

ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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Is Slavery Sanctioned by the Bible?

Restrictive Laws.

(Concluded.)

BUT lest oppression should trample upon the rights of the laboring classes, and aim at their enslavement,—which actually happened afterward, and was one of the principal items of God's indictment (Jer. xxii, 3; xxxiv, 8-22) against the Jews prior to their destruction by Nebuchadnezzar,—three special enactments were made to prevent such iniquity, and break up any attempt at chattel slavery in the nation.

First. The law against kidnapping.—Ex. xxi, 16. "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." Thus the one great means of obtaining slaves is forbidden. He who (no matter where) seizes a human being (no matter whom), and reduces him to involuntary servitude, shall die; for he seeks to take away the rights and privileges of freedom, all that goes to make up life; seeks to make property of man, to extinguish the man in the chattel.

"But," it is said, "this only refers to stealing slaves." Mark the logic: a man could seize and enslave another with impunity; but if, afterward, the father, brother, or friend of the enslaved should attempt to rescue him, he must die! Glorious argument for slaveholders and slavecatchers! It is also said this refers to Hebrews, not strangers. Let God answer. Lev. xxiv, 22: "Ye shall have one manner of law, as well for the stranger as for one of your own country; for I am the Lord your God." This is his interpretation of the breadth of the law given in the preceding verse, "He that killeth a man, he shall be put to death." The law, therefore, is unrestricted and universal; Hebrew or heathen, he that killeth a man and he that stealeth a man shall alike die; thus putting slavery and murder on the same footing, as equally criminal. Now, if God sanctioned slavery, why did he make such an inconsistent law as this forbidding it?

Second. The law concerning fugitives. Deut. xxiii, 15, 16: "Thou shalt not deliver to his master the servant which is escaped from his master unto thee; he shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best; thou shalt not oppress him."

There is no equivocation here; "thou shalt not deliver unto his master." It is imperative; they were to receive him among them as a citizen, and, if need be, protect him from his master; mark, not a "heathen" or "Hebrew" servant, but the "servant," heathen or Hebrew, whoever should fly from the ill treatment or injustice of a hard master. Compare for a moment the Hebrew and American fugitive laws. The Hebrew says, "Thou shalt not deliver to his master the servant

that is escaped." The American says, "Thou shalt deliver him up to his master, or be fined one thousand dollars, and suffer six months' imprisonment." The Hebrew says, "He shall dwell with thee . . . thou shalt not oppress him." The American law says, "The commissioner who tries the case shall get five dollars if he fails, and ten if he succeeds in 'delivering' to his master' the fugitive, on the simple affidavit of the former that he is his slave."

What are the deductions from this law of Moses? The return of stray property is expressly commanded in Deut. xxii, 1-3; the return of servants is expressly forbidden here; the servant could leave a hard master at any time, and the State could not compel him to return: it did not recognize the condition of forced, but only voluntary servitude, and thus render the existence of chattelism impossible.

The third great protective law was that of the Jubilee.—Lev. xxv, 10-55: "And ye shall hallow the fiftieth year, and proclaim LIBERTY throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man to his family." . . . Here the expression is emphatic, no reservations are made, no restrictions allowed. As the sound of *Yoval, Yoval*, sounded through the land, and was echoed back from hill and village, from hamlet and town, the cry was taken up, and borne along by the laboring thousands of Israel, many of whom had been toiling under contract for years, by the unfortunate debtor, and those whom poverty had compelled to part with "the old house at home," all returned, all were free. "Liberty, liberty!"

It is vain to assume that the benefits of the Jubilee were restricted to a particular class. To what class? Not the six years' servants; they were freed in the seventh. Not to debtors; there was no law compelling them to serve at all; therefore they could only serve voluntarily to pay their debts. Not to thieves; they could only be compelled to make restitution of the thing stolen, or its value; that paid, they were free. The only other classes to whom the law could apply were "all the inhabitants of the land" who served the longest time, the Hebrew "forever" servants, and the heathen servants, thus preventing the possibility of the rise and growth of a servile class, the curse of any country. In this way only can we account for the fact that Jewish history never mentions the existence of a large servile class, or a servile insurrection in Israel, so common and disastrous an occurrence in the history of ancient slaveholding communities.

Some object here, that the term "inhabitants" implies "all the Hebrews," and excludes the strangers, Canaanites, &c.; but by admitting that "all the Hebrews" were freed at the Jubilee, they admit that those who, in Ex. xxi, 6, are servants "forever," are also freed, and thus to serve "forever" only implies till the Jubilee. If, then, "forever" means only till the Jubilee in one case, it means no more in the other. And if we show that the strangers and Canaanites were considered "inhabitants of the land," then the Jubilee referred to Hebrew and stranger alike,

and both were free. In Ex. xxxiv, 12, 15, "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest;" and Lev. xviii, 25; Numb. xxxiii, 52-55, Moses calls the heathen "the inhabitants of the land;" and as he was likely to understand the meaning of the term pretty well, he either refers in the Jubilee law to Hebrews, Canaanites, and all, or he meant Canaanites and heathen alone, which is still more decisive. Again, in 2 Sam. xi, 2-27; xxiii, 39, we find one of these strangers, Uriah the Hittite, not only an "inhabitant" of Jerusalem, but one of David's best officers, and his wife becoming queen of Israel and mother of Solomon; and in 2 Sam. xxiv, 18-25, another, Araunah the Jebusite is a householder, and more, is praised as acting like a king toward king David, who bought property of him whereon to build an altar; and yet, forsooth, they were not inhabitants!

But, as if to prevent equivocation, Moses defines the phrase "all the inhabitants;" "Ye shall return every man to his possession, and ye shall return every man to his family." Not every Hebrew, but every man, the same generic term as in the law against killing or stealing "a man;" it is unqualified and universal. Thus with one blow this noble law strikes down the two principal sources of social oppression—monopoly of land and monopoly of labor. All who had by poverty been compelled to part with the old farm and homestead received it back; all claims of service against any person, however mean and humble, were canceled; and the land and its inhabitants were again free as God had made them.

These accumulated arguments, each separately weighty and forcible, but collectively insurmountable, we think prove conclusively that the form of servitude among the Israelites was not chattel slavery, and that there is no sanction or authority for it in the Mosaic laws and regulations.

Thus in Jewish history we see the Israelites groaning under Egyptian bondage, and God's arm outstretched to rescue them when fugitives, and punish their pursuers—a warning to all such thereafter; we see laws enacted to prevent the existence of chattelism among them, by restricting the master's power, and securing the servant's freedom at regular intervals, and the opposite doctrine of equality among men asserted; we see the Israelites disobeying these commands, and adopting, with the idolatry of their neighbors, their slavery also, and God's fiery wrath denounced on them for it by Isaiah, Jeremiah, and Ezekiel, and fulfilled by Nebuchadnezzar in the destruction and captivity of the state.

NEW TESTAMENT.

Teachings of Christ.

Agnes pass, the Jews are restored to their land, but the Roman eagle overshadows it and all the civilized world. Despotism is enthroned; and the idea that the world and its people are the property of Rome and its citizens is questioned only in murmuring whispers. All the relations of Roman life partake of this idea of absolutism; slavery is everywhere, liberty nowhere. Then the glad tidings of Messiah's coming is announced to an expectant world. Whom will he side with

—the crushed and despairing millions, or the aristocratic and haughty few? Will he adopt and develop the idea of equality found in Jewish law, or the principle now ascendant,—“*Might makes right,*”—the Roman slave law? Let him answer.

Standing in the synagogue at Nazareth, the home of his boyhood, amid his expectant friends and relations, he reads (Luke iv, 16-21) from Isaiah, “*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*” And he closed the book and sat down, . . . and began to say to them, “*This day is this scripture fulfilled in your ears.*” There is his commission and the constitution of his kingdom. Can anything be more explicit?

Christ himself comes with glad tidings for the poor, to destroy slavery and oppression, and establish liberty. Rejoice, ye poor, taught hitherto that ye were made only for the service of the rich; there is glad tidings for you. Rejoice, captives and slaves, “*bruised*” with the lash and fetter; *God* comes “*to preach deliverance to the captives, liberty to them that are bruised, and the acceptable year (the Jubilee) of the Lord.*”

How did he fulfill this commission and pledge? No code of laws and dogmas, terse and dry, were issued by him for the government of his kingdom; but the great principle was proclaimed of a common brotherhood as children of God our Father, and of love to him as such. In his sermon on the mount, the parables of the lost sheep and silver piece, the good Samaritan, the prodigal son, the Pharisee and the publican; in his private teachings to his disciples; and, above all, by his daily example he taught and illustrated, as the leading characteristics of his kingdom, love to God, the brotherhood of man, the rights of all, however poor, degraded, or despised.

More, he makes this idea of brotherhood and equality even with himself, the great test in the judgment. Matt. xxv, 40, 45: “*And the king shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.*” What will those who now boast of their large churches, composed almost entirely of slaves, Christian ministers, and church members, bought, sold, lashed, and treated like cattle, answer the King in that great day?

But to return: the result of such teachings was soon evident. “*The common people heard him gladly,*” hung on his steps and words by thousands, and hailed him as deliverer; while Scribes and Pharisees, priests and rulers, denounced him as “*a friend of publicans and sinners,*” only seeking popularity among the masses, to disturb the public peace, and revolutionize the government. Mark, it was not simply religious, but *political* interference and teaching they charged him with, and on this charge they finally compassed his death.

