who, imitating his example, have forsaken wealth and ease, and have spent their lives in His service who has said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Madam Guyon, whom wealth, position, superior intellectual endowments, and great personal beauty, had combined to exempt from contact with the common people, thought it not beneath her to minister to the wants of the lowest. Like him whose name has been immortalized in sacred story, she chose to "suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." Her prison walls, though excluding heaven's free air and the light of day, could not debar her from holding sweet communion with her Saviour. Fenelon, Archbishop of Cambray, is another striking illustration of unselfish love for fellowmortals. Prizing the favor of God more than that of his earthly king, he cheerfully submitted to banishment; and while restricted to the limits of a single diocese, he found happiness in relieving the personal wants and sufferings of the common people, while pointing them to the Lamb of God who taketh away the sin of the world. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"Jesus wept"! More of this same spirit of love and sympathy for others' woes would perchance insure us success where we now so often meet with defeat in our efforts to win souls to the service of God and the love of truth.

Has the pitiless storm fallen upon your pathway, and have life's brightesthopes been wrecked amid the breakers? Are you sitting with clasped hands, your heart's chambers locked, that no intruder may cross the threshhold to bring a bitter memory to light? Have you aught too sacred for the use of perishing mortals, when the Saviour poured out his soul unto death for you? It may not be your duty to bring in detail the buried bitterness of the past, only equaled perhaps by the living sorrow of the present, to the public gaze of those who would only wonder, not understand; but from those dark providences, with God's help you may obtain a rich experience which will enable you to reach the heart of some one struggling for life, yet who, for want of a word, might be irretrievably lost. "For as in water face answereth to face, so the heart of man to man."

Does your natural reserve prevent you from approaching others to render the assistance you would gladly give? God will help even here. His hand shall stay the Red Sea's waters for your crossing. Canaan, with its milk and honey, its vine's rich fruitage, is before you ; and Egypt, with all its darkness, behind. In the strength of Him who has promised, "I will hold thy hand and keep thee," pass over and appease your soulhunger in the green pastures beyond, and quench your thirst at that living fountain earth's travelers may never find unless Heaven-taught. "So shall you of some have compassion, making a difference; and others save with fear, pulling them out of the fire," and you at last having turned many to righteousness, shall shine as the stars forever and ever. MARY MARTIN. From The Missionary Worker.

### IOWA CAMP-MEETING.

THE time and place of this meeting are now agreed upon, and the time is just at hand. Those who expect to attend should begin to make preparations. No better time for the meeting could be chosen than June 8-12. Marshalltown is the most central and easy of access of any place in the State, it being very near the center, and situated at the crossing of the Chicago, North Western, and Iowa Central railroads. Those coming from the east and west on the Chicago and Rock Island railroad change cars at Grinnell; those who come on the Illinois Central, at Ackley.

Many of our people calculate just as much on attending our yearly camp-meetings as they do on sowing their wheat or planting their corn. To this class there need not a word be said; for they are sure to be there. But there is another class that would always love very much to attend if the way would only open. Many of these are not by any means the poorest in this world's goods, but they are burdened with so many cares that they know not how to lay them down while they go up and worship the Lord once a year. This class I feel very anxious to see at our camp-meeting this year. The way will surely open if you do all in your power to open it. The enemy may try to hinder, but the Lord will help if we apply to him aright, but he will not do for us what we can do for ourselves.

Then there are others that would be greatly benefited if they could be induced to attend the camp-meeting, but many of them do not read the REVIEW, and as we can see but few of them I appeal to the first class mentioned in this article in their behalf. Dear friends, you know the value of these meetings, and how much many of your own brethren and sisters and friends are losing by not attending them. This is too great a loss for them to sustain. They cannot afford it. A few more such opportunities and all will be over, and for many of us doubtless this will be the last one. Come, brethren and sisters, wake up to the interest of the camp-meetings. Begin in time to get ready. Induce and help others to get ready. This is good missionary labor for the time. See that your tents are all in order, and those that have none begin in time to secure them, Ample grounds, straw, provisions, horse feed, etc., will be provided as usual. Come one, come all, and we shall have the largest and best camp-meeting this year we have ever had. Bro. and Sr. White are expected, and the Lord of the harvest will surely be there. H. NICOLA.

### CAMP-MEETINGS FOR 1876.

KANSAS, Melvern,	May	25 - 29
MISSOURI, Holden,	June	1 - 5
Iowa, Marshalltown,	"	8 - 12
WISCONSIN, Sparta,	"	15 - 19
MINNESOTA, Eagle Lake,	"	22 - 26
WISCONSIN, Ripon, June	e 29 to	July 3
MICHIGAN, Battle Creek,	Aug.	3-7
OHIO (place not determined),	"	10 - 14
VERMONT, Essex Junction,	"	17 - 21
NEW ENGLAND, S. Lancaster	,	24 - 28
MAINE, Richmond, Aug.	31 to	Sept. 4
NEW YORK, Rome,	Sept.	7-11
INDIANA, Bunker Hill,	"	14 - 18
ILLINOIS, Waldron,	"	21 - 25
Southern Iowa,	Oct.	5 - 9

ment will be observed that the time of the Ripon, Wis., Camp-meeting has been changed from September to June and July, the Illinois meeting from June to September, and that the Kansas and Missouri meetings are each put one week later on account of the backwardness of the season.

Special Notice.

ELDER D. M. CANRIGHT will, providence permitting, meet the friends of the cause in Texas, at Dallas, May 5-8, and spend a week or two. He will then visit Alabama, Kentucky and Virginia.

Without the least intimation of our plans for the South, stated in this week's REVIEW, but acting from a sense of duty, he has returned from Minnesota, and we were very happy to meet him at this Office this morning, April 26th, and make arrangements for the southern field.

JAMES WHITE, Pres. Gen. Conf.

#### OUR PUBLICATIONS.

It becomes necessary to make changes in the terms of some of our publications. On bound books and pamphlets, at wholesale, thirty per cent. will be discounted; on uncovered tracts, one-half; special rates to T. & M. Societies, with proper restrictions. Discounting one-half the wholesale cost of all our books to the T. & M. Societies has so drained the Book Fund as to make it necessary to restrict this discount to tracts.

The SIGNS OF THE TIMES, published at Oakland, Cal., is designed for general circulation to the outside world. The REVIEW is our church paper. By referring to the terms of this paper on the first page, it will be seen that the REview is offered to T. and M. Societies, and to individuals for poor brethren and sisters, at \$1.50 a year. One object in offering liberal discounts to T. and M. workers has been to encourage activity and liberality. While this course has resulted well with many, others have. taken advantages of the liberality shown them.



J. W.

PEOPLE are begining to wonder what kind of agencies are at work around and above us. An account of a remarkable shower of quivering flesh in Kentucky has just been going the rounds of the papers. The N.Y. Sun, of Apr. 5. 1876, notices a shower of flies in Canada covering a space of several acres. And now the Detroit Evening News mentions a shower of small red worms in that city. Some try to account for these things on the supposition that it is matter by some means generated in frogponds, and being sucked up by the wind, is borne away and distributed over distant localities. But who ever saw the contents or the adjacent matter of frog-ponds taken up by the wind ? U. S.

nents and m, and the penalty, which still is death, is Present in the penalty, which still is death, is of Christ field upon them. Having now died for their gdomago in personal transgressions, they forever reof Ohni miced upon them. Having now died for their gdomsion in personal transgressions, they forever re-usion. I an dead, because there is no provision for a Lost Time lease from that death, as there is for our re-ond of the ase from the present death we die in Adam. need the low do you harmonize Rev. 19:7, 8, with your po-es. Of the low do you harmonize Rev. 19:7, 8, with your po-ion that the New Jerusalem is the Bride, the Lamb's or H. s.

es. <sup>112</sup> ion that the New Jerusalem is the Bride, the Lamb's c. H. S. bbath for See explanation in Thoughts on Revelation, ennium a 304, 305. atal Print A. R., Brooklyn, Iowa: It does not look to the Bible A. R., Brooklyn, Iowa: It does not look to iel to the aquite consistent for those who do not believe at swine's flesh should be used for food, to y - Brie is it is flesh should be used for food, to y - Brie is it to sell. But every one must be his own Candid ology and dge of propriety in this matter. Idments - B. F. LEWIS: We understand the expressions e-Which areference to Melchisedec, in Heb. 7, to mean

this, The Jews were accustomed to speak at *Tride* mealogy. The Jews were accustomed to speak at *Harola* (persons in that condition as without father or a **above** other, beginning of life or end of days; that Swedish, none of these points being meand of

How could the children of Israel compass the city of anywher ericho seven days and not break the Sabbath? price. T. W. F. LD, EK, MICH

THE Italian minister of public instruction has ordered the Vatican University to be closed, as an illegitimate institution.

A Fearful Catastrophe.

OHICAGO, April 18.-The levee, near Hannibal, Mo., broke yesterday, and over one hundred thousand acres of the finest land in the State are overflowed, and millions of dollars' worth of property destroyed. Thousands and thousands of dollars' worth of logs and cordwood, miles of fences, are now floating down the river, while several hundred head of horses, cattle, sheep, and hogs, that were grazing on the bottoms, cannot befound, and the supposition is that they are all drowned. The water has seriously interfered with the running of the railroads, and at many points the tracks are entirely washed out. The stream near Quincy is twenty miles wide, and the Illinois river is over ten miles wide. When the levee broke, people fied for their lives, and it is not yet certain that all escaped to places of safety.

### THE REVIEW AND HERALD.

### THE SECOND ADVENT.

HE's coming ! coming ! lo, I see The King of Heaven, in majesty, Descending through the blazing sky, His plumes of victory waving high.

He's coming ! coming ! Shout and sing, Loud songs of welcome to our King, Be strong; fear not; we're going home, The day of recompense has come.

He's coming! coming! Wake, ye dead! Lift from the dust each weary head, Shout in glad immortality, "O grave, where is thy victory?"

He's coming! coming! Can it be The same who died on Calvary's tree? Who once to earth in pity came, For us to suffer death and shame?

Ah, yes! 'tis he our glorious King, The blest reward he comes to bring-A shining crown, a harp of gold, Eternal life, and bliss untold.

No more of sin, no more of woe, Earth's weary ones will ever know, Then leap, ye lame, and shout, ye dumb, Your great Deliverer has come! LILLA D. AVERY.

Locke, Ingham Co., Mich.

### Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubt ess come again with rejoleing, bringing his sheaves with him.

CANADA.

15

On reaching Bolton, Quebec, the 4th inst., I found that an effort had been made to get a preacher to discuss with me on the Sabbath question, and that a minister from Warden, a no-Sabbath preacher, was coming at once. The word came, and the appointment was circulated that he would meet me last Sunday.

Last Sabbath I met with the young friends of the eause at Bro. H. Me. Clary's. We had a blessed and encouraging season. The word spoken affected the hearts of those present. The tears that were shed clearly indicated that the Lord was in our little meeting by his Spirit. The friends in their testimonics expressed their joy that they had embraced the present truth, and their determinations to be found with God's remnant people at Christ's appearing. At the close of the meeting, we invited those who believed that we had the truth, and who desired to obey it, to arise. Every one present arose, five of whom did not profess religion.

Last Sunday, at  $10\frac{1}{2}$  A. M., we went to the Brill school-house, where it was arranged to hold the discussion, and found a large concourse of people waiting to hear a debate on the Sabbath question. But our opponent did not come. I gave two discourses. The Lord gave unusual freedom in speaking, and unbelievers, and several who had not heard before, freely admitted that the Lord was with us. To God be all the praise! Am fully of the opinion that those meetings will tell in opening the way for the spread of the truth.

Am now with Bro. and Sr. Owen in this village, where they have held twelve meetings. Spoke on the messages of Rev. 14 last evening. One-half of the inhabitants here are French Canadians. The snow is melting away fast, the roads are bad, and our meetings are small; yet our courage is good. We have found warm friends in Bolton and in this place. There are openings all around us to hold meetings. Times are hard in these townships. Shall we receive help to continue the work?

A. C. BOURDEAU. South Stukley, P. Q., April 12, 1876.

young men and women thus starting in the service of Jesus we all felt that it was good to be there. After prayers a church of twenty-two was formed,

On first-day the house was filled to overflowing; and at the conclusion of the afternoon sermon we retired to the water, where ten were buried with their Lord, and, we hope, rose to walk in newness of life. When s. B. was presented they all cheerfully adopted it, their pledge amounting to \$132.08. All this was pledged to the Conference, except \$3.00. Obtained six subscribers for the REVIEW, one for REFORMER, and one for INSTRUCTOR.

Bro. Van Deusen has labored there four weeks, and about thirty are observing the Sabbath, ten of whom were members of the Greenville church, but went into this organization. This is the second company which he has raised up. By this we see that farmers ean be used to give this message. My brother, go thou and do likewise. The testimonies in the social meeting were, "Oh, how much I have learned in these few weeks-more than in all my life before," "I thank God that he has sent Bro. Van Deusen this way." I shall long remem-ber these good meetings. I am very much encouraged to do all I can in this good work.

On reaching Saranae, I found an invitaion from Bro. Lucus Kellogg to eome and help him organize a company which he has brought out on the truth. This is his first effort, and there are thirteen who are keeping the Sabbath. There are very many promising openings in this portion of the State. I find a good interest to hear in this village. In answer to the call from the brethren in Oceana County, I would say that I will come as soon as the way opens. The harvest is all ripe. Let us pray the Lord to send more laborers into his harvest. A. O. BURRILL. Greenville, Mich., April 17.

OHIO.

I HAVE just closed a meeting of several weeks' continuance near Napoleon, Henry Co., Ohio. About twenty-five embraced the Sabbath, and organized into a Bibleclass. Twenty entered into a covenant to keep the commandments of God and the faith of Jesus. Others promised to do so as soon as they get the victory over the habit of indulging the appetite. This lit-tle company is but fourteen miles from the one at Hamler, organized in January last. We hope the Lord may bless them, and establish them in every good word and work, and shield and protect them from the pitfalls of the enemy. T. J. BUTLER. April 14, 1876.

### MICHIGAN.

In Tuscola and Sanilae Counties I gave seventeen discourses. A deep interest was manifested. The result of these meetings was that five signed a covenant to keep the commandments of God and the faith of Je-Others are convinced, and I hope will soon take a stand for truth. May God help in the administration of his word.

M. M. KILLMAR. Imlay, April 12, 1876.

### ENCOURAGING.

To all who truly love the cause of present truth, it is encouraging to hear of its prosperity. The good tidings from different localities in the great harvest field bring joy and gladness to thousands who watch with interest the advancement of the work. In Vermont, we are in a measure encouraged by a few additions to the number of Sabbath-keepers. Some months since, by request, I held two meetings at a dwelling-house, more especially for the benefit of an elderly lady who is blind, and who has been for some time confined to her bed. These meetings were held on first-days, and were attended by a few of the neighbors. I spoke on the evidences of the near coming of the Saviour and upon the subject of salvation. Without previous consultation on the subject, the daughter and her husband, who have the care of this widowed mother, kept the Sabbath following my last meeting. One week ago last Sabbath, I spent with this family, and preached from the words: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. This was a good meeting for all present who love the Lord. Especially was it form the congregation. As we saw these manifest that God's blessing graciously l

rested upon our blind, afflicted sister as we spoke of the reward awaiting the commandment-keepers. She cherished a faint be invaluable for small meeting and hope of life eternal previous to embracing the Sabbath, but now she has an assurance that her hope is "as an anchor to her soul, both sure and steadfast."

What language can express the riches of that hope which lights up the portals of the tomb as earthly prospects fade and recede from our view, enabling the sinking saint to exclaim, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another"?

With this family, three others embraced the Sabbath. A sister who has kept the Sabbath alone for years writes us from another county that her companion now rejoices in keeping the Sabbath with her.

