

The Advent Review

AND SABBATH HERALD.

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

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THE WELL OF LOCH MAREE.

Calm on the breast of Loch Maree
A little isle reposes;
A shadow woven of the oak
And willow o'er it closes.

Within, a Druid's mound is seen,
Set round with stony warders;
A fountain, gushing through the turf,
Flows o'er its grassy borders;

And whoso bathes therein his brow
With care or madness burning,
Feels once again his healthful thought
And sense of peace returning.

Restless heart and fevered brain,
Unquiet and unstable,
That holy well of Loch Maree
Is more than idle fable.

Life's changes vex, its discords stun,
Its glaring sunshine blindeth,
And blest is he who on his way
That fount of healing findeth.

The shadows of a humbled will
And contrite heart are o'er it;
Go read its legend, "Trust in God,"
On Faith's white stones before it.

—Whittier.

The Sermon.

Let these therefore, before God, and the Lord Jesus Christ,
Judge the quick and the dead at his appearing and his
PREACH THE WORD. 2 Tim. 4:1, 2.

CONFERENCE ADDRESS.

DELIVERED AT FAIRFAX, CAL., CAMP-MEETING,
ING, SEPT. 21, 1876.

BY ELD. J. N. LOUGHBOROUGH.

MY BRETHREN AND SISTERS: In the
presence of God we are spared to meet
in our annual Conference. Another
year with its toils and sorrows, its conflicts,
trials and victories, is numbered with
the past. Its life record for us has been
written.

What does that record bear for us?
It reports progress, or have we lost
ground in the heavenly journey? Have we
advanced or backward? In the battle
of sin and temptation have we been over-
come, or have we been overcome, and even
lost that whereunto we had attained?

During the last year we have had many
opportunities to labor in the cause of truth
and to do good. Have we been so on the
as to discern such openings and im-
pulses? Have we made the best ap-
plication possible of our strength in doing
good, or have selfish interests and worldly
care occupied our minds and our hands
and have we not discerned such paths of
light? Do we thus look back and lament
over crosses unborne, duties unperformed,
labors neglected? or have we the rec-
ord of our cases, like that of the woman
anointed Christ, "She hath done what
she could"? It is well for us now, as in-
dividuals, solemnly to inquire, Has the last
year been one of faithfulness?

These yearly convocations should be sea-
sons of recounting God's mercies to us, of
self-examination, of hearty repentance
putting away of wrongs, and of thor-
ough consecration to God and his cause.
Are there times when we should come be-
fore God paying our vows, dedicating our-
selves with all that we possess anew to him,
and our talents of influence, strength
and means, as will be for his glory, and for
the salvation of our fellow-men, as well as
for our own advancement in the divine life.
We meet in this yearly gathering we

miss several who have met with us in our
former camp-meetings. Here are seats that
have been made vacant by the hand of
death. Some whose cheerful voices ming-
led with us in our worship last year we
shall meet no more, unless permitted to
join with them in the "new song" on the
other shore.

Bro. Diggins, of San Francisco, one of
the State Conference Committee, has re-
cently fallen by death. The Healdsburg
church have lost their elder, our faithful
Bro. J. C. Downing. Woodland has lost
three of its earnest and worthy members,
Bro. Forbes, sister Andrews, and her daugh-
ter, sister Amy Schneider. Sister Rambo, of
the Green Valley church, who was among
those who early embraced the cause in Cal-
ifornia, ever faithful to the work, has sud-
denly passed away. Bro. Wilson, of Santa
Rosa, one of the young men baptized at
our last camp-meeting, has fallen a victim
to consumption. Bro. and Sr. Myers
mourn the loss of their beloved daughter
Nora. Bro. Bresee has lost his oldest son.
Bro. Eaton, Bro. Behunin, sisters Freeman
and Wallace, and several others of our
brethren and sisters, have been called to
part with smaller children. In all these
cases we are not without hope for the dead.
Are these afflictions leading us, who still
live, to greater earnestness and devotion?
Amid all these sorrows we have reason for
gratitude to God that no more have fallen.
Thanks be to God that so many of us are
permitted to be here alive before him in
this our yearly camp-meeting. While we
thus rejoice, it is with trembling, knowing
that we are frail, and that many of us may
fall ere another shall roll around. How
important to us all to "set our house in
order" that we may be ready for whatso-
ever may come upon us.

While here to consecrate ourselves to
God, we are also here to learn duty, to
learn the ways of the Lord more perfectly.
While the people inquire of the watchman,
"What of the night?" it will be the duty
of the servants of God to delineate truth
showing us our whereabouts in the world's
history, and to call attention to the sure
word of prophecy, which clearly reveals
that the long, dark night of time is so soon
to be followed by the ushering in of glori-
ous day.

While the Word of God shines as "a
lamp to our feet," we do well to heed
it as a light in a dark place. While the
work of spreading this glorious light is ad-
vancing, we do well to keep pace with it,
lest we be left behind to grope our way in
darkness.

Truth proclaimed reveals to us duty, and
"present truth" reveals *present* duty.
While *present truth* reveals to us *what* is
the special work for this time, it reveals
where and *how* the Lord is working, and
what agencies he is using to advance his
truth in this time, and *how* we can so em-
ploy our talents of influence, strength, or
means that we may be, in the fullest sense
of the words, "fellow-helpers to the truth."
We do well to heed the light, and to so apply
our sympathies and strength that we shall
be on the side of those whose lives are de-
voted to the advancement of the truth.

The cause of truth is one everywhere;
and we should feel an interest in its ad-
vancement, and rejoice in its prosperity in
all lands. While our *immediate* field of
labor is more emphatically in our own State,
still our State of California is but one in-
tegral part of a great cause, which in its on-
ward progress is to mold the destinies of
thousands in all nations of the world. We
should not allow a sectional feeling to rule
us, as though there was nothing being done
if it is not being done in our own State, or
as though we had no interest in what is be-
ing done abroad. We should be pleading
daily before God for the success of the
truth in every place, and *doing* what we
can to spread the light to earth's remotest
bounds.

While we are here assembled in our State
Conference, the General Conference, which
has supervision of the work among all na-
tions, is in session at Lansing, Michigan.
While our Conference is of importance to
us, and its progress, and deliberations, and
course have a great bearing on the future
prosperity of the cause here, the General
Conference has under advisement the wants
of the cause, not only in our State, but in
every State Conference; and while they
thus care for old fields, they will also seek
to devise ways and means to reach fields
and nations where no special effort has yet
been made with the message.

By reports of progress already made, we
see that the General Conference has great
cause for rejoicing at the prosperity attend-
ing the preaching of the truth in the States
east of the plains. And they must indeed
be cheered as they see the cause advancing
in the English, French, German, Holland,
Danish and Swedish languages. In this
cause we may indeed "rejoice with those
who do rejoice." Our prayers go up to
Heaven that God may especially guide his
servants in council in the General Confer-
ence. Their tender care and solicitude for
the work here is calling forth their earnest
petitions for us. May our petitions join
with theirs, and may we feel that though so
far separated, yet by faith our petitions are
blended as one at our common mercy-seat!

Before calling especial attention to our
present condition and wants in California,
a little of our past history may be in order.
We have just entered upon the ninth year
of our existence as a people upon this coast.
This is our fifth annual camp-meeting as
well as the fifth annual session of our State
Conference. Eld. Bourdeau, who is now
in France, and myself, landed, with our
sixty-foot tent, in San Francisco, July 18,
1868. There were not then a dozen pro-
fessed Seventh-day Adventists on this whole
Pacific slope. Now there are, in California,
Washington Territory, and Oregon, some
eight hundred rejoicing in this present
truth.

Success has attended the efforts to plant
the truth in this State from the first. At
the end of the first eight months, April,
1869, no less than sixty had espoused the
cause; and these assembled from Petaluma
and Windsor, with those who had embraced
the truth in Piner district, near Santa Rosa,
in our first yearly meeting, which was held
in that district. The second yearly meet-
ing was held in our new meeting-house in
Santa Rosa, in April, 1870. Ninety had
then embraced the truth at different points
in Sonoma County, and most of them were
present at the said yearly meeting.

In May, 1871, the number of believers
had increased to one hundred and thirty.
Most of these were present at the yearly
meeting held that year in Santa Rosa.
During the year, our first tent-meeting had
been held in San Francisco, where about
fifty had embraced the truth. Most of
these met with the Sonoma County Sab-
bath-keepers in their yearly meeting.

At the State meeting held at Santa Rosa,
in April, 1872, a report of standing showed
one hundred and seventy-five members in
our six churches then organized. It was in
the fall of that year, or from Oct. 5-12,
that our first camp-meeting was held at
Windsor, and at that meeting Bro. and
Sr. White first met our people upon this
coast. During the summer, a tent-meeting
had been held at Woodland, Yolo County,
and a company of believers was raised up
there; some of these were with us at the
Windsor Camp-meeting.

Our next annual meeting was the first
Yountville Camp-meeting, held September
17-23, 1873. During the summer, tent-
meetings had been held in Napa and St.
Helena, and the number of believers had
increased to three hundred and twenty.
From Oct. 1-12, 1874, another camp-meet-
ing was held at Yountville, Eld. Geo. I.

Butler, one of the general Conference Com-
mittee, being with us. During the previ-
ous summer, meetings had been held in Oak-
land, San Jose, Vallajo; and the number of
believers reported in the State was about
four hundred.

At our camp-meeting held last year, at
Fairfax, Sept. 23-30, 1875, we were favored
again with the presence of Bro. and Sr.
White; and there were then reported over
five hundred believers in California.

During the last year, for reasons which
we will speak of hereafter, our numbers
have not been greatly augmented, there hav-
ing been several apostasies from the truth,
and several losses by death; yet we have had
some valuable accessions to our numbers.
We have more than held our own, number-
ing now about five hundred and sixty. We
have done but little compared with what
we might have done had there been with
us, as a people, a more full consecration to
the work.

It may be gratifying to some to learn
what has been done during these eight years
by our people upon this coast in point of
means contributed to sustain the work here
or elsewhere. Money will not purchase us
the gift of God, yet it is some substantial
evidence of the genuineness of the work in
our hearts. Paul said to the Philippians,
"For even in Thessalonica ye sent once and
again unto my necessity. Not because I
desire a gift, but I desire fruit that may
abound to your account." Phil. 4:16, 17.

Up to the time of our first annual meeting,
in April, 1869, for eight months, there was
raised, among the believers in this State, for
the spread of the truth, \$112.80. During
the next year, ending May, 1870, there was
raised \$797.20. For the year ending May,
1871, there was raised \$1,060.75. For the
year ending May, 1872, the sum paid into
our State fund was \$1,932.14. In 1873, in
February, our State Conference was organ-
ized; and for the nine months up to that
time, there was paid into the State Treasury
\$2,092.37. Out of this sum \$300 was paid,
by vote of the Conference, into the General
Conference fund; and besides this there was
contributed to institutions in the East the
sum of \$1,625.00.

Up to the time of the camp-meeting and
conference at Yountville, Sept. 19, 1873, for
seven months, there was paid into the Cali-
fornia State treasury \$813.07. In addition
to this there was raised and expended for
our first double-top tent \$690.13, and \$260
was raised for a camp-meeting fund, and
about \$600 for a State Tract and Mission
fund for California.

For the year ending September, 1874, the
time of our second Yountville camp-meet-
ing, there was paid into our State treasury
the sum of \$4,127.64. At the time of this
meeting, Bro. Geo. I. Butler being with us,
there was pledged to the California Pub-
lishing fund \$19,414.00. (Of these pledges
\$14,908.65 has already been paid, leaving
\$4,505.45 still unpaid.) There was also
pledged the sum of \$1,616.20 as a tent fund.
(Of these pledges \$1,178.83 has already
been paid, leaving still unpaid of the tent
pledges \$437.37.)

For the year ending at the time of the
yearly Conference at Fairfax, September,
1875, there was paid into the State Confer-
ence fund \$3,285.85. During the last year
there has been paid into the State fund
\$3,376.85, besides several thousands raised
in San Francisco and Oakland for church
building purposes. Thus we find the total
of funds raised as Systematic Benevolence
in the State for the last eight years amounts
to the sum of \$17,598.76.

As we have contemplated for a moment
the means raised in our State for the sup-
port of the gospel, it is proper that we
should make mention of those whose labors
have been put forth in our State. I pre-
sume it is understood by all of you that my
entire time, for over eight years, has been
expended in the work in this State. Elder

Bourdeau, who came here with me July 18, 1868, remained here until April 19, 1870, twenty-one months. After Bro. Bourdeau left, during the Summer of 1870, Bro. Kellogg assisted me some in tent labor. Elder Cornell was in the State from June 17, 1871, to Nov. 1, 1874, three years and five months. Elder Van Horn was with us from Dec. 28, 1873, to the middle of April, 1874, about four months. We have had the labors of Elder Canright from Dec. 1, 1873, to Aug. 10, 1875, about twenty months. Elder Geo. I. Butler was with us from Oct. 2, 1874, to Nov. 1, 1874, one month. From Feb. 2, 1875, to June 24, 1876, we had the labors of Eld. Waggoner in the State, about one year and five months.

