

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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HYMN.

In the world a trembling stranger
Shall I slight a heavenly guide?
Whence roam in fear and danger,
When the Lord would help provide?
Snares and perils spread before me,
Welcome be the beam that shows,
Every evil brooding o'er me,
Each device of crafty foes,

While the page of truth perusing,
Lord, do thou unseal mine eyes;
So, the trifler's part refusing,
I shall run to reach the prize.
On my solemn thought impressing
Things eternal though unseen,
Bid me scorn the worldling's blessing,
Joys unstable, poor and mean.

When thy law declared in thunder,
Makes my guilty soul afraid:
Let me speed in grateful wonder,
To the Rock's protecting shade,
Blessed Jesus—Rock of ages
Holy Spirit! help I crave:
When I search the sacred pages
On my soul the words engrave.—*Sel.*

The Promised Return.

"I will come again and receive you unto myself; that where I am, there ye may be also."—John xiv: 3.

Another word of promise concerning the Church's "blessed hope." Orphaned pilgrims, dry your tears! Soon the morning hour will strike, and the sighs of a groaning and burdened creation be heard no more. Earth's six thousand years of toil and sorrow are waning; the millennial Sabbath is at hand. Jesus will soon be heard to repeat concerning all his sleeping saints what He said of old regarding one of them: "I go to awake them out of sleep!" Your beloved Lord's first coming was in humiliation and woe; his name was, "the Man of Sorrows;" he had to travel on, amid darkness and desertion, his blood-stained path; a chaplet of thorns was the only crown he wore.

But soon he will come "the second time without a sin-offering unto salvation," never again to leave his Church, but to receive those who followed him in his cross, to be everlasting partakers with him in his crown. He may seem to tarry. External nature, in her unvarying and undeviating sequences, gives no indication of his approach. Centuries have elapsed since he uttered the promise, and still he lingers; the everlasting hills wear no streak of "approaching dawn; we seem to listen in vain for the noise of his chariot wheels. "But the Lord is not slack concerning his promise;" He gives you "this word" in addition to many others as a keepsake—a pledge and guarantee for the certainty of his return—"I will come again."

Who can conceive all the surpassing blessedness connected with that event? The Elder Brother arrived to fetch the younger brethren home! the true Joseph revealing himself in unutterable tenderness to the brethren who were once estranged from him—"receiving them unto himself"—not satisfied with apportioning a kingdom for them, but, as if all his own joy and bliss were intermingled with theirs, "Where I am," says he, "there you must be also." "Him that overcometh," says he again, "will I grant to sit with me on my throne."

Believer, can you now say with some of the holy transport of the apostle, "Whom having not seen, we love?" What must it be when you come to see him "face to face," and that for ever and ever! If you can tell of precious hours of communion in a sin-stricken, woe-worn world, with a treacherous heart, and an imperfect or divided love, what must it be when you come, in a sinless, sorrowless state, with purified and renewed affections, to see the King in his beauty! The letter of an absent brother, cheering and consolatory as it is, is a poor compensation for the joys of personal and visible communion. The absent Elder Brother on the throne speaks to you now only by his Word and Spirit—soon shall you be admitted to his immediate fellowship, seeing him "as he is"—Himself unfolding the wondrous chart of his Providence and grace—leading you about from fountain to fountain among the living waters, and with his own gentle hand wiping the last lingering tear-drop from your eye. Heaven! an everlasting home with Jesus! "Where I am, there ye may be also." He has appended a cheering postscript to this word, on which he has "caused us to hope:"—"He which testifieth these things saith, surely I come quickly."—*Sel.*

Coming of Christ.

THERE is no event to which the real Christian looks with deeper and more thrilling interest, than to the coming of Christ. So deep is the interest in this event, that he is indeed "Looking for and hasting unto the coming of the day of God." This state of mind is not natural; it is one to which he has attained by the assistance of Divine grace. Man in his natural state dreads the coming of Christ; and there is nothing he so much dreads.

Reader, I appeal to you if unchanged in heart—I ask you most seriously and religiously, if you were told that this very night the trumpet should sound from heaven, and you be called on to meet your descending Lord, would the tidings be welcomed by you as happy tidings? Would you rejoice? No!

You would say, rather than to behold that slighted Saviour, I would live where the light of day never dawns, where the music of human voice is never heard—done, alone, let me forever be, rather than be summoned to his presence. Remember dear friend, this state of feeling stamps your character. It proves conclusively that you are not the redeemed of the Lord; that there is no communion or fellowship between him and you.

I said at the outset, the real Christian looks for and desires the coming of Christ. Why? Because there is in the godly soul a feeling of intense love for its Saviour—there is a blessed oneness with Christ. Yet notwithstanding this oneness he feels that he might be nearer, and that when he

shall appear in his glory, "then we shall be like him, for we shall see him as he is."

And when Christ speaks to him from his word saying "Surely I come quickly," with holy assurance and triumph he utters the language of the apostle, "Amen. Even so, come, Lord Jesus." The great desire of his heart is well expressed by the poet.

"Hasten, Lord thy promised hour;
Come in glory and in power."

Christian friend, will you rest with unshaken confidence on the blessed word of promise? Amid the changing comforts, dying pleasures, and piercing griefs of life, bind upon the heart the promise of the ever blessed Saviour. "In me ye shall have peace. Let not your heart be troubled. In my Father's house are many mansions. I go to prepare a place for you." When sorrow's dark cloud lowers upon thy path, hear him say, "Ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." O to hear that Saviour say, "If I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there, ye may be also," cheers the pilgrim along life's rugged way.—*Sel.*

All Good to the Christian.

EVERY positive good belongs to the Christian. The gifts of God strewed so thickly around us are to be used. The Christian has a higher enjoyment of these things indeed than others, because he mingles thankfulness with them as gifts of God. He has a higher enjoyment of nature, the symbol and song, the expression of higher, more joyful emotions, than the mere man of the world knows. While others appreciate the poetry of the common sentiments of life, he rises to that which came from prophets and holy men, and expresses the deepest religious emotions of the soul. He has a purer and better enjoyment of social life than others have. Then he throws over all, the hues of immortality. To him the landscape here stands dressed in living green. The Christian heart is like a lake in the midst of the mountains. Every pleasant image of earth and all the broad expanse of heaven, lie mirrored in its sleeping depths. The present and the temporal not only are there, but the eternal; and the light from heaven bathes all the scene. There are joys in the Christian's heart deeper than any reflections though they be mountain peaks of earthly delights.—*Sel.*

The Claims of Religion.

THERE never was a subject presented for investigation which possesses such claims as that of the religion of the Bible. It claims to deal with every human being through the whole range of his existence, and it claims to teach that that existence may be eternal. It claims that on its reception or rejection depends the happiness or misery of each person. It also claims to bring those who embrace it into new and near relations with their Creator, to grant them private communion with Him, and to give assurance that their requests shall be granted. It also claims to abolish many of the evils of this life, and to modify those it does not abolish. It claims not only to avert from the soul the consequences of sin, but also to destroy the power of sin in the heart. It claims to be the only sovereign cure for all the individual, social, and national evils of this

world, to be the only remedy for the multiform ills to which man is subject, especially that great evil, death, the king of terrors, it claims to entirely strip of his horrors, to deprive of his sting, and to transform into a welcome messenger.

All these claims it supports by the testimony of its whole history in the world, by its influence on individuals and communities, by the natural effects of its principles where understood, by the luster of its virtues when practiced, and by the faithfulness of its promises when tested. It supports them also by the fact that it has God for its author, and as he perfectly understands the constitution of the human mind, and the cause and nature of its diseases, so in introducing a remedy he would provide that it should be simple, effective, and fully adapted to meet and overcome all those diseases, and restore the soul to its original purity, and to its primitive relations to its Creator. As to say that he had provided no remedy would be an impeachment of his mercy, so, to say that he had provided an inadequate one would be an impeachment of his power. But his power is omnipotent, and therefore the remedy is adequate.

Such being the character of the claims of the gospel, and such the evidence in support of those claims, what attention does it demand from every one! And yet, what attention it receives! How many consider it beneath their notice, and yet devote their whole time to minor things. How contradictory the evidence about gold at Pike's Peak, and yet how many decide and act on that evidence, who consider the claims of the gospel as worthless, and the evidence it presents feeble. Such inconsistencies can be accounted for only by admitting the truth of the text, that the heart is deceitful above all things and desperately wicked.—*Journal and Messenger.*

Work should end with Life.

WE remember to have seen somewhere an account of an interview between an aged disciple and her pastor, in which this subject was forcibly illustrated. She had for some time been, through infirmity, unable to attend the public ministrations of the Gospel, or be in any way, as was thought, actively useful. In the course of conversation he made the observation that her work was done. She replied, "It is not done so long as my Master leaves me here." "He leaves his children here to glorify him in laboring for him." And how can you labor? She then modestly related the fact that for a long time she had been in the habit of selecting some unconverted one among her friends, and making him or her the special object of her daily prayer; and in no case had the Lord refused her request. She could count many whom the Lord had given in answer to her prayers. When the names of some of them were given, they were among those whom the pastor thought had been converted through his own instrumentality. These were jewels which would be set in the crown which the Lord would give her. In this, both the aged christians and the pastors in the Church may learn a profitable lesson. The former may learn their responsibility. They have a work to do, in the performance of which they are a blessing to the Church. If they have strengthened in faith as they have increased in years, they have power with God, and will prevail wherever they have his promise to plead. Let all such realize that they are left here because it is more needful for the Church.—*Sel.*

The Empty Cup.