A brother from Windham Co., where there are but two families of Sabbathkeepers, and they have been there but a short time, writes that a brother and his eompanion have recently commenced to keep the Sabbath from reading on the subject. They also believe in the near com ing of the Son of man, and hold correct views on the nature and destiny of man.

He says, "We hold meetings every Sabbath: we have a Bible-elass, and think of a Sabbath-school, as this brother's ehildren are old enough to attend." That is right, dear brethren, work on. And let Tract and Missionary workers take courage in the Lord. Another item is worthy of note. The writer says, "Bro. H. gave up his to bacco some time before he embraced the Sabbath, being convieted that it was a sin to use it.". With emphasis, my soul says, Amen and amen. Go on, brother, you have started right. This is encouraging.

A. S. HUTCHINS.

### MEETING-HOUSES AND PULPITS.

HAVING spoken in some forty different meeting-houses this winter, I have been painfully impressed with the importance of having our meeting-houses and pulpits properly constructed. To say the least, one-half of our meeting-houses are so built that it is exceedingly hard to speak in them. In some of them it is almost impossible to make an audience hear distinetly. Then, when a few of our brethren come together in one corner of the house for a prayer-meeting, it is like talking in an empty barrel. They cannot hear each other ten feet apart. It makes it very disagreeable and annoying.

In some houses the pulpit platform is so high, and the ceiling so low that it will almost bake a speaker's head during a two days' meeting. And then some of the pul-pits are literally horrible, at least to any sensible speaker. There is enough lumber in some of them to build a small house ! Why men should build such great prisons for the preacher I cannot conceive.

In order for a speaker to come into elose sympathy with his audience, to impress their minds and move their feelings, he must be as near to them as possible. No one can explain how it is, yet every speaker knows that there is a certain electrical connection between the speaker and audience. The closer this is the more influence he has over them. Hence a speaker should be as close to his audience as possible. This being so, and no one will deny it, how absurd it is to build a great, high, massive, pulpit which will put the speaker's feet higher than the heads of his audience, and himself fifteen or twenty feet from the nearest of them. Add to this a pulpit so long and so high that it hides all but his head and shoulders, and who could expect to affect the feelings of his audience in such a coop? A very few efforts long ago convinced me that I was not equal to such a task; hence I have occupied but a very few pulpits in our meeting-houses. For myself, I prefer simply a low platform, not over a foot high, with simply a table upon it; or, at the most, a very, very small pulpit. But this may not be aecord ing to the idea and taste of others. As our people are now building meeting-houses everywhere, I wish some rule could be given, stating the proper proportions, hight, width, and length, of a house in order to avoid the unpleasant ringing which is experienced in speaking in many of our houses. D. M. CANRIGHT. P. S. It strikes me that it would be an excellent plan to finish off a small room over the entry way for prayer-meetings, in- who blocked up the way. What one

stead of having a gallery there whit never used. A small room like that w meetings. D. M

### FAINT HEARTS AND FEEBL MINDS.

### What Can I Do?

As we read of the progress of the is we cannot but feel deeply grateful to He is blessing self-sacrifieing labor if parts of the field. How our hearts re as we learn the glad tidings. Tract missionary work is beginning to be b understood, and so more efficiently formed. While rejoicing at the su attending others' labors, let us ask selves, What have I done?

We are commanded to so let our shine before men that they may see good works, and glorify our Father w is in Heaven. But some never ever tempt to do any real missionary r they deeline all invitations to labor if vineyard of the Lord. "I could n't do thing. I have no ability. I am slow speech—can't talk out my thoughts. naturally diffident; doubt if I have one talent; if I have, I am sure it very, very small one. What can I

You desire to be instrumental in the version of loved ones around you; but to offer your poor, small, talent to the ice of the Master. Let us learn from Bible what the feeble can do with sufficient means. Read Matt. 14: 15–2

How could the disciples feed two t sand men, besides women and child Of what use were their five small loaves two fishes—how utterly inadequate for purpose? Well, what did they do? I gave their little all to Christ. Did J inerease it for them? Did he multiply enlarge it? No! He simply blessed, bit and gave it back to them, it was still, so as quantity was concerned, the same parent insufficiency. So far from hav enough to help others they had not enough for their own needs. But w the disciples moved out in faith to d the Lord, then their little proved r than sufficient. As they used it, it creased and multiplied. We read, " they did all eat, and were filled; and t took up of the fragments that ren ed twelve baskets full." There was only enough, but more than enough. Let us take ourselves and all we have Jesus. This will make it necessary to d very near to him; when Jesus shall ceive us-shall bless our feeble tal let us use it, and we shall have not a enough, but more than sufficient; for shall no longer be us, but God wh worketh in us, both to will and to do his good pleasure. Phil. 2:13.

The dearest wish of many hearts is friends around them should embrace truth. They inquire, what ean I do? lieve in the sacred promises of God. Matt. 5:7, 8; Heb. 11:6; 1 John 3; Come, Bro. Faintheart, come sister Fee mind, take up burden for some friend loved one. Move out in your weakn depending on the promised help of Lord. Do not wait till you have eno ability of your own to ensure suce Had the disciples waited till their little been increased to a full sufficiency, the titude would have died of starvation; w you are waiting to feel worthy or be q sure you have all the needed ability, y dear friends are dying unconverted to d Believe God. Prove him now. Ask

faith believing for that wisdom he l romised. Go, go at oncemake no i delay. With your heart filled with sweet, gentle, pitying love of Jesus, go a beseech your friend to be reconciled to G -to prepare for death and the Judgment close upon us. Do not be disheartene even if rudely repulsed, still speak in me ness and with love. Let your friend real you are really and truly in earnest---th you have no selfish motive, but that it love and love alone that prompts you. Importune, be urgent, persistent, in yo supplications to God for Christ's sake give you needed grace and wisdom, and bless your feeble efforts. Perhaps y may find after two weeks of faithful deavors, that you have not made much, any, good impression. "Be not faithle but believing." We read in Mark 2:3, of the poor paralytic, unable to get Christ to be healed. He could not easi be moved; one never could have earright him; it was scarcely possible for two; by four earried him surely and steadily, alon over every obstaele-even the worst stumbling-blocks, the professed follower

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At the time of my last report, March 31 I had begun a short course of lectures, and was having a good hearing, but the mud became so deep we were obliged to abruptly bring the meetings to a close. Three received the truth, and five were baptized and added to the church. We left them much encouraged.

#### WEST PLAINS.

April 10, I came from Orange to Saranac. Here Bro. Van Deusen met me. He was faboring at West Plains, where a company had come out on the truth, and by his ear nest request I went to assist him in organizing. Sabbath evening, April 14, at W. P. found the large school-room well filled. The meetings on Sabbath were well attended. An earnest appeal was made in the afternoon, at the eonclusion of which seventeen eame forward, separating themselves

### April 27, 1876.]

### THE REVIEW AND HERALD.

e which that won ; and cla D. M. C. - 23 SEBLE

0. 17.

the cau ful to G abor in rts rejoj Tract a o be bet iently p he succe s ask of

t our lig ay see ther whi er even hary wor abor in fl l n't do an m slow thts. I a have eve ure it is can I do in the co ou; but fe to the ser a from the 0 with 4:15-21two tho 1 children l loaves an late for the do? The Did Jest multiply a ssed, brok still, so f e same a om havin d not eve But whe th to obe oved mo l it, it i read, "An l; and the at remai re was no ough.

we have ary to dra s shall i ble taler e not on ent; for God which d to do

arts is the nbrace I do? God. S John 3:2 ster Feebl e friend d weaknes elp of th ve enoug re succes ir little ha cy, the mu tion; while or be quit oility, you

e no me with the sus, go and iled to God idgment so sheartened ak in meek end realize nest-that t that it is om, and to rhaps you tion:-aithful en "Y e much, if of the t faithless ark 2:3,4 to get to not easily two; but

could not do at all, four did quite read--raised him to the roof, and so got him Jesus.

so if, after two weeks of faithful effort unceasing importunity to God, you enot succeeded in getting your loved to Jesus, then ask God to direct you in ecting some member of your church who I have influence with your friend; tell t brother or sister of your desire, the efyou are making, and together carry friend in the arms of your faith to d. Let both make him the constant ject of prayer. Consult together how best exert an influence for good. Seek sdom of God that he may bless your nds of loving admonition and sympathy. How many weeks, think you, cre you

uld win the victory, and unite in the glad rus of the angels in praise and halleluto God over one sinner that repenteth? This is missionary work. This is doing, wishing, waiting. God's promises sure; let us no longer grieve his Spirit h doubts and fears and sinful unbelief. tus no longer sec our loved ones hastendown to death, while we stand idly by loring our lack of ability.

In wondrous love and mercy God says labor in my vineyard. He is willing bless the very feeblest instrumentality. wake! Up! Up, and to the rescue! Al high weak, be strong. "Lift up the nds which hang down, and the feeble ees." There is work for every one. You have no ability? Too feeble? Dare doubt the declaration of our Lord, "If shall ask anything in my name, I will it"? John 14: 12, 14.

C. B. REYNOLDS. TO THE LONELY ONES. 3"

Are you alone, away from the society of se of like precious faith? Does it seem ind that you alone, in your community ould hold up God's down-trodden and spised truth? Does it look hard that the world, as it were, is against you, haps even the nearest and dearest friend a have-husband, wife, father or mother? There are hundreds of such cases we w. But we say to them, Take courage; it on the whole armor of the Christian, d go out, not in your own strength, but the strength of the Lord. If the Lord on your side, who can prevail against The Lord is on the side of his truth; te Lord is on your side, if you are indeed the of the meek and lowly followers of

Are there none around you who have reeet to all the commandments of the Lord? hen be the more in earnest; there is the ore work for you to do. Hold up the truth, your light shine; and above all things. you do nothing more, live out the truth. his will do more good than anything else on can do. Show to those around you ht you believe what you profess. Show our love to God and his truth; show your we for deluded and perishing souls. There e deluded yet honest souls who may be out will gladly exchange error for truth, when once he is able to see it. If you can and such, they will forever thank you for adding them to the light.

Take courage; God is with you. Go orth sowing the good seed. Some will w. Ask in course of time, if you are faithful, you will m he has be able to see that you have done someling for the Master's cause. J. M. GALLEMORE. Salisbury, Mo.

would crush, of the sickness it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless graves it would prematurely dig! See mankind toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, sowing and gathering, mowing and reaping, raising and building, digging and planting, striving and struggling in the garden and in the field, in the granary and in the barn, in the fac tory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city, and in the country, out at sea and on the shore, in the days of brightness and of gloom. What a picture would the world present if we had no Sabbath!"

### HEALTH OF FARMERS.

THE Massachusetts Board of Health is out with its fourth annual report, in which is to be found an interesting paper on the longevity of the farmer's life. It says the evidence collected from country physicians throughout the State for the last twentyeight years shows that the average length of the life of a farmer in that State is fiftyfive and a fourth years. This is much longer than that of any other class of citizens. The class most nearly approaching farmers, viz., out-door mechanics, live only fifty-two and a half years on an average.

The almost unanimous belief of those physicians and the compiler of the paper is, that farmers might live much longer than they do by exercising more care in choosing, cooking and eating their food, in avoiding over-work and exposure to change of weather and the use of foul drinking water. Their food consists too much of pork, pies, and saleratus bread and cakes. The cookery is bad, and meals are eaten too quickly for good digestion when work hurries. More vegetables and fruit should be caten and more rest taken. More cleanliness, as regards out-houses, sinks, and back yards, should be observed, and more care taken to avoid leaving cess-pools, sinks, etc., nearer to a well than thirty feet at least.

### NOVEL-READING AND CRIME.

THESE do not always stand in relation of cause and effect, but the one is sometimes a powerful stimulant to the other. A case which recently occurred in Boston has attracted wide attention. Jesse Pomeroy, "the boy murderer," a short time ago killed two children, a little boy and a little girl. He was tried, convicted, and sentenced to be hanged. The Governor of Massachusetts and his Council, the most eminent jurists, and leading men and women of Boston, have been deeply concerned about what should be done with Jesse. Many have petitioned for commutation of the sentence to imprisonment for life. Strange as it may seem, delegations of ladies have besieged the Governor and Council to carry out the sentence of hanging, and it is now reported that this will soon be done unless the decision should be reconsidered.

What has especially attracted our attention in this case is an account of the mental aliment on which this "boy murderer," has been for a long time nourished. It is said, "Pomeroy has been a close reader of dime novels and yellow-covered literature until, as one of the gentlemen stated in his argument before the Council, his brain was turned, and his highest ambition was to be the 'Texas Jack' of South Boston." It seems that his parents kept a store for the sale of newspapers and periodicals and "trashy literature." Here probably he found the stimulant which led him to commit the dreadful deed for which he now stands sentenced to be hanged. He had found his hero in these "dime novels," and he wanted to be a hero too. We are strongly reminded of two cases which occurred a few years ago, one in England and the other in this country. An English nobleman had been murdered by his valet de chambre. It came out on trial, by the confession of the murderer, that he had been a great novel reader, and had been especially fascinated by the hero of "Jack Shepherd," one of the popular novels of the day; and his consuming ambition was to imitate that character in his heroic deeds. His ambition was satisfied in the murder of his master, and the law had its revenge in his execution. The American case was still more thrilling, the main facts of which will be readily would tame, of the resources cf nature it then at sea, under the command of Commo-

dore Mackenzie. Midshipman Spencer, son of the Hon. John A. Spencer, Secretary of War in Tyler's cabinet, headed the mutiny. The intention was to put the officers to death, and turn the vessel into a pirate. The plan was discovered just in time to prevent its execution. Mr. Spencer, being detected as the ringleader of the mutineers, was tried under the provisions of maritime law, found guilty, and was promptly executed by being hung at the yardarm of the "Somers." Commodore Mackenzie's course was approved of by the President, and applauded by the whole country, although great sympathy was felt for the Secretary of War and family.

The significant fact, which points the moral without adorning this sad tale, relates to young Spencer's college life. He had enjoyed every advantage which wealth and high social position could bestow. His grandfather, Ambrose Spencer, stood at the head of the judiciary of the State of New York, and his father was a cabinet minister. But novel-reading had been his ruin. "The Pirate's Own Book" had been his constant college companion, and after his execution it was believed that he had sought and obtained a position in the navy for the purpose of putting into practice the lessons which that book had taught him.

All these cases afford instruction by which parents should profit. They should be very scrupulous as to the kind of "light literature" which finds its way into the hands of their children. We should as soon give poison to our children. Novelreading is a perfect passion with multitudes. When it has attained such ascendency it unfits the devotee for any good, even if it does not stimulate to the open commission of crime.—Presbyter and Herald.

### ONE AT THE DOOR.

"BEHOLD, I stand at the door and knock." Rev. 3:20.

The soul is represented in Scripture un der the figure of a house; and a noble house it originally was. It was built of polished stones. It was proportioned with exquisite skill. It was a masterpiece of work. And there was one thing which more than any other ennobled it-it was the residence of God. But how différent the soul in its natural state now! Sin has marred its glory. God has been excluded from it. With a few lingering traces of its primeval grandeur, it is dark and ruinous and foul. But what a strange sight vou have here! God has not utterly destroyed the soul. In his infinite condescension and pitifulness, he desires to repair its ruins, and to dwell in it again. And lo, in the person of his Son, he is represented as standing at the door, and seeking admission.

The Son of God stands at the sinner's door. Marvelous spectacle! The Lord of seeking admission to a human glory heart! It is just because you are a sinner he is there. He knows your needs; and, in love past finding out, he comes to be-friend and bless you. You are poor, he would enrich you; you are hungry and thirsty, he would feed you and give you drink; you are covered with rags, he would days. She was baptized May 31, 1875, at Richclothe you with a robe of righteousness: you are blind, he would give you sight; you are afflicted with a terrible disease, he would cure you and make you whole. Did ever friend come to your door laden with such blessings as these?