We have had what I esteem our most efficient and timely help in the labors of our dear Bro. and Sr. White, who have each spent in California one year and nine months, as follows: From Oct. 1, 1872, to Feb. 27, 1873, they were each with us, and rendered most timely and efficient aid in our first camp-meeting, at Windsor, in Woodland, and also in San Francisco where our cause was threatened with ruin but for their timely help. Besides this, their labors at that time gave shape and stability to the work among our people in the entire State.

Their second visit was from Dec. 28, 1873, Sr. White remaining till June 4, 1874, and Bro. White remaining until August 2, 1874. It was during this visit that so effective a blow was struck by them against our narrow plan of working; and, moved out by the Spirit of God, they did good execution in opening the way for the establishment of the cause on a permanent basis in Oakland, which proves to be so excellent a center for the work upon the Pacific Coast. It was also during this visit that Bro. White commenced the publication of the SIGNS OF THE TIMES, that excellent paper which has already been a means, with the blessing of God, of bringing so many souls to obedience to the present truth.

Their third visit was from Feb. 2, 1875, to April 29, 1875. Aside from their other valuable labors during this visit, they gave their counsel and strength to the work of locating the SIGNS Office, the planning of proper Office buildings, and bringing up the San Francisco church to the decision to build a meeting-house there. Circumstances since have proved, not only the truth of the testimony of Sr. White, that the Lord would open the way before the San Francisco church at every step in the meeting-house enterprise, but it is also now apparent that the proper year was chosen rather than to defer the matter longer.

The fourth visit of Bro. and Sr. White to this coast was at our last camp-meeting on this Fairfax ground. They came Sept. 25, 1875, Bro. White remaining with us until March 22, 1876, and Sr. White remaining until May 21, 1876. They came to the camp-meeting last year fully determined to help us in the meeting, and in the cause in general upon this coast. As a people, we had so little sense of our true condition, and the extent of the spirit of murmuring against these servants of the Lord, that when they (to meet insinuations being passed around the ground, that they were seeking to build up themselves) tried to explain, and present proof of their desire to help the work by referring to what they themselves and their children had done in the cause here, the charge was raised that they were boasting. Some said, "We know Bro. White has done as he has said, but we wish he would not keep telling us of it." That camp-meeting closed with the frown of God upon it, not for what Bro. White had said and done, but for the unjust murmurings of those who should have had clear vision to discern the voice of God and the spirit of sacrifice in his servants. Still, after the camp-meeting, although with saddened hearts, they labored on to help the cause in San Francisco, in Woodland, and in general upon this coast. They labored to build up the SIGNS Office, and to keep the interest of our brethren abroad enlisted in the work here, and especially in the SIGNS OF THE TIMES. Would to God that we, as a people, had appreciated more fully their labors, and prayers, and toils, and sacrifices, and burdens borne among us on our account, then might we have stood by them better than we have.

You will observe that the laborers we have mentioned are those who have come to the State. We would not neglect to mention that during the last two years Bro. Healey has labored more or less in the gospel field in this State, and during the last year Bro. Wood has labored a few weeks.

That we may get a more perfect idea of the situation, it is proper that all should understand what our brethren East have done for us in point of means during the last eight years. We have shown how they have sent

some of their most efficient help to us, but this is not all. They have followed their men with their prayers and their means. During the first nine months of the mission here, they paid for purchase of tent, tent expenses, fare of Elders Loughborough and Bourdeau to the coast, and on their living in the State of California, \$1,814.47, besides sending \$80 worth of books to be distributed in connection with the preaching of the truth here.

When Elder Bourdeau returned to the East the General Conference paid to him, in addition to the above, the sum of \$250, on his time for the last year on this coast, he having received only about \$5 per week from our State fund.

The traveling expenses of all the above-mentioned laborers to and from the State, were not one cent of them paid from California funds. It is true that some \$90 was raised to meet Elder Cornell's fare to the State; but when matters took the turn they did in this State, he put that \$90 into our State fund, and decided to meet his own expenses to the State.

There has been paid as actual fare for ministers to and from the State, on account of labors here, over \$2,000. This is besides the fare of their families, which expense they have met from their own funds. This \$2,000 has all been paid by the General Conference, or the Eastern brethren.

These ministers, except Brn. White and Butler, have been settled with for their time from our State fund. Sr. White has received something from our State treasury for part of the time spent in our State. The actual traveling expenses of Bro. and Sr. White in the State have been paid from our treasury; but aside from that, they have received but little for their arduous labors among us.

Our State has at several different times by vote invited Bro. and Sr. White to come to this coast, and in connection with the vote promised to pay their expenses to and from the State. At the time of their first visit the sum of \$450.06 was raised, and placed at their disposal, in consideration of their expenses to this coast. This money Bro. White did not receive for such purpose, because he saw an immediate demand for means here. He took from the amount raised only \$182, which met their actual traveling and living expenses while they were in the State, and the balance, \$218.06, he donated toward our first double-top, sixty-foot tent.

It is proper that we should understand what Bro. White has done for the cause here in point of means, both from his own purse and by his influence with the Eastern brethren. The \$2,000 in the shape of R. R. fare mentioned above, was, by his advice, met in the East instead of being taken from our funds. His own time, twenty-one months, which he has spent here, at \$12 per week (and this is a low estimate for such labor as his), would amount to about \$1,100.00. He certainly was under no more obligation to devote his time here for nothing than other ministers who were performing less arduous labors than his, and who were paid in full for their time from the State treasury.

Bro. White has made no demands on us for means for himself, but it is well for us to consider our duty in the light of Scripture and facts. Paul, in writing to the Romans, speaking of those who had imparted to the Gentiles their spiritual things—the gospel—says, "Verily, and their debtors they are." Rom. 15: 27. Jeremiah says, "Woe unto him . . . that useth his neighbor's services without wages, and giveth him not for his work." Jer. 22: 13. Strict justice, and Scripture in this case, would require us who have had Bro. White's time and labors, to pay, at the least estimate, the \$1,100 for his time. What if he, while our treasury was low, seeing a great demand for means here, did decline to receive pay from our treasury, that did not lessen our obligation to him. As the work spreads, and as our State fund increases, I would ask our brethren and sisters, Is there not a debt we owe to Bro. White? Have we not a duty to him in consideration of his time spent for us? We do not want that woe upon us mentioned by Jeremiah.

To save heavy traveling expenses in this State, Bro. White purchased, with his own means, carriage, harness, etc. These have been used up solely in serving the cause here. There is on the carriage and harness a loss of \$200. This \$200 should certainly be refunded to Bro. White. I would suggest to those who may be appointed Auditing Committee this year that it may be well for them to consider the item of Bro. White's time in the State and loss on carriage.

There are still other proofs of Bro. White's care for and devotion to the work in California. He donated from his own purse \$1,000 to the California publishing fund, thus by his example and influence stimulating our East-

ern brethren to action. He induced our people east of the plains to raise \$11,000, which is already paid, for the purpose of furnishing a first-class Office in our publishing house in Oakland. He donated \$1,000 to the San Francisco meeting-house, besides loaning them \$6,000 at a moderate rate of interest. Be it remembered, also, that this \$6,000 loaned to the S. F. church was the proceeds of \$7,000 worth of property in the States, changed from currency to specie at a great discount, in order that he might step into the gap with funds, and help the cause here just when the means were most needed.

He also donated \$1,000 to the Oakland church to aid them in building their meeting-house, and gave another \$1,000 from his own purse to get experienced help from the East to labor in the Office of the SIGNS OF THE TIMES.

What more could a man do to give proof of his tender regard for the cause, and the prosperity of the work here in California? But we are not done yet. He has paid \$1,000 in the R. R. fare of himself and companion to and from the State, and through his influence another \$1,000 has been saved to the cause here in the R. R. fare of other ministers who have come to the State from the East. His influence has led the Eastern people to donate \$11,000 with which to fit up the SIGNS Office with proper machinery and type, and induced the General Conference to return to our State fund the \$500 voted to their treasury in 1874.

Perhaps you have not made a footing of these sums presented as I have passed along. Are you ready for the score? I repeat, It was Bro. White who first pleaded through the REVIEW for means to start the work upon this coast. He accompanied that first appeal with a liberal donation, and pleaded until over \$1,800 was raised. He has lifted for the cause here, in word and deed, all the way along, until, as I have shown, the work here has the direct benefit of his own purse and influence, in securing donations from others to the amount of over \$20,000 cash, besides the money loaned to the Oakland and San Francisco churches, and cash loaned to the SIGNS. I have been thus explicit because I wish all to understand the facts, and see some of the reasons we have to love Bro. White for his unselfish devotion to our common cause. "Honor to whom honor is due," is one of the commands of the New Testament.

In selecting a site for the publishing house in California, it was decided by unanimous vote of the delegates, at the special session of the Conference in 1875, to locate the Office in Oakland. A committee of five was chosen and instructed to select a spot. Brn. White and Morrison were requested to buy and hold the site until the Association could be organized and receive a deed of the property. Bro. White and Bro. Morrison bought a lot, 200x100 feet, on Castro Street, from 11th to 12th Streets, by instruction of the Conference, with the express understanding that the corners were to be held by them, and the central 80 or 100 feet, as might be necessary for an Office lot, should be deeded to the Association when it should be formed. Suddenly some individuals became alarmed, and started the story that Bro. White and Bro. Morrison were speculating out of the Association in holding the corner lots. At the same time Bro. Morrison had \$2,000 invested in the Association lot without interest, and \$1,000 of this remained for over six months, and at the same time Bro. White was taking up money that was on interest, and investing it in the Office building and lot without interest, to lie there until the Association could pay him. The interest on their means invested would have amounted to more than any estimated difference in the lots.

Bro. White interested himself to get Bro. O. B. Jones to this coast, knowing that he was an experienced builder, and devoted unselfishly to the prosperity of the cause. He had built in the East three just such Offices as the one needed in Oakland. The plan of the building was all in his mind, and he knew just how it should all be arranged. The extra session of the California Conference, before mentioned, invited Bro. Jones to come to California and take charge of building the Office. After the Publishing Association was organized, the board of directors put the matter of plans and construction of the Office into the hands of Bro. White and Bro. O. B. Jones. Neither Bro. White nor Bro. Jones in the matter of the building did anything more than what they were invited and instructed to do by the California Conference and Publishing Association, the highest authorities among us in this State. Bro. White, in this matter also, did what he knew would help the cause here in point of means, and save perplexity. Some could see only from a

selfish stand-point, and they began to Bro. White for bringing laborers to East to this State, when what he did solely for the best interests of the cause for California brethren.

Bro. White had not been long in camp-ground last fall when he met like the above, and also that he was selfishly, and trying to exalt his own. To meet these insinuations, and to show on the part of himself and his family, tried to act unselfishly here, he related what he had done for the cause. He was charged with boasting, and then it of murmuring spread extensively in the camp.

His soul was deeply wounded and he felt that the frown of God was upon us, and that darkness was pressing in meetings. He greatly desired to get out of clouds of darkness part, and light. He touched a personal matter, but still he regarded as a great evil. He did it solely purpose of bringing relief, and not to injure any one. Finding his mistake, he was misinformed in the matter, he immediately retracted the matter as published. He had stated it, but the complaining was even over the matter he had mentioned, then corrected. The meeting terminated in sadness and in gloom. Bro. White was in great sadness, knowing, what we now see, that there was no cause for the spirit manifested toward him, and that God frowned upon the camp because of their murmurings.

Now put yourself for a few moments in Bro. White's position. Get before you how unselfishly he had labored and sacrificed for us, and then imagine, if you can, how would feel to have your course questioned, your words all criticised, yourself in doubt, and charged with selfishness. Do not you have said, under such circumstances, "Let them alone, we CANNOT help, they refuse to be helped?"

Notwithstanding all this, they did not drop us, but clung to us, like a fond mother to her child, saying, "How can we give up, they must be helped." Still their is for us to come into a place where we can take hold with us and for us in the cause.

How must the course of our last camp-meeting appear to our Eastern brethren who for upwards of twenty long years watched the unselfish course of Bro. White until they have the most unbounded confidence in his integrity and devotion to work? This has led them to intrust means in his hands to the amount of \$11,000 to be invested in furnishing the land Office.

How must the case appear in the sight of a holy and just God? He does not wish such prejudice against his own chosen servants, whom he knows have sacrificed in, his cause.

The testimony of God's Spirit, and the of our people has placed Bro. White (as president of the General Conference) to lead in this cause. How does the course of last camp-meeting compare with what said to the Hebrews, "Obey them that are the rule over you, and submit yourselves for they watch for your souls, as they must give account, that they may do it with joy and not with grief, for that is unto blessing for you?" Heb. 13: 17.