If you were to see a man endeavoring all his life to satisfy his thirst by holding an empty cup to his mouth, you would certainly despise his ignorance; but if you should see others, of finer understandings, ridiculing, the dull satisfaction of one cup and thinking to satisfy their thirst by a variety of gilt and golden empty cups, would you think that these were even the wiser, or happier, or better employed, than the object of their contempt? Now this is all the difference that you can see in the various forms of happiness caught at by the men of the world. Let the wit, the great

scholar, the fine genius, the great statesman, the polite gentleman, unite all their schemes, and they can only show you more and various empty appearances of happiness. Give them all the world into their hands, let them cut and carve as they please, they can only make a greater variety of empty cups; for, search as deep and look as far as you will, there is nothing here to be found that is nobler or greater than high eating and drinking, than rich dress and human applause, unless you look for it in the wisdom and laws of religion. Reader, reflect upon the vanity of all who live without godliness, that you may be earnest at the throne of grace, to be turned from the creature and seek for happiness in the Creator. The poorest Christian, who lives upon Christ, and walks in daily fellowship with God, is happier than the richest worldling. Indeed, such only are happy.—*Bogatzky.*

Devotion to Duty.

HE whose heart is, through grace, right in the sight of the Lord, has great simplicity in his plan of life. "This one thing I do," is his daily language, and that one thing, is the will of God.

This principle of action is the noblest one that man can adopt. It makes him a laborer with God in the accomplishing of objects of surpassing magnitude.

The highest exertions of mind have been called forth by this principle. The most magnificent results in the most important departments of effort, have sprung from the principle of duty. The greatest achievements in statesmanship have not been by those who sought the glory of statesmen. The precious contributions to literature and philosophy have not been made by those who lived for fame.

Since then, the principle of duty is fitted for every position and relation of life, it is not strange that the Scriptures insist on "this one thing." When every member of the Church shall have a single eye to this one thing, giving all his energies to its performance, while trusting in Christ alone for salvation, then will the Church arise and shine.—*Sel.*

GRAND PECULIARITY OF THE GOSPEL.—Dr. Duff referring to the baptism of a Mahometan, says: "A few days before his baptism, I asked him what was the vital point in which he found Mahometanism deficient, and which he felt that Christianity satisfactorily supplied? His prompt reply was—'Mahometanism is full of the mercy of God. While I had no real consciousness of inward guilt as a breaker of God's law, this satisfied me; but when I felt myself to be guilty before God, and a transgressor of his law, I felt also that it was not with God's mercy but with his justice I had to do. How to meet the claims of God's justice Mahometanism has made no provision; but this is the very thing which I have found fully accomplished by the atoning sacrifice of Christ on the cross; and therefore Christianity is now the only adequate religion for me, guilty sinner.'"—*Sel.*

THE CORDS OF LOVE.—Religion is the golden chain God lets down from heaven, with a link for every person who wills, inviting each to take hold, that they may be drawn by it to himself. You can readily perceive how disagreeable it would be to be linked to one whom you dislike, and drawn by him whithersoever he wills; but you would gladly be drawn and guided in everything by the person you ardently loved. There is this difference between the Christian and the sinner. However reluctant and full of hatred, still the sinner is controlled by God. The Christian is equally in his hands, but is drawn by the cords of love.—*Sel.*

PERPETUITY OF THE MORAL LAW NO. 3

DEAR BRO. SMITH: Your No. 2 is before me. I find again abundant room for the exercise of charity. Your *flings* of "puerilities, quibblings, being hard pushed," &c., are cheap commodities, and almost any person can afford to deal in them, except a christian. The numerous points and side issues, you say were raised "by following me." Did I cause you to raise repentance before faith, Adam's inability in the fall, his having the ten commands

in the garden? I leave you to say. You are unfortunate, sir, in the event of raising such points and driving the thrust at me that it is "inconceivably puerile" to discuss them! As to the preliminaries of our discussion, I thought them satisfactory. Is the Bible not sufficient authority as the umpire? It is with me. You say, "We must both have some common ground on which to anchor; then we can test the legitimacy of our deductions." Most true; this is that at which I was trying to arrive when I asked you for the definitions of the terms in your proposition; for manifestly could I see by your use of those terms, that *there* was the theater of discussion, to some extent. Why then any unkindness here? Why accuse me of being hasty? This was a strange freak. Your six question, you think underlie this whole theme. I regarded them in part, at first sight as being secondary in this discussion and a part of them as having no importance. But as I delight to please, and you seem to stand over them in breathless anxiety, waiting to see whether or not I will awkwardly gore myself on those many *long sharp horns*, I will for your special accommodation answer them. No. 1. As we are required to develop moral character must not God give us a standard by which to do it? Ans. Certainly. No. 2. Where do we find this standard? Ans. In the word of God of course; but the Sabbath was not a moral command. No. 3. If man had never broken the law would he have needed a Saviour? This is an unlearned question and should be avoided. 2 Tim. ii, 23; "But foolish and unlearned questions avoid, knowing that they gender strifes." Show me the book that tells what *would have been* if Adam had not violated the law and then I will answer the question. No. 4. Will God judge the world at last by diverse rules of judgement? Ans. Reason and revelation alike show, that men will be judged by those laws positive and moral, that existed in their respective dispensations, under which they lived and died. The Jews who lived and died before Christ, were under the law of Moses; the Gentiles were not. Therefore the one will be judged by it, the other will not. Can you show that this is "insanity?" No. 5. After we are justified shall we live in sin? "God forbid." Rom. vi, 1. No. 6. If we do not continue in sin, what shall be our course of action? Ans. There are sundry duties for christians to do, some of them are positive duties, and some of them are moral duties. The positive commands grow out of the relation that exists between God and man simply; these are not the same in every dispensation, all of them, and are nowhere found but in the book of God. The moral commands grow out of the relation that exists between man and his fellows, and are deeply planted in our nature as well as in the word of God. The definition of those terms are the next matter. I could wish my friend had not been in such an unpleasant mood and tense, when defining them. He has not given full satisfaction by any means. He makes no difference between positive and moral laws! I understand him to first connect and condense the definitions of the first two terms as to make them all moral law. Is my friend's religion all morality? If I am right here, then he fails to "rightly divide the word of truth." But I feel sure of one distinction he *has made*, which it behooves him to prove by Bible usage, viz. That the law of Moses is not the law of God, and that the law of God is not the law of Moses. For in his definition he does not class the law of Moses with that law which regulates the relation between God and man and between man and men. Then we are led to the conclusion by his definitions that *Moses* had a law, and *God* had a law in the former dispensation; and that one of them regulated the relations that existed between God and men, and man and men, but the other did not. Bro. S. you must come up to the work here; your cause demands it. For we shall clearly prove, if God permit, that *some law* has been "abolished;" has been "nailed to the cross." Make therefore your definitions stand by an appeal to Bible usage. I claim that no divine speaker or writer has made this distinction. The next item is a rare bit of newly coined theology, fresh from the mint at Battle Creek. It runs as follows: "The prohibition laid upon Adam in re-