The Son of God stands at the sinner's door. He does not wait till you seek him, he comes to you; he draws near to your very heart. Has he been long standing there? Let conscience answer. Many a year, perhaps; but he has not yet gone away. You may have been coldly indifferent to his presence, and may have turned a deaf ear to his gentle voice; but he is waiting still. And now his limbs are weary of standing, and his hands are weary of knocking, and his voice is weary of pleading, and soon he may leave the door. The Son of God knocks. Listen! his hand is on the door. He would awaken you and make you open to him. By his holy word he knocks. It gives you many a warning, and presents you with many a promise. By the dispensations of his providence he knocks. Are your worldly plans succeeding, and is your home full of gladness? Daily mercies have a voice; they bid you open the door. Are you ly-ing on a bed of sickness? Have you met with some severe loss? Has the grave just closed over some dear object of your love? Trials have a voice. They bid you open the door. ' By His Spirit he knocks. He is doing so with peculiar urgency at the present day.

Are you still treating Jesus with cold neglect? Is your door still shut against him? Does he still stand without? Oh, what ingratitude and folly and guilt! His gentle form was bruised for you; his hands and his feet were nailed for you to a cruel cross; his voice cried for you, "My soul is exceeding sorrowful, even unto death." To keep the door shut against him, is not this ingratitude? He would give you all you need. He would free you from evil in every form. He would make you fully and forever happy. To keep the door shut against him, is not this consummate folly? You are bound to love and honor and serve him. To keep the door shut against him, is not this damning guilt?

Behold a Stranger at the door! He gently knocks—has knocked before; Has waited long—is waiting still; You treat no other friend so ill.

Oh! lovely attitude! he stands With melting heart and loaded hands: Oh! matchless kindness !---and he shows This matchless kindness to his foes.

Admit him ere his anger burn-His feet departed ne'er return; Admit him, or the hour's at hand You'll at his door rejected stand.

-Sel.

A LITTLE child cannot find its way through the streets and back. It would be lost if left alone. It cannot provide its next meal, or find a shelter for a night. Yet has it any fear? Not at all. Instinctively and beautifully it lives a life of faith. It cannot provide its food or garments, or house or home; but it intuitively believes that father can. The child's clinging, implicit confidence and trust in father or mother should symbolize to us the faith we ought to exercise in our Father, God.

You need not tell all the truth, unless to those who have a right to know all; but let all you tell be the truth.

### Obituary Motices.

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

DIED, March 29, 1876, of consumption, at the esidence of Bro. James Gilbert, near Marshall, Calhoun Co., Mich., sister Diana Allen, aged thirtytwo years. Ten years ago, she made a profession of religion and joined the Baptist church. Two years ago her attention was called to the Bible Sabbath and kindred truths, which she accepted and obeyed. When near her death, she expressed her faith in the soon coming of the Lord, and yielded up her life with hope of a part in the first resurrection. An address was given from 1 Thess. M. B. MILLER. 4:13.

ESTHER E. DAWLEY, daughter of sister Delilah Dawley, died in Union City, Branch Co., Mich., March 28, 1876, aged eighteen years. The cause of her death was disease of the spine. From this and blindness she had been a sufferer for ten years, and though this terrible affliction had impaired her senses in a measure, she delighted in the Sabbath and expressed strong faith in Jesus. Funeral ad-dress by Eld. Hamilton, Methodist, from Ps. 39:4. M. B. MILLER.

DIED, in Hartland, Me., April 10, 1876, of consumption, Emma Blake, daughter of Eld. Abram and Abbie Barns, agod 21 years, 1 month, and 22 mond. She died in the triumphs of faith.

"She sleeps in Jesus-blessed sleep, From which none ever wake to weep."

May God bless the afflicted husband and family, and they at last meet where the inhabitants will not say, I am sick. Remarks by the writer from Ps. 23:4. J. B. GOODRICH.

DIED, of consumption, in Providence, N. Y., March 25, 1876, 0. W. Austin, in the thirty-sixth year of his age. It is about ten years since this dear brother became an Adventist, and he has lived a consistent life. Funeral discourse by Eld. Warner, Christian minister, from Job 14:14. D. W. EldRIDGE.

NO SABBATH.

13

In a prize essay on the Sabbath, written by a journeyman printer in Scotland, which, for singular power of language and beauty of expression, has never been surpassed, nt, in your it, then reflect for awhile what a dreary and t's sake to desolate name would this life and desolate page would this life present if the subbath were blotted out from our civiliza

"Yoke-fellow! think how the abstraction of the Sabbath would hopelessly enslave the working classes with whom we are identified. Think of labor thus going on in one monotonous and eternal cycle, limbs strainnot easily mg, the brow forever on the rack, the fingers we carried forever straining, the brow forever sweating, the feet forever plodding, the brain forever dily, along throbbing, the shoulders forever drooping, the loins forever aching, the restless mind followers forever scheming. Think of the beauty recalled. During the administration of int one or it would efface, the merry-heartedness it President Tyler a mutiny occurred on board would extinguish, of the giant strength it the American brig "Somers," a war vessel

DIED, of gangrene, in Lapeer, Mich., April 10, 1876, Catherine V., wife of George Stringer, aged 55 years and 10 months. Sister S. embraced the third angel's message about eighteen years ago under the labors of Eld. Cornell, and has maintained her profession ever since. She was for-merly a member of the Presbyterian church. She was a great sufferer for over three months, and longed to rest. A husband and six children mourn their loss, but not as those who have no R. J. LAWRENCE. hope.

BRO. AND SE. ROBERT CARR, of Braddyville, Iowa, send the sad intelligence of the death of three more of their children, making four they have lost this winter. Lois R. died March 20, aged 21 years, 10 months, and 23 days; Olive E., March 14, aged 8 years and 7 months; Ellen G., March 22, aged 3 years and 7 months. Disease, diphtheria and lung fever. This afflicted family sorrow; but not as those that have no hope. Lois was among the first to embrace the truth when it was first preached at Randolph, Catt. Co., N. Y., being then only about 13 years of age. She was baptized by Bro. Canright in 1871. She bas ever loved the truth and tried to live it out. She rests in hope. R. F. COTTRELL. in hope.

# REVIEW AND HERALD.

### The Review and Herald. Battle Oreek, Mich., Fifth-Day, April 27, 1876.

### Conference Address.

THE growing interests of our cause in the several branches of the work, and the peculiar position of some important matters, seemed to demand an extra session of our General Conference. This important meeting was holden March 31 to April 4th, full accounts of which have been given in the REVIEW. At the close of the last business session of the Conference it was voted that Elders Jas. White and U. Smith be a committee to prepare a Conference Address on the subjects which have come up at this meeting. This address will be given in a series of articles which begin in this week's paper under the caption, Progress and Wants of the Cause.

### The New Paper.

In the interests of our school a new monthly, entitled, The Battle Creek College, will be started as soon as the officers of all our churches, and the several Presidents and Directors of our Tract and Missionary Societies shall canvass the field and forward to this Office, lists of "bona fide" subscribers. The subscription price of this monthly, post paid, will be 10 cents a year.

The object of this monthly will be to set before the reader the subject of education, the especial advantages and benefits of our school, and the proper means of its support.

We urge that immediate action be taken in this matter, and that one of two things be done at once; either that proper persons in all our churches canvass, and obtain subscriptions from all the friends of our College, or that one person in each church subscribe at once for a sufficient number of copies for his church and community. Any person can subscribe for any amount of copies that he or she actually pays for. We wish to commence the number for June with an edition of 5000 copies. The success of this worthy enterprise depends upon prompt action on the part of the friends of our College. J. W.

### Wanted at the Review Office.

A COMPLETE list of the names, and the postoffice addresses of all the officers of all our churches, and also those of all the Tract and Missionary Societies is very much needed at the Office of the REVIEW AND HERALD, Will such officers please forward their names and addresses to this Office without delay?

And we here suggest that these officers call business meetings in all our churches as early in May as possible to secure a wide circulation of the new paper, to make collections to meet the expenses of the three books mentioned, and to consider the subject of equality in the matter of holding stock shares in the Battle Creek College. J. W.

### Report of Camp-Meetings.

WE commence in this number an account of some of the camp-meetings of 1875, written by sister White, and not heretofore published. The camp-meeting season of 1876 is about to open. and we have thought that a record of some of the good seasons enjoyed last year might not only refresh the minds of those who had the privilege of attending them, but excite an interest in many other minds to attend the meet-

Oakland, Cal., or to REVIEW AND HERALD, Battle Creek, Mich.

And let it be understood that copies of these three books can be obtained at the California Office, post paid, at the following prices : Testimony, 30 cents, Fastday Address, 10 cents, Dangers and Dutes, 10 cents. Sales and donations make up the sum of cost of printing and postage. Should more be received than to meet expenses, the excess will be put into the General Conference Treasury. Let the books be circulated, and let the means come promptly in to pay for them. J. W.

### Notice to Kansas Conference.

THE Conference convenes shortly, and all the means that can be collected are needed. Please send your s. B. immediately or bring it to the camp-meeting. Pay up to June 1, if possible. A. J. STOVER, Treas. Kansas Conference.

### Spiritual Songs.

BRO. A. S. HUTCHINS writes that the Vt. T. & M. Society are prepared to fill orders, to a limited extent, for Spiritual Songs, if any wish them. Address Eld. A. S. Hutchins, Irasburgh, Vt.

CORRECTION. The s. B. of the Otsego, Mich., church, was raised from \$81 to \$164, not to \$264, as recently stated in the REVIEW. The error, we presume, was typographical, and we make the correction at the request of the church.

#### Business Brevities.

WANTED, a job of engineering for some Sab-bath-keeper. For further information, address, JAMES A. WHLLS, St. Joseph, Missouri.

GOD is willing, nay, desirous, that all men should be saved, and "come to the knowledge of the truth." He will have all men now come to the knowledge of the truth ; but do they? God is "not willing that any should perish, but that all should come to repentance." But do all men repent?

### Appointments.

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

#### The Kentucky Conference.

THE Conference for Kentucky will be held at Bro. D. Barr's, five miles from Elizabethtown, Hardin Co., Ky., May 12-14, 1876. We earnestly solicit Bro. White to attend our Conference. We hope the brethren and sisters both in Kentucky and Tennessee will consider this their meeting, and make all reasonable sacrifice to attend. Dear brethren, come to work with the burden of duty on your hearts, and we will have a good meeting. Teams will be at Elizabethtown the 11th and 12th to take any that may come by R. R. We hope s. B. treasurers will come fully prepared to square up past accounts. Let us start anew for next year.

S. OSBORN.

### Kansas Camp-Meeting.

PROVIDENCE permitting, the Kansas camp-meeting will be held three miles N. E. of Mel-vern, Osage Co., May 25-29, 1876. All coming on the cars from the west or north come on Atchison, Topeka, and Santa Fe, or the Lawrence and Carbondale, R. R. to Osage City. All coming from the south and east, come on the Kansas City, Burlington and Santa Fe R. R. to Williamsburg. Teams will be at the above places on the day before the meeting, to convey that come on

Marshalltown, May 11--14, beginning Thurs-

day evening. Victor, May 20, 21, beginning Friday even-

ing. Washington, May 27, 28.

These meetings are important. I trust that all in each vicinity will make a special effort to attend. At Fonda, Nevada, Iowa Center, and Marshalltown, organizations will be effected if possible. At each of the others s. B. will be reorganized, and baptism administered if nec-R. M. KILGORE. essary.

#### Kansas State Conference.

Notice is hereby given that the Kansas State Conference of Seventh-day Adventists will hold its next annual session in connection with the Kansas Camp-meeting to be held near Melvern, Osage Co., Kan., May 25--29, 1876. It is requested that all our churches in the State be represented by delegates. Churches that have not as yet been admitted to the Conference should come prepared to unite with the Conference. Unorganized bodies of Sabbath-keepers and isolated brethren should be represented. Let all the churches send to the Conference a written report of their standing, and the amount of s. B. pledged for 1876.

J. N. AYERS, Kan. J. H. COOK, Conf. CHAS. F. STEVENS, ) Com.

### Iowa & Neb. T. & M. Society.

THE Iowa and Neb. T. & M. Society will hold their next annual session in connection with the camp-meeting to be held at Marshalltown, Marshall Co., Iowa, June 8-12, 1876.

Officers for the Society are to be elected, and other important matters to be attended to. Let there be a full representation of the Society. Let all districts see that their quarterly reports are handed to the secretary in season for him to report at this meeting. H. NICOLA, Pres.

### Iowa & Neb. Conference.

Notice is hereby given that the Iowa and Neb. State Conference of Seventh-day Adventists will hold its next annual session in connection with the camp-meeting to be held at Marshalltown, Marshall Co., Iowa, June 8-12, 1876. It is requested that all churches in the Conference be represented by delegates. Churches that have not as yet been admitted to the Conference should come prepared to unite with the Conference. Unorganized bodies of Sabbath-keepers, isolated brethren, should be represented. Let all the churches send to the Conference a written report of their standing, and the amount of s. B. pledged for 1876.

H. NICOLA,	) Iowa & Neb.
R. M. KILGORE,	> Conference
J. T. MITCHELL,	) Committee.

MONTHLY meeting for the churches of Carson City, Estella, Matherton, and North Shade, will be held in the tent at Carson, Mich., May 27 aud 28. Sister churches are invited. Let all bring food and bedding, and come prepared to care for themselves as far as possible. A. O. BURRILL, E. VAN DEUSEN.

QUARTERLY meeting for the churches of Oakland, Little Prairie, and Johnstown, at Johnstown Center, Rock Co., Wis., May 6, 7, 1876. Bro. Olsen is expected. Can Bro. Matteson attend? We hope to see all our brethren and tended to those of other churches.

G. S. SMITH, Clerk.

MATTAWAN, VAN BUREN Co., Mich., May 6, 7, where Bro. Dailey may appoint. Kendall, May 8, 7:30 P. M., this will be a

meeting especially for the church. Will Bro. I. A. Olmstead join me at these

meetings?

Douglas, Allegan Co., May 13, 14, where Bro. Reid may appoint. Hope to see all the brethren from Fennsville, and Saugatuck at this meeting, as steps will be taken toward the

QUARTERLY meeting for Allegan Co., legan, Mich., May 6, 7, 1876. Quarterly meeting of Dist. No. 4, M

& M. Society, at the same time. Hope al bers will report in season for the meeting J. L. RUMERY, Dire

I will meet with the churches in Ne 

12--14, Linwood, Butler Co.

"19--21, Genaro, Madison Co. "26--28, Decatur, Burt Co. June 2--4, Hooper, Dodge Co.

Opportunity for baptism will be extend these meetings. Let scattered brethren i special effort to attend. Come praying for expecting, a blessing. CHAS. L. BO expecting, a blessing.

MAX 4--7, Strictland school-house, three north of Fowler, Mich. Will Bro. L. A logg meet me there?

May 11--13, Muir.

- 14, Vergennes.
  16, 17, Grandville, will attend to
- tism. 66 18, Ravenna.