In his private teachings to his disciples he strongly inculcated this truth. Striving among themselves for the supremacy, he charges them, Matt. xx, 26-28, and many other places, “*It shall not be so among you; but whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many.*” The law thus explicitly laid down, and in John xiii, enforced by his example, is the very opposite of chattelism. In his church, none were to claim supremacy over others, much less *enslave* them; none to despise labor and the laborer, much less condemn others to it while themselves lived in idleness.

Thus Christ, so far from sanctioning chattelism or property in man in any shape or form, by precept and example taught the opposite, the dignity of labor and the laborer, the common brotherhood of man, and consequent equality, political and religious. Did his apostles indorse this doctrine,

or, fearing the result, did they side with the all-prevalent system of class legislation and slavery?

Teachings of the Apostles.

The result of their teaching in Judea is given in Acts iv, 32-35: “*And the multitude of them that believed were of one heart and one soul; neither said any of them that aught of the things he possessed was his own; but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles’ feet, and distribution was made to every man according as he had need.*” They not only believed in “*liberty, equality, and fraternity,*” but practised its extreme—not only equality of rights, but equality of property, among the brotherhood.

But this was comparatively easy in Judea, where the principle of equality was already partly recognized, and the existence of chattelism prevented by the action of the Mosaic code. The apostles only fairly came in conflict with the spirit of caste and slavery when, filled with love and the Spirit, they entered heathen countries, “*preaching the glad tidings of the kingdom,*” and establishing everywhere the glorious brotherhood of humanity, whose primary law is, “*A new commandment I give unto you, That ye love one another as I have loved you. By this shall men know that ye are my disciples, if ye have love one to another.*” John xiii, 34-35. And Paul expounds it to the Gentiles, 1 Cor. xii, 13: “*For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.*” Gal. iii, 26-28. “*Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.*” Again, Col. iii, 11: “*There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free; but Christ is all in all and in us.*”

Can language be more express and conclusive than this? The distinctions here dissolved by the waters of baptism, and blended into “*one in Christ Jesus,*” are not, as our Southern brethren assert, simply religious, but NATIONAL, POLITICAL, AND SOCIAL—slavery, and the spirit of caste and clan which upholds it, alike forbidden, and liberty, equality, and fraternity, social, political, and religious, proclaimed as the rule of Christ’s kingdom.

Principles like these came upon the world like the morning sunlight, scattering the mists of superstitious ignorance, melting the icy pride and selfishness of the mighty, permeating all classes and relations of society with their secret influence, and blending all into one harmonious brotherhood of love and peace. Apparently they were subject as others to the laws of the state, but in secret were bound by stronger ties, and governed by higher, nobler laws, than the world outside dreamed of.

Instead of the Roman law of marriage, regarding the wife as the husband’s slave, he must love her as himself; more, as Christ loved the church. Instead of the tyranny on one side, and the retaliating disobedience on the other, of the Roman parental relation, it became the image of our heavenly Father’s love, and our trusting obedience to him. The relation of slave, “*pro nullo, pro quadrupedo, pro mortuo* (as a nobody, a quadruped, a dead man), to his master, became the relation of brethren, the one to render true and faithful service, Eph. vi, 5, the other never to threaten, Eph. vi, 9, much less punish; not to regard them as chattels, as under the Roman law, but to give them *just and equal* compensation for their service, Eph. vi, 9; Col. iv, 1, “*knowing that ye also have a Master in heaven,*” “*neither is there respect of persons with him.*” The legal deed of manumission was unnecessary; for as,

when master and slave land in England, they may remain connected as master and free servant, *never* as master and slave, so, on admission into the brotherhood of the church, the waters of baptism, as shown above, dissolved the relation of slavery, and substituted that of freemen and brethren.

Again, believers were members of Christ’s body. He dwelt in them; and therefore every indignity and injury done to them was done to him in their person. To enslave, buy, and sell them was to enslave, buy, and sell Christ himself. “*Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.*” Who, then, would dare hold a brother Christian as a slave? What! make merchandise of the person of Christ? Never! the cry of Judas would ring around them as they were driven ignominiously from the church.

“*Why,*” it is objected, “*did not the apostles preach immediate emancipation, instead of indorsing slavery by defining its duties—‘Servants, obey your Masters,’ &c.? and Paul even sent back a slave.*” 1. The primary object of the apostles was not simply “*to preach liberty to the captives;*” this was but a branch of the tree planted “*for the healing of the nations.*” Their object was to sow the principles of faith, love, justice, and equality, well knowing that, when these took root and flourished, among the first fruit would be “*liberty to all the inhabitants of the land.*” 2. Had this been their great object, they took the best and speediest plan for its accomplishment. Attacking the system directly, the appearance of the Christian missionary would have been the signal for servile war and untold bloodshed, the slave against the master, the poor against the rich; and the heathen rulers, eager for a pretext to crush them, would have denounced them as lighting the torch of rebellion and war; and the further spread of the gospel would have been drowned in the blood of its founders. But they took the very course which God adopted among the Israelites in regard to servitude, not directly prohibiting it, but inculcating principles of social equality and progress, restricting the master’s power, and protecting the servant’s rights, till, master and slave blended in one, the name of slave was lost in that of Christian. 3. The relation and duties of master and servant are defined by the apostles exactly as they might be to-day in England or the free States—as those of men, *never* as owner and property; on the contrary, all ownership of man by other than God is expressly denied. 1 Cor. vi, 19, 20: “*What! know ye not that your body is the temple of the Holy Ghost in you, which ye have of God, and ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.*” There the ownership is clearly asserted; how can man claim it; “*Render to Caesar the things that are Caesar’s, and to God the things that are God’s,*” lest you be found robbing God himself. Again, 1 Cor. vii, 21, 23: “*Art thou called, being a servant? care not for it; but, if thou mayest be made free, [ὄψασαι γερῶσαι, canst become free] use it rather.*” What can be more explicit than this? First, ownership of man is denied even to *himself*, much more to *another*. Next, the exhortation to slaves is, if they *can* not get free from this great wrong, to bear it as such, but, if they *can*, “*use it rather;*” and the reason given is followed by a rule of action to be adopted wherever possible. Verse 23: “*Ye are bought with a price; be not ye the servants of men.*” If this be not express prohibition of chattelism, and command to slaves to free themselves from it, then the language is totally contradictory and unintelligible.

Contrast these laws of Paul with the laws of most of the Southern States, forbidding even the master to free his slaves, while States and Congress unite in hounding back to whip and task the poor slave who dares obey that command; nay, offer large rewards for men, even Christian ministers, when attempting to obey it. “*But Paul sent back Onesimus to his master, and therefore sanctioned the sending back of fugitives.*”

We answer, there was no sending back at all. Paul, a prisoner, could not send him back; a Jew, he was forbidden by his religion to do so. Deut. xxiii, 15. It was simply a recommendatory letter sent with Onesimus, returning voluntarily to Colosse and his master. Let us look at the letter. Verse 8 begins: "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet, for love's sake, I rather beseech thee. I beseech thee for my son Onesimus, . . . which in time past was to thee unprofitable, but now profitable to thee and to me; whom I have sent again, . . . not now as a servant, but above a servant, a brother beloved," &c. Here Onesimus is described as having been, while heathen, an "unprofitable" trouble to his master, and had either run away or been sent away by him. Converted at Rome, Paul heard his story, and in his letter, instead of thinking he is doing Philemon a favor, has to earnestly "beseech," almost command, his reception as a favor to himself. Not one word of property or right in him, save the right of love as one of the brotherhood. "NOT NOW AS A SERVANT, but above a servant, a brother beloved, especially to me, but how much more to thee!" Onesimus had left the "slave" in his heathenism; in Christ he became the "brother" of Philemon and Paul. Instead of sanctioning chattelism, it positively denies it by affirming voluntary service, the equality of men as brethren, to be loved as Christ himself.

Thus Christ and his apostles, so far from upholding chattelism in their teachings, denounced the ownership of man by any but God, and inculcated its opposite—love, liberty, equality, and fraternity—by precept and example. And subsequent history showed the result.

Christ said of the teachings of the Pharisees, "By their fruits ye shall know them." Apply this test to the teachings of the apostles and the primitive churches in regard to slavery. When they went forth, "darkness covered the earth, and gross darkness the people;" slavery sat enthroned in might over Europe; and the cries of the oppressed millions had only a hearing on the battle field, or before the throne of God.

When the Reformation came slavery had disappeared in Europe; and the voice of the people was heard asserting their rights, feebly, indeed, at first, but ever since growing stronger and stronger "as the voice of many waters." What has caused this change.

Historians, Protestant and Catholic, ascribe it to the influence of the church, not by direct emancipatory decrees, but, following the example of God through Moses, by gradually restricting the master's power, and protecting the slave; by girdling the poison tree till it withered and fell, though, sad to say, the ruins still disfigure too much of the fair fields of Europe and America.

No fact is more patent in history than the truth expressed by Paul to the Corinthians: "Where the Spirit of the Lord is there is LIBERTY." The whole tendency of the Bible and true Christianity, direct and indirect, is to the liberty and advancement, never the slavery and degradation, of man; and those who have attempted to shield the monster curse of our country and age with the garb of the gospel may find too late, when that awful voice shall ring in their ears, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," that Christ came not only "to preach deliverance to the captives" and "to set at liberty them that are bruised," but also "the day of vengeance of our God."—*Premium Tract.*

Troubles Abroad.

IT is no relief from our own national troubles to turn to those of other countries, but it gives us juster views and a more patient spirit to reflect that ours is no exceptional case, but that apprehension and disturbance constitute the rule among the nations of the earth, rather than security and tranquility.