When you, my brethren, get your eyes fully open to the facts in the case, and an understanding of Bro. White's labors, sacrifices, and devotion to the work in all movements, you will see that God smiles him for his earnest and untiring efforts, that Heaven views his work, in kind, of nature of that work which characterized mission of Christ in leading him to Heaven, and come into our world. Shall not call such faithful laborers, those of whom the Lord has said, "Touch not mine anointed, and, 'Behold, he that toucheth you toucheth the apple of his eye. For, behold, I shake mine hand upon them, and they shall be a spoil to their servants, and ye shall know that the Lord hath sent me'?"

If God smiles on Bro. White's course, what can we expect but that his frown, rest upon those who murmur and complain that same course the Lord smiles upon prospers? That frown of God, I doubt, came upon us last fall, on this ground, not standing by the side of God's faithful servants. Our first work here this year should be to take such a course as will move that frown from us. We want the frown of God removed, and then we shall fully regain the confidence of Bro. White and our Eastern brethren.

The board of directors of the P. S. D. P. Association, at their meeting last March, canvassed quite fully the course of Bro.

T. and M. officers and members have done a good work. Others of our officers, instead of realizing that responsibility rested upon them to stimulate others to action, infusing life into subordinate officers and members, have done but little missionary work themselves, and left the cause to languish as they would not dare to have left even their worldly affairs. Some of our present officers must be stimulated to more activity or others must take their places. The T. and M. Society should give particular attention to efficiency in selecting its board of directors. It is not *honorary* officers that are wanted in such a cause, but men and women who will take hold of the work as though their very lives depended upon its success.

I trust you have all read the remarks of Sr. White in the SIGNS OF THE TIMES of Sept. 7, under the heading, "Wanted, Laborers for the Harvest." She says, "Honest souls are living in our very midst who have never yet heard the reasons of our faith. People are perishing for want of knowledge. *Not one hundredth part* is being done that might be done to give the third angel's message to the world. There are those who will be responsible for these souls who have never heard the truth. Many excuse themselves with trivial reasons for not engaging in the work they might do if they were consecrated to God. They have wrapped their talents in a napkin and buried them in the ground, where they cannot increase." I quote the above because I think is so applicable to California.

It is proper before closing this Address that I call attention to that most potent agency for extending the truth, namely, our Oakland Office of publication. In the meeting of the directors of Aug. 27, Bro. W. C. White and myself were requested to address our people through the SIGNS OF THE TIMES concerning the condition and wants of our Oakland publishing house. By that report, which you will find in the SIGNS, Vol. 2, No 37, you will see that the debt on the SIGNS, \$3,400, is needed, and \$5,000 more in stock to carry on the work free from embarrassment, as well as continual interest to extend the circulation of the SIGNS.

In this Address I have shown that \$4,505.45 of pledges to the publishing fund is still unpaid. The pledge book is upon the ground and can be examined. Some of the pledges still unpaid are good, but will come in slow, while about half of that still unpaid is doubtful, and some of it absolutely void. We must make another call for stock. Some who have already pledged and paid to the publishing fund can and will increase their stock; others who have as yet taken no stock in the publishing house will esteem it a pleasure to make pledges of stock to be paid soon.

It was hoped that so general an interest would be awakened, on this coast especially, and elsewhere, to circulate the SIGNS that the increase of subscriptions would wipe out the past debt. It is vain to hope in that direction when so little is being done, and when expenses from week to week are so far in excess of receipts. An effort should be commenced upon this ground and carried through our churches to raise donations toward the past debt on the SIGNS.

There is work before us. Time is short, and *our* time in which to labor and secure stars to our crowns may be shorter still. Will we not now consecrate ourselves unreservedly to God? Let our actions answer.

ALL'S WELL.

THE clouds, which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreaded falls, to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain,
As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depths of blue
The glaring sunshine never knew.

— Whittier.

WHO ARE PAGANS?

THE following interesting and instructive account of the origin of the words "Pagan" and "Heathen," we find in "Trench on the Study of Words," pp. 101, 102. Many of our readers will doubtless be surprised to learn that pagans and heathens were originally only the dwellers in the country, in distinction from the dwellers in the cities. It is equally an instructive fact, that Christianity made its earlier conquests, not among the weak-minded and ignorant, but among those of the strongest minds and the highest cultivation, the dwellers in

the cities, the seats in those days of the civilization and learning of the world.

"Examine the words 'pagan' and 'paganism,' and you will find that there is history in them. Many of us, no doubt, are aware that 'pagani,' derived from 'pagus,' a village, signifies properly the dwellers in hamlets and villages, as distinguished from the inhabitants of towns and cities; and the word was so used, and without any religious significance, in the earlier periods of the Latin language. 'Pagani' did indeed then not unfrequently designate *all* civilians, as contradistinguished from the military caste; and this fact may not have been without a certain influence, when the idea of the faithful as soldiers of Christ was strongly realized in the minds of men.

"But how mainly was it that it came first to be employed as equivalent to 'heathen,' and applied to those yet alien from the faith of Christ? It was thus: The Christian church fixed itself first in the seats and centers of intelligence, in the towns and cities of the Roman Empire, and in them its first triumphs were won; while long after these had accepted the truth, heathen superstitions and idolatries lingered on in the obscure hamlets and villages of the country; so that 'pagans,' or villagers, came to be applied to *all* the remaining votaries of the old and decaying superstitions, inasmuch as far the greater number of them were of this class. The first document in which the word appears in this, its secondary sense, is an edict of the Emperor Valentinian, of date A. D. 368. The word 'heathen' acquired its meaning from exactly the same fact, namely, that at the introduction of Christianity into Germany, the wild dwellers on the 'heaths' longest resisted the truth.

"Here, then, are two instructive notices for us: First, the historic fact, that the church of Christ did thus plant itself in the haunts of learning and intelligence; and secondly, the more important moral fact, that it shunned not discussion, that it feared not to grapple with the wit and wisdom of this world, or to expose its claims to the searching examination of educated men; but, on the contrary, had its claims first recognized by them, and in the great cities of the world won first a complete triumph over all opposing powers."

"WILLINGLY IGNORANT."

WHY will men deceive themselves? Why will they, rather than to submit to God's law, seek to undermine and overthrow it? When the one-day-in-seven plea is shown to be false, from the fact that God sanctified, that is, set apart or appointed the seventh day of the seven, the very day on which he rested from the work of creation, why will they blind themselves by the false assertion, that the day is lost, and we cannot tell which is the seventh day in God's given order? Can they not see that this is an argument against God himself? If we cannot keep God's commandment, we cannot. Then who is to blame if we do not?

Their argument stands like this: 1. God commands us to keep the seventh day. 2. But his providence has so ordered it, that we cannot tell which day that is. 3. Therefore, any one day of rest after six of labor will be acceptable obedience to the commandment.

We might just as well argue that since God has suffered his sanctified day to be lost, he does not require us to keep the commandment at all.

But if the people were not willingly ignorant, if they really desired to know which day of the seven is God's sanctified rest-day, they certainly could find it. All believers in Christ and readers of the New Testament know that Jesus recognized and observed the day that the Jews observed; Luke 13: 14-16, and 4: 16; and that the first day of the week was the day next following the Sabbath. Matt. 28: 1; Luke 23: 56; 24: 1. And if they will not close their eyes to the fact, history will show, that, for many centuries of the Christian era, say from the third to the sixth in particular, the Christian world was divided, and there was much contention on the question; not at all which day of the week was the Sabbath, but whether the Sabbath should be kept, or another day, the first day of the week, a day to which "Sylvester, who was bishop of Rome while Constantine was emperor," gave the "imposing title of Lord's day." In those early centuries it was not questioned at all, which day was the Sabbath. No other day than Saturday was ever called the Sabbath by any writer, in the church or out, for more than five hundred years after Christ. In those centuries no one had ever

imagined that the Sabbath could be kept on any other than the seventh day, the day God rested on, and therefore blest and sanctified, and which the Jews have ever observed, and do observe to this day. The seventh-part-of-time theory had not then been invented. The Roman Catholic Church still recognize the Sabbath and the first day of the week as two distinct days, claiming that the church, having the power, has "*substituted* the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." It was left for Protestants, near the close of the sixteenth century, to develop the seventh-part-of-time theory, and thus show how the fourth commandment, without change, can be kept on the first day of the week.

Why will men choose to be blind? Why will they contend that the day of the Sabbath has been lost, against all history and the testimony of the whole world—Jews, Catholics, and Protestants being perfectly agreed in numbering the days of the week? Why will they, to excuse themselves in following mere human tradition and custom, dishonor God by representing, that, though he requires us to keep holy the day on which he rested, yet it is impossible for us to know what day it is? If they would candidly reflect, they would know that all such excuses are vain. How much better would it be for them to learn this fearful mistake now in time to correct it, than to pass on in blindness till the day of God shall reveal it. R. F. COTTRELL.

THE FENCE STORY.

A MAN who prided himself on his morality, and expected to be saved by it, was constantly saying, "I am doing pretty well, on the whole. I sometimes get angry and swear, but then I am strictly honest. I work on the Sabbath when I am particularly busy; but I give a great deal to the poor, and I never was drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening when the Scotchman came in from work, the man said, "Well, Jock, is the fence built, and is it tight and strong?" "I canna say that it is all tight and strong," Jock replied, "but it's a good average fence, anyhow. If some parts of it are a little weak, other parts are extra strong. I don't know but I may have left a gap here and there a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a good fence on the whole, and will like it, though I canna just say that it is perfect in every part."

"What!" cried the man, not seeing the point, "do you tell me that you have built a fence around my lot with weak places and gaps in it? Why you might as well build no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me that we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of Judgment. When I was on shipboard, and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable.' Did the captain say when he heard that, 'No matter; it's only one link. The rest of the chain is good. Ninety-nine of a hundred links are strong. Its average is high. It only lacks one per cent. of being perfect. Surely the anchor ought to respect so excellent a chain, and not break away from it'? No, indeed; he shouted, 'Get another chain!' He knew that a chain with one broken link was no chain at all,—that he might as well throw the anchor overboard without any cable as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it. We had better throw it away and try to get a new one that we know is perfect."—*Sel.*

LITTLE faults become great, and even monstrous, in our eyes, in proportion as the pure light of God increases in us; just as the sun in rising, reveals the true dimensions of objects which were dimly and confusedly discerned during the night.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, OCT. 19, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

OUR CAMP-MEETINGS.

OUR annual camp-meetings for the several State Conferences are becoming gatherings of great importance. As a people we have no settled pastors. Many of our churches do not enjoy the labors of any of our preachers once a quarter during the entire year. How important, then, that the members of our churches, and the scattered brethren, should spend one week each year in holy convocation, to enjoy the preaching of the Word, be benefited with the social services, and to take, and to feel, personal interest in all branches of the great work.

The camp-meeting presents a favorable opportunity also for our people to bring their unconverted children and friends under a strong religious influence favorable to their conversion. And probably no means of grace are more favorable to the instruction and quickening of our people than these annual meetings. We therefore decide that the numbers of these great occasions should not decrease, but rather increase.

The camp-meetings for 1876, have far surpassed those of previous years in numbers in attendance—both of our people, and from the outside—in interest, efficiency and power. And we have learned this, that as far as our people lay their plans, and promptly meet the feelings of the better classes in liberal and respectable preparations, in a spirit of courtesy, just so far the people seem to respond in general interest, and in maintaining order. Our camp-meetings are becoming proverbial for unparalleled good order.

Our camp-meeting reporter, Miss Mary L. Clough—Mrs. W.'s niece, much respected and beloved by our people, not only for her ability as a writer, but for all those qualities and accomplishments which make her a refined lady—has done a work with her pen which but few of our people comprehend. We sum up the advantages of this reporting system as follows:—

1. It takes the work of reporting from the newspaper reporters, who are not always able to do us justice, even if they were disposed to be candid; and it secures to us full, truthful and candid statement of the facts in the case.

2. In having this matter of reporting entirely under our own control, we can furnish the daily reports to as many different papers as copyists can produce copies. And as there are plenty of good copyists on all our camp-grounds, this matter of multiplying copies for different secular dailies can be run up to any number desired.

3. In this grand reporting system we are getting the start of those who may wish to misrepresent us through the secular press. And this very thing will prove a mighty lever to open our way to gain access to the people. As we have had free access to the best daily papers at Omaha, St. Paul, Dubuque, Milwaukee, Madison, Des Moines, Burlington (Iowa), Kansas City, Indianapolis, Chicago, Cleveland, Lansing, Grand Rapids, Bay City, Jackson, Detroit, Syracuse, Rome, Boston, Burlington (Vt.), Portland, Augusta, Bangor, and a host of smaller ones, in which have been given brief statements of our history, movements, and doctrines, the masses of the great North will no longer inquire—"Who are the Seventh-day Adventists?"

4. In a style to secure an attentive reading from the public, full statements have been given of our publishing houses at Battle Creek, Mich., Oakland, Cal., and Bale, Suisse. Our College and Health Institute have also been mentioned in such connections as to advertise them far more completely than could be done by notices of them among the common advertisements of all these papers from the Rocky Mountains to the Atlantic.