A. O. BURR

QUARTERLY meeting for Victory, Wis 13, 1876. Brethren and sisters from L Pole and Kickapoo Center are invited. be glad to have some minister attend. F. C. CLA

MONTHLY meeting for the churches of 0 Co., N. Y., at Roosevelt, May 13 and 14 Bro. F. Wheeler is expected to be present DANIEL BO

# Business Pepartme

### RECEIPTS For Review and Herald.

Annexed to each receipt in the following list, is the and Number of the REVIEW & HERALD TO which the m ceived pays—which should correspond with the Number Pasters. If money for the puper is not in due time a edged immediate notice of the omission should be given

edged immediate notice of the omission should be given \$2.00. EACH. Mary F Aldrich 49-10, J B Bro 20, W T Ross 49-15, Sarah J Orton 49-17, E E 49-13, Wm Morgan 49-15, J Olive 49-14, Mrs H A son 49-14, Franklin Prentice 49-11, Harriet 1 49 13, Ella Hunt 49-15, I G Snider 49-16, Mary S 49-16, Nathan Kerr 49-17, Harmon Sweet 49-17 M Ervay 49-15, Granv1lle Allen 49-15, Rosana 49-15, J D Ballard 50-8, Nathaniel Ward 49-18 Vance 49-1, A P Green 49-15, John J Baur 49-18 raine Lamont 48-1, D W Albert 49-1, E E Houst 14, Bruce Graham 49-14, S Armstrong 50-20, D ples 49-17, David Bord 49-16, M J Kay 50-1, M Plumb 49-17, Esther Upson 50-7, J W Hoyt 51-11 \$1.00. EACH. Mrs E Halsey 48-17. E C Hoxia

Plumb 49-17, Esther Upson 50-7, J W Hoyt 51-13
\$1.00. EACH. Mrs E Halsey 48-17, E C Hoxie Mrs Lavina Mason 49-15, T C Feny 48-15, O
Stone 48-15, Wm Lewis 43-15, Emeline Griffin J H Crider 49-16, Mrs C Madson 48-10, J Arm 49-15, P D Lawrence 51-9, C Nelson 48-15, B
Chamberlain 49-16, S A Harrell 48-15, H Parker A P Shepard 48-13, Mrs C M Walker 48-15
Allen 49-15, Elizabeth Livingston 48-15, Minerry man 48-15, C B Osborn 49-9, F G Long 43-13, IZ
Roe 49-15, G F Sbonk 48-17, H C Winebronner 48-18
Roe 49-15, G F Sbonk 48-17, Elizabeth Cole 49-17 ria Carter 48-16, Engl Leach 48-17, Huldah H 48-16, Stephen Wiggins 49-16, F J Gould 48
Wakeman 49-16, Thomas Love 49-16, W Lewis Mrs Charlotte Hollenbeck 48-16, Elizabeth Piti 16, A D Woodruff 49-8, Isaac Umberhind 49-17, As Bits 49-17, J A Killingworth 49-17, Ass Bee 48-18

MISCELLANEOUS. Chas Bliss 75c 48-8, Mrs John ver \$1.50 43-21, Robert Martin 1.50 49-15, R Co 3.00 50-18, N R Bolles 25c 48-5, Byron Tefft 50c Edward Linch 50c 48-4, O Davis 2.03 49-18, N W ols 3.00 50-18, John Banks 50c 48-16, Edger St 50c 48-16, C P Bodwell 50c 48-16.

#### Books Sent by Mail.

Books Sent by Mail. Frank Morrison \$6,64, T H Starbuck 25c, Mrs Allen 50c, E R Gillett 75c, Mrs D Smith 25c, M Ballard 1.00, Nils Peterson 20c, R H James 50c Mallernee 80c, Pusey Heald 96c, W D Merrian J W Covert 3.50, Wm Willman 1.50, Mary E 25c, Geo Roe 8c, F W Hawke 50c, Mrs E M Pag C R Haine 3.00, M G Mosher 36c, Dr J M Cushman Levinia S Prentice 15c, Elizabeth Van Deusen 1 W Bartlett 10c, A Craighead 70c, Mrs J S Hand S R Twist 50c, J James 36c, Mary Reader 55c Drary 75c, Ellen E Jones 50c, J B Dunlap 1.00, Robbins 2.00, L C Tarvestad 1.00, Taylor Paul 42 D Scott 1.00, Mrs Dr Morse 25c, Mrs Sarrh J 0 25c.

"Not slothful in Business. Rom. 11:12.

136

ings the present season.

### Important Works.

U.S.

TESTIMONY to the Church, No. 26, the Fastday Address, and Dangers and Duties of our times are three very important works, published at the Oakland, Cal., Office. A large portion of the editions of these three works was sent out to persons in the different States, with two requests; First, that they be circulated properly : Secondly, that churches immediately take up contributions to meet the expense of the books and postage on the same, and that scattered individuals contribute liberally.

The entire expenses of printing and postage has been a little less then \$1.500. Only a very few churches and individuals have paid any attention whatever to the duty of paying for these books. We therefore urge that the officers of all our churches who have not already done so, immediately take measures to collect means to meet the expenses of these books, and that scattered brethren help in this matter. Means can be safely forwarded to SIGNS OF THE TIMES,

the ground those Arrangements will be made, so that provision and horse-feed can be had on the ground. The State Conference, and annual meeting of the T. & M. Society will be held in connection with this meeting.

> J. N. AYERS, Kan. J. Н Соок, Conf. C. F. STEVENS, ) Com.

### Kansas T. & M. Society.

THE next annual meeting of the Kansas T. & M. Society will be held in connection with the Kansas Camp-meeting, May 25-29, 1876, near Melvern, Osage Co., Kansas. We hope to see all the directors at this meet-

ing. Shall we be disappointed? Remember Rock Creek and Centerville. A word to the wise is sufficient. J. N. Avers, Pres.

### Meetings in Iowa.

Hook's Point, Iowa, April 26, 27, beginning Wednesday evening. Nevada, 29, 30, beginning Friday evening.

Iowa Center, May 3--7, beginning Wednesday

evening. State Center, May 9, 10, beginning Tuesday evening.

H. M. KENYON. organization of a church.

THE next quarterly meeting of the churches of Dist. No. 6, Mich., will be at Vergennes, May 13, 1876, and T. & M. meeting the 14th. Hope all of the librarians will send their reports to L. B. Kneeland, Orleans, Ionia Co., in sea-son for this meeting. We hope all will report. J. FARGO, Director.

No preventing providence, I will meet with the church at Brighton, Iowa, May 6, 7, 1876; Richland, May 13, 14, 1876. H. NICOLA.

ALAIEDON, Mich., May 6, 7, 1876. Will some one meet me at Mason the 5th, on the afternoon train? J. BYINGTON.

DIST. No. 1, Vt. T. & M. Society, will hold its next quarterly meeting at Berkshire, Sunday, May 14. We have decided to read the names of every member. One list will contain the names of those who have reported; another, the names of those who have not. We hope each will make this agreeable to himself by reporting, that his name may not appear among the unfaithful ones. This is the work of the Lord, and he wants faithful workers.

C. P. WHITFORD, Director.

Books Sent by Express. A M Mann \$10.85, M B Cyphers 4.20, D E Well 4.66.

ere

e w erh:

Books Sent by Freight. Signs of the Times \$165.79. Book Fund. JAS \$12.00, Mrs H A Munson 5.00, a friend Mary Jane Kay 5.00.

Mich. Conf. Fund. Partello \$28.10, Catharine Slote 1.00, Wright 20 Orleans 33.50.

Educational Ald Fund. John Olive \$5.00, Louisa Klostermyer 2.50.

Swiss Mission. John Olive \$5.00, John F Klostermyer & wife 10

Ill. Tract Debt.

Mrs D Sterling \$10.00, Mrs Ann Reed 10.00, Douglass 10.00, Cary Dryden 10.00.

Mich. T. & M. Society.

Dist No 9 \$4.85.

Cash Rec'd on Account.

Cal T & M Society \$3.00, Ind T & M Society 18 per H C Winebrenner, G W Colcord 15.00. Pacific Mission.

Wm Caviness \$10.00, Kate Caviness 5.00, Mattie Griffin 5.00.

Swedish Mission. C N Ford \$10.00.

No. 17.

iggle between idency of which thorough disc ntain the right staining a hig But thank God und will prevail roughly arouse our institution

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s of History.

ained in Shilo re not informed d's glory or th led to that build ars in the sacre urs later, in th at Nob, 1 San out twelve mild

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land of the Phil hdod their god davs before it hands being se out the stump priests of Dage om thence it w e cities were sore presence. "So and gathered to istines, and said of Israel, and t slay us not an

equally conspir itish people. T lamities had be ind of the Godo esence of the an ines proposed the ss offerings shou at two cows, the should be attache their own course coasts of Israel, 10w that God ha 1em. But if th should only see know that it wa d unto them.

d ; ''and the kin ay of Beth-shen vy, lowing as the knew that som een in the even filled with aston and it even unt

esh were reapin without any occ ble that so man



dvent

#### "THE PENNY YE MEANT TO GI'E."

Tere's a funny tale of a stingy man Who was none too good, but might have been worse, ho went to his church on a Sunday night, and carried along his well-filled purse.

he the sexton came with his begging-plate, be church was but dim with the candles' light; stingy man fumbled all through his purse, and chose a coin by touch—not sight.

sen odd thing now that guineas should be blike unto pennics in shape and size. Il give a penny," the stingy man said; The poor must not gifts of pennics despise."

my fell down with a clatter and ring! and back in his seat leaned the stingy man. The world is so full of the poor," he thought, "I can't help them all—I give what I can."

ha! how the sexton smiled, to be sure. base the gold guinea fall in his plate ! ha! how the stingy man's heart was wrung, crosiving his blunder, but just too late !

bo matter," he said; "in the Lord's account That guinea of gold is set down to me. By lend to him who give to the poor; I will not so had an investment be."

Na na, mon," the chuckling sexton cried out; "The Lord is na cheated—he kens thee well; knew it was only by accident That out o' thy fingers the guinea fell!

Rekeeps an account, na doubt, for the puir; But in that account He'll set down to thee mair o' that golden guinea, my mon, than the one bare penny ye meant to gi'e!"

re's a comfort, too, iu the little tale-serious side as well as a joke; omfort for all the generous poor, a the comical words the sexton spoke.

emfort to think that the good Lord knows How generous we really desire to be, Idwill give us credit in his account all the pennies we long "to gi'e."

-St. Nicholas.

### CONFERENCE ADDRESS.

Progress and Wants of the Cause.

(Continued from page 132.)

But we are sorry to say that our fine building thall its advantages is not more than half led with students. This cripples, not only the efulness of the school, but also its financial ility. There is a debt of \$10,000, on the hool, on which sum interest must be paid. here should be, instead of this debt drawing terest, a fund greater than the debt, the interof which coming in would help sustain eschool. Measures must be taken immediely for the relief of our school and to place it here it will accomplish the greatest amount of wd possible. 1. The debt must be removed. There are

wre unpaid pledges than to cover the debt. hese must be collected, excepting in a few without any occur inters will appear each month, either in a Sup-der that not on the liment or in a monthly paper published in the a only the Levit sterests of our College. Delinquents will in eth-shemesh we have be fully notified of their delinquency, common versic and as fast as they pay up, due credit will be tree score and to even them as having paid. If mistakes occur that a small alow. that a small play hey will cheerfully be corrected on receiving e so many inhabition.

### their immediate duty. We hope for a prompt response to this appeal from hundreds who have taken stock in the Battle Creek College, and who are able to take more. Forward the cash if you have it on hand. If not, send your pledges to be paid during 1876.

4. There are persons in the several States who should take a course of study at our school to prepare them for usefulness in the cause. Many of these need more or less pecuniary assistance. Each State Conference should give this assistance as far as possible to persons in their own State, and the General Conference should meet such wants in the weaker Conferences. The devoted poor, who give themselves to the Lord to labor in his cause, should have the benefits of our school. Let the College building be filled with students, and let our school be freely and fully sustained that it may accomplish the great good Heaven has designed.

5. Finally, we shall publish the names of all those who have pledged means for our College each month, and let it appear who have paid, and | mad who have not paid. And each month it will appear | mea who have paid pledges during the month, and who have added to the amount of their stock, and what new names are added to the number of stock holders. Less than seven hundred persons hold stock amounting to about \$40,000. We are fully resolved to prosecute our present plans stoc until at least 3,000 persons hold stock in our drav College to the amount of \$100,000.

The College owes the Publishing Association \$10,000, and our publishing work is crippled for the want of this sum. We urge liberal equality by all those who are able to take stock in the Battle Creek College. And the real friends of our institutions, who can take from one to one hundred shares, and not feel the least embarressed by so doing, is not less than three thousand persons. When every State and every church shall be thoroughly canvassed this will be found to be the case. Those who have not ready cash can give their pledges, to be paid during 1876. We hope to see the number of names doubled in the first number of the new paper for June.

We ask for no sums less than \$10 from any one. Those who find sums set to their names in this Supplement less than \$10, are invited to make them up to \$10, if they are able so to do, or give permission to have them turned over to the General Conference which has already appropriated \$1,000 to the College.

Educational Aid Fund.

J. W.

By reference to receipts in the Review for Educational Aid Fund we find that fifteen persons donated \$471.50 from Oct. 21, 1875, to Janesh were reapine sees of inability to pay. The Supplement valley; and the hich accompanies this week's REVIEW gives the ark, and real names of all who have made pledges to 13. But for press College, whether paid or unpaid. These without any college, whether paid or unpaid. \$10; one, \$12.50; one, \$15; two, \$2. each. This sum of \$471.50 was cheerfully donated, and was virtually placed at the feet of our School Board by the President of the General Conference in his appeal for the money, to be used in helping those young men who are worthy. But we see no reasons why means for our institutions, for the general good of the cause, should not be raised in a systematic manner, similar to our benevolence to support the ministry. When the brethren in all the States come up to the plan adopted by our people generally, then it will be an easy task for each State, and each church, and even for individuals, to ascertain their proportion in any call for ten, twenty-five, or fifty thousand dollars. In all these matters of liberality there should be union, equality, and energetic action. As the General Conference at its late extra session made an appropriation to assist certain students in their expenses at our College, those who donated to the Educational Aid Fund can appropriate their donations to stock in the College, or as they may deem it duty. Our school is for the benefit of the cause at large, and appropriations for our General Conference are more equitable, than for a few individuals to donate beyond their means.