To the south of us, Mexico lies in her chronic

condition of internal warfare. Her capital, lately invaded, has been freed from the immediate danger of attack by hard fighting on all sides; but success in the field seems only to lead to feuds among the victors, so that security is never to be reckoned among the fruits of triumph. Farther on, New Granada has just gone through with a revolution, somewhat bloody but probably bootless. Among the States of South America there is hardly one but that has its internal troubles, although they are of so little concern to the rest of the world, as in general to pass unnoticed.

Looking upon Europe we behold the two great governments of England and France in a state of apparent peace and professed security—and yet the former is bristling with riflemen and steel-plated frigates, and the latter bears the tramp of more soldiers and armed horses than this country does at this moment, having added within twelve months six millions of dollars to her warlike expenditures. Some nations had rather be plunged into actual fighting than to be subjected to such onerous preparations.

The great empire of Austria is drifting upon dissolution, or upon the bloody assertion of its despotic claims. Of its thirty-five millions of subjects, sixteen millions refuse to accept the new constitution and to send members to the Imperial Council. Italy will wait no longer than spring for the release of Venetia, by sale or otherwise, from the grasp of the Hapsburgs; and if Hungary postpones open revolt to that period, it will only be from motives of policy. The estrangement seems to have gone beyond remedy, but the prospect of a combined attack on two sides of Austria is a great inducement to patience on the part of the Hungarian leaders.

In Italy, Cialdini is crushing out brigandage and reactionary demonstrations with a vigor which the friends of the Union in this country may well emulate. The Pope's troubles continue, and may be immensely aggravated some morning by the withdrawal of that staff of the French military support, on which he has hitherto leaned for his existence as a sovereign. In the north of Europe, the Russian difficulties with Poland threaten momentarily to break out into conflict, and the commotions excited by the emperor's emancipation scheme are unabated. The Holstein quarrel is so far from being composed, that it was noticeable that the last public declaration of the king of Denmark was the first implication of expected war that has passed his lips. In the eastern part of the continent, Omar Pasha is carrying on a vigorous warfare against the insurgents of Montenegro.

And so it is the world over—a world, if not "lying in wickedness," yet surely not exempt anywhere from troubles and all the dangers of blood-shed. Even the "gorgeous East" is passing through the ordeal of terrible revolution. Japan is the theatre of the conflict between the powers of darkness and seclusion and the powers of light and friendly intercourse. China is prolific in mysterious disturbances, and our last advices tells us of a new insurrection near Peking, and of the breaking up of commerce beneath the fitful blows of imperial and rebel successes. While, then, we behold the nations of the earth subject to the extremes of afflicting plagues—to the fire running along the ground or the darkness that may be felt—why should we wonder that our long unexampled prosperity has at last been interrupted for a season?—*Boston Journal.*

Go Forward.

AWAKENED sinners can not stand still. They must go forward or backward. If they go backward, they lose all religious impressions, become more hardened in worldliness and sin, and less easily affected by gospel truth. Their plain duty is to go forward, groping their way, if need be, through thick darkness, and grappling with obstacles that may seem insurmountable. Rev. T. L. Cuyler, in the *Christian Intelligencer*, says:

It is the first step that costs. When the elites came up to the Red Sea, the command of God was, "Speak to the children of Israel that

they go forward." But how? The Jewish leader might well cry out, We have no fleet to bear us over. Go forward! But Lord! we cannot ford the gulf before us. Go forward! Wouldst thou have us, Lord, to perish in the billows? Still the same answer comes—"Speak to the children of Israel that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry shod! Unhesitating obedience to God always ensures a blessing.

Here is a lesson for troubled inquirers. To you comes the command of God, "Go forward!" Death is behind you. Hell follows after you. There is no salvation in retreat. Heaven lies before you—not behind. No man ever saved his soul by relapsing into indifference. If you give up, you are lost.

Perhaps you say, "I have prayed many a time already, and no blessing has yet come." Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about helm, and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening to them! Go forward.

Another is kept back by fear of ridicule. He can not stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting room. He wavers before it. He winces under the slightest word, and imagines terrible things in store for himself. Go forward; the sea will open to you, and so will many a heart to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling, who is pushed back with a straw.

A third person complains, "I am in the dark; I can not see my way." Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show the way; only go forward, looking for the cross.

Unbelief draws back a fourth. There is only one way to conquer doubt. It is—to believe. Then, instead of halting and shivering in an ague fit of indecision, take a bold, decisive step. End the torturing uncertainty by going forward, "looking unto Jesus."

The only way to do a thing is to do it. God only gives strength to the obedient. He has no promises for cowards, or double-minded, vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps, just as you determine to obey that voice which says to you, *Go forward.*

Powder-mill Piety.

SAID a little girl who had just been reading the newspaper account of an explosion, "Ma, don't you think that people who work in powder-mills ought to be pious?" There was a great deal of human nature in that question. The world, like the little girl, thinks that all who are especially exposed, ought to be prepared for sudden death. But is not the whole world a vast powder-mill? Is it not filled everywhere with the elements of destruction? The very air we breathe may become poisonous and stay us. The water we drink may contain some deadly ingredient which neither sight nor taste can detect. We are "encompassed ever by unseen dangers. We are never certain of tomorrow. There should be no preparation, whatever our age, our business, or our locality, for sudden death!"

no good ground, good seed, good weather, and a good crop, prove that we have a good God; but a good heart, good purposes, good works, and a good end, prove that we have a gracious God.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, OCT. 8, 1861.

JAMES WHITE, EDITOR.

MICHIGAN GENERAL CONFERENCE.

THE Michigan General Conference was held with the church at Battle Creek, Oct. 4-6. There were none at this meeting from other States, and not a large gathering of the brethren in Michigan. The short notice, the busy season of the year, and the lack of means with some to pay their pledged shares of stock in the Publishing Association, kept many from this general gathering. The house of worship was comfortably filled with the friends of the cause, who came to act their part in the work. This week's receipts give some idea of the activity of the working hands who attended the conference.

Our ministers had unusual freedom in preaching the word, and the social meetings were excellent, especially the general conference meeting on Sunday evening. This meeting held three hours with increasing interest. The time was filled up with short testimonies from many brethren and sisters. A calm, sweet, melting spirit pervaded this meeting making it the best of the kind we ever witnessed. We heard many brethren remark in regard to the conference that it was the best ever held at Battle Creek. With the sweet influence of the meeting upon the minds of the brethren and sisters, they parted Monday morning to go to their several homes.

The unity existing among the brethren at this conference, the eagerness to take a decided position upon organization, and the general readiness to sustain the Publishing Association, have greatly encouraged us. We are not, in point of hope, faith and courage where we stood prior to the trials of the last eighteen months, and perhaps we never shall be; but we certainly made rapid progress during the three days of our conference.

DOINGS OF THE BATTLE CREEK CONFERENCE, OCT. 5 & 6, 1861.

THE Conference convened for business purposes, evening after the Sabbath, Oct. 5, at 6,30 P. M. Elder Joseph Bates was chosen chairman, U. Smith secretary. Meeting opened by prayer by Bro. White.

Bro. White, Loughborough, Cornell, and Hull, having consulted together in regard to the business to be brought before the Conference, Bro. White proposed that if the Conference would accept them as a committee to present business to the meeting, they were ready to report.

On motion of Bro. Gurney these brethren were accepted as the business committee of the Conference.

The first business presented was the organization of churches. Bro. Loughborough said: I consider it proper and necessary to consider here the organization of churches, as the subject has been agitated among us, especially for the last six months; and in order to bring the matter before the meeting, I move that we consider the proper manner of organizing churches. Seconded by Bro. White. Carried. Bro. White then presented the following resolution:

Resolved, That this Conference recommend the following church covenant: We, the undersigned, hereby associate ourselves together, as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ. Seconded by Bro. Hull. Adopted.

The vote not being full, Bro. White said: I hope that matters of so much importance will not be passed by without discussion, if any are disposed to question them. Nothing hurt my feelings more than the non-committal position of some at last fall conference. I hope therefore that these subjects will have the benefit of a full and free discussion, and that the sisters will take part in the vote, and that the action may be unanimous. I would be in favor of trying this vote again.

Moved by Bro. Loughborough that we re-consider the last vote. Carried.

Bro. Hull said: I have but very few words to say on this subject. The covenant proposed is very nearly such a one as I have several times written out for churches who were about to organize. The need of

some such covenant has been seen and felt. I believe it is according to apostolic custom to have our names signed to something; and this must be something written out. We pledge ourselves only to do one thing, to keep the commandments of God and the faith of Jesus. There can be nothing more in christianity. We pledge ourselves to help each other along in the christian journey. No one can call this a creed or articles of faith.

BRO. BYINGTON. If we carry out this matter, not only merely covenanting to do, but practically doing it, then it can be said of a truth, Here are they that keep the commandments of God and the faith of Jesus.

BRO. WHITE. If there is no one to raise any objections to this step, I have almost a mind to raise some myself, so that the subject may be discussed. Circumstances have driven me to an examination of this subject somewhat, and it is a very clear one to my mind; but perhaps it might be objected to on this ground: It will look like patterning after the churches around us; and what will be the influence? I would like to hear remarks upon this point. It will certainly be doing like those around us; and certain individuals will say that we are following after Babylon; and this may be an objection in their minds.

BRO. LOUGHBOROUGH. It may with equal propriety be said that we are patterning after the churches in building meeting-houses. We call the churches Babylon, not because they covenant together to obey God. I am still of the opinion I advanced sometime since through the *Review*: The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed.

BRO. CORNELL. The point in the covenant is to keep the commandments of God and the faith of Jesus. I never heard of a people making such a covenant, and hence cannot consider that we are patterning after the churches in such a covenant as that. Again: We have Bible-classes, and Sabbath-schools just like the churches, but no one accuses us of patterning after them in these respects.