gard to a certain tree was not the moral law; but only a test of his obedience to that law." Wonderful! A positive law given to Adam to test his obedience to a moral law!! Believe it who can. But more. Adam in violating this positive command *did* at the same time violate *three commands of the decalogue*; one of them a *positive command* and the others *moral commands*. Thus Adam! At one fell stroke, you violated two positive commands and two moral commands! Yes, the whole, poor Adam!! But this bare assertion of yours will be thoroughly refuted in my reply to you on the Sabbath item in this No. to which you are referred. As to your assertion that on my premises Adam might have blasphemed God and killed Eve, and yet been all right; it needs no reply until you show that it is a fair deduction from my premises. The Sabbath then, is the next, and an important item. I am glad to see Bro. S. come up here with his proof. I will examine the witnesses. Remember the proposition to be proved. It is that God gave the Sabbath law to Adam while in the garden; and therefore it was in existence and binding on all men down to the exode. Mark ii. 27, is cited. What does he say? Ans. "The Sabbath was made for man." Most true Mark, but *when* was it made? before or after the exode? The witness is silent. Then there is no proof in it. Next Gen. ii, 2, 3. What does this witness say? Ans. "God rested on the seventh day; he blessed it and sanctified it." Most true Moses; but did God bless it as the *Sabbath then*? Did he sanctify it as the *Sabbath then*? Did he command Adam to keep it as the *Sabbath then*? On all these indispensable points, the witness is silent. But Bro. S. says it is proven to any *reasonable* mind. I suppose he has a reasonable mind; and it is well for him if he has, for he must take it out in reasoning, as there is no real proof from his witnesses. God did set this day apart as a peculiar day *unto himself*; not; only to divide time into weeks (as there was no natural divisions of this kind), but to be ominous in its bearing of the thunders and awful grandeur of Sinai where it became an engraven law; and being portentous of good it looked to the rest in Canaan, and still on to the more quiet conscience of christians, "Which do believe and enter into rest." Heb. iv, 3. But to make this as clear as a sunbeam, I will present rebutting arguments in order. 1 My first is that the facts on which this command is based, and out of which it grew, had not all transpired until the exode. The first fact is already seen in Gen. ii, 2, 3. God rested on that day and sanctified it. The second fact is seen in Deut. v, 12, 15. Keep the Sabbath day to sanctify it as the Lord thy God commanded thee; and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm; therefore (for this reason) the Lord thy God commanded thee to keep the Sabbath day." Here it is clearly seen that the Israelites were commanded when keeping the Sabbath day, to remember that God had delivered them from bondage. This deliverance is clearly then one of the facts out of which the command grew. For the passage says *therefore* or *for this reason* the Lord commanded you to keep the Sabbath. 2. My second is that this Sabbath is associated by the divine writers with the other Sabbaths given to the Jews as having the same design. And this design points directly to their deliverance from Egypt. Ex. xxxi, 13. "Speak thou unto the children of Israel saying, verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Again Eze. xx, 10, 11, 12. "Wherefore I caused them to go forth out of the land of Egypt and brought them into the wilderness. And I gave them my statutes and I showed them my judgements, which if a man do he shall even live in them. Moreover I gave them my Sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them." According to the above, when did God give them his statutes? Ans. When he brought them out of Egypt into the wilderness. When did he shew them his judgements? Ans. When he brought them into the wilderness. When

did he give them his Sabbaths? Ans. When he brought them into the wilderness. Now I ask Bro. S. if there is any getting away from this. The observance of the Sabbaths then, pointed to that deliverance out of which they as positive commands grew. And pointed also to God as the deliverer and benefactor, and was a sign to ancient Israel that God had taken them to himself to be a "peculiar people," a sanctified, set-apart people, distinct from all other people. Of whom also the Messiah should come.

Once more. Neh. ix, 9, 14. Here Nehemiah relates the history, in brief, of the exode even up to Sinai. And at verse fourteen he says, "And thou madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." How could the Sabbath have been made known *by the hand of Moses*, if they knew it before? Here Bro. S. is at issue with Ezekiel and Nehemiah. Their evidence is unique. In clearest lines they say, that the Sabbath law *was given in the wilderness after the exode*, by the hand of *Moses*. Still Bro. S. says it was given to Adam; and of course through him to his descendants. The difference between him and the Bible as to the giving of this law, is about 2500 years. His object here is clearly seen. If the law was given before the exode, surely the Sabbath existed before the exode. Nay more; if the law was given as such, before God separated Abraham and his posterity, to be his covenanted and peculiar people, then the Gentiles had it, were under it, and were obliged by it to observe the Sabbath. This is indeed, a fanciful argument. It seems a pity to clip its wings, still the Bible does it. Deut. v, 1-3. "And Moses called all Israel, and said unto them, Hear, O, Israel, the statutes, and judgments, which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, *even us*, who are all of us here alive this day." If this covenant *was not made with the fathers*, the fathers did not *have it*. If the fathers did not have it, it did not *exist*: oral or written. Again, Rom. ii, 14. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts," &c. Here the Apostle tells you twice in one verse, that the Gentiles have not the law. Is not this enough? What more could you ask? Once more. Rom. iii, 1, 2. "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, that unto them were committed the oracles of God." It is clearly seen here, that among many advantages the Jew had over the Gentile, the *chief one was*, that he had the *oracles of God*. Will you give it up now? Why not?

Bro. S. still thinks, that Adam was so mangled in the fall, that he lost all mental, and physical ability, to obey God. This is not only a foggism, but it is the more befogged by his attempt to prove it. Whence these nine passages of scripture here? Does either of them say that Adam, or any other man, by committing a sin, was, or is, by consequence, rendered unable to obey God afterwards, if willing to do so? Not a bit of it. Remember, this is not a question of *will*, or *inclination*, on the part of man; but a question of *power*, a question of *ability*. My friend I presume is a believer in total hereditary depravity! I believe every word in those scriptures you present; the only trouble is, they do not prove what you assert. But again you say, "The gospel is not something to be transgressed or obeyed." For you say, that "the gospel as such, furnishes us no standard of right by which we are to regulate our conduct." I have you now! In another place you say, "We are freed from the law as a conditional covenant of life." Now you say, "The gospel as such, furnishes us no rule of life." Then sir, according to you, we have no rule of life! No conditional covenant, or rule of life!! *Law nor gospel!!* The question is not any more, what will you say, but what is it that you will not say. You are *hors de combat* here. But here comes the proof, that repentance is the first

step towards justification by Christ! Acts ii, 38. Does this say that repentance is the first step? Far from it. Notice the change in those persons to whom the command was given. Awhile ago, they were the despisers and murderers of Christ; but now they call on him for mercy. Why this great change? Clearly this. They *believe now*, from Peter's preaching, that this murdered Jesus is now risen, and exalted as their final judge. Yes, they believe on him—and that the gospel is a "Rule of action;" and they ask what they must do—Peter then tells them to repent and be baptized. A fatal witness this, to my friend. Did Paul announce to the trembling jailor, repentance as the first step? Did Peter tell Cornelius that repentance was the first step? Did Philip proclaim to the Eunuch repentance as the first step? Did he preach to the Samaritans repentance as the first step. No sir. But in every instance *faith preceded it*. But here is a classification argument. Acts xx, 21. The passage reads, "Repentance towards God, and faith towards our Lord Jesus Christ." Because repentance stands before faith, in the passage, our Bro. thinks it is the first step. Very well. See 2 Thess. ii, 13. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." These classifications are both from the apostle Paul. If the one proves repentance before faith, the other proves that we are *sanctified by the Spirit before we believe the truth*. What! we sanctified in unbelief? Yes sir, if there is any proof in your argument. But to settle this point for ever, see Heb. xi, 6. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Repentance cannot be acceptably performed in coming to God unless we believe in Christ. It is then, like baptism, *an act of faith*. Faith then must precede it; therefore repentance is not the first step. Here my friend is *transfixed*. His philosophy is gone by the board.

Please try again. If you can show that the law is the basis and conditions of the promises of God, and yet, that it is not to be complied with in order to the promises; or, if you can show that we are not to be justified on condition of obedience to the law, and yet, cannot be justified without obedience to the law, you shall be considered by me as *the philosopher* of the age. Next, I called on you to speak like the apostle Paul. Rom. vii, 4. "Wherefore my brethren, ye are become dead to the law by the body of Christ." Again, chap. viii, 2. "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." The latter of these sayings of Paul Bro. S. wisely passed in silence. I presume he has no use for it in this debate. It is as clearly in the negative of his proposition as it well could be. He attempts to speak like the Apostle on the former, but how does he speak it? He says, "we are only dead to the law when being justified through Christ from our past sins, we live in obedience so that it can exercise over us no condemning power." You admit then, that we are dead to the law for a time! But then you do not admit that we *remain dead to it*. No; for as soon as Christ is done justifying us, we are as alive to it as ever! so much so, that we live in exact obedience to all its principles!! And this is what you think Paul means by becoming dead to the law!! Fortunately, there is in the preceding chapter the same kind of an expression from the Apostle; Rom. vi, 2. "How shall we that are dead to sin live any longer therein." Are we only dead to sin *while being justified by Christ*? Are we alive to it as ever as soon as we are justified? We are, beyond all controversy according to your interpretation. The Apostle asks, How shall we that are dead to sin live any longer therein? And in apostolic style, I ask you, How shall we that are dead to the law live any longer *thereunder*? In conclusion I ask you three questions:

1. Must we comply with the commands of the law in order to our justification by Christ?
2. Must we comply with the commands of the gospel in order to our justification by Christ?
3. Is Christ our divine lawgiver?

THE REVIEW AND HERALD.

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

BATTLE CREEK, FRIDAY, JUNE 30 1859

PERPETUITY OF THE MORAL
LAW NO. 3.

If the dust and smoke of explosion of No. 3, as found in another column, on this subject, has somewhat cleared away from the mind of the reader, we will venture cautiously to explore the field, and estimate, if possible, the amount of damage that has been done. Bro. S. can hardly be expecting a reply from one who has been so often "nailed down and clinched," "stranded," "transfixed," and "swept by the board." But whatever may be our condition in his eyes, we are not personally conscious of having suffered any more disability from the "fish-hook" attacks to which we have been subjected, than our friend is inclined to think accrued to Adam from the fall. We will however try the strength of these cords with which our friend has endeavored to bind us. Perhaps they will prove before the truth, as weak and powerless, as certain green withs and new ropes did upon one of old. (See *Judg* xvi, 6-12; and let not any one suppose we make this comparison in reference to anything but truth.) And perhaps upon examination, we shall find that, in reality, there is nothing there; but that our friend occupies in some measure, the position of the man who endeavored to build his chimney from the top; he found some difficulty in making the first brick stick.

