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

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WATCHMAN.

WATCHMAN, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs which mark its coming,
Yet upon thy pathway shone?
Pilgrim, yes, arise, look round thee!
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, arise—arise!

Watchman, see the light is beaming
Brighter still upon the way,
Signs thro' all the earth are gleaming—
Omens of the coming day.
When the jubilee trumpet sounding,
Shall awake from earth and sea,
All the saints of God now sleeping,
Clad in immortality.

Watchman, hail the light ascending,
Of the grand Sabbath year,
All with voices loud proclaiming,
The Messiah's kingdom near.
Pilgrim, yes, I see just yonder
Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Towering 'neath its sunlit skies.

Watchman, in that golden city,
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone.
Then, on sunlit hills and mountains,
Where the golden sunbeams play,
Purling streams and crystal fountains
Sparkle in th' eternal day.

Watchman, see the land is nearing,
With its vernal fruits and flowers,
On just yonder—O, how cheering,
Bloom forever, Eden's bowers!
Hark! the choral strain then ringing,
Wafted on the balmy air;
See the millions; hear them singing,
Soon the pilgrims will be there!

HARDEN NOT YOUR HEART.

"WHEREFORE, as the Holy Ghost saith, To-day if ye will hear his voice harden not your hearts." Heb. iii, 7, 8.

In speaking from these words I inquire,
I. What is it to harden the heart? It is to commit the will or mind against the claims of God and of humanity. To harden the heart is to commit the soul in a spirit of disobedience, and self-will, and stubbornness, against God and his government.

II. How men harden their hearts.

1. It is always a voluntary act to harden the heart, and a voluntary state when the hardness of heart is continued.

It being an act of the mind or of the will, the mind always assigns to itself some reason for taking this position of self-will, and for maintaining this position of stubbornness against God. It is a matter of consciousness that the will has indirectly a great control of the feelings. If the

mind commits itself by an act of will to any position, the feelings are brought to adjust themselves to the will's position; not always directly and instantly, but the feelings will soon come to sympathize with the attitude taken by the will. The reason is very obvious, the feelings are influenced by the thoughts and the thoughts are directed by the will. When the will, then, is committed to a dishonest position, it will always use the intellect dishonestly; and by a dishonest use of the intellect will foster such thoughts as to prevent the feelings. This is common experience, as every one knows who has paid any particular attention to his own state of mind. A voluntary stubbornness always locks up the sensibility, and closes it against that class of emotions that would naturally result from a different attitude of the will. If the mind takes a position against God, it will use the intellect to justify its position, or to excuse it; consequently it will indulge only in thoughts, and arguments, and reflections that justify its position, and therefore that poison and pervert the feelings and bring them into sympathy with the will. Men harden their hearts, then, by an uncandid and selfish use of the intellect, assigning to themselves such reasons for their conduct as to justify their taking this position.

2. Men harden their hearts by indulging prejudice against God. They commit themselves to a one-sided view of the whole question of God's claims, and government, and works. They are selfish, and therefore not candid. They designedly take a narrow view of all the questions between themselves and God, and indulge a host of prejudices with intent to justify their rebellious state of mind.

3. They often harden their hearts by indulging prejudices against the church, against the ministry, against the truth. Press them to repent, and you will find in fact that they immediately betake themselves to finding fault with christians and ministers. You will find their minds a perfect nest of prejudices against God's people; and they evidently resort to these as a reason for their position in regard to religion, to justify themselves in neglecting the claims of God. You cannot go and talk with one of these impenitent men without finding that he will instantly reveal to you a perfect nest of prejudices which he harbors in his mind against God's people, and ministers, and truth, for the purpose of strengthening himself in his position of disobedience.

I say these are prejudices—they are pre-judgments. There may be some foundation in fact for many things which he will say; but upon the whole you will clearly perceive that it is prejudice. He is unfair, uncandid. Much that he says is not true, though he persuades himself that it is true. He has not fairly and charitably examined the subject. He has jumped to a conclusion from a very partial examination of the facts and is hedging himself in with prejudice. This course of conduct, with those that harden their hearts, is so notorious that you will find it on every side. When this meeting is out, converse with your impenitent neighbors, and you will find

them resorting to these prejudices to strengthen themselves against the claims of God.

4. Men harden their hearts through a pride of consistency. They have taken a stand; they have committed themselves in something; they have set themselves against religion and against the claims of God. And it is remarkable to see, if you converse with an impenitent person before others, and especially in the presence of those before whom they have taken a stand and committed themselves against God's claims, how they will instantly gather up their strength, and through pride of consistency maintain their position.

5. Men harden their hearts because they are ashamed to forsake the ranks of the ungodly, and openly confess Christ. They are ashamed of Christ, and ashamed of religion; ashamed to avow themselves the friends of God.