BRO. WHITE. I am convinced: not by what the brethren have said: for I was convinced before. I wish to say a word now in favor of the resolution. I prefer that the brethren should be uniform in this thing. This would tend to unity in the church. Let us set a right example here, and let it go out from this meeting. This is one reason why I would vote for this covenant. On the subject of creeds, I agree with Bro. Loughborough. I never weighed the points which he has presented, as I have since I began to examine the subject for myself. In Eph. iv, 11-13, we read, "And he gave some apostles, and some prophets," &c. Here we have the gifts of the church, presented. Now I take the ground that creeds stand in direct opposition to the gifts. Let us suppose a case: We get up a creed, stating just what we shall believe on this point and the other, and just what we shall do in reference to this thing and that, and say that we will believe the gifts too. But suppose the Lord, through the gifts, should give us some new light that did not harmonize with our creed; then, if we remain true to the gifts, it knocks our creed all over at once. Making a creed is setting the stakes, and barring up the way to all future advancement. God put the gifts into the church for a good and great object; but men who have got up their churches, have shut up the way or have marked out a course for the Almighty. They say virtually that the Lord must not do anything further than what has been marked out in the creed. A creed and the gifts thus stand in direct opposition to each other. Now what is our position as a people? The Bible is our creed. We reject everything in the form of a human creed. We take the Bible and the gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time. And in this we take a position against the formation of a creed. We are not taking one step, in what we are doing, toward becoming Babylon.

BRO. CORNELL. I think we have many examples in the Scriptures of the people of God entering into a covenant. It is always proper to covenant to do right; and there can be no more appropriate covenant than to keep the commandments of God and the faith of Jesus. [Reads 2 Chron. xv, 12, and says] Here it seems the people of God were at one time together, and all entering into a covenant to do what the Bible commanded them to do. I think, in the step we propose, we are only entering into a covenant to do what the Lord commands us to do.

BRO. BYINGTON. A covenant I understand is a promise or vow. The Bible requires us to pay our vows unto God. We could not pay them unless we had made them.

BRO. WHITE. The 19th chapter of Exodus shows that there was a covenant entered into between God and the people to keep the commandments of God. God promises that if they would keep his commandments he would be their God; and the people say, All the words that the Lord has spoken will we do. Read also 2 Kings xxiii, 3.

BRO. LOUGHBOROUGH. The greatest objection that rests in the minds of individuals, I presume, is having this thing set down in writing. I do not know as I ever went into a meeting, but there were some to express the determination to renew their covenant. Now there is the covenant; but to just put that down in writing, seems, in the minds of some, to be Babylon. You see at once that here is where the difficulty lies; for when I state a thing I endorse it; and all the difference there is between that and what we now propose, is that one is set down in writing and the other is not.

The question was called for, and unanimously carried.

2. The next question being in regard to the proper manner of organizing churches, after some remarks by different individuals, the following resolution was presented by Bro. White:

Resolved, That we refer this subject to the ministers present, instructing them to hold a Bible class on it, and write an address to the brethren, to be published in the *Review*. Unanimously adopted.

3. Organization of Conferences. On this subject the following resolutions were presented by Bro. White:

Resolved, That we recommend to the churches in the State of Michigan to unite in one Conference, with the name of The Michigan Conference of Seventh-day Adventists. Adopted.

Resolved, That the conference be composed of ministers and delegates from the churches. Adopted.

By Bro. Loughborough.

Resolved, That the officers of this Conference consist of a Chairman, Clerk, and a standing committee of three. Adopted.

Resolved, That our present Chairman and Clerk, act as officers of this Conference for the coming year. Adopted.

By Bro. White.

Resolved, That John N. Loughborough, Moses Hull, and M. E. Cornell, be the Conference committee. Adopted.

Resolved, That the first session of the Michigan State Conference of Seventh-day Adventists be held at Monterey, Mich., Oct. 5-8, 1862. Adopted.

4. Ministers' papers. On this subject the following was presented by Bro. Cornell:

Resolved, That our ministers' papers consist of a certificate of ordination, also credentials to be signed by the Chairman and Clerk of the Conference, which credentials shall be renewed annually. Adopted.

By Bro. Hull.

Resolved, That this Conference give credentials to the ministers of this State who are in good standing. Adopted.

5. Interests of Publishing Association. Resolution presented by Bro. White:

Whereas, There are heavy debts upon the Seventh-day Adventist Publishing Association, therefore

Resolved, That we recommend to the brethren scattered abroad to remember in their liberalities the wants of the Association. Adopted.

Adjourned to 8 o'clock in the morning.

MORNING SESSION.

Meeting opened with prayer by Bro. Cornell.

6. The sixth subject presented for the consideration of the Conference was the recommendation of books, when the following resolution was presented by Bro. Loughborough:

Resolved, That we recommend to our churches and brethren the new Hymn Book. Adopted.

By Bro. Hull.

Whereas, The press is a powerful means of disseminating Bible truth, and,

Whereas, Many can be brought to the knowledge of the truth by reading our publications, therefore,

Resolved, That we recommend to our brethren greater sacrifice and activity in circulating all our books; and that the brethren especially furnish themselves with the forth-coming History of the Sabbath, and Spiritual Gifts, volumes one & two. Adopted.

7. Tent operations in Michigan. Resolution presented by Bro. White:

Resolved, That this Conference instruct the tent committee to purchase a tent for the State of Michigan, and secure the labors of two efficient ministers and a tent-master for next tent season. Seconded.

BRO. WHITE. I have been dissatisfied for a few years past with the course we in Michigan have been pursuing. I do not know why Michigan is not as good a field of labor as can be found anywhere on this globe. Again: I would say I believe there are encouragements to labor in Michigan, which do not exist in any other State. There is union to a great degree in the State; and that union may be attributed partly to the influence of our general conferences. Our large gatherings where our meetings are thrown open to all the testimony which we believe that God, in his providence, designed to bless us with, and where under a uniting influence we have been enabled to stand to a very good degree in union—these have had a powerful influence on our brethren scattered abroad. It is true we have had at some of our large meetings, some little discord. A few years since there were some little difficulties which arose from sentiments written out by Bro. Woodhull, and hastily published in the Review. But that was entirely an imported difficulty. We had some little difficulty, too, in regard to organizing a Publishing Association. That difficulty was also an imported one. It came up from Ohio and New York. All in Michigan were united. Now I do not want to praise you, brethren, but I must speak of these facts. Where people are brought out on the truth in this State there seems to be a warm influence exerted in favor of the truth; and it seems to me that there is more encouragement for messengers to labor in such a State, than in those places where distracting influences are liable to bear them down. There is another fact: Notwithstanding there has been a good degree of union in this State, we have sent our ministers out of the State. I would not give this as a reason why we have prospered, by any means; but to bring out the fact that while the brethren have stood alone, with efficient ministers out of the State, they have enjoyed a good degree of prosperity. Now is this right? It seems to me it is working for the advancement of the cause rather at arms' length. There are sinners in Michigan as well as in other States, and many places where the truth has never been preached. After we get over the Publishing Association (and I suppose Michigan will do a large share of that: you pledged more than all the rest put together, and your donations are coming up accordingly), after we get through with the establishment of the Association, then we are ready to take hold of tent operations. I would not exhort our brethren against selfishness; for we have not been selfish. We have loved our neighbors a great deal better than ourselves. And while the Lord may look with approbation upon this, I believe there are duties for us here. We ought to go into tent operations strong next spring.

BRO. LOUGHBOROUGH. My mind has been stirred up for labor in Michigan, especially since my return from the West, and since I have seen how little excitement there is here on the war question, in comparison with other places. I would also endorse the remarks of Bro. White in regard to the union existing here. It would not be here as in Wisconsin where we labored hard for six weeks to raise up a large church, and an influence came right in from a neighboring church, to scatter them all to fragments. It would be encouraging to labor in a State where there is union.

The question was here called for, and the resolution adopted.

Moved by Bro. Loughborough that the present tent committee, Brn. G. W. Amadon, William Hall, and Myron J. Cornell, act as committee for the coming season. Carried.

8. The interests of the cause in Ohio. This subject was introduced by Bro. White with remarks respecting the present condition of things in that State, the discouragements under which the brethren there are laboring, and their calls for help. He read before the meeting a letter from Bro. Baker, and offered the following resolution:

Resolved, That Brn. Loughborough, Cornell and Hull be a committee to consider, and, as far as possible, supply, the wants of the cause in Ohio. Adopted.

Moved by Bro. White that the minutes of this Conference be published in Review. Carried.

Adjourned *sine die*.

JOSEPH BATES, Chairman.

URIAH SMITH, Secretary.

EAGLE HARBOR DISCUSSION.

TO. J. M. ALDRICH—Dear Sir: In your notice of the discussion at Eagle Harbor, in the N. Y. tent, on Sunday the 4th inst., you state in full the five points made by Bro. Hull in his opening address; and then you add, "Bro. H. drove his pins on the foregoing points so tight that Eld. S. very wisely concluded to let them remain. Instead, therefore, of attempting to reply to the solid arguments of Bro. H., he led off in the discussion with nine propositions as the foundation and superstructure of his position on the question under debate."

Did I not attempt to reply? Let me try to refresh your memory. Did not Bro. Hull in his opening address say he would present but a few of his points at that time, in order to give me a chance to reply, and have time besides to offer arguments in support of my side of the question? And did I not attempt to reply to his first point (which was that the Sabbath was made for man) by saying that if it was for the Jews only, it would be made for man; for a Jew is a man? Did I not attempt to reply?