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66 66	Webber, M M	5			Claxton, J	10	10
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(í <b>íí</b>	Webber, R S	25	,	Bordoville,	Saxby, W H	5	•
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"	Stratton, Chas	20	10	Bordoville,	Pierce, H W & wife	100	50
East Dover,	Rogers, J S	10	10	Cardell,	Warren, Sarah A	10	10
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	, Putnam, W W	50	50	Granville,	Cady, J M	<b>20</b>	<b>20</b>
Palmyra,	Davis, John A	100	100		Evans, D T	<b>20</b>	10
Portland,	Lobdell, Edward	50	50		Evans, Lucia	20	
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"	Robbins, Rebecca		50	Johnson,	Clark, Mary	10	
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"	Wood, J A	10	10	Jamaica,	Edson, M	10	10
"	Barker, Geo W	40	40	"	Pike, C N	10	10
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nville,	Moorley, W H	<b>20</b>	20	**	"ĆP	50	50 50	
" st Dover,	Stratton, Chas Rogers, J S	$\frac{20}{10}$	10 10	Bordoville, Cardell,	Pierce, H W & wife Warren, Sarah A	10	10	
rfield,	Chogh, M S	$\frac{2}{50}$	1 25	East Franklin,	Olmstead, M J Camp, J G	$\frac{4}{1}$	2 1	
rtland, "	Flanders, S W Barnes, Abbey	2		East Bethel, E. Galaway,	Austin, O W	15	1	
66 66	Goodrich, J B " A J	40 30	40 30	Eden Corners, E. Franklin,	Elliot, H K Olmstead, Mary	$10 \\ 15$	13	
rone,	Choat, Isaac C	20	10	Eden Mills,	Stone, Albert & wife	e 17	10	
bon, 'more Falls,	Cushing, Luther L Wilkinson, H M	$\frac{20}{15}$	$\begin{array}{c} 10 \\ 15 \end{array}$	" " E. St Johnsbur	Batch, Hiram y, Warrin, A	$1 \\ 20$	$\begin{array}{c}1\\20\end{array}$	
** **	White, Rand	$\begin{array}{c} 10 \\ 50 \end{array}$	10 50		Kellogg Geo W	$\begin{array}{c} 10\\ 30 \end{array}$	5 10	
	, Prescott, A & wife	200		66 66	" Edward	25	15	
rth Jay, rth Paris,	Bryant, Timothy Washborn, G W	10 10	10 10	" Charleston	i, Lowheel, Chas Evans, Mrs D	$100 \\ 5$	5	
rridgewock,	Putnam, W W	50	50	Granville,	Cady, J M	<b>20</b>	<b>2</b> 0 .	
myra, rtland,	Davis, John A Lohdell, Edward	$\begin{array}{c} 100 \\ 50 \end{array}$	100 50	**	Evans, D T Evans, Lucia	20 20	10	
hmond,	Decker, E B	5 1	1		ater, Pierce, S W Loveland, Asa	$\frac{50}{20}$	$\frac{25}{10}$	, ,
ris,	Noyazes, J C Patterson, Mary A	1	1	Irasburg,	Barrows, Jesse	200	100	
Norridgewoo 	ck, Atwood, Henry Robbins, Rebecca	$\begin{array}{c} 20 \\ 50 \end{array}$	$\frac{20}{50}$	,. Johnson,	Barrows, C R N Clark, Mary	50 1 <b>0</b>		
" "	Ward, Seth P	10	10	**	Clark, J C	10	10	
66 66	Wood, J A Barker, Geo W	$\begin{array}{c} 10 \\ 40 \end{array}$	$10 \\ 40$	Jamaica,	Edson, M Pike, C N	10 10	$\frac{10}{10}$	
**	Holt, Amos Haynes, W J	20 10	10	" Johnston,	Richmond, Electa Loveland, R	10 50	10 50	
" "	" Delphina	ı 6		Jericho,	Roscoe, I	10	مهمون	
lbion, odstock,	Whitaker, Edgar Thurlow, F H	20 10		Jamica,	Richmond, O A Richmond Mrs H	$\begin{array}{c} 10\\ 10\end{array}$	10	
•	EW HAMPSHIE			65 66	Wilcox, D & wife	20	20 10	
				Johnson,	Harmon, Anthony	10		
boffice. herst,	Name. Brown, Wm	Pledged. \$20	. Paid. \$20	,, Jamaica,	" R Orcutt, N & Wife	50 200	$\begin{array}{c} 50 \\ 200 \end{array}$	
dover,	Baker, Chas	10		"	Pike, H R	10 <sup>°</sup>	5	
herst,	Mace, Mary Mace, F W	$10 \\ 20$	10 10	" Lunenburg,	Nichols, Chas Harris, Lucy	$\frac{5}{7}$	5 7	
iver Dam,	Lane, Wm S & La A	<b>20</b>	20	Morrisville,	Bingham, Hiram	400	200	
npton Vil., erborough,	Smith, E M Gould, A W	$10 \\ 10$	5 10	New Haven Mi N Wolcott,	lls, Barton, A J Bailey, Reuben J	10 10	$10^{5}$	
ald,	Temple, Mary F	10	5	New Haven Mi	lls, Barton, Emma	$\frac{10}{20}$	10	
nchester,	Smith, A W Philbrick, Elucia	$200 \\ 1 \\ 200$	1		Stone, C W lls, Purdon, T A	25	$10 \\ 25$	
nchester, v Ipswich,	Welch, Lillie Shaw, M P	$\begin{array}{c} 200 \\ 10 \end{array}$	$\begin{array}{c} 75 \\ 10 \end{array}$	". ". Richmond,	Burdon, T H Roxama, Walston	100 10	5	
¢ - 4 ¢	" J M	<b>2</b>	2	Stowe,	Raymond, M M	20	10	
s 66 6 66	Shaw, Martha Wilkinson, Alma	$\frac{4}{2}$	4 2	Steward,	Hollis U A Hollis, A V	5 1	5 1	
< « «	" Nellie	<b>2</b>	1	 Gutton	Hollis, Mrs P	1	.1	
6 66 6 66	Champman, Mrs El Webber, J & S	50	8 50	Sutton, Stowe,	Caswell, L B Merrill, Charlotte	15 5	15	
«          « wport,	Wilkinson, Mrs J M Jones, G B		5 5	Vergennies, Waitsfield,	Everts, Harriet Tyler, Z L	30 1	80. 15-	
w Ipswich,	Hastings, L W	50	50	Wolcott,	Wales, Fred	5	5	
erborough	Gould, Mary Ann Gould, D H	$10 \\ 20$	10 20	Weybridge, Wolcott,	Hall, L J Howard, & wife	100 10	25	~
د د <b>د</b> د در	Nichols, Carrie	20	20	Waitsfield,	Danna, Samuel	10	100	
- ••	Nicht las, SF	10	10		Peck HS& wife	100	100	

Review.

2. There should and must be equality in the arvest even if we have 2. There should and must be equality in the harvest even if we have a subscription of the subscription of the region round in school. But few of our people have taken if ty thousand alter any part in this good work. The certificates of eventy. He say that in our College number less than seven hun-see 4)., "But the red, when in fact there are not less then three pursued them is the say of the seven hunches the seven h pursued them is housand persons among our people in the Uni-of Beth-shemes ad States who are each able to hold stock to bey were not worth the amount of \$10 each, and upward.

es that the who 3. Many who have already taken stock in our by supposing the follege are fully able to take more, and as the or was accidental meessities of the case are set before them they parison  $\supset ke$ , like ill cheerfully add to their number of shares. rd Digits chamis the writer has one hundred shares, and now, in shshim. The parmisderation of the pressing wants of the Col-d he smote of these, takes fifty more for Mrs. White. The to fifty thousand dends of education in the ranks of S. D. Adrentists have only to know that our school meds money at this time, in order to know