5. And all this advertising, and spreading before the masses the facts concerning our religious faith, and what we are doing, has cost simply the writing, copying, stationery and postage. Put into the hands of our tract societies and our institutions \$10,000, and with this sum they cannot send out as much light, and so effectually advertise our institutions, as has been done the past season by means of the camp-meeting reports.

The camp-meetings, of this season have been a great success, closing with the very excellent ones in Nebraska and California. Let God be praised for the past, and let timely preparations be made for 1877. We here suggest that Eld. S. N. Haskell, a member of the General Conference Committee be consulted in season relative

to the location and general arrangements. We shall be very happy to see these grand convocations extending into Virginia, Kentucky, Texas, and other Southern States. J. W.

OUR PUBLICATIONS.

OUR publications are the right arm of our strength. The publications alone, without the living teacher, can do but little in converting people. And our preachers, without our publications, would make very slow progress. But when all our preachers fully see the importance of our publications, and give their circulation that proportion of their time which their importance would justify, then will our publications add nine-tenths to the usefulness of our preachers.

We solemnly believe that the foregoing statements are not overdrawn. And if our preaching brethren will carefully consider them they will agree with us. And as no man would wish to devote his life to preaching unpopular truth except to accomplish good, it becomes all our ministers to bend their energies to accomplish the most good possible. Taking this view of the subject, it will be very apparent that most of our ministers neglect to give our periodicals and general publications that circulation which the case demands.

One of the greatest discouragements in certain localities, as often expressed by our ministers, is "They are not a reading people, and do not take our books." One of the most hopeful features in certain communities, as expressed frequently by our preachers is, "They are a reading people, and take our books freely." And we have for several years come to this, to measure a minister's usefulness very much by his tact, and activity to sell our books, and obtain subscribers to our periodicals. Those who do not succeed in this, do not succeed in accomplishing much lasting good.

We plead for hearty and full co-operation of all our ministers with our publishing work. Each one of our ministers should regard our Office of publication as his own. Especially if he has become a member of the Association by the payment of \$10 or more into the capital stock he should feel that it is his, and that it should be cared for by him. But too many seem to feel that every dollar that they can get out of the Office by taking advantage of our unparalleled discounts is clear gain. And but very few seem to feel a proper care for the prosperity of the Office.

Time after time we have surprised the people with the low prices of our periodicals and publications. This Office pays the postage on all our periodicals, which in the course of one year amounts to a large sum. And then came the offer to furnish the REVIEW, VOICE, SIGNS and REFORMER, postage paid to the Tract Societies, and to those who would send them to their unbelieving friends, for one-half the full price. It was expected that these liberal offers would stimulate all our people to greater activity in obtaining full-pay subscribers to all our periodicals so that no loss would be sustained.

But here we were sadly disappointed. We were alarmed for the welfare of the Office by seeing the lists of full-paying subscribers changing to half pay, till they were greatly diminished, and the tables of our business rooms covered with requests of reductions where we had offered none, and all sorts of plans to take advantage of our liberal offers. And after risking this experiment of liberality until a loss was sustained to the Office of not less than \$10,000 we were forced to change from one-half discount on our periodicals to Tract Societies and others, to only one-fourth discount.

But if all our preachers would plead for our periodicals before the people, as is their duty to do, and would they labor to obtain all full-paying subscribers possible so that there might be at least 6,000 full-pay subscribers to each, then could the half-pay plan be carried out to any extent desired. But when our offers of one-half discount, and postage paid, are taken advantage of in turning full pay to half pay, our efforts to accomplish greater good by a wider circulation of our periodicals, is at once broken down by the professed friends of the cause. We can have no other object in these remarks, and in all our efforts to guard our publishing house, than the best good of the cause, the prosperity of which depends very much upon the prosperity and efficiency of our Publishing Association.

We now urgently invite all our ministers, and all true friends of the cause, to feel that the S. D. A. Publishing Association, located at Battle Creek, Mich., is theirs to guard and to love, and to labor for its upbuilding. And let our

friends all feel assured that all will be done that can be done in the line of discounts on our periodicals to the Tract Society, without embarrassing the publishing house.

But the power to do this is with our ministers and friends generally, and not with us. If we can have their hearty co-operation, we can do almost anything.

At present the SIGNS OF THE TIMES is offered to the Tract Societies, and to those who wish to send it to their personal friends, postage paid, at \$1.50 a year. And the HEALTH REFORMER is offered to the same, postage paid, at 75 cents a year. But these reductions are made only to Tract Societies who pay the prices from the treasury, and to persons who send these periodicals to their friends, and pay for them from their own purses. The price of the HEALTH REFORMER one year, postage paid, is \$1.00 to all who subscribe themselves, and pay for the journal. And the price of the SIGNS one year, postage paid, to all on this side the Rocky Mountains is \$2.00 a year.

The REVIEW is our church paper, and will give church matters, in which the outside world can take no interest. The SIGNS is our pioneer sheet, and will be every way adapted to new fields. The SIGNS will contain secular and general religious news, and accounts of the progress of the cause, in connection with most valuable sermons, expositions, and articles, making it just the paper to put into the hands of those who investigate with profit. The REVIEW is offered at one-fourth discount to poor brethren only. We recommend the SIGNS as the proper paper to introduce in all new fields when lectures are given. Where the cause shall be established, and churches organized, the REVIEW should be introduced, and if preferred can take the place of the SIGNS at a later date as the church paper. Mrs. W. and the writer feel the burden to make the SIGNS the paper for all new fields.

We plead that the HEALTH REFORMER shall have full 6,000 regular, full pay subscribers. Every minister should preach on the importance of the health reformation, and should call in earnest for subscribers to the REFORMER, from the outside world. And they should see to it that none of the families of our people are without this journal. We are resolved to again appeal from the Bible on the subject of hygiene. We have a duty to the people in this respect, and dare no longer neglect it. Mrs. W. again takes up her pen on the subject of Christian temperance, and the practical duties of the household, and designs to give an article in the REFORMER each month. And the editor of that journal is securing Miss Clough and other able writers to contribute to the columns of the REFORMER. Also that which will add greatly to the interest of the REFORMER for 1877, will be sketches of the lives and the experiences in health reform of Elders Bates, Andrews, and others with their portraits. These will be given, one in each number for that year.

Every effort will be made to make our periodicals attractive and useful, and we plead that all the friends of the cause shall make corresponding efforts for their circulation. We leave for California the first of November, and shall commence important series of articles in the SIGNS by the first of December, and ask the Tract Societies east of the Rocky Mountains to give us a circulation of the SIGNS of 10,000. We hope that the distribution of 75,000 or more of the Family Health Almanac will not stand in the way of canvassing for the SIGNS. This sheet shall be circulated, and if the Tract Societies hesitate, we shall call for subscribers, pay or no pay, and donations direct to the Oakland Office. See Eld. Cottrell's report of the three free subscribers to the SIGNS on another page. If the Tract Societies will take hold of the work, that system is the best; but we determine that the Tract Societies shall not stand in the way of the circulation of the SIGNS OF THE TIMES. The people shall have the paper, and God will furnish the means. J. W.

OUR SCHOOL.

THE Battle Creek College is in a prosperous condition considering the times. We are expecting a large increase of students at the winter term. There are many applications from young men, who have the ministry in view, for charity from our school. But this is impossible at present, while a debt of more than \$10,000 is on the College. We appeal to the several State Conferences where these young men live. We exhort the Presidents of these Conferences to take this matter in hand at once. We say to these young men, Make your appeals to the Ex-

ecutive Committee of your Conference, and to the board of our embarrassed school.

A fearful responsibility is taken by wealthy men, who will let a debt rest upon College, and let it continue in embarrassment so that it cannot give that assistance that worthy young men need. God in his providence is opening the vast field before us. There are coming in for laborers, one-tenth of which cannot be filled. And yet these wealthy men will hold on to their wealth in the face of most urgent calls from the Spirit and providence of God.

Our soul is stirred to the depths. And we pledge \$100 to every \$900 from all our people raise the debt upon our school, and to our charity fund for the benefit of worthy students who need help. We offer this in addition to the \$2,000 in stock we already have in the eighth-day Adventist Educational Society. In his providence is testing these men who more than a competency, and the risks they are taking are greater than they can afford to take. Now let those among us who have means, they can give to the cause without embarrassment ponder this matter well, and then the fear of God. As all our good people appropriate \$18,000, more or less, to our College it will be the writer's pleasure to take \$2,000 in stock in our good school, or more, less, in proportion to the amount all others raise. May God bless our effort to provoke others to love and good works.

OUR HEALTH INSTITUTE.

We have never seen as bright a prospect of success before our Health Institute as at present time. J. H. Kellogg, M. D., graduated from Bellevue Medical College of New York, and editor of the HEALTH REFORMER for several years, now takes his place as physician in chief. Miss Katie Lindsay, M. D., graduated from the medical department of Michigan University, also takes her place. And Dr. Fairfield and Sprague, who attended medical lectures at the Michigan State University winter, with Miss Lamson M. D., make up the medical fraternity of the Battle Creek Health Institute.

For more than five years we have been carrying out our plans that our Health Institute should be the benefits of the highest, most thoroughly educated and cultivated medical talent in the nation. God has helped in this work thus far. And we trust his help to its full completion. And that which gives us hope above all others is that those who tremblingly take their responsible positions are deeply imbued with spirit of Christian temperance, and with a sense of the need of the help of God in all their efforts of love for the afflicted.

The next great enterprise to be taken here is thorough improvements in buildings, and that our Health Institute shall not in any respect be second to any on the continent.

THE SANCTUARY.

Thirty-sixth Paper.—The Atonement.

In the long retinue of subjects with which the question of the sanctuary stands so intimately connected, and in the understanding of which exerts so controlling an influence, the doctrine of the atonement occupies a prominent place.

We have already seen that the cleansing of the sanctuary, the investigative Judgment, the saints, the blotting out, or remission, of sins, and the finishing of the mystery of God, are one and the same thing. We now make the additional statement that this is also the atonement.

The frequency with which the expression is made that Christ atoned for our sins upon the cross, shows how widely this idea is entertained. But this leads to two ultra and fundamental errors. Men have been driven by this idea to the extremes of error in opposite directions, have spent their time in an unnecessary, fruitless warfare.

The Scriptures plainly declare that Christ died for all. Now with the view that the death of Christ is the atonement, the conclusion is easily reached that the sins of all have been atoned for, and hence that no condemnation can ultimately remain to any. This branches the argument blossoms at once into Universalism.

But the Scriptures just as plainly assure us that all will not be saved; that some do, and will in the end, rest under condemnation. For these, of course, no atonement is made, and if the atonement and the death of Christ

ence, and the same thing, it follows that his death was no farther than the atonement, and that he did not die for all, but only for a few. On this branch of the argument find the bitter fruit of ultra Calvinism.

The subject of the sanctuary relieves us from the false claims of both these errors. The Bible in either case lies in the premise common to both, which is defective; and with a wealthy premise, however sound the reasoning and upon it, it is impossible to reach a correct conclusion. The death of Christ and the atonement are not the same thing. And this relieves matter of all difficulty. Christ did not make the atonement when he shed his blood upon the cross. Let this fact be fixed forever in the memory.

And we add, does it not say that he bore our sins in his own body on the tree? And as he died for all, did he not thus bear the sins of all? He indeed; but in what sense? What office was he fulfilling in the shedding of his blood? In light on this, we turn again to the types. The idea and the doctrine of the atonement are not from the typical system.

To reach the atonement several steps were necessary: 1. The confession of sin upon the part of the victim. 2. The sacrifice of the offering. 3. The work of the priest. And this work was performed three hundred and sixty days in the year before the day of atonement came. The work of atonement was the ceremony of the year, and completed the work of sanctuary service. The offering and service of the priest preceded the atonement. The offering was not the atonement, nor was the service of the priest, until the day of atonement came, and the service was commenced in the most holy place of the sanctuary.

The parallel between the earthly and the heavenly sanctuary has been sufficiently drawn to make at once the application. The anti-typical atonement, which is the real removal of sin, was not made when the offering for this dispensation was provided, nor by the service of the priest in the first apartment of the sanctuary, but was accomplished only by the service of the priest in the most holy place, which is the close of our Lord's ministration, the cleansing of the sanctuary, and did not commence, as we have seen, till 1844.

In this case, as in the type, the offering and the usual priestly work precede the atonement. When Christ suffered for us, in what capacity was he acting? Not as our priest, but only as the offering; for he was put to death by the hands of the sinners, even as the victims of old were slain by the sinner. It was as the sacrifice and offering that he bore our sins in his body on the cross. Here the blood was provided with which he was to minister. This was an act preparatory to the priestly work he was to perform; the atonement is the last. Those who make the offering to be the same as the atonement, combine together events that are more than 1800 years apart. The offering was general. Christ died for all the world. The sacrifice was offered to all who would accept of it. But the atonement at the close is specific; it is made only for those who seek the benefits of his redeeming work.

It is not the place here to introduce a dissertation on the subject of the atonement. It is mentioned in this connection simply to show that the great sanctuary question locates the atonement, and guards us against the error of founding the offering with the atonement, and placing it at the commencement of Christ's ministry, instead of at its close.