His second point was, The Sabbath was given to the children of Israel as a sign. Did I not attempt to reply by admitting it was given to them, but not to Christians?

His third point was, The observance of the Sabbath was for a perpetual covenant. Did I not attempt to reply by saying you might take your Concordance and find the word perpetual, and you would find it was applied to things that have an end, as the word forever does sometimes? Therefore it did not follow that the Sabbath would always continue.

His fourth point was, God blessed the seventh day and sanctified it. Did I not attempt to reply to it, by admitting it, and that it was to be binding as long as the old covenant lasted?

His fifth point was, The covenant containing the Sabbath is a covenant of ten commandments. Did I not attempt to reply by saying that he saved me the trouble of proving that old covenant was the ten commandments, and that I admitted it, and did not Bro. H. refer to my admitting so much, when he came to reply?

Now, if on reflection you should recollect that what I have called to your mind is correct, will you please make the acknowledgment through the same paper in which you attempted to give a notice of the debate?

I would call your attention to the omission you made in not giving all the texts of scripture I supported my seventh and eighth propositions with. The following I gave with the seventh, in addition to what you gave. John v, 22; Mark ix, 7; Rom. vii, 22; viii, 1-21; John ii, 4. Also the following with the eighth: Rom. vii, 14; Rom. vii, 6,—very important supports to be left out of a pyramid that was so weak that "it fell to the ground by its own uncomely proportions." If it is true, as you say about it, why not give me the benefit of the quotations, while you gave Bro. Hull so full and explicit a report of his opening?

But, by the by, will you tell us when it was that the "well-directed artillery of Bro. H. scattered that pyramid to the four winds?" Was it before it fell? If so, there could not have been anything to fall. But if the great slaughter was performed after it fell, I should think he would have saved his ammunition for another occasion. If that was so, I do not wonder that you say it was a "very interesting discussion." Perhaps you draw upon your imagination somewhat, as some think you did, when you stated that "hundreds had to

stand outside the tent." I will close this by expressing the hope that while you are striving to keep the fourth commandment, you will have some respect for the ninth. Ex. xx, 16.

P. A. SMITH.

Rochester, N. Y., Aug. 27, 1861.

REPLY.

ELD. P. A. SMITH—Dear Sir: Through the courtesy of the Review I am here permitted to reply to the foregoing communication, wherein you complain so bitterly of my report of the discussion between yourself and Bro. Hull.

Now, really, Eld. S. I deeply sympathize with you; and you will allow me to express the wish that I might do something to help your condition. Indeed, if the adage be true respecting the "wounded bird," also the proverb that "a drowning man will catch at straws," your case must be truly perilous; for the way you have "fluttered" since the discussion, and the desperate effort you now make to "catch at straws," shows that you were not only seriously "wounded," but that you are now in the very last stage of "drowning!" What shall be done? But hold! There is hope! That "old covenant of ten commandments"—that "old law"—forsooth, is doing its work! It slew Paul; possibly it may drown Smith! and he consequently be led to exclaim, "Wherefore the law is holy, and the commandment holy, and just, and good!"

Hoping that your seemingly perilous case may turn out thus favorably, I will pass to notice some of your principal items of complaint. You complain most bitterly of my saying that you did not attempt to reply to the arguments of Bro. Hull. I confess I am surprised that you should bring such a complaint. I did not suppose that you would claim that you did attempt to reply to the points he made in his opening address. I thought I was very modest in making the report in this respect as I did; for had I chosen other language I should have said that you did not only not attempt to reply to his points, but admitted nearly or quite all of them. But you try to refresh my memory by stating certain points which you say you did make in attempting to reply to the five points made by Bro. H. And I submit that your own version of the matter does not materially strengthen your case, unless you claim that your several admissions were "attempts" to reply. Let us notice the points in order.

1. You admitted with respect to the first point, that the Sabbath was made for man in the garden of Eden. You also admitted that the term "man" in the proof-text [Mark ii, 27] represented the whole human family. Now under this point, with these admissions, what was there left for you to "attempt" to reply to? Bro. Hull claimed no more. But do not these admissions rather take the wind out of what you now say you offered as an "attempt" to reply to this point? viz., "If the Sabbath was made for the Jew only, it would be made for man; for a Jew is a man." By your admissions you conceded that the Sabbath was made for "man," the representative of the whole human family, over two thousand years before there was a Jew in existence! hence it could not have been made for Jews only. Do you see?

With reference to the second point, you said you admitted the argument drawn by Bro. H. from his proof-text. Ex. xxxi, 13. The argument was that the Sabbath being given as a sign to the children of Israel, to run throughout their generations, and their generations being still in existence, therefore the Sabbath is yet binding on them; but the middle wall of partition being now broken down that the Gentiles may become fellow-heirs, &c., therefore the Sabbath obligation also rests upon Christians. So having admitted his argument thus made, there was nothing left under this point for you to attempt to reply to.

3. You claim that you attempted to reply to his third point by showing that the word perpetual was often applied to things that have an end, &c. My notes assure me that you did show such was the fact; but that showing did not meet the case; for Bro. H. had not put that point in issue. He showed that the Sabbath as a perpetual covenant was based on the fact that the Lord made heaven and earth in six days, and rested on the seventh day. Ex. xxxi, 16, 17. But the fact, or basis, still remains, and will ever remain; therefore

from your own reasoning, the word *perpetual*, when relating to, and connected with, such a fact, cannot be limited as to duration; hence from your own testimony there was nothing in issue between you and Bro. H. under this point.

4. As to the fourth point, my notes are silent as to anything said by you; and I have no recollection of your making the *attempt* that you claim. It is my impression that you waived this point entirely. But under this head you now claim as your "attempt," &c., that "the Sabbath was to be binding as long as the *old covenant lasted*." Let us hear this in mind as we proceed to examine the next point.

5. As to the fifth and last point, you admitted that the ten commandments were the covenant commanded to a thousand generations. 1 Chron. xvi, 16. No issue then here! But under this point you claim as your "attempt," &c., that "the *old covenant* was the ten commandments." Now put these admissions together, and see what will be the conclusion. 1. "The *old covenant* is the ten commandments." 2. "The ten commandments were the covenant commanded to a thousand generations." 3. "The Sabbath is to be binding as long as the *old covenant lasted*." I submit that you have fairly convicted yourself. If you do not keep the Sabbath now, the fault will lie at your own door.

You next complain that I left out of your pyramid some very important props! This should not have been. It was not intentional. It was a very difficult thing to prop up, and I trust you will excuse me if I did my part of the work in a bungling manner. But you complain of me for not giving you the benefit of the quotations named, while I gave Bro. H. "so full and explicit a report of his opening." If you will look at the report you will notice that I gave you the benefit of *eleven* proof-texts, while I gave only *four* to Bro. H. But about the "slaughter" of that "pyramid!" Were you not there? Have you forgotten so quick? Did you not see how it was done? Did you not witness its fate with your own eyes? Still do you ask for information? How slow of perception! Let me then again assure you that your "pyramid"(!) did fall, and must have fallen for the *very reason* stated, and which you have quoted. And I therefore confess that the work performed by the "artillery" was hardly necessary under the circumstances. There was in fact, as you have intimated, a needless waste of "ammunition." Though doubtless it was deemed expedient that a little powder should be burned on your account, and perhaps a very few others, who like yourself *imagined* there was something about that mis-named structure that was truly formidable!

But as you draw your article toward a close, you wax very sarcastic. Did you count the persons "outside of the tent?" I confess that I did not; therefore in forming my judgment as to the number, perhaps I am somewhat guilty of the charge you insinuate, to wit, "drawing on my imagination." Possibly it was overdrawn. I do not claim any particular skill in the matter whereof you charge.

Your closing remark, though the most cutting and wicked of all, contains a redeeming quality worthy of note. You acknowledge thereby the utility and binding force of what you term the "old covenant"—"the ten commandments." I am glad of such acknowledgment from you, though made thus indirectly. May I not therefore in response to the "hope" you expressed for me, cherish a similar hope for you: that you will yet establish yourself upon the law of God, and thenceforth strive faithfully to obey *all* its precepts. Sincerely desiring that your convictions may thus lead you,

I remain yours truly.

J. M. ALDRICH.

EAGLE HARBOR DISCUSSION.

THE following statement is called out by the fact that Eld. P. A. Smith is circulating the report that Bro. Hull was unfair and ungentlemanly during his debate with him in the tent at Eagle Harbor. I have not permitted a Sabbath-keeper to sign it.

E. B. SAUNDERS.

We, the undersigned, citizens of Eagle Harbor and vicinity, attended the discussion of the Sabbath ques-

tion in this place, Aug. 4, and we are free to say that we heard no language used by the disputants that savored of blackguardism or scurrility.

Moderators. { J. M. JACKSON.
ISAAC V. SAUNDERS.
I. YOUNGS. O. S. WATERS. M. HOUGHTON.
J. M. D. MAY. A. M. MORGAN. H. NOBLE JR.
EDWIN WILSON.

UNWILLING FAITH.

THE apostle James tells us "faith without works is dead, being alone." This we sometimes call a "dead faith." But I have thought of late there was a kind of faith that might with more strict propriety be called an unwilling faith. That is a case in which the force of testimony is such that persons cannot reasonably reject the conclusion, and yet they do not perform the act which their faith necessarily calls upon them to perform. For instance, a man says, "I believe the seventh day is the Sabbath." Do you keep it? No; it is not convenient for me. This is an unwilling faith. Persons believe because there is no way to shun the force of testimony, yet would almost doubt if they thought that they must obey after they had believed. And those who stand and parley with duty often become unbelievers. And why? Because it is so inconsistent to say they believe what they do not obey.