# THE REVIEW AND HERALD.-SUPPLEMENT.

									• ~ ~ ~ <b>.</b>						
West More, Wolcott,	Page, G W Peck, R H & wife	$\begin{array}{c} 25 \\ 50 \end{array}$	10	Kirkville,	Kinne, Elizabeth Whitney, E W	50 50	50 50	Fremont,	Day, Emily C Hutchins, Emery	$15 \\ 50$	18	Battle Creek,	Loughborough, E C Lewis, J R	85 10	
West Randop	h, Archer, C S 1, Camp, Fannie F	20 10	20 10	Kasoag, Locke,	Gardner, A J Lane, Ann	$20 \\ 10$	10 10	"	Hill, Fred Day, E C	$     \frac{50}{10}   $	$\frac{10}{2}$	•••	Loughborough, Nor Lamson, P M		
W Charleston Warren,	, Cobly, J F & wife Cardell. John	$ ilde{25}{10}$	$\hat{25}$ 10	Lorain,	Upson, Louesa Hall, Geo H	$10 \\ 10$	10 10	flillsboro,	Glascock, Mary Glascock, Sarah	$10 \\ 10$	$1\tilde{0}$ 10	66 66	Morse, Á R Miller, M D	50 25	
West Randol Weybridge,	ph, Cady, Mary Evans, H	10 10	10	Leonardsville,		$\frac{1}{25}$ 5	$\tilde{25}_{5}$	" Johnstown.	Glascock, Saran Glascock, Fannie Van Fossen, Rovena	20	20	**	Tripp, Eliza Palmer, Marion	20 10	<b>Conville</b> ,
Wolcott, Wolcott,	Brown, J M & C C Wales, Willie		5	Mexico,	" E P Slauson, Lucy C	$5 \\ 10$	5 5	Johnston,	McFerrin, S J Richardson, Rosa	5 .50	า	6 C 6 G	Booth, S M Brown, B F	50 10	
и <sup>′</sup>	" FT&wife " Hattie L			"Moors Fork,	Stillman, W E Belden, A & wife	40 20	40 20	Lexington, Mesopotamia,	Reynolds, Ruth	20 80	20 80	"	Bacheller, Mrs C Smith. Nettie	10 10	
68	Wheeler, M H	10	10	Madrid Spring	gs, Hilliard, Henry Hall, A H	100 10		"	Swan, Minerva Sealey, James	50 10	50 10		Sawyer, Hannah E Salisbury, W S		
,	MASSACHUSET'	TS.		Mallory, Mannsville,	Rowe, D & wife Streeter, J H	$\frac{200}{5}$	100	Mendon,	Hussey, Alfred S Clay, J N	10 30	30	66 66	Salisbury, Eveline Salisbury, John	50 10	8
Post Office. Athol,	Name. Crandall, J	Pledged.	Faid.	66 66	Ferron, Joseph Lowry, Jane N	30 10	$\frac{20}{10}$	66 66	Emans, J F Vaneman, J	10 30	30	66 66	Salisbury, Burleigh Salisbury, Clara F		1
Ashfield, Athol,	Elmer, Ó C	\$20 10	\$20 10	New York, N. Brookfield,	Kellogg, Eugene	$\frac{200}{20}$	$\begin{array}{c} 100 \\ 10 \end{array}$	Melmore,	Chamberlin, S A Chamberlin, Sarah	$20\\10$	20	44 44	Salisbury, Willie D Smith, Louisa	20 30	
Ashfield,	Crandall, A C Burnett, E M Burnett, G M	10     10     10	10	N. Parmar,	Abbey, S I Saunders, E B	50 10	$\overline{50}$ 10	 	Chamberlain, E M Arnold, Margaret	2 .50	2	66 66	Swan, C F Stewavd, T M	40 100 1	0
Athol,	Haskins, Carrie	10 50	$\begin{array}{c} 10 \\ 25 \end{array}$	New Fane, Olcott,	Rice, David W Ross, Mrs L W	$\begin{array}{c} 20\\ 10 \end{array}$	20	Norfolk,	Foy, D N	15 10	15 5	• • •	Whipple, J G Worden, Alma D	500 \$ 1	
Buckland,	Graham, B Thayer, Rhoda	5 2	2	"	Tabor, Nellie Lindsay, J M	$100^{2}$ .	$\frac{2}{100}$	N Bloomfield,	Humphries, Annie Humphries, Will Humphries, Richard	10	10 10	••	Welch, Addie Worden, Ida	10 10	desburg,
Boston,	Hayden, Ansel Haskell, Hattie		$\frac{25}{2}$	44 62	" Mrs J M " Charles W	100	100 100	44 44	Hutchinson, Charlott	e 10	10 10 75	44 44	Welch, Mary F Wright, J W	10 125	jan Marsh, 1990,06,
Chelsea,	Stratton, H B Murpby Marie	$\begin{array}{c} 400 \\ 10 \end{array}$	400 10	66 66	" Mrs H " Horatio	200 200 50	50	4 6 6 6	Wolcott, C	$100 \\ 5 \\ 5$	10 5 5	"	Wright, W S Wright, Mary	50 15	Ledge,
	Murphy, Marie ot, Priest, H S	10 10	$\begin{array}{c}10\\7.50\end{array}$	66 66	Lamson, J G Winkley, Samuel	100 30	100 24	"	Sealy, James Sealy, Fanny Wolcott, C H	30 40	5 1 <b>5</b>	••	Gaskill, E B Green, C	100 1 150 1	
66 66 77	Brown, C Buck, C E	5 60	5 50		, Potter, Asa A	$10 \\ 5$	10	Nora,	Plum, J R Sprinkle, Jno & wife	10	10	"	Ashley, Marcus Gardner, Henry	20 1	
Haverhill,	Roake, D Foster, Mary	$10 \\ 1 \\ -$	1	Orwell, Oswego,	Hoxie, E C Carpenter, Luman	15	15 100	Norwalk,		100 30	$100 \\ 20$		Gardner, D S Gilbert, Elizabeth	1	lings,
Ind. Orchard,		$\frac{5}{25}$	5	Pennelville,	Treadwell, Wm Foster, L C •	10 2	10 1	Portage,	Borden, Jas	5 25	20 25	**	Huntley, S Huntley, Ruth R	1	
Ipswich, Lancaster, Montvillo	Cowin, J E Harris, M E Enink B M	50 10 95	10	Protection, Parish,	Jones, Lidia Hitchcock, Elisha	5	10	Prairie Depot, Strongsville, Townsend,	, Knlsely, David Edgerton, Irwin Greenman, Francis	$     \begin{array}{r}       25 \\       130 \\       50     \end{array}   $	$\begin{array}{r} 25\\100\\50\end{array}$	46 46	Huntley, Lidia Huntley, Kittie	.50 .25	
Montville, 	Erink, R M Swing, S J Ashley J M	25 25	25	Pleasant Grove Pennelville,	e, Harris, S W Ross, Melissa M	10 10	10 10	Tobaso,	Iden, Thomas Plum, Nora E V	$\frac{50}{20}$	20	•6	Rasmussen, Mary Huntley, Ella	2 .10	
New Bedford, South Boston, So Boston,	Haskell, Mary	20 10 8	20 8 2	Pottersville,	" Alexander Whitney, S B	$egin{array}{c} 15 \\ 20 \end{array}$	$10\\10$	Troy, Wellington, "	Whitney, E Noble, O T	$\frac{20}{20}$ 10	20 10	66 66	Latin, Harvey Burroughs, D J	.25 100 1	andare,
So. Boston, So Boston, S. Boston	Wiggin, M B Palmer, E L Palmer, F I	3 10	.8 10 10	Palermo, Randolph,	Edson, H & family Bowen, Addie		10 5	West Unity, Waterford,	Schoonard, Edward Penn, E C		10 10 10	" Berlin,	Joint, Willie Root, E H	2 200 2	
S. Boston, So. Boston, """"	Palmer, E L Lake, C S Stratton Hattie S	$     10 \\     10 \\     20   $	10 10 20	Rochester, Rochester,	Andrews, J N Osgood, C A	400 $2$	400 2	wateriora,	Action, John H Boone, W S	$\frac{20}{15}$	10 5 5	" "	Burrill, A O Kettle, F	200 1 1	
"	Stratton, Hattie S Wood, M Palman Chas F	150	20 150	Ridgeway,	Bahler, M J Cottrell, Catherine	5 M 10	5	66 66	Kaufman, Cora	$\frac{10}{2}$	$\frac{1}{2}$	Big Springs,	Buck, Charles Hastings, Wilson	50 15	ford,
	Palmer, Chas E , Kimball, E N	10 5	10 5	S. Poultney,	" R F Morehouse, Wm	10 80	80	Woodview,	Kaufman, Isaac Kaufman, Isaac Mitchell, G W	$200 \\ 200 \\ 20$	$200 \\ 200 \\ 20$	" Brighton,	Wicks, J S Carpenter, F H	200 2 10 1	anmond,
** **	r, Webster, D Webster, D C Hackell Fid S N	25, 12, 100	13 12	6. Fourney, "	"Susann: "Edwin	a 20	20 10	Zanesville,	Halferday, David	20 10 10	20 10 10	1171gillon,	Carpenter, Alex Carpenter, Amanda	100	<b>198</b> ,
64 66 66 66 66 66	Haskell, Eld S N $\checkmark$ Huntley, M L	100 50	100 50	46 68 -	Jones, Mary Gibson, Sarah	$\frac{1}{2}$ 10	10		Hutchins, A A	10	10		Carpenter, Geo A Gilbert, T L	10 11	
South Lancasi	Haskell, M E ter, Huntley, L G	20 10	14 10	S. Newstead, S. Newstead,	Lucas, Wm Baldwin, Frank	10 10	$\frac{10}{5}$ 10		MICHIGAN.				Carpenter, Alida M Carpenter, Cora		
** **	r, Tuttle, Hattie Tew, Annie	10 10	10	Salmon River, Thomasville,		10 30	10 30	Post Office.		dged. \$20	Paid. \$20	" Bedford,	Carpenter, L G Godsmark, H J	1 100 1	son,
" Lancaster	Priest, L H r, Rice, R A	10 20	10 20	Volney, Vermillion,	Chapel, L R Chesebro, W A	$\frac{25}{10}$	15 10	Akron,	Ferren, Eliza A Ferrin, David	$\frac{\phi^{20}}{2}$	φ20 1	Blendon, Burlington,	Spear, H F Jones, W	10 45	
Springfield,	Bolter, E G Richmond, F R	$\begin{array}{c} 10 \\ 50 \end{array}$	10 50	64 64	" Mary Goodwin, Mary	20 10	5 10	**	Hall, Florinda Doran, C C	2 25	$\mathbf{\hat{2}}$	11 11 11 11 11 11 11 11 11 11 11 11 11	Miller, Emma R Miller, E	10 10	
West Newton,	Johnson, D W , Temple, Mrs E	$\begin{array}{c} 200 \\ 200 \end{array}$	200	" West Monroe,	Goodwin, Mary	$10 \\ 25$	$10 \\ 25$	Adrian,	Hibbard, M B	$\frac{10}{15}$	10	46 . 66	Sanders, J Webber, D B	10 25	sonville,
	RHODE ISLAN	D.		West Monroe, West Monroe,	Wheeler, Frederic		$\frac{25}{5}$	Antrim,	Trim, I B	10 100	5		Miller, H Miller, Eli	20 10	2011V111e,
Post Offico.		Pledged.	Paid.		Lawton, A P.	5 5	5 5	 Allegan,	Frim, Elizabeth Tilton, Frank F	25	1 5	Coopersville,	Foster, R J Byington, J & wife	25	
Ashway, Kingston,	Rodman, P C Holly, M L	5	\$200 5	West Groton, Wellsville,		15 10	15 10	4110gan, ((	Clark, A W Lay, H S	$\frac{5}{25}$	25		Edgar, Helen Edgar, J L	5 10	mest'n Centr
66 66	Tefft, Eugene Tucker, H B	$\begin{array}{c} 15\\10\\\end{array}$	10 5	West Hoosick, Wellsville,	Wilbur, Jacob Viat, David O	$\frac{20}{2}$	20	66 66	Clark. S B	10 100	10. 100	46 46	Edgar, Mary Edgar, Luella,	10 10	ndall,
Lafayette,	Tefft, J A Brown, J G	15 5	5 10 5	Whitehall,	Foster, Mary S "SK	$\begin{array}{c} 10 \\ 50 \end{array}$	50	44 44	Frank, Geo W Baker, Martha	10 5	10	66 68	Kittle, Frederick McDearman, H C	5 100 l	lamazoo,
Slocomville, Wakefield,	Sweet, C Prossor, M. J	10 20	10	à	" Emma G	20	20	۰۰ ، ۰۰	Tilton, Mrs R S Van Houton, Peter	5	5 5	" Convis,	Sevey, Wm Brackett, E Jr.	25 1 10	owell,
	Smith, Hattie S lls, Green, Nancy M	10 50	10	] ]	PENNSYLVANI	Α.		66 66	Burnham, M S	200 150	$50 \\ 15$		Scott, Mary Way, Hannah	$\begin{array}{c} 20 \\ 1 \end{array}$	neer,
**	Green, A P Green, J B	$\begin{array}{c} 12.25\\ 10\end{array}$	12.25	Post Office. Greehold,	Name. Phillis, M	Pledged. \$20	Paid. \$20	66 ·	Baker, J M Burdick, Hiram	10 10	10	**	Lane, James Lane Sarah	10 10	
	CONNECTICUT	ľ.	^	arounda,	,	* - *	*	5 <b>6</b> 5 <b>6</b>	Rumery, J L & wife Seymour, A & family	50	$\begin{array}{c} 50 \\ 25 \end{array}$	" Ceresco,	Lane, Sarah Jerould, Sophia	$\frac{10}{2}$	
Post Office.	Name.	Pledged.	Paid.	Post Office.	OHIO. Name.	Pledged.	Paid.	64	Wilson, John M Rumery, B J	10 10	10		Jerould, Lyman White, Ambrose	400 20	
Anconia, Norfolk,	Hakes, J S Green, M E	\$50 10	$\begin{array}{c} 25 \\ 10 \end{array}$	Appleton,	Bowers, Jacob Crouse, J W	\$430 10	505	Almont, Alaieden,	Paine, FJ Witnie, DV	10 10 10	10	44 46	Wheeler, Wm L Jerould, Garrett,	$\frac{25}{20}$	2 Contract,
Abbington, New Haven,	Webster, Mrs C Fifield, C M	10	1.50 10	· • • • • • • • • • • • • • • • • • • •	Cross, S L Cross, Susan	25 50	\$15	Ashfield, Augusta,	Howe, J L Butler, A	25 5	$\begin{array}{c} 25\\ 2.50\end{array}$	" Cambria,	Jerould, Laura Boardman, D	$\begin{array}{c} 10 \\ 10 \end{array}$	
West Haven,	Leighton, D R Baird, Z D	200 50	200	"." Bluffton,	Bowers, Sarah Clymer, F H	$     45 \\     12.50 $	$\begin{array}{c} 45\\ 12.50 \end{array}$	Battle Creek,	Olsen, E Owen, Rodney	$10 \\ 25$	25	Chesaning,	Bennett, M I Milk, D W	20 10	
	NEW YORK.			.Biuiton,	Clymer, A H Clymer, Sarah	50 25	$\begin{array}{c} 12.50\\ 46\\ 25\end{array}$	66 66	Boynton, Wm Burnham, E J	20 20	$\frac{29}{50}$	Collins,	Brigham, Elsie Howe, F & wife	20 50	
Post Office. Adams,		Pledged. \$10	Paid. \$5	". Bowling Green	Greenman, F	20 7 40	.7 10	66 66	Butler, E P	100 400	100 400	66 66	Howe, Peter Howe, Baxter	10 10	
"	Wilcox, H H Walsworth, Lurane	5	10	Dowing ditter	Gregory, J B Gregory, L S	50 50	50 50	.6 46	Tracy, Lucy	10 10 100	10 50	46 66	Howe, Acdison Howe, Philena	50 20	
61 11	" S N Burditt, N L	150 25	$\begin{array}{c}10\\150\\25\end{array}$	46 46	Simonds, S Avery, Wm	10 10	10		White, James 10		1000 200	**	Howe, Florence A Howe, Benj F	20 80	10
" Adams Center	Brown, Menilla , Brown, Wm H	10 40	5 20	66 66	Mears, Anna Mears, Oliver	10 100	10 100	5.6 6.6	Young, Mrs E	50 20	50. 20	 	Brigham, Ella C Brigham, N S	$\frac{2}{10}$	
66 66 66 46	Daman, R O Green, A M	10 200	10 200	44 44	Mears, John Simonds, A F	$50 \\ 1$	50 1	46 46	Miller, H C	100 10	100 10	Charlotte,	Hill, Benj Lamson, D H	$\begin{array}{ccc} 875 & 2 \\ 50 & \end{array}$	25 <b></b> 26 <b></b> eonidas,
66 56 66 86	Lawton, C Damon, Andrew	3 80	8	" Bellville,	Mears, Mary Philips, Eliza	.25 10	5	**	Brackett, Mary Ings, Wm	10 200	10 200	66 66	Henry, T H Hill, Rachel	25 10	10 Antherton,
<b>66</b> 666 66666	Green, Mrs Asa Satterlee, C G	$\begin{array}{c} 25 \\ 20 \end{array}$	25	4.6 6.6	Lafferty, R J Philips, Jacob	20 10	10	68 66	Judkins, I W Lane, Sands H	100 50	50	" Cedar Springs	Hill, Elmer , McClure, L S	10 <sup>°</sup> 5	afarshall,
66 66 66 66	Taylor, Ć O Taylor, Mrs C O	20 10	20 10	16 66	Ritchson, W Null, Vernie	10 10	5	**	Abbey, Ira	200 200	200 50	Cold water,	Stiles, M P' Canright, Maria		<sup>2</sup> deridian,
** **	Lindsay, John Lindsay, A H	10 10	10 10	" Bowersville,	Holton, Mary, Cottrell, H W	5 10	5 10	66 66	Brackett, Albert E Brackett, Laura	$\begin{array}{c} 20 \\ 10 \end{array}$			Canright, G & D	100 2.50	" Memphis,
	Lane, Lillie A , Thomas,John	20 1	20 I	66 66	Cottrell, Wm Haughey, J Q A	$\tilde{50}$ 500	50 500	66 64	Commings, Charles Davis, O		$\begin{array}{c} 100 \\ 25 \end{array}$	Colon,	Hafer, Anna E Hafer, W H	25	N. Lansing, Newton,
Bloomingdale, Chitenango Fa	, Wells, Levi alls, Nourse, M A	$20 \\ 10$	$20 \\ 10$	Brighton, Clyde,	Edgerton, Maggie Friend, a		5 9	**	Ings, J L	100 200	100	Chadwick, Cecelia,	Hurlburt, Alfred Kelsey, G E	50 50	40 Napoleon, 50 Wasso,
Camillus, Durhamville,	Parsons, Mary Satterlee, Marie L	1 10	1 5	66 · · ·	Dysert, Sarah Rowe, Verda	10 50		66 66	Parrot, L Anderson, Mrs E	40 50	$\begin{array}{c} 40 \\ 50 \end{array}$	"Convis Center,		60 10	60
Deansville, East Richford	Armstrong, S I. Kimball. Eliza	$\begin{array}{c} 100 \\ 10 \end{array}$	100 10	66 66	Rowe, Etha Sharpe, John	$25 \\ 5$	5	66 66	Aldrich, Homer M Amadon, G W	25 30	10	Denmark, Duplain,	Page, R W	100 10	28. 5. 66
East Gallaway East Otto,	y, Austin, O W Crumb, C S	15 200	200	66 66	Rowe, Dora F Rowe, Sarah	50 5	50	6 C C C C C C C C C C C C C C C C C C C	Adams, J & wife Comings, L C	20 25	25	Disco,	Bennigham, H L Payne, R T	$\begin{array}{c} 2\\ 20\\ 850 \end{array}$	2
66 66	d, Green, Lanche " Delos B	5 50	5 50	f f 6 6	Hutchins, E W Dysert. Lewis	100 40	25 20	**	Casler, H M Castle, F C	$\frac{50}{25}$	$\begin{array}{c} 50\\ 25\end{array}$	Douglas,	Reid, Robert Wilch, E D	5	00 5 5 44
Fulton,	, Satterlee, Henry Pettis, Allie E	$\frac{2}{10}$	2 10	••	King, Mary King, Laura	20 40	20 10	**	Eels, M J Godsmark, Richard	25 200	100	Detroit, Fairgrove,	Lewis, T B Perkins, Hower	5 4 10	66 66
Fayetteville, Fulton,	Pettis D D	$\begin{array}{c} 85\\ 10\end{array}$	35 10	Croton, Chesterville,	Crouse, Geo W Alverson, Thos	$\begin{array}{c} 25 \\ 100 \end{array}$	$\frac{25}{100}$	46 44	Hutchins, A S Hutchins, Abbey D	$\begin{array}{c} 15\\ 10 \end{array}$	$\begin{array}{c} 15 \\ 10 \end{array}$	Edenville,	Erway, Albert Hooper, Joseph	10 10	5 66
Fayetteville, Gilbert Mills,	Ross, Oliver M	$\frac{25}{10}$	25	Clay Lake, Clay Lick,	Francis, B F Minnick, Deli <b>a</b> h	$rac{150}{3}$	50	**	Huntley, E S Kellogg, M G	80 250		8 66 - 8 66 66	Markle, Isaac Bardwell, G B Willbingen Samuel	10 10	5
Hubbardsville	Ross, Emma A e, Abbey, Alonzo	$10 \\ 6 \\ 6$	-	Castalia, Darlington,	Gilford, O F & wife Bisel, George	10	50 10	66 66	Kellogg, Albert	10 100	10	ii ii	Wilkinson, Samuel Marsh, Alvin & wife		۰۰ ۲۲
Harrisville, Indian Lake, Kasoa a		80 80	10	" Dayton,	Mann, A M Benton, J G	5 20	5 10	**	Lockwood, R G	500 500	500 500	East Saginaw,	Dow, Geo L Hough, J D Boardman, Udell	$10 \\ 10 \\ 25$	7.0
Kasoag, Kirkville,	Gardiner, A J Whitney B L " P Z	20 100 200	10 100	Fredericktown	Mock, J B	10	1000 5	**	Lowree, Mrs J Lowree, Geo	70 75 50	75 95	** **	Boardman, Udeil Bartholomew, F N Hallock, Benj F	25 10 7	5
• •	" . P Z	300	100	Gilboa,	Hipkins, Wm S	10	1	66 ,	Lunt, N N	50	25	- matura rapids,	manuuk, Debj f	ł	<b>66</b>
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# THE REVIEW AND HERALD.-SUPPLEMENT.