But does not Peter say, "Repent and be baptized for the remission of sins"? Acts 2:38; and if sins are remitted in the act of baptism, can we look forward to a future time for atonement and remission? So some minds query. But the text does not say that sins are remitted in baptism. It is only for, or "in order to" remission that this rite is performed. It looks forward to a future time, when all the requirements of God having been complied with, faith, sins will be blotted out, and the times of refreshing come from the presence of the Lord.

It may be asked again if Rom. 5:11, does not say that we have already received the atonement? The word *katalellage*, there rendered reconciliation, should be rendered reconciliation, in the margin. Reconciliation is effected between ourselves and God, but the atonement, the removing of sins, so that they can be remembered no more against us, is the last act of the service performed by the Lord for us.

But are not our sins forgiven now? and, if forgiven, are they not put away? We answer. Forgiving sin and blotting out sin are not the same.

Forgiveness is conditional, the condition being that we comply with certain requirements upon which it is suspended, till the end of our probation. If we fail, we stand at last unforgiven, and no atonement can be made for us. The doctrine on this point is stated by Ezekiel, and an illustration is given by the Saviour himself.

The doctrine. Eze. 18:26: "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them; for his iniquity that he hath done, he shall die." In chapter 33:13, it is added, "All his righteousness shall not be remembered." That is, he shall be treated as though he had never been righteous. But the righteousness of the righteous is by faith; therefore, if he turn and commit iniquity, he shall be treated as if he never had faith; the forgiveness, conditionally extended, is withdrawn.

The illustration. Matt. 18:21-35. We will not take space to quote it, but simply epitomize the facts: A king had a servant who owed him an enormous sum of money; but having nothing wherewith to pay, his lord forgave him the debt; but this same servant had a fellow-servant who owed him a small sum, and having nothing with which to pay, asked to be forgiven the debt. But his fellow-servant would not, but cast him into prison till he should pay all. His lord, hearing of it, immediately withdrew his own offer, and delivered the unmerciful debtor over to the officers till he should pay all that was due. Christ puts the fearful point to this illustration by adding, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." This plainly illustrates the conditional nature of forgiveness, and shows how past forgiveness may be nullified by present or future sin.

How, then, if the atonement is yet future, do we receive of its benefits? How are we justified? In reply, we would ask the questioner, How if the atonement was made on the cross, did those who lived before that time secure its benefits? And just as the people of God who lived and died before Christ could receive the benefits of the atonement if it was made on the cross, just so both they and we can receive its benefits, if it is deferred to be the closing work of this dispensation. It is by faith. The patriarchs were justified by faith, and so died. So with the righteous ever since that day. All their life work, their acts of faith, stand faithfully written out in the heavenly books of record. The time comes for the investigative Judgment, for the last division of Christ's work as priest, for the sanctuary to be cleansed, for sins to be blotted out, for the atonement to be made. The books are opened. Every case is examined. Then the sins of those whose record shows their last acts to have been acts of repentance, faith, and obedience, are atoned for, or blotted out.

U. S.

CAMP-MEETING AT BLAIR, NEB.

In calling this meeting a *camp-meeting* we do not want any to conclude that it was a meeting of such importance as those general meetings held under the auspices of the General Conference Committee. We call it such because there seems to be no other proper title. From the lateness of the season, and the absence of our leading gifts as laborers, we felt the meeting was very much an experiment; yet there were many reasons which seemed to demand its being held. We hardly dared to plead urgently for help from the General Conference Committee, under the circumstances, knowing how many labors they have had on their hands and how worn they must be, and fearing lest there should be a small attendance, and lest the weather might be unfavorable.

Our meeting has closed, and all present felt that it was a real success. The Camp-meeting Committee had the good sense to secure a place for the meeting in a sheltered grove behind the high bluffs, so that the fierce Nebraska winds could not strike us.

A pretty little stream ran by the camp, in which baptism was administered at the close of the meeting. There were nearly two hundred staying on the ground during the Sabbath. Fourteen family tents were pitched, besides the two forty-foot tents, which were pitched side by side. The weather, considering the lateness of the season, was very good. The two last days of the meeting were balmy and pleasant as even western autumns can furnish.

It was a matter of great encouragement to see the increase of Sabbath-keepers in this section of our Conference. Four years ago twenty-five Sabbath-keepers could not have been convened at such a meeting; now, nearly two hundred

came together. Two years ago there was but one organized church in this region; now, there are eleven or twelve, and other companies yet to be organized. Some came over one hundred and fifty miles to this meeting. I have never seen people appear more hungry to hear. It took no effort to get them to attend the services which were held. The camp was almost wholly deserted when the meetings were in progress. Our social meetings were interesting, and the time was well filled up; often three or four were on their feet, waiting for their turn to speak.

Sabbath was one of the best days in my memory. There was a general breaking down, and the Lord's Spirit was largely present. Fifty, or so, came forward for prayers. It was truly affecting after the season of prayer to see little knots of friends embracing each other and weeping with joy, because parent, husband, wife, or child, had now taken a start in the service of the Lord. I fancied angels of mercy were hovering near, rejoicing also. Our season of prayer was very precious. My poor soul has not been more blessed for years.

Sunday was a very busy day. Almost the whole time was employed. Quite a good congregation came in from the country around, of candid people, who seemed really interested. One person, living at some distance, passing by in the road near the camp, came in from curiosity to spend a few moments. He became interested, then came again bringing his family, and finally stayed all night himself, so as to lose none of the meetings, his interest was so great. We improved all the time between the regular services Sunday to give instruction concerning the Tract and Missionary Society, and to create and interest in that important work. We got a good many new members, and some donations. The poverty of the people forbade the idea of getting a great many of the latter. But Nebraska and western Iowa are splendid fields for the distribution of reading matter. The people are hungry for something to read, not being able generally to have so many papers and books as the people further east. Our wealthy brethren further east must assist in furnishing them the necessary reading matter; for the present time is a favorable one. We can forestall other and less valuable reading.

Our farewell social meeting Monday morning was a precious season. We closed up with the baptism of thirteen, the ceremony being administered within a few rods of the camp. Then the parting came, the farewells were spoken; and so we separated. The friends left with good hopes for the work in this western field, and with good courage and hope in their hearts. Some said there would be twice as many next fall, who would come to the meeting.

And so the first camp-meeting ever held in Nebraska closed. GEO. I. BUTLER, Blair, Neb., Oct. 10, 1876.

ILLINOIS CONFERENCE FINANCES.

STATEMENTS FOR CONSIDERATION.

1. For labor already performed in our Conference, we owe more than \$500.00.

2. We owe a small sum at the REVIEW Office.

3. Our prayers and hopes are, that more laborers will work in our part of the gospel field the coming year than ever before. If all our ordained and licensed ministers prove themselves true to the noble resolutions formed at our last camp-meeting, we may not hope in vain for a growth within our borders.

4. These obligations must be met; our honest debts must be paid. Is not the "laborer worthy of his hire"? Then let all say, The five-hundred-dollar debt shall be liquidated; and what we owe at the Office we shall endeavor to pay at the earliest practicable moment; and with reference to the future labors of our ministering brethren, we cheerfully declare, if said labor prove to be earnest and successful, we shall endeavor to support the laborers well, according to the will of God.

5. But the question arises, How shall we meet all these obligations? The answer is ready, Pay our debts with our incoming resources. These resources should consist, first, of the "tithes" of all the earnings of all our church members, with, perhaps, very few exceptions; secondly, the fund in our Conference treasury should be increased by the tithes of all our scattered brethren and sisters in the State; thirdly, all old s. b. pledges that remain unpaid, should be immediately redeemed; fourthly, we expect some aid from donations and free-will offerings.

6. Encouraging features in the case are as follows: In 1875 we contributed nothing to the General Conference fund; this year we gave \$100. At the close of last year's session of our

State Conference, we were in debt more than \$1000; this year we owe about one-half this amount. To-day there are sums justly due us that are more than equal to all our debts. Our ministers are willing to work, and do work, under very small pay.

7. I now earnestly appeal to all to do their whole duty with reference to their financial connection with God's cause. Ministers, all, we must be very economical. May God vivify us! Work hard, brother; there is a reward in Heaven. Churches in Illinois, will you be faithful to tithe unto God *all your earnings*? One-tenth of what we earn, God says, is his.

Brethren and sisters, shall we try to "rob God"? Ananias-like shall we keep back "part of the price," and receive God's curse? Let me hope for a manifestation of faithfulness on your part; and let me not hope in vain. Every lonely Sabbath-keeper, who is looking for the soon coming of our Saviour, and who is praying the Lord of the harvest to send laborers to his part of the field to warn his neighbors, should prove his love for the present truth and his willingness to aid in supporting "the one cause," by remitting his s. b. every three months to Bro. J. R. Whitham, Aledo, Mercer Co., Ill.

Church treasurers, are you faithful? Do you stir up the minds of your brethren and sisters on money matters? Does your s. b. book record faithfulness? When I come to your place, may I examine it? Ay, remember this: The recording angel transcribes your records to his record-book, and you will have it to meet at the Judgment-seat of Christ! Cursed is he that doeth the work of the Lord negligently; but the willing and obedient shall eat the good of the land.

G. W. COLCORD, Mt. Vernon, Ill., Oct. 10, 1876.

WHEAT AND TARES.—A QUERY ANSWERED.

"EDITOR OF THE REVIEW: Please explain Matt. 13:36-43. Who are the tares, and when were they sown? It seems that they were tares when they were sown, and they grew up tares, and were tares at the harvest. Are the tares evil angels? or are they a class of people that Satan has created? or does it teach predestination? Yours respectfully,

"J. N. BUNCH."

ANS. "The tares are the children of the wicked one." Matt. 13:38. This seed was sown by the devil. Verse 39. We do not understand by this that the devil is the natural father of such, nor that he created them. It does not refer to the creation, generation or birth of men. God created all things. Gen. 20:11. Notice the good seed. This sprung up, a blade. Verse 26. It was wheat. Verses 29, 30.

Now what is represented by the good seed? The word of God. Luke 8:11. Where is it sown? In the understanding. Matt. 13:23. In the heart. Luke 8:15. What is represented by the wheat that is raised? "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke 8:15. Paul tells us what this fruit is. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22. Well, when we come to the "harvest" at the "end of the world," what do the reapers gather? "And then shall he send his angels, and they shall gather together his elect from the four winds, from the uttermost part of the earth." Matt. 13:27. Therefore, to carry out the parable, the Saviour takes the fruit that is harvested, the wheat, to represent the children of the kingdom.

So with the tares. Primarily in the parable the tares represent bad seed sown just where the wheat is sown, in the heart. Some of its fruits are named in Gal. 5:19-21. Those whose lives bring forth such fruit compare with the righteous as worthless weeds compare with good wheat. To carry out the figure, these individuals are, in the growing time and harvest in the parable, represented by the fruit they have borne, and are then called tares themselves. Having yielded themselves to obey Satan, they have become his servants, his children. Rom. 6:16. The tares, then, are not evil angels; but wicked men who are made such by the bad seed. Matt. 13:25, 39.

The parable does not teach predestination; for the tares represent a class who have left their hearts open to the devil, who has improved the opportunity to sow seeds of the "care of this world, and the deceitfulness of riches," and other weeds, which have choked the good seed. No man is born a tare, nor need he become one if he will "keep the heart with all diligence," cultivating the good seed with faith; and even if tares get a start in the heart (and they most always do), they may be eradicated. "Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

C. W. STONE.

TOIL AND REST.

"For so he giveth his beloved sleep."

When sets the weary sun,
And the long day is done,
And starry orbs their solemn vigils keep;
When bent with toil and care
We breathe our evening prayer,
God gently giveth his beloved sleep.

When by some slanderous tongue
The heart is sharply stung,
And with the sense of cruel wrong we weep;
How like some heavenly calm
Comes down the soothing balm
What time he giveth his beloved sleep.

Oh, sweet and blessed rest!
With these sore burdens pressed
To lose ourselves in slumbers, long and deep;
To drop our heavy load
Beside the dusty road,
When he hath given his beloved sleep.

And on our closed eyes
What visions may arise!
What sights of joy to make the spirit leap!
What memories may return
From out their golden urn
If God but giveth his beloved sleep!

And when life's day shall close
In death's last deep repose,
When the dark shadows o'er the eyelids creep,
Let us not be afraid
At this deep, thickening shade;
For so God giveth his beloved sleep.

To sleep?—it is to wake
When the fresh day shall break,
When the new sun climbs up the eastern steep;
To wake with new-born powers,
Out from the darkened hours;
For so he giveth his beloved sleep.

To die?—it is to rise
To fairer, brighter skies,
When death no more shall his dread harvest reap;
To soar on angels' wings
Where life immortal springs;
For so he giveth his beloved sleep.

—Congregationalist.

Progress of the Cause.

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

CATTARAUGUS CO., N. Y.