He attributes to us certain "flings," and reminds us that they are "cheap commodities." Now we are conscious of having dealt in no cheaper articles than Bro. S. himself. He has met point after point, as the reader is aware, with nothing but his bare assertion. We can suggest to him, if he has not been aware of it before, that all such arguments are far below par here at the "mint;" and so far as we can learn, they are in no better repute with our readers. He asks with some surprise if he caused us to raise the points of Repentance before faith, Adam's inability, and the ten commandments in the garden? We reply, Yes, and leave the candid reader to judge whether we raised a single point, in our first reply, not relevant as an answer to his article. We did not say that it was inconceivably puerile to discuss these points, but that his remarks about the "apples," forbidden fruit, &c., were so; and he has done nothing as yet to correct the impression. As he seems to regard it however as an unchristian fling, we refer to it once more. In his article, No. 2, (see Vol. xiii, 25) he remarks, "I must go upon the supposition then that the term 'the law,' . . . means the law regulating the relation existing between the fleshy Adam and the literal fruit of the garden of Eden." "Then the obedience of the law was eating apples and not eating of the forbidden tree." Again referring to our inquiry concerning the law after the fall, he says, "What law? Why, the law given to Adam, regulating his eating apples in the garden." Now what have "apples" to do in this matter? Where does he find any law about "apples;" that Adam should eat "apples" while abstaining from the forbidden tree. To limit the term law to that test of Adam's obedience not to partake of a certain tree, and then endeavor to make us say that the same prohibition is the test of character now—if such talk and such a course is not puerile—if not inconceivably so, at least beyond anything we have yet conceived of—we mistake the meaning of the term. We are almost prepared to hear him next exclaim with Volney, "Is it just that God should damn a whole race because a man and woman ate an 'apple' about six thousand years ago?"

W. G. S. must be well aware that we believe the moral law to be contained summarily in the ten commandments, as uttered by the voice of God from Sinai; and that we believe that Adam and all men previous to the time of that promulgation, were as amenable to that law as any people have been since. Does he take exception to this belief? If so, why does he not state his reasons for so-doing? He well knows,

if he has carefully examined Bro. Waggoner's work on the Law of God, which was the subject of his attack in the opening of this discussion, that we can show from the Bible that the principles of all these commandments were in existence and well understood by mankind previous to their utterance from Sinai. Does he object to this position? If so, let him refute our arguments on this point, and give proof on the other side. And until he does thus disprove this testimony, it is altogether a waste of ammunition for him to endeavor to show from secondary considerations that they originated at Sinai.

As to general principles he thinks the Bible is of sufficient authority as umpire. So do we, most assuredly; but at the same time we want to know what position our opponent occupies. When we are called upon to abandon our present position, we want to know what position we are to take in the place of it. It is not enough for us to be dislodged from where we are, and set adrift upon the wide ocean; but if a man has a better craft than ours, we wish him to bring it up alongside, which he will be willing to do, that we may test its superiority, and have something to step upon when we abandon our own. But this is not the course of W. G. S. He does not come out fairly and frankly and state his position that all may clearly see and keep in view the principles between which lies our controversy. Some few isolated particulars, to be sure, he has mentioned, and left us to infer some others; but his main effort, thus far, has consisted in hurling missiles at our belief, out of the dark and hidden recesses of his own. Is this the course of an honest seeker after truth, who between two conflicting principles is anxious to know and embrace the right?

We have no desire to heighten the unenviable light in which he has placed himself by his treatment of the six questions; but one of them we cannot forbear to notice. If man had never broken the law would he have needed a Saviour? This, says W. G. S., is a foolish and unlearned question. It is foolish then to inquire into the plan of salvation to learn its cause? It is foolish to inquire the reason of our present condition, and why and from what we need a redemption? Foolish to inquire what made it necessary for the Saviour to come down and die for our perishing race? "Show me the book," says W. G. S., "which tells what would have been if Adam had not violated the law." Is there a reader of the Bible who does not know that sin is the transgression of the law, and that sin is the ruin of our race, the cause which makes a Saviour necessary? and that if the cause had not existed the effect could not have followed, and the remedy would have been unnecessary? Oh, but this is a foolish and unlearned question! And thus he dismisses the subject. Shame on such trifling!

"The Sabbath," says our friend, "was not a moral commandment." Moral laws are those which "prescribe to men their religious and social duties; in other words, their duties to God and to each other." Webster. W. G. S. then takes the position that the Sabbath commandment did not prescribe to men any duty to God! He gives us his assertion, and that only, as proof. But all such proof (?) we disposed of in the commencement of this article. The Sabbath is moral, as we learn, not only from the above definition, but also from the fact of its being placed by God himself in the very bosom of a moral code; and whatever he affirms to the contrary, we deny and challenge him to the proof.

In regard to the two laws, our friend is going to show some law abolished; and he doubtless flatters himself with the hope that he can show some law to be *all* law. We however take our stand upon the broad distinction which the Bible recognizes between those laws which define universal obligation, and are of course of universal and perpetual application, and those which are local and ceremonial in their nature; and we have no misgivings about the issue here. It seems to us that all who carefully read the word of God, must be aware of this distinction. We wait with some curiosity for his attempt to break it down.

If he copies from the fantastic efforts of those who have before him labored for the same end, the friends of truth may expect a rare treat. It will be time enough for us to come to the defense of this part of the edifice, when we shall see it particularly attacked.

In reference to our proof that the Sabbath was made and sanctified in Eden, he exclaims, "Was it sanctified as the Sabbath then?" (!) What a flash of light is this! What sublime reasoning! The Sabbath was sanctified in Eden, but was it sanctified as the Sabbath then! In our last we brought up, as an illustration, the sanctification of Mt. Sinai on a certain occasion. That sanctification consisted in telling the people how to regard it, i. e., not to come near nor touch it. But really was it set apart as a mountain not to be touched then? Perhaps, after all, it was not till 2500 years after that, that people were to refrain from touching it as a sanctified mount!! That the Sabbath was sanctified in Eden, our friend admits. To sanctify is to set apart to a religious use. He cannot deny this definition. Now for whose religious use was the Sabbath set apart? God certainly did not need it for any such purpose; and our Lord informs us, according to Mark, that it was made for man. For the religious use of man, then, the Sabbath was set apart in Eden. Now will our friend be so kind as to tell us what religious use man did make, or could have made, of it, except to keep it as a Sabbath? And if it was not sanctified as the Sabbath then, will he please tell us when and where it was sanctified as such? for we challenge any man to point to any other record, or any other period, of its sanctification. Yet our friend denies that our Lord's declaration that the Sabbath was made for man, applies to the Sabbath when it was made, and to supply the deficiency thus created, he treats us to the barefaced assertion that God made it, and set it apart unto himself! Where does he learn this? Nowhere: it is groundless assertion; a mere shift to get over a difficult spot.

But hear him further: "God did set this day apart as a peculiar day unto himself; not only to divide time into weeks (as there was no natural division of this kind) but to be *ominous in its bearings, of the thunders and awful grandeur of Sinai!*" Reader, what can we expect next? It was set apart "to be ominous in its bearings, of the thunders and awful grandeur of Sinai." We might here declaim, and multiply exclamation points after the manner of our friend; but our loftiest efforts would only detract from the "ominous" sublimity of this declaration. We will only remark in passing that it is not always because a proposition is *deep* that we cannot see the bottom of it; for a little *mud* is equally effective in that respect.

But seriously, let our friend look well to his position as relating to Eden. The Sabbath in Eden is a nail in a sure place. The declarations of God's word are plain and unequivocal here, and cannot be invalidated nor set aside. Being made before the fall, there is of course nothing typical or ceremonial in its nature. Will he pass on, and leave such a magazine of truth as this behind him uncaptured? If so, we can promise him warm work in the rear as he advances, and forewarn him, that this is more than sufficient to blow into invisible atoms every theory which he can fabricate in the wilderness of Sin.

But it may be expected that we notice some of his arguments touching the institution of the Sabbath after the exodus. He says the facts on which the command is based had not all transpired till that time. He greatly mistakes here. There is not a fact recorded in the word of God, as entering into, or in any wise affecting, the institution of the Sabbath, except such as took place at the close of the first week of time. From this point, as might be expected, he jumps to the 7th of Deuteronomy. Why did he not stop at Ex. xx, where God pronounced with his own voice, not only the law, but the facts and reasons on which it is based? We can answer for him: Because an appeal to that scripture would have been fatal to his attempt to base the Sabbath upon the deliverance from

Egypt. He therefore passes over the law itself, as uttered and written by God, and goes to Deut. v. which is but a rehearsal by Moses of the principal events of Israelitish history. *forty years* this side of Sinai. Did the Israelites keep the Sabbath forty years, before they knew all the facts upon which it was based? Their deliverance from Egypt where they could not keep the Sabbath, might be urged upon them with peculiar force as a reason for its observance; but to make this a fact on which the institution is based, is shown to be wrong from the fact that it will not hold on other points. See Deut. xxiv, 17, 18. Here we find a command to the Israelites not to pervert the judgment of the stranger nor of the fatherless, nor take a widow's raiment to pledge, but to remember that that they were bondmen in Egypt, and the Lord redeemed them from thence; "therefore," reads the record, "I command thee to do this thing." Now can we suppose that obligations to be merciful to the widow, the afflicted and poor, were based upon the deliverance from Egypt, and binding upon those only who were connected with that deliverance? No more so than in regard to the Sabbath. But in both cases the fact that they had been bondmen and strangers in Egypt, and God had granted them a glorious deliverance, might be urged as peculiar motives why they should be faithful to him in these respects.