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) 85 10		vert,	Morton, A B Brigham, M A	$\begin{array}{c} 100 \\ 85 \end{array}$	5	Otsego,	Burnham, G W	20 10	10				30	Monroe,	Pratt, O H & wife	20	10
ra 15 25	$\begin{array}{c} 15 \\ 25 \end{array}$	enwick, owen,	Rasmussen, August	200		Orleans,	Brister, Marilla Hulbert, Sarah T	10	$\begin{array}{c} 10 \\ 10 \\ \end{array}$	44 44		50	30	**	Deveraux, A E Gillet, E S & wife	$\frac{10}{200}$	10 200
$50 \\ 25$	50 12.5	u u	Christensen, J P Larsen, Niels	50 5	$50 \\ 5$	••	Kneeland, L B Rust, Marinda	$\begin{array}{c} 25\\ 10 \end{array}$	$\frac{25}{10}$	· · · · · · · · · · · · · · · · · · ·	Richards, John T Sharp, W W	20	40 20	**	Haden, Frank Kerr, Wm	$\frac{10}{100}$	5 50
20 10		heenville,	Richmond, G F Richmond, N D	$\frac{10}{5}$	$10 \\ 5$	Otisco, "	Kenedy, S Kenedy, Sally	$\frac{20}{10}$	$     \begin{array}{c}       10 \\       5     \end{array} $	". Sharpsville,	Lloyd, Gabriel Covert, M E 1	20 100			Kerr, Viletta Klase, Isabell E	$\begin{array}{c} 10 \\ 10 \end{array}$	5
10 50 10	25	- (4 5 44	Shepley, J J Maynard, A W	$\frac{10}{300}$	200	Olivet,	Lamson, D H Van Horn, C	$\begin{array}{c} 100 \\ 25 \end{array}$		44 44			10	66 66	Kundert, Mary Kundert, Fred	10 20	10 10
10		ан С. 16 С. 16	Noyes, S'J Warren, D	10 40	5 40	••	Sloan, Amanda E Sindlenger, J F	$\frac{10}{5}$	10	"		$10 \\ 5$		". Neosho,	Stillwell, Minerva Merrill Sarah J	1 10	$1 \\ 5 \\ 5 \\ 1 \\ 5 \\ 5 \\ 1 \\ 5 \\ 1 \\ 1 \\ $
10   70	10 70	:4 <b>4</b>		100 10	10	Oakland,	Lawrence, N & wife	20	10		Bungle, Ann	<b>2</b>		**	Tubbs, C H	<b>20</b>	20
$50 \\ 50$	50 80	4 4	Banks, Jackson	<b>20</b>	10	Oceana Co.,	Stuart, John A Newman, G W	$\begin{array}{c} 10 \\ 10 \end{array}$	10	Sulphur Spr'gs Shanghi,		$\frac{6}{20}$		Plainfield, Prescott,	Thurston, P S Olive. J	10 80	10 80
10 h 50			Cyphers, M B De Graw, A M	$\frac{100}{35}$	100	66	West, B F Allen, Eliza	10 10	10		ILLINOIS.			Port Audrew,	McMillen, John Atkinson, John	$\frac{30}{20}$	$15 \\ 20$
10 10 20	$\begin{array}{c} 10\\20\end{array}$	5 66 - 66	Zurryseller, Fargo, J	$\frac{10}{200}$	200	••	Carr, R J Green, Nelson	$10 \\ 20$	10	Post Office.	Name. Pled	lged. P	aid.	Richmond, Sullivan,	Truman, Loomis Love, A D	100 50	50 50
30	80	14 1 (4	Gravel, A L Hurlburt, Emma	$10 \\ 10$		Parma,	Leeland, I A sister	10 10		Alto, Belvedere,		20 \$1 10	.0	Utica, Whitewater,	Crandall, E M Bartholf, M J & wife	20	20 100
40 100	100	e cu cu	Jenson, Ánna Richards, Lucinda	$10 \\ 2$	2	••	Canfield Alice Burwell, A L	5 10	5 10		Kook, A	5 00 80	n	44	Bartholf, Addie Smith, Luther	10 20	10 20
500 1	500	, ii 4	Cyphers, M C Wilson, Thomas	$20 \\ 10$	-	**	A friend of the cause Scott, E D		$\frac{10}{20}$	**	Baker, Ilait	10 1	$\begin{bmatrix} 0 \\ 2 \end{bmatrix}$	÷ (	Swett, Luther & wif		20
10 10	5 10	alesburg,	Brown, Susan A	100	<b>10</b> 0	Plainwell,	Alway, N N	5	10 5	Chicago,	Burbridge, Esther M	5	2.50		MINNESOTA.		
$\begin{array}{c}10\\125\end{array}$	10 25	reen Marsh, enca,	Russell, L P Rathbun, Lucy	10	100	**		$\begin{array}{c} 50 \\ 125 \end{array}$	56.80	66	Burbridge, Esther	5	$\begin{vmatrix} 0 \\ 2.50 \end{vmatrix}$	Post Office.		edged.	Paid.
50 15		tines, Find Ledge,	Soule, H D Du Bois, James	104 15	$\begin{array}{c} 104 \\ 15 \end{array}$	Palo, Ransom Centr,	Brigham, M A Emans, E J	50 10	85 1 <b>0</b>	••	Evens, Rachel Hunt, J P		5	Atwater,	Peterson, P B	\$10	<b>\$</b> 5
100 150	100 150	an a	Fishell, John Fishell, Jennette	$\begin{array}{c} 10\\ 10 \end{array}$	$\frac{5}{5}$	ند در	Van Houton, E J Ramsey, Seman R	10 5		 Coleta,			0	Blue Earth City	Smith, Samuel	5 10	
20	20	lówell,	Hitchcock, D J Mills, C	5 5	5	41 44	Ramsey, M E Ramsey, Truman	50 30	$\frac{20}{30}$	Deer Park,	Vincent, Benj A	10 00		., Byron,	Hill, W B Chafee, A W	10	
1 1	1 1	u. Istings,	Mills, Anna M Owen, D A	5 70	5 50	(. (i	Wolcott, E O Wollcott, Mary	$25 \\ 25$	00		Carlstedt, Chas	25 1	.0	". Brownsdale,	Chafee, B Dickens, Mary A	$\frac{10}{10}$	10 5
1 1	1	្វូ "	Owen, C K	10 150	10 35	Potterville,		400 10	60	Ereeport,	Newton, Seth	80 8	5 5	Clayton, Clark's Grove,	Brant, A B Hanson, John & wife	10 40	5 40
1	1 50	્યો ત	Owen, Julia A	10	10	Pokagon, Pinckney,	Pass, H E	<b>20</b>		"	Bute, W W	20 2	0	••	Olsen, Charles Pedersen P	$\frac{8}{10}$	10
	.25 💦	50 21		15 150	15 100 50	44 44	Pass, Mary E Pass, Emma J	5 5		Gibson City,		20	0	Concord,	Larsen, H T Vankirk, A H	$\frac{10}{4}$ 25	10 4 25
	$   \begin{array}{ccc}     10 & 1 \\     25 & 2   \end{array} $	fillsdale,	Guilford, Bessie Ferris, Lucinda	15	5	"Quincy,	Reading, Charles	100 10			Davis, S C		0	(i	Cossentine, R	3 20	10
$\frac{100}{2}$	100	् ् र	Stanbach, R G Walworth, Marett	$10 \\ 25$	$\begin{array}{c} 10 \\ 25 \end{array}$	Rives, Rochester,	Sanborn, W Lawrence, N	$\begin{array}{c} 10 \\ 20 \end{array}$	$\begin{array}{c} 10 \\ 20 \end{array}$	Geneva, Long Point,	Sawyer, James Gilman, Laura R	25	4	Cleveland,	Ells, L H Wright, E A Winchell, M A	15	15
200	200	6 B	Coon, Warren Coon, Mrs W	100 5		Shelby, St John,	Payne, R T Pervorse,	$\begin{array}{c} 10 \\ 35 \end{array}$	10	Lexington,		20	0	Cooleyville, Dodge Center,	Winchell, M A Ward, W	$\frac{15}{20}$	5 20
200 1	150 1		Coon, Addie S Castle, W B	5 5		St Charles,	Holiday, M C Holiday, Clara	$25 \\ 5$	10		Nettlingham A & wife Foreman, Geo & wife	30 3	0		Ward, L M Howard, D	$\frac{25}{5}$	25 5
50 15	50 15	artford,	Eaton, Mary A Covey, Sarah A	$24.25 \\ 10$	24,25 10	**	Wilkinson, L Gulick, Joel	$20 \\ 50$	$\begin{array}{c} 20 \\ 50 \end{array}$	New Genesee,	Andrews, R F & wife 1	00 10		". Delevan,	Basby, E M Raddue, Wm	2 10	
$\begin{array}{c} 200 \\ 10 \end{array}$	200 10	lland,		150 100	150		Gulick, D L	10	5	Pontiac,	Marsh, J M 1	00 10	0	44 44	Smith, Mary Rowley, C S	3 10	10
100 <b>1a 10</b>	80	ici ,	Nelson, Harriet	$\frac{100}{10}$			Gulick, Ella Graham, Andrew	1 50	1		Wells, Frank	10	0	66 66	Schram, Horace Schram, Robert	5 10	
10 11	10 11	0	Mellenger, I H Burgess, Anna	10	10			$\begin{array}{c} 20 \\ 215 \end{array}$	115	"	Wells, Jane	4	5	66 66	Schram, Edward Alway, David	10 15	15
M 1	÷÷. M	20 20	Blackwood, Libbie Mellinger, Nettie	5 5	5	66 · ·	Jones, D E Guilford, H S	$\frac{35}{20}$	20	Ridot, Roynoke,	Price, E M	25	5	66 66	Alway, Harriet	10 1	5
1 100	100	hokson,		$\frac{15}{300}$	15	". Spring Lake,	Guilford, A L Kellogg, M L	$\frac{20}{.50}$	20	Round Grove, Streator,			5	" •	Chute, Mrs B Kearn, Mary	<b>2</b>	
10	100	भूः भू		200 500	500		Kellogg, L A Kellogg, Adelia	30 10			Townsend, Sarah	10 1	0	Enterprise,	Erb, Peter Erb, John	20 10	20 10
45 10	45 10	5 H H	Palmer, Mrs D R Giles, E P	100 50	100 50	Salem,	Kellogg, Lucius A Locke, Lydia M	$\frac{20}{2}$	2		Hobbs, Alfred 1		7	46 ° 46	Erb, Martin Erb, Willlam	10 10	10 10
10 10	10 10	û u	Tabor, J	100 400	<b>40</b> 0 :	Springport,	Bramhall, H H Bramhall, L A	$\overline{40}$ 10	$20 \\ 10$		Hobbs. George 1	$   \begin{array}{cccc}     00 & 10 \\     00 & 10 \\     25 & 2   \end{array} $	0	66 66	Erb, Enoch Erb, Peter Jr	.10 10	10 10
$\frac{25}{20}$	20 20	misonville,	Dennis, Mary A Smith, A	10 25	10 20	". Shadwick,	Landon, Betsey Eckert, Sabina	200	200 20	"	Hobbs, Henry	<b>2</b>	1	Fair Point,	Akins, D Akins, M J	$\begin{array}{c} 10\\ 10\end{array}$	5 10
$\begin{array}{c} 10 \\ 25 \end{array}$	$     \begin{array}{c}       10 \\       25     \end{array} $	ly,		300 10	300	S Saginaw	Sweet, Mrs J B	20 5		**	Hobbs, John Hobbs, Eddie	.50 .20	.25 .10	" Faribault,	Smith, Clark Pease, James	$\frac{25}{30}$	2 <b>5</b> 30
ife 200 5	200	1 N	Houghtaling, S J	25	10	Troy, Three Rivers,	Dunham, G G	200 25	$\begin{array}{c} 100 \\ 25 \end{array}$		McKerwan, Mary W & McKerwan, James 10	00 10	ŏ	66	Paul, Mary, Paul, G W	10 20	5
10 10	5	11 66		10 100	10 100	Tompkins, Transient,	Weed, C S Whitley Thomas	$\frac{5}{20}$	1	Vergennes,	King, Anna	$\begin{array}{ccc} 10 & 10 \\ 2 & \end{array}$	0	"	Paul, Calvin Darling, E W	10 20	5
10	5	mdall,	Finch, C P Finch, C	15 10	an a	Tuscola, Union City,	Perkins, Rachel, Wehby, L B	$150 \\ 10$	150	<u>.</u> .	King, Mrs B	20 20 1	5	**	Barnes, David	1	
100	100		Hamilton, Austin Hamilton, Sarah	10 : $10$	10 10	." Vassar,	Whitely, N Doud, E G	$\frac{15}{5}$	5	÷(	Ballenger, Eliza W	20 1 85 3	0		Yeo, Elizabeth Armstrong, EWm	$\frac{3}{15}$	1 15
$     \begin{array}{c}       100 \\       25 \\       10     \end{array} $	12,50	owell,	Van Deusen J S Aldrich, M & wife	$rac{10}{20}$	. 10	16	Pennell, Ann Malin, D	$10 \\ 25$	$\frac{5}{25}$	"	Stephens, S E	10 1	0	Garden City, Geneva,	Fleming, Calvin Rasmussen, IIans	20 20	20 10
$20 \\ 1$	1	apeer,		$\frac{112}{20}$	$\frac{12}{20}$	Vicksburg, West Windsor			$100 \\ 10$		Abbott, SM 10	00 00 10		Genoa Hutchinson,	Samson, Geo Owens, Frank	$\frac{20}{10}$	$\begin{array}{c} 20\\ 10 \end{array}$
10 10 10	10) 10,		Higley, Jane Potter, Wm	$\frac{20}{20}$	20 10	""""""""""""""""""""""""""""""""""""""	Lewis, M A	5 25	5	46	Myers, Melissa J 1	00 10	0	**	Owens, Emily, Pugh, Emma	10 10	10
2	· 19	β, O	Potter, Eliza J Stringer, George	$     \begin{array}{c}       10 \\       20     \end{array} $	10	Wayland,	Covey, Georgia Lewis, O J	<b>20</b>	10	Young America	0,	20 1	0	6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	Pugh, Rebecca, Estas, J S	5 10	5 10
$400 \\ 20 \\ 25 \\ 20 \\ 20 \\ 20 \\ 20 \\ 20 \\ $	10	"	Stringer, Nelson M	10 50	05	46	Maine, W S Crandall, W W	$\frac{10}{15}$	10		WISCONSIN.				Estas, Fanny Fulton, John	5     50	5 50
$\frac{1}{25}$	$\overline{25}$	ælie,		150	$\begin{array}{c} 25\\ 110\\ 07\end{array}$	46 66	Stow, L G Van, Jennie	10 10	8	Post Office. Albion,	Name. Pledg Holcomb, Daniel \$2		.id.		Fulton, Elizabeth Green, W G	20 10	20 10
10			Richmond, A J Williams, M E	$\begin{array}{c} 50\\ 10\\ \end{array}$	25	waverly,	Moore, Jane Markillie, P	10 <b>25</b>	25		Hayes, Asa	10 \$1		- 44	Junett, C E	$5 \\ 15$	5
10 20 10	10		Borden, Harriet Titus, J M	10 15	5 15	Wright,	Cuer, Sarah Gardner, Lydia A	$\begin{array}{c} 20 \\ 5 \end{array}$				10 10	0	14			100
20 50 10	20	(*) 19 11	Titus, A R Titus, J E	10 25	$10 \\ 25$	West Windsor, Watsonville,	Covey, Georgie Gorton, Nora	.25 10	10	* *	Serns, S 1			"	Redout, Rosalia Rivers, Leonore	10	90
50 10	40	Locke, "	Faulkner, C P Faulkner, Mary			Watrousville, Worth,	Jewett, Ella Bliss, E H	$\frac{10}{20}$	20	٢٠		10 1 20 20 10 1	0	"	House, Lydia Cox, Ann	20 10	20 10
10 50		4	Brown, Frank Barker, J W	10 100	$\frac{10}{20}$		·	,	-	"	Matteson, John J	l0 10	0	High Forest,	McCart, Emma Williams, C W	10 7	2
20 A 20	10		A Friend, Avery, R G	10 5	5 5		INDIANA.			"	Nelson, Eva H	20 20 10 10	0	"	Williams, E A Burton, Susan,	$\frac{2}{1}$	1
80 2	2	 	Arnold, Wm Avery, R W	$\frac{10}{2}$	2	Post Office. Alto,		dged. \$10	Paid.	Brodhead,	Farmer, Margaret	$\begin{array}{ccc} 10 & 10 \\ 2 & \end{array}$		**	Hill, C Putnam, Union	$\frac{2}{5}$	$\frac{2}{5}$
$\frac{10}{875}$	) 5 200	"	Atkins, Mary A sister,	1 .50	1 .50	44 44	" Emma " John	510		Darien,	Chesebro, W E 1			Kenyon,	Smith, Clara Sanford, E E	50 20	
$875 \\ 50 \\ 25$	25 10	lionidas,	Covey, A M & wife Covey, Dexter		20	5.6 6.6	" Mary S " Moses	5 10	\$2.50	Esdale,		4 1 2 1	2	Medford,	Church, Edwin Coon, Olive	6 10	6 5
10	10 🗯	latherton,	Kellogg, Leander	20	10	66 66	Seaward, Charles	20	10 1	Fort Howard,	Olsen, O A 2	20 20 10 10		" "	Church, A L Church, Mary	10 10 10	10 10 10
10 $5$ $2$	5	. 11	Cole, C E Birch, Clara J		20 10	Augusta Sta't'ı	Hall, Mary n Hornaday, Harriet	1 5	1	Genoa,	Zytkos kee 1	0 10		44	Grant. H	10 20 20	20 20
5		leridian, "	Briggs, Mary Briggs, C S	50 250	50 250	Angola, Cicero,	Kemp, John Sen Cruzan, Wm	50 10	0 * 0	Johnst'n Cntr,	Rhodes, Julia M 1	20 20 10 10		s.	Grant, Chloe S Harlow, Thomas	2	20
100 2.50	) 🔮	Memphis.	Gurney, H S	100 10	20 10	66 66	Cruzan, M A Cruzan, Mary A	5 2.50	2,50	Janesville,	Loudon, James & wife			46	Larsen, Peterson Bailey, Willis	$^{2}_{1.50}$	4
5 25		X. Lansing, lewton,	Kynett, E H Gilbert, A C	$\frac{25}{25}$	25	Goodland, Gosport,	Henderson, I P Randolph, D F		$\begin{array}{c c}10\\425\end{array}$	"Kikapoo Cntr,	Osborn, Eli 1	0 0 10		" (	Bailey, Elizabeth Coon, R	1 .85	.85
50 50	40 50	Apoleon.	Miles, Wm Griggs, R	5 60	5 35	Irvin, Kokomo,	Rathboro, John Grimes, Ellen	5 8	5		Patton A 2	10 10 20 20	)	" (	Jensen, M Church, Enoch	2 3	2 3
R 60 10	60 10	lisego.	Smaley, C Green, L	10 5	5	Laporte, Mechanicsb'g,	Hunt, S J Elliot, J R	10 20	5	66 66	Jordan, NM 2 Rankin, Malissa 1	5 24 0 10	5	Mantorville, ''	Irish, W R & H L Merrick, Guy F	20 80	10
100 10	23.70 5	11	Green, J H Allen, W G	10 10	10 10	16 (i	Gray, J M	<b>20</b>	100	<b>64</b>	Rankin, Ellen 1	0 10 .0	) (		Merrick, Mary A Brown, M H	5 5	2.50
$^{2}$	2	f 6	Hadden, H M	10	10	"	Zirkle, E ·	10	10	**	Brewer, David 5	0 1( 3		Orinoco,	McAlpin, Daniel	100 .50	50 .50
20 350 5	300 5	46	Russell, Wm D	300 35	300 10	Michigantown,	Lambertson, Sarah Lambertson, P	.50 .25 .80	.50 .25 .80	"	Rouse, EL 1	8 0 1( 0 8		44	Campbell, M. 5 Emery, John Molton, M E	15 .50	.50
5 5	υ		Russell, Emma G Russell, Olive	$\frac{5}{20}$	2 10	Mechanicsvil',	Tiller, Lucie J R Elliot	.80 4	.80	"	Thompson, J M 2	20 10	2	66	Campbell, Maria	.50 2 5	
4 10	5	и 4	Shepherd, M Sterling, J G *	50 25 5	10 10	Mechanics,'n,	Morrison, Maggie Tiller, H J	$1 \\ 5 \\ 100$		* *	Nelson, AJ 7	$   \begin{array}{ccc}     0 & 10 \\     0 & 70 \\     0 & 10   \end{array} $		Owatoma.	Rosenthrall, Carl Christian, Hans	0 2	5
10 10	5	"	Russell, Paulina Russell, Lester	5 10	5 10	North Liberty,	Worcester, E	100 5	5	"	Nelson, M M 4	$   \begin{array}{ccc}     0 & 10 \\     0 & 40   \end{array} $	)	"	Phelps, H F & wife Phelps, E W	10 5	5 5
10 el 10		<b>66</b>	Russell, Clifford Bartholomew, DW)	1	6 <sup>11</sup>	56 56	Carpenter, Wm R Carpenter, Eliza	10	100 10	Milwaukee, Madison,	Bryant, Clara 1 Burlingham, Sarah H	.0 10 6 6		**	Phelps, A G Fellows, Hiram	10 :	* <b>1</b>
el 10 rife 100 10		"	Bartholomew, E J Bartholomew, L J	125	170	". New London,			300 5	Marquette,	Cole, Mary A Charbonneaw, F X	5 5		"Pleasant Grv,	Fellows, Barbara Lamb, I Z	10 20	10
$\begin{array}{c} 10 \\ 25 \end{array}$	7.5	"	Hilliard, A H Hilliard, L A	20 10	20 10	Salem center,		$250 \\ 20$		**	Cassman, Combe Cassman, Frederick	1 1 1			Harris, S W Kearn, Mary	$\frac{10}{2}$	10
n 10 7	5	**	Hilliard, S Hilliard, Cynthia	10 10 10	10	Salem Genter, Spencer, Wawaka,	Evans, M A Stuff, William	$\frac{20}{5}$ 15	20 5 15	Neenah,	Jesperson, Mary	5 U 5 U		"	Lamb, S J Lamb, C E	2 Sub 1 -	. <b>1</b>
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### THE REVIEW AND HERALD.-SUPPLEMENT.