I AM still holding meetings at Great Valley with considerable, though not very extensive, interest. Some three years ago, I had one meeting here, and took three free subscribers for the SIGNS OF THE TIMES. One of them began to keep the Sabbath just before I came this time; and another of them has now taken his stand and kept the last Sabbath, Oct. 7. The third of the three is favorably impressed, and others also. Thus God is blessing the publications as a means of spreading the truth. Who will aid in scattering them abroad? Who that believes the truth can refuse or neglect it?
R. F. COTTRELL.

VIRGINIA TENT.

We took down the tent Oct. 9, after remaining at Leaksville about seven weeks. The last three weeks were extremely unfavorable for holding meetings, owing to heavy rains and high winds, after which the weather became very cold—unusually so for this climate and season of the year. Consequently, our congregations decreased till we were obliged to remove the meetings to a school-house near by. A goodly number are keeping the Sabbath; just how many we cannot tell, as the people are slow to commit themselves. This is the case in almost everything. They do not move as rapidly as people at the North; yet we hope to see a growing church here. We shall labor for them still as best we can, and push out into new fields at the same time. The tent will now be laid up for the winter, while we try to answer some of the numerous calls for labor, received during the summer. Brethren, pray for the work in this new field.
E. B. LANE,
J. O. CORLISS.

OHIO TENT, NO. 1.

We are now at Dallas, Highland Co., Ohio, where we have been holding meetings for two weeks. The interest is good. We had a good hearing till cold weather kept many away. We were kindly offered the Christian (new light) meeting-house last evening, which we accepted; and the people filled the house, and many staid outside for want of room. Bro. Butler is well and able to labor again. Some are already troubled about the Sabbath, and, I trust, will keep it when we present its claims in full. We are now on the subject of the three messages.
Pray for us, that the Lord may qualify us for his work. People are very kind to care

for us. I feel of good courage in the Lord. My address is Dallas P. O., New Boston, Highland Co., Ohio.

T. M. STEWARD.

Oct. 2, 1876.

KENTUCKY TENT.

THE meeting at Bear Wallow closed Sept. 24. I gave fifty-seven lectures. The interest was good to the last; and some wanted the meetings continued all winter. Seventeen have taken their stand on the Sabbath, and four or five more have promised to do so soon. We expect some over twenty will keep the Sabbath as the result of this effort. I sold about forty dollars' worth of books, and obtained nine subscribers for the INSTRUCTOR. I also received \$5.65 in cash, and nearly all the country produce we needed while there. I have not organized a church there yet, as some of the principal ones wanted a little more time to examine our faith. They need more time to consider here than in the North.

I commenced lectures at Antioch, Metcalfe Co., Ky., Sept. 29, under very unfavorable circumstances on account of prejudice; but that has now given way, and the interest is quite good. Pray for us.
S. OSBORN.

TENNESSEE.

SEPT. 24, I visited the little company of Sabbath-keepers at Bee Creek, and held one meeting with them. The sweet, melting influence of the Holy Spirit rested upon us, and all were greatly encouraged. They are all holding on, and rejoicing in the present truth.

Aside from this visit, my time has been spent near Glade Creek post-office. Opposition has been organized and determined. The learned man that was called in conducted himself so badly that he scarcely needed reviewing; and that having failed, they organized the stay-away club, and nearly all joined it. A few, however, were interested, so I have continued the effort; and now the attention of the unconverted is arrested, and eight have signified their intention to become Christians.

I have received several packages of papers, back numbers of the REVIEW, &c., which are eagerly read here. Let them keep coming; and send them through the mail, as I am forty miles from any railroad. My post-office address is Pikeville, Bledsoe Co., Tenn.

Brethren, pray for the work here.

ORLANDO SOULE.

ILLINOIS CONFERENCE.

THE annual meeting of the Illinois Conference took place in connection with the camp-meeting, near Kankakee, the first session being held Sept. 28, 1876.

The president, Eld. G. W. Colcord, requested Eld. J. R. Whitham to lead in prayer.

The secretary being absent, F. M. T. Simonson was chosen to act in that capacity *pro tem*.

After the presentation of credentials, the names of delegates were read, showing fifteen delegates present, representing thirteen churches.

The president being requested to appoint committees, presented the following: On Nominations, Wm. Herald, Dr. A. K. Attebery, Wm. Doyal; on Credentials, Alfred Hobbs, Wm. Bitner, C. Morel; on Auditing, G. Hobbs, Dr. Pottenger, Robert Vickery, George Foreman, John F. Trovillo, and John Merritt.

Adjourned.

SECOND SESSION.

This session convened at 6 A. M.; prayer by Eld. D. M. Canright.

The minutes of the preceding session were read; and opportunity was given for the presentation of more credentials.

Voted, That all present who are in good standing as members of any S. D. A. church, be invited to participate in the deliberations of the Conference.

The treasurer's report was as follows:—
Rec'd during last Conference
year, \$2285.69
Paid out, \$1237.00
Cash on hand, \$1048.69
Total, \$2285.69

The condition of the Conference could not be arrived at, in consequence of the absence of the secretary.

Remarks were made by Eld. White on the duties of committees, and a comparison was drawn between the progress of this and other Conferences. He thought there

was a lack here of individual effort, and said if every S. D. Adventist in the State would give, for one year, one per cent. of all he is worth, which is simply a Bible estimate of Systematic Benevolence, the speaker would, from his private purse, donate all this lacked of amounting to \$5000, feeling sure that a true S. D. of the State would amount to that, if not more.
Adjourned.

THIRD SESSION.

Oct. 1, P. M. After prayer by Eld. White, the Nominating Committee offered the following candidates, who were voted upon separately:—

For President, Eld. G. W. Colcord; Secretary, F. M. T. Simonson; Treasurer, Eld. J. R. Whitham; Auditor, Eld. G. W. Colcord; Executive Committee, G. W. Colcord, R. F. Andrews, and George Foreman.

The Committee on Credentials and Licenses recommended that the following persons receive credentials: Elds. G. W. Colcord, R. F. Andrews, T. M. Steward, and J. R. Whitham; and for licenses, Brn. J. W. Ballenger, G. Shonk, D. Morrison, J. B. Logan, I. Colcord, and Dr. A. K. Attebery.

Voted, To have a camp-meeting the coming year; and a committee of five was appointed to make arrangements for it. The committee is as follows: J. H. Bennett, George Foreman, Dr. Pottenger, Charles Morel, G. Hobbs.

Remarks were made by Eld. White complimenting the S. D. Baptists on their promptness in their business sessions.

Adjourned.

FOURTH SESSION.

Prayer by Eld. Canright; reading of the minutes of the preceding session.

The following resolutions submitted by the committee, were voted upon separately, there being some discussion upon the third, after which the delegates voted for it by a unanimous, rising vote; then the entire congregation voted also by rising:—

Resolved, That the minutes of this Conference be published in the REVIEW.

Resolved, That we hereby express our deep appreciation of the counsel and labors of Bro. and Sr. White with us, and that we will earnestly endeavor to profit by them.

Resolved, That we believe it to be the duty of every one in ordinary circumstances to give one-tenth of his increase to support the cause of God; and that we here promise to do it ourselves, and to encourage all in this Conference to do the same.

Resolved, That we express our regret that so few of our young men and women of ability, in this Conference, are giving themselves to the work of God, while in other states the Lord is greatly blessing the labors of those of no greater ability than many among us.

To these, the body of the Conference added the following:—

Resolved, That we hereby express our thanks to the owners of the grounds upon which we are encamped, for fulfilling their part of the contract so perfectly.

A strong plea was made to the young to dedicate themselves to the promulgation of the message.

Adjourned to call of Chair.

FIFTH SESSION.

This session was opened informally.

The requests of the Woodburn and Lovington churches were submitted to the Executive Committee.

Voted, To send one, and if possible two, from each church, a few days before the next camp-meeting, to render needed assistance to the Camp-meeting Committee in preparing the grounds.

All are requested to begin now their preparations for the next meeting.

During the encamping season, Brn. J. E. Morin and B. F. Merritt were ordained to the ministry by the usual solemn ceremony.

Adjourned *sine die*.

G. W. COLCORD, Pres.

F. M. T. SIMONSON, Sec.

ANNUAL REPORT OF MICH. T. & M. SOCIETY.

THE fifth annual meeting of the Michigan Tract and Missionary Society was held Sept. 25, 1876, in connection with the camp-meeting at Lansing.

The minutes of the last meeting were read and approved. The secretary's report for the year was then read, which is as follows:—

No. of families visited, 2,602; letters written, 795; periodicals distributed, 5,786. No. of new subscribers for REVIEW, 195; REFORMER, 325; INSTRUCTOR, 406; VOICE, 75; SIGNS, 82; TIDENDE, 8; HAROLD, 1;

whole number of new subscribers obtained 1,092. No. of pages of tracts and pamphlets distributed, 748,484; No. of almanacs distributed, nearly 7,000. Two libraries have been supplied with a set of bound books.

TREASURER'S REPORT.

Received during year, \$2343.94
Paid out, 1826 41

Balance on hand Oct. 15, \$517.50

A vote was then taken that the Chair appoint the Nominating Committee for the selection of officers, whereupon H. M. Kenyon, A. O. Burrill, and D. R. Palmer, were appointed such committee. The following persons were reported as officers for the ensuing year: President, J. Fargo; Vice-president, I. A. Olmstead; Secretary, M. S. H. Lane; Treasurer, S. H. Lane. Directors: Dist. No. 1, S. D. Salisbury; No. 2, E. P. Giles; No. 3, I. A. Olmstead; No. 4, J. L. Runery; No. 5, J. S. Wicks; No. 6, J. Fargo; No. 7, Franklin Squire; No. 8, John Gregory; No. 9, E. G. Doud; No. 10, S. H. Daniels; No. 11, Alex. Carpenter; No. 12, Alonzo Van Tassel.

The report of the committee was accepted and the persons named were elected by vote.

Eld. S. N. Haskell then made some encouraging remarks in regard to the increase of labor, in some respects, the past year, as shown by report. He then stated, that, as we become accustomed to missionary work, our interest in it will increase. We need to be educated in the work of God as to other labor. We should not be simply machines to scatter tracts, but should seek proper ways to gain access to the hearts of men and women. Sympathizing with those in need of sympathy always opens an avenue to the heart. He then gave several highly interesting incidents in which the truth, by well-directed efforts on the part of the T. & M. laborers, has reached many precious souls, not only in our own country, but in other parts of the world.

Eld. Canright followed with very stirring and appropriate remarks in regard to the good which has already been done, and which may yet be accomplished by diligent efforts in the distribution of reading matter accompanied by missionary labor. He gave some very interesting accounts of the effect of such labor in the Southern States and stated that it is in consequence of such efforts that there is a church of Sabbath-keepers near Baltimore, Md., and that often by such labor the way is opened for interesting meetings. He exhorted all to diligence in T. & M. labor, and not to be satisfied with small results, but to labor on till the work is accomplished.

Adjourned *sine die*.

E. H. ROOT, Pres.

MRS. S. H. LANE, Sec.

IOWA AND NEB. TRACT AND MISSIONARY MEETING.

THE eighth general quarterly meeting of the Iowa and Nebraska Tract and Missionary Society convened at Victor, Iowa, Oct. 1, 1876. Meeting called to order by the president; prayer by Eld. H. Nicola.

The secretary of the Society being absent, Wm. H. Hankins was elected secretary *pro tem*. The minutes of the last quarterly meeting were called for, read, and approved. The report of labor during the last quarter was called for, and read by the secretary, a summary of which is as follows:—

Families visited, 243; letters written, 159. New paying subscribers for periodicals: REVIEW, 16; INSTRUCTOR, 8; REFORMER, 1; TIDENDE, 22; HAROLD, 1; SIGNS, 6. Copies sent to friends: REVIEW, 53; INSTRUCTOR, 14; REFORMER, 25. Reading matter distributed: Periodicals, 899; almanacs, 120; tracts and pamphlets, pages 80,324.

Money received on
membership, \$31.00
Donations, 85.97
Book sales, 16.58
Widow and orphan's fund, 8.35
New subscribers, 21.50

Total, \$114.85

Voted, That the president appoint a committee of three to draft a form of blanks to be used by the Society in reporting. H. Nicola, F. H. Chapman, and Russel Hart were appointed such committee.

The remainder of the time was occupied by remarks from the directors and elders present.

Adjourned to call of Chair.

SECOND SESSION.

At the second session, in the afternoon, following resolution was adopted:—
Whereas, During a few years in the past a debt amounting to several hundred dollars has accumulated against some of the districts of our Society, partly because of strong appeals to fill out our Conference's quota of subscribers on our periodicals, and partly because of the visitation of grasshoppers in the western districts, loss of crops, and the poverty of our members there; and

Whereas, These debts have a discouraging influence upon the T. & M. workers in these districts, and tend to hinder the prosperity of the work in these new fields; therefore,

Resolved, That this Board of Directors hereby appeal to our tract and missionary workers throughout the Society to generously contribute to liquidate this debt; and that a director is hereby requested to present a matter before our members in his respective district, and to labor to bring about an important result.