Our friend quotes Ezekiel and Nehemiah as proving that the statutes and commandments, including the Sabbath, which were given to Israel in the wilderness were unknown to men before. If this is the meaning of those passages, and these principles were before unknown, he is bound by every rule of fair disputation to tell us what the condition of mankind was, previous to that time, in reference to law what rule of life they had to walk by, and by what they will be judged at last; for he has admitted that every dispensation must have its standard of character. But this is not the intent of these passages; and in endeavoring to make out his case he has fallen into Nehemiah's snare as many have before him. He contends that the expressions "gavest" and "madest known," signify that the things so made known were before unknown, or did not exist. Now hear Nehemiah in reference to the Sabbath: "*Thou camest down also upon mount Sinai, . . . and madest known unto them thy holy Sabbath.*" Now does this mean that the Sabbath was *unknown* before they came to Sinai? Stop! we learn by Ex. xvi, that that they had it enforced upon them nearly a month at least, before they came to that place. Therefore the expression, "madest known," is not to be understood as signifying that it was before unknown, and was then first brought to their knowledge. What then is its meaning? We answer, It must refer to the public proclamation and writing of the law which then took place.

One more remark upon Nehemiah: He does not say in chap. ix, 13, 14, that God made known the Sabbath by the hand of Moses. There are two classes of laws plainly brought to view in his testimony. 1. "*Thou . . . gavest them right judgments and true laws, good statutes and commandments, and madest known unto them thy holy Sabbath.*" This is one class, which God himself directly made known to the people, from the summit of Sinai. 2. The other class is brought to view by this language: "And commandest them precepts, statutes and laws by the hand of Moses thy servant;" referring directly to their local and ceremonial laws which were written, not by the finger of God on stone, but by the hand of Moses in a book. Ex. xxiv, 4; Deut. xxxi, 9, 36. Our friend will therefore please take notice that the testimony he has adduced, is something that it devolves upon him, not us, to "get away from if he can."

In relation to the covenant, W. G. S. stumbles again. What was the covenant which was made with Israel, [Deut. v.] but not with the fathers? Was it the ten commandments? We will see. A covenant is a mutual agreement between two parties. The agreement between God and Israel which constituted the covenant here referred to, is found in Ex. xix, 5, 6, God there agreed, *if they would obey his voice,*

&c. to make them a peculiar people unto him. They agreed to do it. He then spoke in their hearing the ten commandments as the basis or conditions of the covenant, which they were to fulfill on their part; and if they did this they should be to him a peculiar people. These commandments being the basis of the covenant, are sometimes put for the covenant itself, or are called the covenant commanded, as in Deut. iv, 13. These commandments Israel did not keep, hence the covenant was broken. What does God say then? See Jer. xxxi, 31-34. "Behold the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah . . . I will put *my law* (the basis of the former covenant) in their inward parts, and write it in their hearts, and will be their God, and they shall be my people," &c. This new covenant was made at the first advent. It was confirmed to Israel and Judah by the Messiah and his apostles for one week. Dan. ix, 27; Heb. ii, 3. The Jews then having as a nation rejected it, the apostles turned and offered its blessings to the Gentiles. Acts xiii, 46, 47. And in this new covenant, the law—that which God could call in the days of Jeremiah, "*my law*,"—so far from being blotted out and abolished, is written in the hearts of believers. And our Lord Jesus Christ, the minister of this covenant, when he came into the world to establish it, said: "I delight to do thy will, O my God; *yea, thy law is within my heart.*" Ps. xl, 6-8; Heb. x, 5-7. And a prophecy that heralded his coming [Isa. xlii,] declares plainly, not that he should abolish the law, and nail it to his cross, but that he should magnify and make it honorable. Verse 21.

With much assurance Rom. ii, 14, is quoted, to prove, we presume, that the Gentiles had nothing to do with the law there spoken of. But did not W. G. S. notice the declaration that verse contains, that the Gentiles *do by nature* the things contained in the law? and show the work of the law written in their hearts? The law of God, then, is the law of nature. And does he suppose that there was ever a solitary Gentile who did *by nature* any of the ceremonial requirements of the Jews? He cannot suppose it. Then here is some law, a law, too, given to the Jews. [verse 17.] vividly distinct from all the ceremonial and typical requirements of their national polity. The Jews' having the law in distinction from the Gentiles who are spoken of as not having it, can only refer to their being made the depositaries of the written code. But we can show from Genesis that the knowledge of the law of God was general in the earth, long before it was set down in writing on Sinai. For more on this point we refer him to Waggoner on the Law, pp. 45-48.

In reference to our ability to obey God acceptably, of ourselves, he seems still inclined to doubt. He makes no attempt to dispose of the text we brought up on this point, viz., Rom. viii, 7. To this we will now add another equally explicit, namely, John xv, 5: "Without me ye *can* do nothing." If these two passages do not refer to "power" and "ability," we know not what language could. He presumes we believe in "total depravity;" and so we do, when by that term is meant simply our inability to render, *unaided* by Christ, acceptable obedience to God.

We regret his perversion of our language about being released from the law as a conditional covenant of life. He endeavors to make "covenant" read "rule," but cannot. We expressly guarded against this perversion in article No. 1, where we were particular to state that we are not released from the law, as a rule of moral obligation. This has been sufficiently explained already.

A final remark on repentance and faith. Another grand distinction is here ignored by the negative. We claim, then, that there is a wide difference between the assent of our judgment and reason to certain facts, and that faith in Christ which the Bible requires as a condition of acceptance with him. We may believe all the great facts of the gospel, and yet have no faith nor interest in Christ as our Saviour. There are doubtless thousands in our land who have no doubt of these facts, who have yet to obey the in-

junctions to repent, believe and be baptized, ere they can become members of the fold of Christ. As to belief as a mere admission of great facts, we read that "the devils also believe and tremble;" [Jas. ii, 19.] but who believes that they have taken the first step towards justification? We have now done with this point, because it is immaterial to the question at issue whether it comes first or last. It is enough for us, and fatal enough to our friend's theory, that repentance *is* required as *one* of the conditions of justification through Christ, whatever may be its order; for repentance supposes sin; and "sin is the transgression of the law," not of the gospel.

To be dead to sin and dead to the law are one and the same thing. But we are only dead to sin when living in perfect obedience to the law; for the moment we transgress the law, we are again in sin. 1 John iii, 4. To be under the moral law is to be under its condemnation. Rom. iii, 19. We say then with our friend, let us not live any longer "thereunder," let us not live in sin; and we avoid both these conditions, so long as we live in obedience to God, having had our past transgressions pardoned through Christ.

The treatment which our questions have received at the hands of the negative, places us under no obligation to notice the three appended to his present article. But as we have no disposition to retaliate, we will give them a fair consideration.

"1. Must we comply with the commands of the law in order to our justification through Christ?" Ans. We have abundantly shown that we must. "2. Must we comply with the commands of the gospel in order to our justification by Christ?" Ans. The gospel is good news of salvation through Christ. It is placed, of course, like all other blessings, upon conditions; and all the commands contained in the conditions we must of course comply with. This is what we understand to be meant by the expression, obeying the gospel. 2 Thess. i, 8. "3. Is Christ our divine lawgiver?" Ans. He is not. There is one lawgiver, who is able to save and to destroy. Jas. iv, 12; Isa. xxxiii, 22. And between this lawgiver and man the lawbreaker, stands Christ as our advocate and mediator. 1 Jno. ii, 1.

P. S. We would inquire of Bro. S. how many more articles he will want in which to state his objections, or lay before us his position? And as the REVIEW is limited in its dimensions, and a reply cannot be put in any *less* space than an objection, we would request him to be as brief as consistent with a fair and concise statement of his views.

PREACHER WANTED.

BRO. WHITE: By request of the church, I respond to your invitation (in the article headed "A complaint") to "the churches to send in their claims for a preacher." We do not pretend any *claim*. We are very grateful for the past, and hope for the future. We should be very glad to have a messenger's family with us, and himself when not engaged elsewhere. We would not press our wishes to the injury of any other church. But if in the minds of those who have the oversight, and interest of *all the churches* at heart, it shall appear that it is for the good of the cause of Present Truth that one of the messengers be located here, then please advise us, and we shall be happy to do duty in preparing for his reception and comfortable stay among us.

We will build a house, or an addition to one already occupied, as may be thought best. We will support or part support, as may be necessary. Our prayer is Lord, show us duty and we will try to do it; for we wish to have the faith of our Redeemer and keep all the commandments of God. We wish to be consistent and have our actions correspond with our profession as Adventists, patiently waiting and anxiously looking for the soon appearing of our Saviour. Please advise us as soon as convenient, for we shall need some little time to prepare.