This is truly wonderful, but it is a fact. So true is this that you can scarcely find a sinner with whom you can converse in the presence of his family or friends that will not resist because he is ashamed to manifest any feeling on the subject, or any regard for Christ in their presence. You can scarcely find an impenitent man that will allow you to talk with him in the presence of his wife, without resisting your importunity through his own pride.

You must get him alone, and away from his friends, or he will resist you because he is ashamed to have them know that he has any feeling on the subject of religion. This is almost a universal fact with sinners. I find if I would do them any good in conversation, I need to see them alone. They have scarcely a friend before whom they will be candid enough to acknowledge the truth as they really believe it. So great is the pride of their hearts, that they are ashamed to have it known even to those who are most interested in them, that they pay the least regard to the claims of God.

6. Men harden their hearts through an unwillingness to confess and make restitution where they have wronged their neighbors. They are too proud to confess a wrong to a neighbor; and they are too selfish to make restitution where they have taken an advantage of another in trade, or where they have in their possession that which belongs to another. If, therefore, they have any restitution to make, or any confession to make to man, this consideration will lead them to gird themselves, and to resist the claims of duty and of God. They will often keep themselves for years in an attitude of stubbornness, because they know that if they yield to God, they must make confession and restitution. Now is not this the fact with some of you? Are you not covering some sin that ought to be confessed to man as well as to God? Are you not refusing to make some restitution where you have wronged some one?

Do you not know that if you ever repent, you must confess and make restitution? And whenever the question of repentance comes before you, do you not gird and strengthen yourself in your impenitence? Do you not harden your heart because you know that if you repent you must make

confession and restitution? Do you not often resort to cavils and subterfuges, to strengthen yourself in the attitude you hold towards God?

7. Men harden their hearts by yielding to their temper. If you press them with the claims of God, they become angry; and giving way to temper, they take a stronger stand than ever, and gird themselves to the uttermost to resist the claims of duty and of God.

They will sometimes go so far as to affirm, and even to swear, that they will never become Christians; they will not yield to the claims of God, do what he may. Have not some of you when pressed by the claims of God, given way to anger, strengthened yourself in your position, and resolved that you would have nothing to do with the claims of God?

8. Sinners often harden their hearts by indulging appetite. For example: they are accustomed to the use of tobacco, or intoxicating drinks; or they are accustomed to indulge in the use of various luxuries. Now if the claims of God are presented to them those claims come directly into competition with appetite. For example: I heard of a man, who, through the use of intoxicating drinks was likely to lose his eye-sight. His physician told him that he must abandon the use of intoxicating drinks, or entirely lose the use of his eyes. Upon this information he girded himself instantly and said, "Then fare you well old eyes." Thus he settled the question, hardened his heart, and probably lost his soul.

9. Men harden their hearts through the "fear of man that bringeth a snare." You often see cases in which persons are called to the performance of duty, and resist the claims of duty through the fear of man. If in meeting those who are anxious are invited to come forward and take a certain seat, or to go into another room for instruction, if they are aware that certain persons are present, though greatly pressed with the claims of God, they will harden their hearts and refuse to go.

10. Men harden their hearts in obedience to public sentiment. If the claims of God come into collision with the views and practices of men on a large scale, so that public sentiment is strongly adverse to the claims of God, many men will bow right down before public sentiment and harden their hearts against God. They are afraid to take a stand against men, when in their wickedness they will take a stand against God. With most men public sentiment is omnipotent, and has far more power with them practically than all the claims of God. And whenever they are called to resist public sentiment and to sympathize with the claims of God, they gird themselves and resist God's claims.

11. Men harden their hearts by indulging erroneous views of God and his government. In this they are uncandid; but nevertheless they persist in charging certain things upon God, in stumbling at certain things in God's providence, or government, or dealings. They hedge themselves round about with lies, and hide themselves under falsehood, and thus strengthen themselves in their opposition to God.

12. The same is true of religion generally. It is striking and awful sometimes, to see what views men will persist in entertaining of religion. Their perverseness in this respect is sometimes appalling. Hear them talk, and it would seem they must have been assisted by Satan himself to conjure up so much that is false, ridiculous, absurd, and often wicked, and charge it to religion.

13. Men often harden their hearts through a proud determination to receive nothing incomprehensible. They will not believe, they say, what they cannot understand. But this they apply only to religion and the claims of God. They cannot comprehend their own existence; and there is nothing in all nature around them that is not full of mystery, as absolutely beyond their comprehension as any mystery in religion. They can swallow an ocean of mystery on any other subject. But come to religion, the claims of God, the high policy of his eternal government, the mode of his

own existence, and those great and wonderful things too high for us, where mystery is to be expected of course—there the sinner will stumble; there he proudly entrenches himself, and says, "I will not believe what I cannot understand"—meaning, that unless he can understand the philosophy and the how, he will not believe the facts.