On motion, The resolution (passed by the Society at a previous meeting) to pay traveling expenses of officers incurred in attending quarterly meetings, was rescinded.

On motion, The president was authorized to issue orders for the payment of bills.

Voted, That the president appoint a committee of three (of which he shall be one) to present at the next quarterly meeting a plan for rearranging the districts of the State.

On motion, The appointment of the quarterly meeting was left to the president.

Voted, That twenty-five dollars out of the widow and orphan fund be sent to William Shaw.

Voted, That the proceedings of this meeting be sent to the REVIEW for publication.

Adjourned sine die.

GEO. I. BUTLER, Pres.

Wm. H. HANKINS, Sec. pro tem.

ILLINOIS T. & M. SOCIETY.

The annual meeting of the Illinois T. & M. Society was held in connection with the camp-meeting, at Kankakee, Ill., Oct. 2, 1876.

After prayer and singing, the minutes of the last annual, and the last quarterly, meeting were read and accepted. The president and others then made remarks, in which they endeavored to impress on the minds of the members that no personal benefit would arise from joining the Society, as they could expect no deductions anything for themselves; but they could have the publications cheap to use in missionary labor. Where it is practicable, we must use postal cards instead of letters, for motives of economy.

The members were tested on their knowledge of the Constitution, by questions from the Chair. Some illustrations on the evils arising from procrastination were presented, and a promise was exacted from the members that they would arouse to a greater degree of diligence. Several times Eld. D. Canright made remarks just to the point of consideration.

A report of the work of the preceding quarter was presented, but not the report of the entire year, as the last quarter's report was not received in time to make it.

The sum of the reports was as follows:—

Letters written, 348; families visited, 15; new subscribers for periodicals, 22; old subscribers renewed, 15; charts, "Bird's-eye View," given, 2; No. of pages reading matter given and loaned, 86,491; periodicals distributed, 1079; and almanacs, 93.

Money received was as follows:—

On widow and orphan fund, \$22.88
By donations, 33.75
Book sales, 1.10
Membership fees, 7.00

Total, \$64.73

The Committee on Nominations handed a report; and after some substitutions, the following officers were elected:—

President, Eld. G. W. Colcord; Vice President, Eld. R. F. Andrews, Gilman, Illinois Co.; Secretary, F. M. T. Simonson, Hillsdale, Rock Island Co.; Treasurer and Librarian, George Foreman, Somonauk, Kalb Co. For Directors: Dist. No. 1, A. Bates, Greenvale, Jo Daviess Co.; Dist. No. 2, J. H. Bennett, Belvidere, Boone Co.; Dist. No. 3, J. M. Bute, Sheridan, La

Salle Co.; Dist. No. 4, Cary Dryden, Keithsburg, Mercer Co.; Dist. No. 5, sister B. A. King, Eugene, Knox Co.; Dist. No. 6, Wm. Penniman, Woodburn, Macoupin Co.; Dist. No. 7, M. Kittle, Marshall, Clark Co.; Dist. No. 8, Lewis Logan, Mt. Vernon, Jefferson Co.; Dist. No. 9, Dr. Pottenger, Kankakee; Dist. No. 10, Jared Mallernee, Lovington, Moultrie Co.; Dist. No. 11, Flavel Simonson, Hillsdale, Rock Island Co.

The Society voted to redistrict the State; and Bro. Ivory Colcord, Wm. Herald, and Dr. A. K. Atteberry, were chosen as a committee for this purpose.

A continuous plea for promptness formed a thread upon which the whole meeting seemed to be strung.

Adjourned according to form.

SECOND SESSION.

The following is the result of the deliberations of the committee upon arranging districts:—

Dist. No. 1 is to comprise Jo Daviess, Stephenson, Carroll, and Ogle Counties.

Dist. No. 2, Boone, Winnebago, McHenry, Lake, Cook, and Kane Counties.

Dist. No. 3, La Salle, De Kalb, Du Page, Kendall, Grundy, Putnam, Marshall, and McLean Counties.

Dist. No. 4, Mercer, Rock Island, and Henderson Counties.

Dist. No. 5, Knox, Stark, Fulton, Hancock, Tazewell, Warren, Peoria, McDonough, Schuyler, and Woodford Counties.

Dist. No. 6, Macoupin, Jersey, Scott, Sangamon, Brown, Menard, Madison, Christian, Montgomery, Green, Calhoun, Morgan, Adams, Cass, Mason, Bond, and Logan Counties.

Dist. No. 7, Clark, Coles, Jasper, Fayette, Edgar, Cumberland, Crawford, and Effingham Counties.

Dist. No. 8, Jefferson, Marion, Washington, Franklin, St. Clair, Jackson, Union, Alexander, Massac, Saline, Gallatin, Edwards, Lawrence, Clay, Wayne, Clinton, Perry, Hamilton, Randolph, Williamson, Johnson, Pulaski, Pope, Hardin, White, Wabash, Richland, and Monroe Counties.

Dist. No. 9, Kankakee, Iroquois, Vermillion, Will, Ford, and Livingston Counties.

Dist. No. 10, Shelby, DeWitt, Champaign, Macon, Piatt, Moultrie and Douglas Counties.

Dist. No. 11, Whiteside, Lee, and Henry Counties.

Voted, to give an order on the treasurer to defray the expenses incurred by the secretary during the preceding year.

Adjourned sine die.

G. W. COLCORD, Pres.

F. M. T. SIMONSON, Sec.

P. S. The President requests that each member cut this out, and paste it in a convenient place for frequent reference.

F. M. T. S.

MAINE T. & M. SOCIETY.

THE Maine T. & M. Society held its third annual meeting on the camp-ground at Richmond, Aug. 31, 1876. Opened in the usual manner by prayer.

Bro. W. R. Clark was chosen secretary pro tem.

The following names were presented for officers for the following year: For President, J. B. Goodrich; Vice-president, R. S. Webber; Secretary, Amos Holt; Treasurer, J. E. Baker. For directors: Dist. No. 1, T. S. Emery; Dist. No. 2, G. W. Varney; Dist. No. 3, Enos Levett.

These persons were duly elected.

Voted, To omit the minutes of the Society for last year.

Remarks were made by Bro. Webber, and also by Bro. Goodrich.

The secretary being absent, it was voted to omit a report of the financial standing of the Society till its next session.

Voted, To adjourn to call of Chair.

W. R. CLARK, Sec. pro tem.

WISCONSIN T. & M. SOCIETY.

THE general meeting of the Wisconsin T. & M. Society convened at Hundred Mile Grove, Sept. 29 to Oct. 1. The meeting opened September 29, at 2 P. M. The report of the last meeting was read and accepted.

Voted, That Mattie A. Babcock act as secretary of the T. & M. Society for the remainder of the year.

Voted, That Mattie A. Babcock, of Brodhead, Green Co., Wis., act as librarian of the T. & M. Society.

Remarks were made by Eld. Sanborn on changing directors in Dist. No. 15.

Voted, That O. Hawley be released from acting as director in said district.

Voted, That John W. Young act as director in said district.

Resolved, That, in the judgment of this meeting, it is best to have but one camp-meeting the coming year.

Voted, To recommend the holding of our next camp-meeting at Portage City, provided suitable accommodations can be procured.

Interesting remarks were made by the several ministers in reference to the proper times and places of holding tent-meetings.

Adjourned to call of Chair.

SECOND SESSION.

The second session was called Oct. 1.

The report of the present quarter was read, showing the following results:—

Total.	No. 1.	No. 2.	No. 3.	No. 4.	No. 5.	No. 6.	No. 7.	No. 8.	No. 9.	No. 10.	No. 11.	District.
395	71	90	100	14	10	10	10	10	10	10	10	No. of Members.
100	14	20	20	10	10	10	10	10	10	10	10	No. of Reports.
218	12	12	12	10	10	10	10	10	10	10	10	Families Visited.
120	10	10	10	10	10	10	10	10	10	10	10	Letters Written.
6	1	1	1	1	1	1	1	1	1	1	1	New Members.
\$36.53	\$0.40	\$1.15	\$1.15	\$1.15	\$1.15	\$1.15	\$1.15	\$1.15	\$1.15	\$1.15	\$1.15	Donations.
\$11.15	\$1.20	\$1.20	\$1.20	\$1.20	\$1.20	\$1.20	\$1.20	\$1.20	\$1.20	\$1.20	\$1.20	Book Sales.
\$2.00	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00	Periodicals.
13	3	3	3	3	3	3	3	3	3	3	3	New Subscribers for Periodicals.
151	35	40	40	40	40	40	40	40	40	40	40	Periodicals Sent to Friends on Trial.
1876	35	40	40	40	40	40	40	40	40	40	40	Periodicals Distributed.
290	40	40	40	40	40	40	40	40	40	40	40	Almanacs.
\$1.246	\$2.73	\$2.73	\$2.73	\$2.73	\$2.73	\$2.73	\$2.73	\$2.73	\$2.73	\$2.73	\$2.73	Tracts & Pamphlets Distributed,—pp.

In Dist. No. 4, 95 charts have been sold, and 50 given away.

The financial standing of the districts, according to the treasurer's report, is as follows:—

On hand at beginning \$233.49
Received during quarter, 92.63

Total, \$326.12
Paid out, \$204.50
Cash on hand, 121.62

Total, \$326.12
Adjourned to call of Chair.

THIRD SESSION.

The third session convened Oct. 1, at 2 P. M.

Voted, That the top of tent No. 3 be sold and the avails put into the tent fund.

Voted, That the sixty-foot tent be enlarged by a strip fifty feet long.

Voted, That \$125.00 be raised for a camp-meeting fund.

Voted, That the fund to be raised for tents and camp-meetings be called the Tent and Camp-meeting Fund.

Voted, That the ministers of this Conference be furnished by the Society with tracts for judicious distribution, and that they report to the State secretary.

Adjourned to call of Chair.

H. W. DECKER, Pres.

MATTIE A. BABCOCK, Sec.

WHAT CURIOSITY DID.

I AM a native of Norway, and am twenty-five years of age. I came to Peru, Ind., a short time ago, and commenced work in the Howe machine factory of this place. I heard that a tent had been erected down town, and that the preachers were soul-sleepers. My curiosity was aroused, and I determined to attend the meetings. The first sermon I heard, touched my heart, and I felt that surely the Bible was explained here with greater clearness than I had ever heard it explained before. The Lord opened my heart to the reception of the truth, and I was so intensely interested in the truths I was hearing that I attended all the meetings, except a few held when I was sick. I felt also that my former evil habits, such as chewing tobacco and smoking, must be abandoned. Therefore, by the grace of God, I ceased chewing and smoking, but not without a serious struggle; for my appetite was a powerful master, and I suffered many a severe headache in consequence.

My testimony is, that what I have heard, is the truth of God, because it has been the means of arousing me to a sense of my danger in following the flesh, and has taken

such full and complete possession of me as, I hope, to make me a true child of God. May God help me to live out this precious truth, and be the means in his hands of showing this light to my countrymen.

ANTON MOE.

ADDING AND SUBTRACTING.

It is said in Rev. 22:18, 19, that if any one shall take from, or add to, the prophecy of this book, God will take away his part out of the book of life. Hearing a very incorrect comment on the prophecy of John, lately, it occurred to my mind that teaching wrong views of prophecy was really adding to, or subtracting from, this wonderful book. And as the same principle applies to all the books of the Bible, it follows that the same penalty will come as a consequence of error in interpreting the sacred books of God.

A very devoted minister has discovered, he thinks, that there was no Sabbath from Adam to Moses. Now the Sabbath was given in the beginning; and it is said by our Saviour that it was made for man. If so, it was given for man's sake in the beginning. Now the man who thus wrests from the Bible the idea of a Sabbath, is truly taking from the word of God; and in trying to work in the Sunday, he is adding to that sacred word. Why do they not see it? So with other errors; each one adds to the Bible, or takes from it.

It is really distressing and painful to witness the great boldness and audacity of Error, as she walks about in her saintly robes, declaring against the doctrines of her modest, humble sister, Truth. Such is her brazen face that she will defy the world, and Heaven itself, to contradict her fair-appearing doctrines; and the crowd take her effrontery for inspiration, and swallow the poison, while Truth is neglected and left alone, because she is so still, and coy, and hard to find.

Truth does not come to us as Error does, with noise and force; but gently and sweetly she wins her conquests. She carefully interprets the Scriptures and gives the sense, weighing impartially the evidence and giving the result without adding to or subtracting from. JOS. CLARKE.

A MAN can only make progress in the gospel as he learns it; and if he learns it at all, he must learn it at the feet of Jesus.

Obituary Notices.

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

DIED, in Allegan, Mich., Sept. 14, 1876, of inflammation of the stomach, sister Louisa C. Bovee, wife of Bro. Seymour Bovee, and daughter of J. R. and Caroline Lewis of Battle Creek, aged forty years and three months. She made a profession of the truth about fifteen years since, and was for many years, till her removal from the place, a member of the Battle Creek church. Her death inflicts a great loss upon the church in Allegan, and an almost equal one upon the neighborhood at large; for she was highly esteemed by all who knew her. She was brought to this place for burial, and a large assembly gathered at the funeral the 16th, to whom we felt to speak freely of the consolations of the blessed hope; for sister B. left good evidence of a title to those blessings which lie beyond the resurrection.