WM. S. HIGLEY JR.

Lapeer, Mich., June 22d 1859.

ENTREAT ME NOT TO LEAVE THEE.

ENTREAT me not to leave thee,
I'll onward, homeward, go;
Thy people mine shall be,
In sorrow and in woe;
I'll ne'er forsake this little band,
Till on mount Zion we shall stand.

Entreat me not to leave thee,
Nor turn my feet aside;
Thy presence is more cheering
Than all the world beside;
I'll follow wheresoe'er ye go,
I'll share your sorrows and your woe.

Entreat me not to leave thee;
For where thy footsteps tend,
There I will journey with thee,
Until this life shall end.
If death perchance my lot shall be,
I'll have a resting place with thee.

Entreat me not to leave thee,
Thy counsel I must share;
Though others may forsake thee
I'll thy instructions bear;
Thy wisdom I would not despise,
Though foolish in the worldling's eyes.

Entreat me not to leave thee,
Though lonely, poor and sad;
O let me journey with thee,
And with Christ's robes be clad.
Thy sufferings here, O let me share,
And with thee have a portion there.

L. J. RICHMOND.

Ashfield, Mass.

Letters.

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

From Bro. Wood.

BRO. SMITH: It has been about fifteen months since we had the privilege of hearing the third angel's message in this place, and we feel to thank God that he ever directed his messengers this way. I first went to hear with my heart filled with prejudice, and opposed the truth because I thought it was an erroneous doctrine; but the more I opposed, and sought Bible truths to withstand it, the more clearly the light shone in upon my mind, showing that it was the more sure word of prophecy whereunto I should do well to take heed; and truly it was as a light shining in a dark place. At length, unwilling to fight against God, I, together with my companion and some others, embraced the truth gladly. Some that started for mount Zion have fallen out by the way, the path being too straight and narrow for them to walk in; but the greater part remain unto the present, living epistles, known and read of all around them. One of our number (my companion) has been taken from us, but not as those that have no hope do I mourn. While I feel lonely in the family circle, and she is missed in our prayer-meetings also, I can look forward with an eye of faith to the time when God's promise shall be fulfilled, and rejoice that his children shall be brought back from the land of the enemy. Yes, praise the Lord; Jesus says, "And I will raise them up at the last day."

The cause seems to be on the rise here. Last First-day we had the privilege of seeing five buried with Christ by baptism, and we understand that three more were planted in the likeness of his death the next morning. The little church here seem to be waking up to a sense of their duty, and although they are somewhat involved in worldly matters, yet I think they are willing to take hold of the work and help push it forward, and would have done so long ago if there had been any one authorized to look after the wants of the cause. And is not this the great lack in the West? the want of organizations? Do not brethren feel rather delicate about urging the necessity of contributing of our substance to the support of the ministry, the tent operations &c., for fear it may give offense, or some may think they are out of their place? Does it not need some one in every church to see to its wants? We have adopted the plan of systematic benevolence, and believe it to be a good one; have chosen a secretary and treasurer, and intend laying by on the first day of the week as God shall prosper us, something for the advancement of his cause. The object at present is mostly to help run a tent here this

summer. Two have put down 20 cents per week, eight, 10 cents, five sisters 5 cents, one three cents. one sister gives one dollar for the cause, and there are some others that I think will cast in their mites into the treasury. Although this is but a small sum and can easily be paid, yet in one year it will amount to \$77.46. Brethren and sisters, is not all we have of this world's goods what the Lord has lent us? Truly it is. Then let us render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Let us remember there is a work for us to do. God would not destroy the cities of Sodom and Gomorrah until his people were led out of the city. Neither will the declaration go forth, "Let him that is righteous be righteous still; and let him that is filthy be filthy still," until the honest ones are brought out of the city of error and traditions of men, on to Bible ground, and into Bible truths. Let us act consistently, and seek for glory, honor, immortality and eternal life, by patient continuance in well doing.

JOSEPH G. WOOD.

Spring Grove, N. Y., May 29th, 1859.

From Sister Labounty.

DEAR BRETHREN AND SISTERS. It is now more than five years since the Lord called me by his Spirit to walk in his ways, and I was not disobedient to the gracious call, but felt that it was my reasonable service to love and obey one who had done so much for me. My heart was melted in contrition and love to God, as from time to time I retired in secret to read his word, and to call upon his name. His word seems a new book to me, and I determined that it should be my guide through life. Its precious promises I claimed as my own. I was a firm believer in the second appearing of Christ at the door, and the feelings of my heart were,

"Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell."

But the Lord opened my eyes to see that the professed Adventists were sliding backward instead of advancing, and I resolved not to be like them. There I stood until the Lord sent Bro. Andrews with the life boat of truth which I believe will gather all the honest in heart. I felt that he and others that were with him had a good spirit, yet I did not feel the importance of the truth which he preached. But this feeling did not last long. I heard him again, and went home from the meeting feeling that it was of great importance to know whether I was breaking one of God's commandments or not. In my room on my knees before the Lord, I besought him to show me the truth, and I believed he would do so. I soon saw clearly my duty and decided to keep the commandments let the world say what it would. Since that time I have walked with the remnant people of God.

For a few months in the past I have been passing through deep trials and afflictions, and at times have feared that I should sink under them. Not that I believed they were not designed for my good, but I feared that I should not rightly improve them. But my hope has been in the mercy of the Lord, and hitherto the Lord has blessed me. O I want grace to endure the searchings of the Lord, believing that he will take nothing from me that is for my good.

My heart is sad when I think of the loved ones who will not be persuaded to leave the world and go with us. I shudder when I think of their awful end. Fathers and mothers, brothers and sisters, neighbors and friends, will you come with us? For you we have prayed, for you we have wept, for you we have mourned. O I ask will you not come and be saved? Must we leave you behind to partake of the seven last plagues that shall be so soon poured upon the wicked? "Why will you die?" I entreat you to stop and think before it is too late. The last sands of time are fast slipping from under your feet. Look around you and see that the harvest of the earth is almost ripe. The servants of God are doing their last work. Their last sermon will soon be preached, their last prayer offered. Mercy will soon cease to plead for you. Improve the precious moments. Come and keep God's commandments "that you may have right to the tree of

life and enter in through the gates into the city."

O let us who have put our hands to the plough be careful that we look not back, but let us "seek righteousness, seek meekness, it may be we shall be hid in the day of the Lord's anger."

From your sister, striving to overcome.

MARTHA LABOUNTY.

Champlain, N. Y.

From Sister Ashald.

DEAR BRETHREN AND SISTERS: With a thankful heart I still receive the *Review*, which by the blessing of God and your kindness I have had four years. I am now over 70 years of age and have long been trying to build upon a sure foundation that would stand the test of the last day, and the Lord has helped me and brought to light his holy Sabbath. In it I rejoice, and in all the holy commandments of God. I feel to praise his holy name that he has not shut out the light from my understanding; but as unworthy as I am he has sent according to promise the Spirit of truth into my poor heart. If faithfully followed will lead into all truth. I do rejoice in the truth, for it has made me free from the law of sin and death, by the law of the Spirit of life in Christ Jesus. Pray that my fruit may be unto holiness, and my end everlasting life. While I am writing my heart is drawn out in love to the remnant of God's people scattered abroad, that have a desire to do all his commandments; and while they flee from error, discord, and unprofitable contentions with sectarians, still earnestly contend for the faith once delivered to the saints. There is but one with me in this place that observes the Sabbath of the Lord, and sometimes we feel very lonely. That one wants to be buried with Christ in baptism, and we should feel very thankful if some one or more messengers would visit this place to administer to poor unworthy us the ordinances of the Lord's house. I think there would be some good done here. We mean to press our way onward through all the storms of life by the grace of God, and I hope the remnant of his people will do the same, that we may meet to part no more.

RHODA ASHALD.

Stanford, Vt.

P. S. If any one should come please let us know in season to inform the brethren in Ashfield, that some of them may be present.

R. A.

From Bro. Hunt.

BRO. SMITH: I desire to express my thanks to the contributors of our little sheet, who under God have brought many seasons of refreshing to my thirsty soul. I love the truths it advocates and the sweet testimonies from the faithful encourage me. I feel unable to say anything to help others, but if my brethren and sisters who have had a watch-care for me should be encouraged in my case I shall have some satisfaction. The Lord is good to me. When I was in trouble I cried unto him and he helped me. But while I have tried to give to help spread the truth the enemy has magnified the hard times before my eyes till it seemed as though I never should give any more. But I resolved to break away from the bondage of Satan, for in this he had me just where he wanted me, in fear. And even now I seem to see an everuling hand in my favor. O for a living faith that works by love, purifies the heart and overcomes the world. Without faith it is impossible to please God.

My weak brother or sister, you who have been struggling along without making that progress you feel you ought to make, have we proved the Lord by bringing all the tithes into the storehouse? If not let us immediately set about the work in earnest and God will be faithful to his promise; and we may share the blessing of the willing and obedient who shall eat the good of the land.