14. Men harden their hearts by withholding confidence in God. Unbelief is their great crime. If God takes never so much pains to gain their confidence, they proudly and persistently withhold it, and thus harden their hearts against God.

15. Men often harden their hearts by withholding confidence in man. They seem to throw away their confidence in everybody; and with the Psalmist in his haste, they say, "All men are liars." Now, whenever you find a man who has lost confidence in everybody, you may know that he himself is a wicked man. This is exactly the opposite of the good man's state of mind. "Charity hopeth all things, and believeth all things." The truly good man may be too confiding. He is himself truthful, and not ready to suspect others of being false. He is himself honest and simple-hearted, and not in a state easily to suspect others of double-dealing and dishonesty. He loves everybody, and therefore wishes to think well of everybody. He is disposed to do so, and it is very easy and natural for him to do so. His error will naturally be in the excess of confidence. He will confide sometimes where he has no reason to confide. He has more confidence in man than man is entitled to; and this from the very nature of his simple-heartedness, of his own conscientious honesty.

Whenever, therefore, you see a man that has no confidence in anybody, you may know that he deserves the confidence of nobody; he is a wicked man. "Charity thinketh no evil;" is not predisposed to think evil of others, but the contrary. It is a wicked man who hardens himself by casting away his confidence in man. You go to some men with the claims of God—they immediately resist everything you say, because everybody who professes religion is a hypocrite.

16. Some men harden their hearts through a habit of self-will. They have never been governed by their parents; they have never really submitted themselves to anybody's government; consequently they are in the habit of having their own way. To government of any kind they will not submit. Persuade them, especially in the sense of flattering them, you sometimes may, to some extent; but the moment the idea of authority is presented to them, even if it be the authority of God, they resist it because the claim comes in that shape. Their will is always girded; it is up and strong the moment anything comes before them as an obligation—something to which they ought to submit. To moral obligation they have never yielded; and the moment, it comes before them in the shape of an "ought," they resist it.

17. Many harden their hearts through a habit of delay. They have long put off the claims of God; they have indulged in this from their earliest childhood; and it has become a thing of course. They have heard sermon after sermon have had the claims of duty presented so often and so long, and have been so uniform in their habit of delay, that now it is a thing of course. You press them never so hard and they will say, "Go thy way for this time; when I have a convenient season I will call for thee."

Is this not a fact with some of you? Have, you not so long accustomed yourselves to put off God's claims that it has become with you a thing of course? When you came to meeting to-day you expected to hear the claims of God; but did you expect to comply with them, to yield to these claims? Did you not as much expect to set the church on fire to-day as you expected to become a Christian, and yield to the claims of God to-day? Did you not as much expect to reject these claims as you expected to hear them presented? You did expect to be pressed with them; but did you not as much expect to delay obedience as you expected to live? Such has

been your habit of delay, that when God's claims are urged you instantly repeat what you have so often done; you gird yourself and go your way, resisting these claims.

18. Many resist the claims of God through spiritual indolence. They are too spiritually indolent to make any effort for their own salvation, or to comply with the claims of God. These claims come home upon them, and press them to instant action and decision; but it is easier to resist them, as they have been in the habit of doing so long, than to comply. They have only to gird themselves up, to remain in disobedience. But to rule out every objection, and break down before God, will cause them more effort than they are disposed to make; hence they draw themselves up in the attitude of resistance, and growl out their "nay" to the claims of God.

19. Men often harden their hearts on account of the real or supposed sins of professors of religion. These sins may be real, or they may be only supposed; nevertheless, they are made the occasion of caviling, and of resistance to God's claims. Such a man has wronged them, or wronged somebody else; such a professor has done so and so. He betakes himself to these by way of strengthening himself in his position. He "eats up the sins of God's people as he eats bread, and will not call on the name of the Lord." Sometimes in dealing with them he has supposed them to be selfish. Perhaps they have been so; perhaps they have manifested an unchristian spirit and temper. If they have been wrong; if they have wronged God and dishonored him; strange to tell, sinners will gird themselves, justify their position to God, and will harden their hearts, because God's professed people have dishonored him.

20. Men will often harden their hearts on account of the censoriousness of professors of religion. They have heard professors of religion find fault with other professors of religion, speaking censoriously of them, and thus prejudicing them against professors of religion in general. I have often been struck with the fact that the children of censorious parents are seldom converted.