Her husband and adopted daughter, with the other relatives and the church, are consoled in her case by the prospect so well described in the following lines which may appropriately be quoted in this connection:—

"Though Death now seems triumphant, as he waves His dreadful banner o'er a world of graves, And feasts with ghoulish glee on broken hearts Bleeding and torn by his vindictive darts, He shall not always reign; of power shorn, The victor's chaplet from his black brow torn, Himself shall die; for he who wields this power Hath not of immortality the dower.

"O Earth, rejoice!
Away with grief and tears;
Cast off your groundless fears;
Lift up your voice,
Your Great Deliverer greet!
The Son of God shall come,
Beneath his conquering feet
Death meet his doom,
The devil be destroyed,
And hell made void!
Captivity shall captive be,
And Heaven and earth hold jubilee!"

U. S.

DIED, of consumption, July 8, 1876, at the residence of C. W. Comings, in Cornish, N. H., Charles H. Eaton, son of Charles W. and Olive M. Eaton, of Chelsea, Mass., aged twenty-one years and two months. He always kept the Sabbath, and when a little boy he loved God's holy word and was a praying child. His father died when he was twelve years old, but he has ever been an affectionate and dutiful son. Our home is a lonely place. This dreadful disease has taken husband, daughter, and son. We are sorely stricken; may the dear Lord help us. OLIVER M. EATON.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Oct. 19, 1876.

Money Wanted.

WE have been giving the Association's notes on interest for money. We offer interest no longer. We now call for sums of \$100 or more from those who can spare it without interest. We hope to hear from many who can let the Association have money without interest until the College debt shall be paid. J. W.

Good Example.

NEW YORK T. and M. Society sets a good example for the circulation of our Almanac for 1877. A postal card just received contains the following:—

"Please send me by freight 10,000 Almanacs to Rome, N. Y.

"Please notice through REVIEW that until farther notice my address will be Rome, N. Y., Box 113. B. L. WHITNEY."

How a Politician Applies the Prophecy.

ACCORDING to the following item, Adventists are far behind the times. They believe the stone cut out of the mountain without hands which is to smite the image upon the feet, denotes something that is yet future, and are waiting patiently though anxiously for the event. But, if we may believe it, it seems that that stone has already appeared, being no other than the famous Plymouth Rock, where the pilgrims landed. In a speech by Wm. A. Wheeler at Montpelier, Vt., Aug., 1876, as reported in the St. Albans Messenger of Aug. 19, appears this item:—

"I believe in New England; I believe in Plymouth Rock, for they are convertible terms. As one of the most gifted women of New England has said: 'Plymouth Rock is no piece of quartz or feldspar, but a rock which was cut without hands and which will become a great mountain, filling the whole earth.'"

In this case we cannot help wondering what the image is which the rock smites upon the feet. How is the smiting to be accomplished? Has it begun? or is it yet future? The prophecy says the stone represents the Kingdom of God. Is Plymouth Rock, let it represent what it may, the Kingdom of God? O politician, O gifted woman, how is this? U. S.

Good Words for the Review.

A SUBSCRIBER writes from Rhode Island:—"I had almost come to the conclusion that as my time had about expired for the REVIEW, I would not subscribe again, owing to the hard times. But when I fully consider the real good value of the paper, I am induced to subscribe again."

The subscription price for another year accompanied this note; and we think it a wise move; for if a man does not need good religious instruction, and to have the consolations of the blessed hope kept fresh before his mind when times are hard, when does he need them?

Another writes from Wisconsin, appropriating the first means secured, to payment on past indebtedness for the REVIEW, with many thanks for its continuance.

Another writes from Iowa, and with his remittance for the paper another year, says:—

"The REVIEW has been received regularly each week, and attentively perused, for the past two years; and I can truly say that I have been blessed. My knowledge of the Scriptures has been increased, my faith strengthened and hope brightened. May God bless your efforts, and give you strength and means to carry on the good work."

The results which this brother mentions, are certainly good fruits, and well worth the trifling cost of the REVIEW. U. S.

Taxes.

TAX time is drawing near. Every one must feel in these times like cutting off all unjust claims in this direction. Look over the following schedule presented by Dr. Franklin, and see if you are paying any that you ought not to pay, and act accordingly:—

"The taxes are indeed heavy, said Dr. Franklin on one occasion, and if those laid on by the government were the only ones we had to pay, we might easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us by allowing any abatement." U. S.

OUR ALMANAC.

THE Family Health Almanac for 1877 is ready. It far exceeds those for 1875 and 1876. Price, post-paid, 10 cts. We will send 14 copies by mail, post-paid, for \$1.00. Discount of one-half is made on lots of not less than one hundred copies by express. To Tract Societies a further discount of one-half of the one-half will be made, the other one-half of the one-half to be made up by the publishers, who give one-half of the last named sum, and the other one-half of it is appropriated from the book fund. On account of the book fund's being very low, the publishers donate a sum equal to that taken from that fund, and the Tract Societies for the same reason pay a trifle more for the Almanac than they did last year, and the publishers receive less than they did last year.

No discounts above one-half will be made to any only the Tract Societies, and to them only on quantities of 500 or more copies. We hope our people will have the generosity to supply themselves with our Almanac at 10 cents a copy, or by the dollar's worth at reduced rates, so as not to break down our liberal plan of furnishing 60,000, for which the publishers receive from all sources only at the rate of 3½ cents a copy. We hope to be no more disgusted with small orders, to supply our churches at Tract Society rates. J. W.

HEALTH REFORM INSTITUTE, BATTLE CREEK, MICH.

THIS admirable sanitarium is beautifully located in the most healthful portion of the flourishing city of Battle Creek, Mich. It is situated upon a site of twenty acres, just within the city limits. The buildings consist of a main building and six cottages. In front of the main building is a fine grove, which affords a delightful place for recreation in the summer.

During the eleven years that the institution has been in operation, it has

SUCCESSFULLY TREATED MORE THAN 2,000 PATIENTS,

with an average of only one death a year among those received for treatment. Patients come from all parts of the United States and Canada, and there are few localities in which the institution has not become known. With a competent corps of physicians and assistants, together with its advantageous location and unexcelled facilities, it presents to invalids inducements such as are afforded in no other similar institution in this country.

This institution is not a "water cure," neither does it employ, exclusively, any special method of treatment; but the plan upon which it is carried on, is to employ all remedial agents, applying each to the cases to which it is especially adapted. All diseases are treated here in a thoroughly scientific manner, and with a degree of success unattainable under any other plan of treatment. Besides the usual remedies, the physicians employ, together with all Hydro-pathic appliances, Electricity, Swedish Movements, Lift Cure, and the Modified Russian and Turkish Baths.

Patients will find the Battle Creek Health Institute a very pleasant and profitable place in which to spend the winter. Terms are reasonable and surroundings pleasant. The table is daily loaded with simple, though palatable food, and patients are provided with as many as possible of the comforts of home while receiving conscientious and watchful medical attention. The following are the physicians in charge:—

J. H. KELLOGG, M. D.
Dr. W. J. Fairfield, } Miss Katie Lindsay, M. D.,
Dr. W. B. Sprague, } Miss P. M. Lamson, M. D.

Battle Creek is situated at the junction of the Michigan Central with the Chicago and Lake Huron Railroad.

For terms and other particulars, see circular, which will be sent free on application.

Address, HEALTH INSTITUTE,
Battle Creek, Mich.

THERE seems little doubt but that Russia means to solve the Eastern Question by a declaration of war against Turkey. The great powers have so lamentably failed in everything except making great fools of themselves that the civilized world will hardly regret even this solution of the question. No contingency can now arise, and no result take place, more unendurable to the Christians of the East than the present situation of affairs imposes upon them.—*Christian at Work.*

Members of Ill. T. & M. Society.

Do you know of any professing to be S. D. Adventists, who do not take the REVIEW? If so, it is your duty to plead with such persons

that they do take it, even if they can pay for only three months ahead. How are we going to do tract work together if we have no means of communicating with one another? Please see to your township immediately. Let us be prompt. F. M. T. SIMONSON, Sec.

To the Wis. T. & M. Society.

WILL the directors of Dist. No. 6, 7, 10, 14, 16, 17, please let me know how many almanacs they each want for their respective districts, and also their P. O. address?

MATTIE A. BABCOCK, Sec.

To Illinois T. & M. Members.

WE are owing a sum of money at Battle Creek, which can be easily paid if each member will lay by a small sum every week. After the Sabbath is past, let us each put by three cents. Some could make it five, and never miss it; and they will please do so. When they send their reports to their directors, they can inclose what they have saved. F. M. T. SIMONSON, Sec.

Notice.

FOUND on the Lansing camp-ground two blankets. The owner can have them by sending for, and describing, them. Address,

J. F. CARMAN,
Pottsville, Eaton Co., Mich.

Lost.

Two account books, pertaining to Conference and T. & M. work, supposed to have been left on the camp-ground at Kankakee. The finder will please express C. O. D. immediately to F. M. T. Simonson, Round Grove, Whiteside Co., Ill.

ANY Sabbath-keeper wishing to take a farm, address, C. D. Cook, Akron, Tuscola Co., Mich.

Appointments.

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

Dedication.

THE church in Rochester, Mich., will hold a two-days' meeting, Nov. 11 and 12, in the house of worship they have recently moved and fitted up in the village. This house is to be dedicated on one of the days above named. All Sabbath-keepers within a reasonable distance are invited to be present and participate in the exercises. No providence preventing, we will meet with them on this occasion. U. SMITH.

Meetings in Kansas.

Zion school-house, Oct. 28, 29.

COOK & LAMONT.

Centerville, Nov. 2-5.

AYERS & LAMONT.

Mt. Vernon, Nov. 8-12.

J. LAMONT.

Uniontown, Nov. 4, 5; meetings where Bro. Cone may arrange.

Monmouth, Nov. 25, 26.

J. B. COOK.

Labette, Nov. 25, 26.

AYERS & COOK.

THE sixth annual session of the New England Tract and Missionary Society will be held at South Lancaster, Nov. 4, 5. Circumstances make this as important a meeting as ever has been held of its kind in New England. We shall expect to see all the officers of the Conference and of the Tract Society present, with a general attendance of others. Meetings commence Friday evening.

S. N. HASKELL, Pres.

PROVIDENCE permitting, I will hold meetings in Wisconsin as follows:—

Neenah, Oct. 21, 22.

Avon, " 28, 29.

Meetings will commence with the Sabbath.

H. W. DECKER.

MEETINGS at Dimondale, Mich., Oct. 21 and 22, to commence Friday evening. There will be opportunity for baptism.

JNO. SISLEY.

QUARTERLY meeting of the church at Patricksburg, Owen Co., Ind., will be held Sabbath and first-day, Nov. 4 and 5. This meeting is for us all; therefore, we hope all will take an interest accordingly. We would be much pleased to see all the brethren and sisters from Owen and Clay Counties present. Come, all, and let us see what blessing the Lord has in store for us. The ordinances will be administered. N. CARAHOOFF, Clerk.

QUARTERLY meetings in Illinois will be held as follows:—

Campbell (where Bro. Doyal

may appoint), Nov. 1, 2.

Bro. Bitner's neighborhood, " 3.

Oakland, " 4, 5.

Lovington, " 11, 12.

G. W. COLCORD.

WILL meet, no preventing providence, with the class at Caledonia, Mich., on Friday, Oct. 27, at 7 P. M.; also on Sabbath at 11 A. M. Will not the brethren of Gaines, Thornapple, and Bowne meet with us? R. T. SISLEY.

WAYLAND, Allegan Co., Mich., Oct. 28; at the 29th, at 10:30, A. M., where Bro. Pierce may appoint.

Games, Kent Co., Oct. 29, at 7 P. M., where Bro. Hardy may appoint. H. M. KENYON.

THE quarterly meeting of the Convis and Pottsville churches will be held at Convis, Mich. Sabbath and first-day, Oct. 21, 22. Meeting to commence Friday evening. Will Eld. Spier meet with us? L. E. BRACKET, Clerk.

THE Lord willing, I will meet with churches in Mo. as follows:—

Arvilla, Jasper Co., Oct. 2.

Neosho, Newton Co., Nov.

Drywood, Vernon Co., " 1.

Clintonville, Cedar Co., " 1.

Union Point, St. Clair Co., " 1.

Rockville, Bates Co., " 1.

Index, Cass Co., " 1.

Meetings will commence with the Sabbath except the one at Union Point, which will be held Tuesday night. Eld. Chaffee will be with me at these meetings. I hope there will be general attendance. WM. EVANS.

Business Department.

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

THE P. O. address of Eld. S. Osborn and Robert Pickens will be, at present, Antioch Metcalfe Co., Ky.

RECEIPTS

For Review and Herald.

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

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