JOHN P. HUNT.

Calumet, Ind.

From Bro. Martin.

BRO. SMITH: I realize there is a work for us all to do in order to be prepared to meet our soon coming Saviour in peace. Often I have thought of speaking to the people of God through the *Review* and let them know that I had a love for the truth that is so plainly taught in God's word, but on ac-

count of my circumstances, being indebted for the paper and not able to do anything without distressing my family, as I am poor, my heart would fail me. But I praise God for his goodness, and I can say as many have said, the *Review* is a welcome visitor. I love the views contained therein. I realize that the time has come when men will not endure sound doctrine, but are turned unto fables. My prayer to God is that we may all take good heed and be careful that our ways please the Lord. Yes dear brethren, may we realize that we are not our own, but are bought with a price, and may we yield perfect obedience to the law of God. I do realize that it is a great thing to be a practical christian. The word says without the Spirit of Christ we are none of his.

May the Lord help us to worship him in Spirit and in truth is my prayer,
WM. MARTIN.
Colon, Mich.

From Bro. Durfee.

BRO. SMITH: I want to say that when I consider the preciousness of the present truth and that the message is onward and that others are striving to be zealous and repent and buy the gold tried in the fire, and can bear testimony of the presence of the Holy Spirit in their meetings, it makes my heart long to be with them. And when I read in the *Review*, communications from those deprived of these inestimable privileges, I feel to join heartily in their request to be remembered by those who are permitted to meet with those of like precious faith, in their prayers, that the Lord of the harvest will send forth more laborers into the vineyard, so that the lonely ones may hear the truth and be encouraged to press on through the trials that surround them. I cannot help feeling deeply when I think of those that have made high professions of the present truth and have heard the solemn warning to the Laodiceans, but are to all appearance uninterested, and living in the neglect of duty, both public and private. When I think of the time in which we are living, that the world are receiving the last notes of warning before the decree goes forth, He that is unjust let him be unjust still &c., it seems to me that of all the world those will have the greatest reason to regret unfaithfulness, who have heard the third angel's message and professed it and finally failed to secure eternal life. The *Review* is before me with the cheering intelligence of the prosperity of the precious cause in other places, and I would be glad to add to the same if it was so that I could, but I cannot. I also would be glad to do something to help forward the cause, if it were in my power, but it is almost an impossibility at present to obtain the necessaries of life, still I hope that in the providence of God I shall be able to do something yet. It seems to me that I could hardly enjoy the blessedness of a home in the New Jerusalem with the reflection that I had done nothing for my Saviour when he had done so much for me.

R. S. DURFEE.

Mt. Vernon, Ill.

From Bro. Abbey.

BRO. SMITH: I can say that my heart beats in unison with the truths connected with the third angel's message and it is my earnest prayer that I may purify my soul through obeying the truth. We have been trying to keep the Sabbath since the summer of 1847, and have seen many pioneers of the cause that have breasted the storms of adversity, and often are our hearts cheered when we read an article from them. We have passed through some trials since then and we have had some times of sadness in trying to press through the difficulties of the way, but we are not disheartened. The way grows brighter, and the more thorny the path, the more glorious the prize looks at the end of the race. The prospect that lies before the christian is enough to stimulate us to action, and cause us to arise and shake ourselves from lethargy and lukewarmness and come up to the help of the Lord. I would say to those who are young in the cause of truth, be not discouraged at trials, let nothing hinder you from walking in the ways of truth. Be assured by one who has long walked in the way, that the fruits of obedience are pleasant. Although at times trials may press heavily still look up and go forward,

doubt not the goodness of God, he will surely carry us through. His promise is sure and will certainly be verified if we trust in him. When I meditate upon the goodness and mercy of our heavenly Father, I am lost in wonder. The angels that sinned have no Mediator, but man that has dared to sin against his Maker, and follow every device of Satan to make himself vile, has a merciful High Priest to plead his cause before the Father, and cry continually for mercy in his behalf. O brethren let us fully awake and make it our first business to serve the Lord.

North Brookfield, N. Y.

ALONZO ABBEY.

From Sister Billings.

DEAR BRETHREN AND SISTERS: I have so often been encouraged and strengthened by hearing from you that I thought perhaps some might like to hear that there was a little band here in Columbia Co. Wis., who are trying to keep all God's commandments and the faith of Jesus. It is about a year since I with my companion commenced trying to keep them all, and we have enjoyed many precious seasons since. God has blessed us abundantly. He has sent his servants to preach the word, and has blessed their labors. Many have embraced the truth in the love of it. Glory be to his name He has not only added to our numbers but we trust to our graces, and many are enabled to rejoice in a free and full salvation and to feel that the blood of Christ even cleanses us from all sin. O this is a glorious state of mind to live in, to be wholly submitted to the will of God, and to be heart and soul in the work of the Lord, but it is the privilege of each believing soul.

"Wake up brother, wake up sister,
Seek, O seek this holy state."

And believe that you can attain to it, and you will come off victorious over the world.

One year ago there were but five Sabbath-keepers in this region of country, but under the labors of Elders Steward and Welcome and some others whom we feel that God sent in answer to our feeble prayers, there are now over twenty who are walking in all the ordinances of God's house. We meet every Sabbath and we know that God meets with us, for we feel him in our hearts. We are not without persecution but we feel that God is our strength. I think there are many yet who will embrace the truth. We expect Bro. Welcome here again in June. He lives fifty miles from here. He baptized nine when here before. O may God speed the work is my earnest prayer till many are brought into the fold of Christ.

ESTHER M. BILLINGS.

Marcellon, Wis.

From Bro. Ponfret.

BRO. SMITH: I write to say that my companion and myself are still going on our way rejoicing in the present truth, and the blessed hope of soon seeing our glorious Redeemer coming in the clouds of heaven. I feel a kind of anxious waiting and desire for the Lord to come; my prayer continually is that the Lord would preserve me blameless to that time. I desire to keep the commandments of God and the faith of Jesus, humbly walking in charity as becometh all that name the name of Christ.

It has rejoiced my soul to hear that the Sabbath question and the soon coming of the Lord are being declared in other countries. A nephew of mine, a young man, says that in the Baptist Sunday school (England) where he attended, the superintendent of that school openly declared and taught that Sunday was not the Sabbath of the Lord, but the day commonly called Saturday was the Sabbath; and in another case an astronomer openly lectured from the prophecies and the signs in the heavens that before long time would be forever closed. He is now in jail for this crime, and it is alleged that he has driven some mad with this strange doctrine. I feel for one like girding on the armor of the gospel and trying to prepare for that awful event. The little band at Canandagua with which I meet are lifting up their heads, for we think redemption draws nigh. Pray for us brethren and sisters that we may be found faithful with all the Israel of God when the last trump shall sound.

J. PONFRET.

Orion, Mich.

From Bro. Lyon.

BRO. SMITH: Little over a year since I embraced the present truth, and commenced keeping the Sabbath. I have been a professor of religion thirty years, and thought I was keeping God's law, until I commenced investigating the Scriptures, and I saw such beauty and harmony in the word of God as I never saw before. I am determined to stand fast in the liberty wherewith Christ has made me free, until I can say with Paul, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing. O that God would send some of his messengers this way, that the people of Elgin might hear the present truth proclaimed instead of the traditions of men.

S. LYON.

Elgin, Iowa.

From Bro. Jacobs.

DEAR SIR: I take this liberty to introduce myself to you. First of all, I wish to ask if you have got a good, sound Advent Preacher you can send to us in this place. It is five years since we had one, and then we hardly could say so.

Since that time I have been trying to convince those with whom I associate of the importance of present truth. Although I am but one, and my preaching has been of the chimney corner kind, it has not been without success; and the people are now ripe for the truth. Many would receive the truth if presented in a gospel light, etc.

Now if the church can send us one such preacher who will come in the name of the Lord, I believe that through the help of the Spirit there will be good accomplished.

There is but one that stands with me boldly, yet there are many that reject the heathen dogma of the natural immortality of the soul and depend entirely on Christ and the resurrection for that blessing; and also are looking for the promise made to the fathers of a final restitution of all things.

If any of your ministers should come this way, they can call on A. Jacobs, West Pierpont, or G. S. Brown, Esq. We live on the first range turapike.

A. JACOBS.

W. Pierpont, Ashtabula Co, Ohio.

Extracts from Letters.

Bro John Wilson writes from Bowne, Mich. "Dear brethren and sisters: As the way is narrowing up and the enemy is working with greater power it stands us in hand to have on the whole armor that we may be able to abide in the day of the Lord's anger. The church here in general are striving to arise. Brother Cornell's visit seemed to strengthen and encourage us to press on our journey towards the kingdom. My prayer is that we may never grow weary nor faint by the way. The church here met on the first of March and took into consideration the plan of systematic benevolence. We are well pleased with the plan and about all have adopted it. I think it will help unite the hearts of God's children."