So it is with those among us who say they believe the Lord has spoken to us through the gift of prophecy, and yet go on for months in the practice of those things which are directly reprobated by that gift. I find a brother, for instance, who is in the habit of using tobacco, and say to him, Do you believe the gift of prophecy is now in the church? Yes. Do you believe the testimonies which have been given, reprobating wrongs, all the way along since the rise of this message? Most certainly, I do. Well, do you know that these testimonies have spoken in the most pointed terms against the use of that filthy weed, tobacco? Yes; but then I do not see how I can give it up, and I do not use only a *little*. Ah! here is unwilling faith, which is in reality just no faith at all. You need not tell us again that you believe the testimonies, unless you undertake to live them out. Is using "just a little" laying it aside? Well, I use so little the brethren do not know it. Well, if you could deceive your brethren you cannot deceive God.

But we inquire of the sister who is perhaps rejoiced to see the tobacco-mongers plainly dealt with, Do you believe these testimonies? O, yes, I always believed them. Do you know they declare it a shame to wear hoops? Yes, but I do not think that means moderate-sized hoops. That means the large ones, and I always thought they looked bad. Is not this unwilling faith again? Does your conscience feel clear when you thus reason? Do you know what kind of example you set? You virtually sanction the practice, and leave the size to be ranged by the taste of the wearer.

Again, by your example you deny the testimony you profess to believe. You have perhaps been in the truth for years. Others who are just embracing the truth look to you for example, and whether they have a right to do so or not, it is perfectly natural that they should do so. What estimate, think you, will they put on testimonies you treat thus? To show that I am not mistaken I will copy a little of the experience of my natural sister, as given in a letter received a short time since. She says:

"I hope I am profiting by sister White's testimonies. It shows me what an awful sinner I am, and when I can see myself as I am, I am encouraged to make greater efforts to secure Christ's friendship. I did not realize that I was so proud until I came to question the propriety of wearing hoops. I laid them aside a week since, and Friday was the first time I went into the street without them. I went to the post office. I wished I could get rid of going, but after I started my conscience felt so much at rest I was glad I went, and now the cross is becoming very light. Perhaps you think it strange that I have worn hoops so long. I do, too, and profess to believe the present truth. Before I came out on this truth, I had decided to leave them off if I should embrace it. But about that time I became acquainted with a young lady who wore them, and she had been a Sabbath-keeper some time. She always

wore a skeleton-skirt, something I never felt justified in buying. But I was influenced by her to have one, and I never put it on without feeling guilty. If I had been among Sabbath-keepers who did not wear them, I presume I should not. But since I have been here, the weather has been so hot I have excused myself in that way. I conclude I can get along as well as I could before they were worn."

Dear brethren and sisters, may the Lord give us all willing hearts to obey what our faith readily assents to as truth, so that we may not have an unwilling, but a willing and living faith.

J. N. LOUGHBOROUGH.

Battle Creek, Sept. 24, 1861.

NORTHERN IOWA TENT REPORT.

As near as we could ascertain, about one hundred and twenty-five embraced the truth. Our expenditures were \$94.03, and receipts \$109.65. By vote of the conference the \$15.62 on hand was applied toward our traveling expenses to Michigan, which, with other donations, brought us home, and we have about \$15 left towards necessary clothing for winter. The friends of truth have our thanks for their kind remembrance of us in time of need. May the Lord reward them.

At the conference at Marion we read 2 Chron. xv, 12-15, after which about one hundred took a solemn vow to be more zealous in living out this great truth. The church at Fairview, and others assembled with them, passed the same resolution. Seven were baptized at Anamosa. Two discourses were given during the meeting on spiritual gifts, and for the most part they were well received. Our impression is that the standard should be raised on that subject.

We were happy to labor with Bro. Shortridge a few weeks, and to see that he was growing in the truth. He anxiously desires to be fitted up for the great work. We parted with Bro. S. at the Mississippi river, and he went to see his family at Mt. Pleasant, and we came on safely to our home.

M. E. CORNELL.

Battle Creek, Oct. 3, 1861.

TENT MEETINGS IN MINNESOTA.

WE are not able to report as large a measure of success as our brethren in other States. We have had to contend with difficulties, however, which can hardly have stood in the way of others as they have in ours. Nevertheless, the whole is known to God.

The meeting at Orinoco, in Olmstead Co., has been already reported. I am happy to say that it resulted in raising up a small church of steadfast believers, who now bid fair to go through to the holy city. I did not join the tent until the last week of this meeting.

The tent was pitched at Lake City, Wabasha Co. Our meeting was one continued struggle with adverse circumstances, which effectually defeated our efforts to do good in this place.

When this meeting closed some time was spent in selecting a new location. As we had no tidings from the brethren, and as Bro. Allen and myself were pretty much entire strangers in the State, this caused considerable delay. Grain harvest had just opened, and the people of each locality thought they could not attend a tent-meeting until that was passed. At length we received a letter from Bro. Morse inviting us to pitch the tent at Medford, Steele Co., on the same spot where it was pitched last year. We were glad to accept the invitation. Here, though we failed to call out that portion of the community that last year rejected the truth, there was nevertheless a good work wrought. The church were revived and quickened, and several heartily embraced the truth, and it is believed that quite a number of others will likewise step out upon it.

From this place we removed to Cleveland, Le Seur Co., where the tent was pitched Aug. 30. Of this meeting I can safely say that it was one of the best, if not the very best, tent-meeting that I ever attended. The interest was deep and wide-spread through the community, and continued to increase as the meeting progressed. I was obliged to leave, Sept. 18, in order to attend the Ashland conference. Bro. Allen, however, remained to finish up the work, and he will report the result.

In conclusion I would say that I humbly trust that

God will accept our labors in this State the present season. They have been performed under great difficulties and discouragement, but with a sincere purpose of heart to please him and to declare his whole counsel.

J. N. ANDREWS.

Steamer Flora, Mississippi River, Sept. 25, 1861.

CHURCH MEETING IN KIRKVILLE, N. Y.

The Sabbath-keepers in Kirkville met at the house of Bro. H. Gardner, Sept. 22, for the purpose of transacting business relative to church order, &c. Came to order by calling Bro. F. Wheeler to the Chair, and P. Z. Kinne, Secretary.

Resolved, That we organize a church, to be located at Kirkville, by adopting the following covenant:

We, the undersigned, do unite together in church capacity, taking the name, Seventh-day Adventists, as our church name, pledging ourselves to strive to keep all the commandments of God and the faith of Jesus, to meet together from Sabbath to Sabbath (and oftener if necessary), to worship God in singing and prayer, and to exhort one another, and so much the more as we see the day approaching, taking the Scriptures of the Old and New Testaments as the rule of our faith and practice.

Resolved, That Bro. H. Gardner officiate as deacon.

Resolved, That P. Z. Kinne officiate as church clerk.

Resolved, That we adopt the plan of systematic benevolence.

Resolved, That P. Z. Kinne act as treasurer of the systematic benevolence fund.

ELD. F. WHEELER, *Chairman.*
P. Z. KINNE, *Secretary.*

I would like to say for the encouragement of those that have not as yet organized, that at the close of the above meeting the Lord was pleased to let the sweet influence of his Spirit rest upon and bless us in the step we had taken. May the Lord hasten the time when the church will be united and prepared for the great work that lies before them. O, for the oneness of the church! Do we as individuals realize what it is to be a member of that church which is to be without spot, or wrinkle, or any such thing.

Brethren, let us awake and put on the whole armor. Soon our Saviour will come to make up his jewels. Let us be ready.

P. Z. KINNE.

ORGANIZATION.

DEAR BRO. WHITE: Upon the subject of organization I have thought much. My prayer has been, and still is, that we may be guided by heavenly wisdom in this important matter. That a pressing necessity exists for some steps to be taken, whereby we may know who belongs with us, who has received and who are resolved to live out the truths of the third message, I doubt not.

It is time we knew who feels responsibility sufficient to stand and unitedly act in this great work. And that some form of organization may be adopted by us as a people, that will greatly tend to accomplish this object, I fully believe.

The Lord is leading his people on to a sure, speedy and glorious victory. And as we march on, exposed to ten thousand strong and mighty foes, will the Leader be displeased and frown upon us while he beholds order and unity, harmonious with the Bible, in our ranks? We rather think we hear him say, "Let all things be done decently and in order." I wait and pray for the Holy Spirit to direct, and the church to so act that the joyful presence of the Lord may be with us.

In hope of eternal life when the Life-giver comes,
A. S. HUTCHINS.

Roxbury, Vt., Oct. 1, 1861.

LETTER FROM BRO. COTTRELL.

DEAR BRO. WHITE: I am not permitted the privilege of meeting with the Conference at your place, to participate in the business of the Publishing Association, and confer upon the form of church organization; but I have an interest in these things, and I pray God that his wisdom may guide those that shall assemble, and that measures may be adopted which may aid in bringing the church into unity of faith and action.

You know I have ever been in favor of order in the

several churches, as taught in the New Testament, and I see no objection against different churches co-operating in the spread of the truth, as, for example, in sending out a tent. If this co-operation is right, then it is not wrong for individual churches to represent themselves in general conference to aid such purpose.