Rochester,		20	20	Richmond,	Nicola, H	60	60
66 66	Gibson, S E Gibson, G I	10 20	10 10	**	Nicola, J C Nicola, Mary	$40 \\ 20$	20
"	Warner, Ira Warren, J H	20 10	10	**	Nicola, L T Ross, C R	$10 \\ 20$	$\frac{10}{20}$
6 ( ( (	Warren, M A	10	· ·	61 41	McReynolds, A B	5	5
Stewartsville,	Warren, Marion Edwards, J B	10 1 <b>0</b>	5 5	Richland,	Nicola, L T Bralliar, W G	$\begin{array}{c} 10 \\ 20 \end{array}$	$1 \\ 20$
6 6 6 6	Pierce, O W Harris, Wm	20 10	10 5		Halferty, Mary Rommaker, Henry	$\frac{20}{10}$	
**	Edwards, J B	10 10	5 5	"	Stroup, John	$\frac{80}{20}$	40 10
"	Edwards, Mary Harris, E A	10	5	Sigourney,	Stroup, Mary Parker, Samuel	20	10
Sumter,	Healey, Wm M Healey, Betsey	$\frac{20}{2}$	$10 \\ 2$	••	Tomlinson, Samuel Meyer, Mrs B	$\frac{10}{20}$	20
Silver Lake,	Straw, Rachel		5	44 44	Buck, Rachel	<b>20</b>	10
Steel Center,	Christensen, Andrew Christensen, Jane	20		"'	McCoy, L Carry, F	50     10	50
Tenhassen,	Merry, Wm Morse, M A	$\frac{40}{10}$	2.50	66 66	Hankins, W H Hankins, I J	$\frac{100}{100}$	$\begin{array}{c} 100 \\ 100 \end{array}$
**	Morse, F W	10 20	$\begin{array}{c} 2.50\\ 10 \end{array}$		Moser, Margaret	$\frac{20}{40}$	$10 \\ 10$
" "	Butler, E	10	10	State Center,	Moser, C E Rue, Henry	10	5
"		10 20	10	••	Rue, Lucinda Stone, H C	$10 \\ 50$	5 50
" Walaff	Johnson, Pina	2 10	1 5	"	Berry, J N & wife	40 20	15
Wykoff, Winnebago.		20	10	"	Berry, Jacob Berry, B N & wife	$\frac{20}{25}$	$\frac{10}{25}$
Wells,	Hallack, Sarah Hallack, S A	8 10	8 5	66 66	Berry, E & wife Berry, Mary A	$\frac{30}{5}$	30 5
66 66	Hallack, Sallie	$\frac{2}{2}$	1	"	Berry, Lucretia	1	Ť
"		<b>20</b>			Kinny, M M Ferrin, Horace	$\frac{2}{10}$	5
Wasioja,		<b>10</b> 10			Hart, J S Holly, S M & wife	80 70	80 60
" "	Hickok, E O	1 10	5	"	Holly, Charley	10	10
Wasaoja,	Preston, S	ĨŬ	0	**	Holly, Frank Holly, Clarence	$^{10}_{5}$	$10 \\ 5$
	IOWA.			••	Holly, Clara Hinton, Wm P	$5\\5$	55
Post Office.		lged.	Paid.	"	Hart, Lucy A	10	10
Anamosa,	Chamberlin, Ellen \$ Field, Wm B & wife 1		\$100		Ferrin, Sarah Gove, Sarah	$\begin{array}{c} 20 \\ 10 \end{array}$	$\begin{array}{c} 20 \\ 10 \end{array}$
(; Aingmonth	Chamberlain, J	10 10	- (	Springville,	Street, Clara Gandy, F A	$\frac{85}{10}$	35
Ainsworth,	Owen, Thos A	40	20	"	Strite, Silas	10	
Brighton,		200 10		Schrönberg,	Van Syoc, J & wife Morrison, J H & wif		$100 \\ 70$
44 44	Roberts Mrs R M	10 20	10	Sibley,	Call, Daniel	30 200	200
"	Roberts, P A	10	15 10	Sandyville,	Hodges, Noah Hodges, Abba B	20	20
4.6 6.6		$\begin{array}{c} 20 \\ 10 \end{array}$	20 10	Tama City, Tallerand,	Boyd Chas, L Miner, G	$\frac{40}{20}$	<b>4</b> 0
44	Garrett, J.H	10	10	Tipton,	Dorcas, Jesse	<b>5</b> 0	50
**	Hobson, T A Wilson, M A	$\frac{2}{5}$	Б	Unity,	Green, Elbridge Green, Mrs L A	25 25	$\frac{25}{25}$
Cherokee, Coleman,		10 10	5 10	Waukon, "	Andrews, W P & wi Washburn, C A	fe 60 20	$\begin{array}{c} 60 \\ 20 \end{array}$
Caloma,	Hart, Russel & wife 1	30 10	130	Washington,	Curtis, Aurilla	$10 \\ 40$	$10 \\ 20$
Crawfordsville	, Van Syoc, Elliot	70	· 20	"	Nicola, Z Kilgore, J S	20	20
Dacatur City, Elgin,		20 20		и и	Kilgore, Mary A Kilgore, J M	$\frac{60}{20}$	<b>6</b> 0
Fairfield,	Caviness, W E	10 10	10	66 66	Kilgore, Alice A Kilgore, J L	$\frac{1}{20}$	$\frac{20}{5}$
Fayette,	Goodrich, S A	10	· 5	""	Kilgore, G V	<b>20</b>	<b>20</b>
66 66		$10 \\ 10$	10	66 66	Kilgore, Esther Kilgore, R M	$\begin{array}{c} 20 \\ 100 \end{array}$	$10 \\ 100$
Friderick,	Kirfman, John	10 8		" Wassonville,	Kilgore, Allen, T Dean, Lucy	20 10	10 10
		20	20		Reseman, J	50	50
Harper,		$\frac{20}{10}$	20 10	West-Union,	Chapman, F H Thompson, Irvin	$rac{25}{10}$	$25 \\ 5$
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 Knoxville,	Jeys, George Hornaday, Elizabeth	50	5	· · ·	Burck, R L Smith, J C	10	10
**	Auten, John V	60 10 <sup>-</sup>	80	Winterset,	Price, J W Martz, R	$10 \\ 20$	$10 \\ 10$
66 66		<b>5</b> 0	150 60	Woodburn,	Lowery, James Shively, Susan	$10 \\ 25$	10 25
**	Wilcox, Daniel,	20	60		Shively, Peter	10	10
		$\frac{50}{50}$	50	**	Shively, J & wife Shively, Maggie	400 10	400
Leon,	Emerson, W E	$\frac{20}{25}$	20	" Wanata	Lowery, Nancy	10	10
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Lisbon,	Mitchell, J T Andrew, Dan & wife	$\frac{50}{25}$	25 25		TZ A DIG A G		
Monroe,	Bennington, J B	20	20		KANSAS.		
66 . 66 .	Canright, L C	20 20	20 20	Post Office. Clinton,	Name, John S	Pledged. \$20	Paid.
66 66	Canright, D M Johnson, J S	40 5	$\frac{40}{5}$	Centerville,	Sharp, Smith	20	\$10
"	Landes, John	10		Flk Falls, Eldorado'	Heligass, John Rousseau, Eliza	$\frac{20}{20}$	<b>2</b> 0 5
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"	Morton, J T	10	5	Palermo,	Kitchenhoff, Fred W Morgan, M C	V 10 20	$10 \\ 10$
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••	Dickey, Benj	$\begin{array}{c} 20 \\ 10 \end{array}$	- 20	Palermo,	Band, Christian	20	20
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Otranto,		20 10	20 5	**	Simpson, R L Whittaker, H	$10 \\ 10$	5
66 66	Sutherland, J	40	40	Fremont,	Baker,	10	
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" Osceola,		$\begin{array}{c} 10 \\ 10 \end{array}$	10	MON	ITANA TERRIT	ORY	
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**	Barcus, J T	10			MISSOURI.		
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Pilot Grove, Pella,	Ross, C R	10 20	10 20	Hannibal, Civil Bend,	Hildreth, Loretta Dunn, Mary	<b>\$2</b> 0 50	\$20 50
Palestine,	McReynolds, Chester	20	<b>2</b> 0	Rockville,	Klostermeyer, J L	20	20
" Peru,		80 20	30		TEXAS.		
Richmond,	Adams, John W	20 10	20 10	Post Office.		Pledged.	Paid.
. 4 6	McReynolds, T P	10 10	10	Dallas.	Rust, E G	<b>\$</b> 50	<b>\$</b> 25

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Post Office. Compton,  Melbourn,	Name. Hoole, Rachel Hoole, J E Hill, Henrietta	Pledged. \$10 20 10	Paid. \$10 35 10							
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Post Office. Woodstock,	Name. Robinson, A T	Pledged. \$10	Paid. \$10							
,	STATE UNKNOWN.									
Post Office	Name.	Pledged.	Paid.							
Fort Marion,	Bessler, J	$\tilde{20}$								
Luana,	Brooks, G & Wife	20	20							
	Belden, James T	50								
	Bates, Sister	5	5							
	Hill, Ŵm	5	5 5							
	Coon, Wm	<b>5</b>								
	Clark, Smith	25	25							
	Emerson, E J	5	5							
	Butler Matilda	5	5							
	Merrifield, J W	10								
	Richardson, W	5								
	Vincent, Ambro	5	5							
	Vincent, Susan	<b>5</b>	5							
	White, Wm	5	5							
	Wright, S N	10	10							

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١I Study Beneficial to Health.-The London Globe editorially presents the following "True study is an eminently leisurely process. the great condition of success in it being deliberation, and though it always sufficiently interests the student to keep his faculties lively, it seldom excites him to any danger ous degree. Hence I believe that genuine study is much less injurious to health than is often supposed-certainly much less injurious than many things that are scarcely reputed injurious at all. The processes of genuine and well-directed study positively save the brain by their rational and orderly sequences, by the safe advance from step to step. Study of this kind is like a well-built staircase, by which you can climb to a great hight with a minimum of fatigue, never lifting the body more than a few inches at a time. But as there might be such a thing as racing up a staircase, so when we study against time, there is a strain in the more speed, however good may be the system we are following There may also be a strain on the faculties in the direction of them toward a kind of study which is not adapted to our natural gifts. If we learn what nature qualified us to learn, and learn it step by step, without hurry, we incur a minimum of cerebral fatigue and gain a maximum of acquirement. Study of this kind gently stimulates and does not fatigue, unless prolonged for an unreasonable length of time. It is positively favorable to health, because it is favorable to cheerfulness; it makes life pleasanter and more interesting, and so far from being injurious to the nerv ous system, gives it tone and vigor, just as manly exercises give tone and vigor to the muscular system. There can be no doubt that men were intended to bear intellectual labor without injury to their health; we are constituted to think and learn, just as a fish is constituted to swim or a bird to fly .-- Sel.

A World of Suicides .- Prof. Faraday has given it as his opinion that all who die before they are a hundred years old may be justly charged with self-murder; that Providence, having originally intended man to live a century, would allow him to live a century did he not kill himself by eating unwholesome food, allowing himself to be annoyed by trifles, giving license to passion, and exposing The French savan, himself to accident. Flourin, advanced the theory that the duration of life is measured by the time of growth. When the epiphyses of the bones are united. the body grows no more, and it is at twenty vears that this union is effected in man. The natural termination of life is five removes from the several points. Man, being twenty years in growing, lives, or should live, five times twenty years; the camel is eight years in growing, and lives five times eight years; the horse is five years in growing, and lives twenty-five years, and so on with other animals.—Sel.

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Neglected Sciences.-There is an incessant clatter about modes of education-how best to teach American boys the classics or science or the rules of trade-but when are they taught reticence, decent, grave reserve of thought and speech, self-control; in short, that which makes an ordinary man greater than him who wins many battles ? We have our jokes upon the cautious tongued, canny Scotchman, and the taciturn Quaker, but they could teach us lessons which would increase our self-respect and enable us to cut a more decent figure in the eyes of the world.-N. Y. Tribune.

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