C. A. Ingalls writes from Warsaw, Ill. "Bro. SMITH: We are trying to press onward and upward and I think the Lord is with us. The Sabbath especially is our delight. It is the holy of the Lord and honorable. There are no Sabbatarians in this part of the country to our knowledge, and many of the people here have been brought up to believe that Sunday is the 7th day of the week. When we would present the Lord's Sabbath they tell us we are wrong, that they are keeping the 7th day. I always supposed before that all called Sunday the 1st-day of the week. We have not heard an Advent sermon for three years, and none but those similarly situated can know how we long to hear a messenger again. We are striving to rise with the message, but were it not for those blessed words of our Saviour "My grace is sufficient for you," we should despair. It seems to us that time is almost ended."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., JUNE 30, 1859.

WE are requested to state that H. L. Hastings has removed his office of publication from Rochester N. Y., to Providence, R. I., and that all orders to him for books and tracts, should be directed thus: H. L. HASTINGS, Providence, R. I.

Bro. Ingraham writes from Wis.: "Our meeting in Cadiz closed last evening. Some decided in favor of the truth during our meeting, and publicly declared their determination to obey the commandments of God. To-day I hear others have made up their minds to go with God's people to mount Zion."

Systematic Benevolence.

Bro. WHITE: The little church here in Ashfield have been acting on the plan of Systematic Benevolence, as the Lord has prospered us. We have now about nine dollars in the treasury, and as you mentioned that each church keep five dollars in the treasury, ready to help traveling brethren, we send you five dollars, as we did not know of any other place that it was needed more than at the Office.

In behalf of the church, MARSHALL EDSON.
Ashfield, Mass., June 16th, 1859.

NOTE. Dear brother, you will see that the \$5.00 is applied to help keep the Iowa tent moving. One hundred such little donations will fully sustain the tent one season, and furnish one hundred dollars' worth of publications to give to those who have not the money to buy them. Come, brethren, in New England, New York and elsewhere, follow the example of the little church in Ashfield, according to your ability, and let these Western Missionaries be helped and encouraged now.

J. W.

Tea Money.

Sr. N. Gibbs sends \$1.00, which she calls "Tea money, to be spent in the cause of God." We presume our sister has left the use of tea a sufficient length of time to save the \$1.00 by abstinence.

J. W.

Conference in Roosevelt, N. Y.

DEAR BRO. SMITH: Our Conference commenced in this place according to appointment. There was not as large a gathering of the saints from a distance as we desired to see. Yet a goodly number of brethren and sisters came in on sixth day P. M. And as we met for the first time in our new place of worship, we felt the blessing of God resting upon us. It was easy praying and a free place to preach the word; and during the entire meeting we felt that God approved of what the brethren had done in erecting a place of worship. On the Sabbath the house was filled with attentive hearers. Brethren Sperry and Barr, were with us to preach the word. At the close of the afternoon service at the house, we repaired to the water, where three willing souls followed their divine Master in the ordinance of baptism. It was a sweet, heavenly time. On First-day the house was filled to overflowing. Most of the brethren occupied seats in wagons at the windows and on the steps, to give room for others who came in to hear. A deep interest seemed to pervade nearly the entire congregation. First-day noon we again repaired to the water and three more were planted in the likeness of Christ's death, henceforth to walk in newness of life. The meeting, we trust, will prove a lasting blessing to the church, and we confidently hope that souls may be gathered into the truth as the fruits of this effort. There was so much interest manifested to hear, that it was thought best to continue the effort; and hence, we have appointed meetings here for next Sabbath and First-day.

F. WHEELER.

Roosevelt, N. Y., June 20 1859.

Business Meeting, held on the eve. of June 19th.

E. L. Barr was chosen chairman,
F. Wheeler secretary.
Prayer by Bro. Sperry.
A letter was then read from Bro. White, and also the address of the general Conference. The following resolutions were then passed.

Resolved, That we approve of the principles set forth in the address of the general conference and will co-op-

erate in the plan of Systematic Benevolence set forth therein.

Resolved, That in our view the N. Y. tent should be in the field and we pledge ourselves to sustain said enterprise by our prayers, our influence and our means to the amount of four hundred dollars: one half to be paid by the first of July, and the remainder by the 25th of August, provided suitable help can be obtained to go with the tent.

Resolved, That the churches in N. Y. and northern Penn. not represented in this conference be and are hereby invited to co-operate with us in this enterprise.

Resolved, That Bro. F. Wheeler correspond with Brn. J. White and R. F. Cottrell on this subject.

Resolved, That the conference invite Bro. J. N. Andrews to labor with the N. Y. tent the present season.

Resolved, That Bro. R. F. Cottrell serve as treasurer of the tent fund and travel with and take charge of the tent.

Resolved, That a committee of five be chosen to circulate subscription papers and collect money and forward the same to the treasurer of the tent fund.

Resolved, That the following brethren be that committee, viz., Bro. Wm. H. Brigham of Lorraine, D. Arnold of Volney, I. Abbey of Brookfield, J. T. Orton of Rochester and Nathan Fuller of Pennsylvania.

E. L. BARR, Chairman.
F. WHEELER, Secretary.

NOTE—Immediately after receiving the above, we took it to the Michigan Tent, and it was decided that it was too late to make new arrangements for the present season, so as to spare Bro. Andrews to go with the New York Tent. Bro. Andrews is needed in New York more than in this state; but the brethren in that state were not in season. We heartily approve of the doings of the Roosevelt Conference, and think it is just what will be needed there in the year 1860, and suggest that it be understood to be the arrangement for next year.

JAMES WHITE.

Blank books for the use of those churches who adopt Systematic Benevolence, for sale at this office. Price 15 cents. This book was prepared for this object, and will be found of great benefit in keeping accounts correctly. It will also save time.

J. W.

Wisconsin and Illinois Tent.

Bro. Ingraham writes: "I approve of your plan in relation to another tent this summer in Wis. Let the one we have be taken care of this season, and be ready to get another next season, if necessary."

THE FURNACE OF AFFLICTION.

Lord! unto thee I lift a troubled heart,
A tearful eye;
But if thy hand hath sent the sting, the smart,
If thou be nigh—
Nigh, though unseen, upon my knees I'll pray,
Dry not those tears, take not that sting away.

Clothe me with sackcloth, mingle thou my food
With ashes—still
I'll bless the hand that is educating good
From seeming ill;
Should I thus walk in darkness, if my sight
Could bear undazzled, more of heaven's own light?

Not till the molten gold be purified
Slack thou the flame;
Give me but grace thy pleasure to abide,
To see thy aim,
To know that thou art with me in the fire,
I need no more and nothing else desire.—Sel.

He, says Coleridge, who begins by loving christianity better than truth, will proceed by loving his own sect or church better than christianity; and end in loving himself better than all.

New England Conference.

At a conference held at my place in New Ipswich, N. H., 17th & 18th of June, it was decided to have a General Conference for the benefit of the New England States, to consult upon the best plan of carrying forward the third angel's message in these States. The conference is to be held at Fitchburg the 9th and 10th of July. Eld. A. Stone of Eden Vt., is especially requested to be present. Also Brn. Hutchins, Sperry and Bean, and as many of the brethren as can come. Come brethren, come up with a mind to take hold of the work in earnest.

In behalf of the church, L. W. HASTINGS.
New Ipswich, N. H.

TENT MEETINGS.



PROVIDENCE permitting there will be a conference and tent-meeting at Decatur City, Iowa, commencing July 14th, and continuing three days. We hope to see all the friends of truth in that part of the State at this meeting, as measures should be taken to further the cause West.

M. HULL.
M. E. CORNELL.

PROVIDENCE permitting there will be a tent meeting in Oneco, Stevenson Co., Ills., commencing June 24th, which will probably continue two or three weeks.

W. M. S. INGRAHAM.

PROVIDENCE favoring, a meeting in the Ohio tent will commence at Delta, Fulton Co., on Friday evening, June 24, 1859.

T. J. BUTLER.

Business Department.

Business Notes.

J. H. W.: Bro. Holt's instructors are regularly sent. Jared Spaulding: Your paper is paid in advance to xiv, 21.

F. Wheeler: The book is not yet ready.
J. Crandall: Your paper has been sent regularly; but as you have not received them we send again from No. 2.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

T. M. Morris, Wm. S. Ingraham, Geo. Wright, J. Spaulding, L. Hastings, I. C. Vaughan, J. M. Lindsay, F. Wheeler, L. S. Canfield, D. W. C. Crandall, S. D. Covey, M. Thompson, H. Grover, P. P. Lewis, W. B. Hopkins, M. S. Kellogg, J. Minisy, J. Stryker, S. C. Covey, J. H. Waggoner, A. S. Hutchins, W. Dawson, J. W. Learned, Geo. Cobb, L. Manly, N. Gibbs, W. E. Littell, J. Ayres, L. S. Gregory, M. Chambers, W. Herald, E. J. Waggoner, L. Martin, J. Palfrey, E. E. Hammond, N. Claffin, E. B. Sanders, D. W. Johnson, C. J. Pratt, R. F. Cottrell, D. E. Edmunds, Wm. S. Higley, M. A. Chamberlain, H. Gardner, Jno. Crandall, N. N. Anway, D. Arnold, A. S. Hutchins.

Receipts.

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.

FOR REVIEW AND HERALD.

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