I have been waiting in this matter, not because I had any objections, but because I have felt that I did not know sufficiently what should be done; and for this reason I have hoped that some one else, more competent, would take this work in hand. But I have now come to the conclusion that it is for me to lead out in this in Western N. Y., and I wait to hear the recommendations of the Conference at your place, in order to gain what instruction I can so as to act in unison with the church generally. Then, the Lord favoring, I hope to see the churches in this part of the State organized severally, and prepared to send delegates and form a State Conference. I hope that preaching brethren in other parts of the State will organize the churches in their sections of the State, so that we may be fully prepared to form a State Conference before the commencement of another tent season.

Yours for the cause. R. F. COTTRELL.

ETERNAL LIFE.

Eternal life! O, glorious theme!

Eternal life! to me so dear.

There's nothing on this earth I deem

Can with that priceless boon compare.

Eternal life! ah, who can know

The fullness of that blessed state?

Nor words, nor height, nor depth, can show

The ceaseless joys that round it wait.

Eternal life! who could not bear.

All things that cross our path below,

If such rewards we may but share

When from these earthly toils we go?

Eternal life! inspiring thought!

When rugged scenes before us rise,

When into sadness we are brought,

It bids us view the glorious prize.

Eternal life! I ask no more.

Let life's uneven tide roll on.

Let me but reach that heavenly shore,

Where fears of death can never come.

E. W. DARLING.

Wawkon, Iowa.

LETTERS.

"Then they that feared the Lord, spake often one to another."

From Sister Mackey.

DEAR BRETHREN AND SISTERS: I have for a long time felt it duty to write to you through the *Review*, but I have excused myself because my talent is so small. But will God excuse the one that has but one talent sooner than the one that has ten? I think not. When the Lord comes he will claim his own with usury. I desire to seek diligently to know all his holy will concerning me. I thank the Lord for the light of present truth. It is some over a year since we commenced to keep the Sabbath, and I am not tired. No; praise the great and holy name of Jesus, that he ever sent his messengers to Marquette to proclaim the third angel's message. The way grows brighter, and O I anxiously wait for my Lord when he returns from the wedding.

We have meetings three times a week. Last Sabbath the ordinances of the Lord's house were attended, and we had a sweet melting time. I think the church generally are coming up on higher ground.

I do believe that we are living in the perils of the last days, when evil men and seducers are waxing worse and worse; and unless we have on the breast-plate of righteousness, we are an easy prey to the enemy.

My earnest desire and prayer to God is, that I may be constantly on the watch tower, and overcome the world with all its delusions, and meet you all where the wicked cease from troubling and the weary are at rest.

A. C. MACKAY.

Marquette, Wis.

Sister M. F. Carpenter writes from Waterville: "In our present lukewarmness, I am sometimes reminded

of meetings of the Christian church, years in the past: the same complaining, 'I do not enjoy my mind as formerly,' 'I am not what I should be,' &c. Now when these complaints become habitual, do we comfort each other by meeting together? Does it not rather discourage those who are easily discouraged, and burden those who are not? Ought we not rather to go to our closets where the declension first began, and cry mightily to God to restore unto us the joys of his salvation, pleading his promise, which says, 'Ye shall find me when ye shall seek me with all your hearts?' Then we could go to the house of God and say, 'Draw near, all ye that fear God, and I will declare what great things he has done for my soul.' Then we could comfort each other with the prospect of the soon coming Saviour. But if we are lukewarm we shut our own prayers out of heaven. God has told us if we regard iniquity in our hearts he will not hear us pray. Then we can be no benefit to our children, or to any one; for without Christ we can do nothing. Our enemies are looking on and saying, 'So would we have it.' 'This is the day we looked for.' Surely it is not the will of God that we should be given over a prey to our enemies, and a reproach to them that are round about us. If we allow ourselves to be lukewarm we grieve that tender-hearted Saviour who says, 'Behold, I stand at the door and knock. If any man hear my voice, and will open the door, I will come in and sup with him and he with me.' O, shall we any longer allow our sins to bar the dear Saviour from our hearts? Let us arise and take hold on strength. God has said, Let them take hold on my strength."

MISCELLANEOUS ITEMS.

SYSTEM.—The farmer who would proceed in his affairs regardless of system, would soon fail in everything: his crops sown, and tended, and harvested out of season; his teams over fed or neglected, or from irregular attention, reduced to worthlessness; his fattening animals unthrifty for the like reasons; and his various interests suffering from the same cause; ruin is sure.

Not less sure the ruin of the Christian who attempts to live out the precepts of Jesus without systematic effort; and this is peculiarly applicable to us at present as individuals, as well as a body. Let us be systematic in this warfare. The word of God is our book of disciplinary system. Do not reject any of it.

PAIN.—Going without tea and coffee gives you such a heavy, dead pain in your head! Disobeying the word of God—does this pain your conscience any? Our decisions are for life or death.

AGAGS.—There are a variety of Agags. Saul was directed to slay all; but he might have thought, I will keep Agag a little while, just enough to grace my triumphal return, he is such a splendid prize and carries himself so elegantly; and these nice cattle—true, the prophet directed me to slay the cattle; but I will not take the extreme meaning of the prophet's words: I will use my common sense, and this teaches me to spare such fine stock, so fat and strong; those symmetrical, well-built Devonshires, surely the prophet cannot object to my stocking my new farm in Ramah with such noble animals; and (lucky thought) I will let the prophet have some of the finest for sacrifice; this will be a plaster, and rather than offend him (if worst comes to worst) I will donate the whole (except those finest young cattle) to religious purposes. As to Agag, I can kill him any time if I find the prophet is not in a pleasant mood about it. In fact, I will no doubt have Agag slain, as he can be of no use to me after the triumphal return. I will just keep him a few days, it will add to the glory of my victory. I do not think the prophet meant I should take the extreme meaning of his words.

So now, some continue their idols—tobacco, coffee, tea, hoops; one is out of health, one is old, another will wait till winter, or till the sickly season is over, another wants it once in a while, another thinks coffee, tea and tobacco should not be classed together.

Oh that these modern Agags might be hewed in pieces before these modern Sauls have the kingdom rent from them! See 1 Sam. xv.

CAN'T.—That is not the difficulty—you won't.

J. CLARKE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, OCT. 8, 1861.

ANNUAL MEETING

Of the Seventh-day Adventist Publishing Association.

ACCORDING to previous notice, the first annual meeting of the Seventh-day Adventist Publishing Association was held in the city of Battle Creek, Michigan, sixth-day, Oct. 4, 1861, at 9 o'clock, A. M. Present, all the officers of the Association. Meeting opened by prayer by Bro. Joseph Bates. The Roll was then called by the Secretary. Members present, 57, representing 107 votes.

The next business in order being the Auditor's Report, Bro. J. N. Loughborough, Auditor, presented the following, being the Treasurer's accounts and statements, which he read before the Association, and submitted as his report:

Report of the S. D. A. Publishing Association, from June 2, 1861, to Oct. 4, 1861.

CASH ACCOUNT.

CASH on hand at date of transfer,	\$ 201,72
“ Rec'd in subscriptions for Review,	991,59
“ “ “ “ Instructor,	93,02
“ “ “ “ From Book sales by mail,	197,86
“ “ “ “ For Shares in Association,	2132,85
“ Borrowed,	1402,74
“ Received on Deposit,	243,00
“ Received from Custom Work,	39,25
“ “ “ “ For Missionary Purposes,	84,62
“ “ “ “ In Premiums on Drafts,	6,93
“ “ “ “ For Michigan Tent,	22,42
“ “ “ “ On Account,	402,30
Total,	\$5817,80

The Association has paid	
For work on Books and Papers	\$ 811,56
“ Material and Sundries,	1154,10
On Borrowed Money,	489,82
Jones & Day on Building,	2530,41
On Missionary Account,	27,88
It has Cash on hand to balance,	804,53
Total,	\$5817,80

FURTHER STATEMENT

RESPECTING THE FINANCIAL CONDITION OF THE OFFICE.

When the transfer of Office Property was made to the Seventh-day Adventist Publishing Association by Bro. White, June 2, 1861, the Assets of the Publishing Department were as follows:

Presses, Engine, Type, Books, Stock and Accounts,	\$ 9833,08
Cash on hand,	201,72
Amount,	\$10034,80

Against this there were Liabilities to the amount of \$3542,21

These were assumed by the Association, leaving the nett value of property transferred, 6492,59

To this has been added as follows:
Real Estate in Lots and Office Building, 4181,40
Whole amount received on Shares and in Donations to Association, 3590,86

This includes all the Shares issued out of money previously deposited in the Office, and all that have been issued on Account, which will explain the difference between the amount as here given, and that stated in the Cash Account above.

Received on Review,	991,59
“ “ Instructor,	93,02
“ “ “ “ Book sales by mail,	197,86
“ “ “ “ From Custom Work,	39,25
“ “ “ “ In Premiums on Drafts,	6,93
Due from Custom Work,	108,35
Estimated increase of Stock,	1000,00
Total,	\$17103,65

Since its Organization the Association has paid as follows:

For Material and Sundries,	\$1154,10
“ Work on Books and Papers (\$80,85 of which has been settled by note),	892,41
Jones & Day on Building,	3347,63

This is the entire amount paid on the building, including what has been paid on Account as well as in Cash.

On Borrowed Money,	489,82
“ Missionary Account,	27,38
Amount,	\$5911,34

The Association has present liabilities, including all those liabilities originally assumed which have not been canceled, as follows:

In outstanding notes,	\$4790,86
“ Amount due for work in Office,	187,60
“ “ “ James White for Books,	155,95
“ “ “ Missionary Board,	387,95
“ “ “ Michigan Tent,	75,87
Amount,	\$5598,23

URIAH SMITH, Treasurer.

Battle Creek, Mich., Oct. 3, 1861.

This may certify that I have examined the foregoing account, and find it correctly cast and properly vouched.

J. N. LOUGHBOROUGH, Auditor.

Battle Creek, Mich., Oct. 4, 1861.

The members of the Association then proceeded to the nomination and election of officers for the ensuing term. The following brethren were nominated and chosen: James White, President. Geo. W. Amadon, Vice President. Cyrenius Smith and J. P. Kellogg, Committee on Publication. E. S. Walker, Secretary. U. Smith, Treasurer. J. N. Loughborough, Auditor. James White, Editor of REVIEW AND HERALD, and G. W. Amadon, Editor of YOUTH'S INSTRUCTOR. According to Art. III, Sec. 1, it became necessary for the Association to fix the salaries of the President, Editors, Secretary and Treasurer. The following resolutions were submitted and adopted:

Resolved, That the President be paid for the next term of his service as President and Editor, seven dollars per week.

Resolved, That the Secretary, Treasurer, and Editor of YOUTH'S INSTRUCTOR, be paid for all their labors and duties in connection with the Office for the next term of their service at the rate of seven dollars per week.

In accordance with Sec. 2, of Art. III, the following resolution was adopted:

Resolved, That the Auditor be paid the sum of ten dollars for his services for the past term.

Brn. S. Rumery, J. S. Day, O. B. Jones and H. S. Lay, presented the following resolution, which was adopted:

Resolved, That the next annual meeting of the Association be held at Monterey, Mich., on Friday, the 5th day of October, A. D. 1862, at 9 o'clock A. M.

Adjourned *sine die*.

JAMES WHITE, President.
E. S. WALKER, Secretary.

NOTE TO BRO. WAGGONER.

THE church in Colon, Mich., have a matter of business that very much concerns the prosperity of the church, which they have referred to you and myself for settlement. It is thought best to attend to their matter Nov. 8, nine o'clock in the morning. You are requested to remain over the Sabbath.

This early notice is given that all concerned may be ready, as one brother is in Illinois.

JOHN BYINGTON.

Battle Creek, Mich., Oct. 6, 1861.

APPOINTMENTS.

Ohio Conference.

By the urgent request of many friends, and the advice of the Committee on the wants of the cause in Ohio, we, accompanied by Mrs. W., will, providence permitting, visit Ohio, and hold a conference at Green Springs, Oct. 26 and 27. We will hold meetings at Lovett's Grove the 30th, and at Gilboa Nov. 2 and 3, if that church request it through the REVIEW.

JAMES WHITE.

PROVIDENCE permitting, I will hold meetings with the brethren in Salem, Ind., Oct. 12, and the following week where the brethren may appoint.

JOHN BYINGTON.

PROVIDENCE permitting, I will meet the church at Nile, Allegany Co., N. Y., Oct. 13, 14. And also will meet the church in Catlin, Chemung Co., N. Y., Oct. 19, 20. We would like to meet as many of the brethren at these appointments as possible. Dear brethren, come in the Spirit, prepared to work for the Lord.

N. FULLER.

History of the Sabbath will be ready in about two weeks. It will contain 344 pages. Orders will receive prompt attention. The price of this work in paper covers is 30 cents, well bound, 60 cents.

Business Department.

Business Notes.

S. W. Flanders: We send again.

RECEIPTS.

For Review and Herald.

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

Caleb Johnston 1,00,xix,1. Geo. Miller 1,00,xx,1. A. W. Snyder 1,00,xix,13. S. T. Chamberlain 1,00,xix,14. J. E. Strite 2,00,xix,20. D. Weaver 2,00,xix,21. Jas. Collis 2,00,xviii,20. A. Lutz 1,00,xx,1. E. M. Kimble 1,00,xx,1. D. J. Shirley 2,00,xviii,17. W. Harris 2,00 (2 copies) xix,1. S. A. Snyder 2,00,xx,1. T. Howe (for A. B. Slyter) 2,00,xviii,1. Francis Moorman 2,00,xx,7. J. Furguson 2,00,xx,14. J. Wilson 1,00,xvii,14. W. Hastings 2,00,xx,14. J. Sisley 1,00,xix,13. I. A. Olmstead 2,00,xxi,1. A. Simons 1,60,xviii,18. J. M. Whitham 0,58,xviii,18. S. Peckham 3,00,xxii,1. H. H. Holbrook 1,00,xviii,13. I. Colcord, Sr. 1,00,xix,1. J. Tillotson 4,00,xx,1. Jane Collar 1,00,xx,6. G. W. Strickland 1,00,xx,21. S. Southwell 0,50,xix,1. S. Rumery (for J. T. Lay 0,50,xix,10; for J. Rumery 1,50,xx,1) 2,00. Chas. Russell 2,00,xx,19. C. Russell (for Mrs. L. Densmore) 0,50,xix,19. H. Kenyon 1,00,xix,14. Jas. Brezee 2,00,xx,1. Russell Hoag 1,00,xix,1. Wm. Carpenter, Jr. 1,00,xxi,1. J. Edgerton 2,00,xx,1. J. T. Ashley 1,00,xix,1. Jos. Clarke 1,00,xx,1. Mary E. Beach 1,00,xxi,1. James Sawyer 1,00,xix,7. Joseph Stillman 1,00,xx,19. T. Finch 1,00,xix,1. L. L. Glover 1,00,xix,7. Robert Cochran 3,00,xxi,1. E. Brackett 1,00,xx,1. Mrs. E. Brackett (for Mrs. S. Allen) 1,00,xviii,15. Wm. Smith 1,00,xx,1. James Lane 1,00,xx,1. B. Dewitt 0,50,xix,7. D. Scott 1,00,xviii,18. Mary Monk 0,50,xx,9. E. Degarmo 1,00,xix,1. C. G. Cramer 1,00,xx,21. T. Gilbert 0,50,xix,19. A. T. Wilkinson 2,00,xxi,1. H. S. Gurney (for S. Gurney) 0,50,xx,1. H. S. Gurney 1,00,xx,1. G. M. Foster 1,00,xviii,1. Lewis Hackett 1,00,xv,17. Wm. Bryant 1,00,xix,1. I. D. Cramer 2,50,xix,14. John Lindsay 1,00,xix,1. Mary Alexander 0,60,xix,1. N. Keezer 4,00,xxi,17. Sr. Tomlinson (for J. Lindsay and V. Tomlinson) each 0,50,xix,19. F. F. Camp (for E. Goodale) 0,50,xix,19. W. Camp 2,00,xxi,1. C. Amy 2,00,xviii,14.

For Shares in Publishing Association.

David J. Burroughs \$10,00. Abner Z. Hoyt \$10,00. Huldah Godsmark \$10,00. G. W. States \$5,00. Leander Kellogg \$5,00. M. E. Cornell \$10,00. Daniel Andre \$10,00. Russel J. Lawrence \$20,00. Mrs. Russel J. Lawrence \$10,00. Jane Higley \$10,00. Anna E. Rhodes \$10,00. Richard L. Rhodes \$10,00. Francis Moorman \$10,00. C. W. Moorman \$10,00. S. A. McPherson \$50,00. R. J. Foster \$5,00. J. Furguson \$10,00. Sanford Rodgers \$10,00. A. W. Maynard \$10,00. Phidelia A. Maynard \$10,00. James Harvey \$10,00. F. Swartz \$5,00. John P. Hunt \$10,00. P. Palmblad \$1,50. S. Peckham \$10,00. Wm. H. Hafer \$10. E. S. Griggs \$40. H. Kenyon \$10. Geo. Leighton \$80. Rocksilda Leighton \$20. Chas. Russell \$10. S. Rumery \$80. B. J. Rumery \$20. T. Finch \$10. Jas. Brezee \$10. Wm. Carpenter, jr. \$10. L. L. Byington \$10. H. S. Lay \$10. J. Mears \$10. Chas. O. Taylor \$10. G. T. Lay \$80. Mary E. Lay \$20. H. Gardner \$80. Diantha S. Gardner \$20.

Donations to Publishing Association.

Ch. at Ayersville, Ohio, (s. b.) \$5,00. E. S. Decker \$5,00. Ch. at Shelby, Mich., (s. b.) \$20,00. Three friends at Addison, Mich., (s. b.) \$20,00. Ch. at Jackson, Mich., (s. b.) \$33,00. Elizabeth Olmstead \$2,00. L. Schellous \$5. G. W. Strickland \$2. Ch. at Monterey, Mich. (s. b.) \$45. Ch. at North Plains, Mich. \$15. Ch. at Burlington, Mich. (s. b.) \$8. Ch. at Tompkins, Mich. (s. b.) \$10. Ch. at Ceresco, Mich. (s. b.) \$35. J. T. Ashley for Ch. at Dartmouth, Mass. \$5. O. Mears \$5. Ch. at Kensington, Ct. (s. b.) \$10. B. Graham \$1. Ch. in Owasso, Mich. (s. b.) \$15. Ch. at Convis \$7,21. Ch. at Buck's Bridge, N. Y. \$7. Ch. at Allegan, Mich. (s. b.) \$15. C. G. Cramer (s. b.) \$1,46. Balance of Conference Collection \$1,03. W. B. \$1,00.

Books Sent by Mail.

S. W. Flanders 0,54. W. W. Giles 0,80. H. Hilliard \$2,40. Sarah A. Beach 0,12. M. Austin 0,15. S. O. Davis \$1,00. Polly Maynard \$1,00.

Cash Received on Account.

J. Furguson (e. w. s.) \$2,00. Henry Gordon (e. w. s.) \$5,00. E. E. Taylor 0,80. J. W. Stuart \$10,00. J. H. Waggoner \$1,40.