Especially if the parents are professors of religion, and if they are in the habit of speaking freely of the faults of others real or supposed before their children and particularly if they speak of the faults of professors of religion, and complain of ministers, their children will always harden their hearts. If you approach them on the subject of religion, they have been poisoned to death by their censorious parents. Father, or mother, or both, have said so and so about their minister, about such a one, and such a one; and this is made by them an occasion of strengthening themselves and hardening their hearts against God. I know a family where censoriousness, I am sorry to say, seems to be the whole of their conversation. The mother, especially, thinks almost all professors of religion hypocrites; particularly those in the place where she lives.

Her mouth is full of complainings of the members of the church to which she belongs; or at least of the church in the neighborhood in which she resides. Her children, consequently, are entirely opposed to religion. They have no confidence in it; they laugh and even scoff at it; and although the mother herself is a professor of religion, by her censoriousness she has taught them to despise it. This is awful, but so it is. Parents cannot do their children a greater injury than by allowing themselves to be censorious.

They really do them a greater mischief than Satan can do them. They are in fact more the enemies of the souls of their children than the Devil himself is. They have something to say against almost every professor of religion. The deacons of course are all wrong; the minister neglects them, they say; and as for the business men of the church, they are all defrauders or defaulters; and as for the women, they are all out of the way. Nobody is right; the church are all hypocrites; and this their children are taught to believe. Now how could the Devil do worse

than this? You may almost as well go into a nest of serpents to try to make an impression on them with truth, as into a family where they are censorious. You will find the household from the oldest to the youngest, hardening their hearts, and the moment you approach them, they begin to pour forth their prejudices and their complaints against others.

21. Sinners still more frequently harden their hearts by yielding to their own censorious tendencies. They have a bitter, sour spirit, themselves. They are selfish, and suspect everybody else of being selfish.

Judging others by themselves, they have little confidence in anybody, and are strongly disposed to attribute the worst motives to almost everybody. This is the tendency of some minds; and they often harden their hearts by indulging this spirit. They grieve and resist the Spirit of God by the free manner in which they let their tongues loose and slander their neighbors.

22. Men harden their hearts by holding fast their schemes of ambition. They mark out for themselves certain courses of life, and propose to accomplish certain ends. These ends are selfish; nevertheless they commit themselves to realize them. The moment you bring before them the claims of God, and they are seen to conflict with the carrying out of their ambitious schemes, they immediately resist.

For a time, I did so myself. Success in my profession was a thing to which I had committed myself; and I was aware that if I became a Christian, I might be called to preach the gospel. At any rate, I thought I could not for conscience's sake, successfully carry out my ambitious projects in my profession. This for a time was conclusive against my yielding to the claims of God. I girded myself, and hardened my heart, and resisted these claims for a season, that I might carry out and realize my ambitious project.

23. Men often harden their hearts through fear of being ridiculed, or persecuted, if they become religious.

Sometimes they have friends to whom they are strongly attached, and to whom they stand committed not to become religious. I have known cases of this kind, where persons were found to be committed to their irreligious and perhaps skeptical friends; and they would withstand the claims of God, and harden their hearts like an adamant stone, because of these committals to their ungodly friends.—*Finney*.

(To be continued.)

"I Have Lost a Day."

SUCH were the words of Titus, one of the best of the Roman emperors. He was remarkable for his generosity and munificence, and was accustomed to allow no day to pass without conferring some important obligation on at least one of his subjects. On a certain occasion, while supping with a circle of his friends as the Latin historian, Eutropius informs us, and suddenly recollecting that he had done no act of kindness to any one on that day, he exclaimed, with great earnestness, "Oh, my friends, I have lost a day!" How few there are in this Christian land and age who are as regretful of time and its uses as the Pagan ruler.

The Christian may well consider that day as lost, for all the purposes of a true life, in which he has done no good to his fellow-creatures. The page in the record of his earthly history, intended for the reception of that day's deeds of usefulness, is worse than a blank. Its whiteness is sullied with the dark stain of guilt, born of neglected duty. Could the professed disciple of Christ be furnished, at any stage of his earthly existence, with a volume whose contents should accurately represent the performances of his past life, how many unwritten and blotted pages would meet his eyes! As he looked through the book, leaf by leaf, how great would be his astonishment, how profound his mortification, how poignant his sense of personal criminality! If the spectacle did not plunge him into despair, it would probably lead

him to resolutions of amendment, and render him a wiser and a better man.

The Sabbath-school teacher may view that Sabbath as a lost day in which he has not personally addressed some one at least of his scholars on the subject of religion, and pressed its paramount claims upon his immediate consideration. He may truly call that Sabbath lost, in which he has not held up Jesus Christ before his class, as the way, the truth, and the life, and delineated the plan of salvation through the blood of his atonement. It matters not how many points of geography, chronology, or antiquities he may have explained. If Christ has not been the central theme of his instructions, he has frittered away the golden moments of holy time, and wasted opportunities which can never be recalled. And he should deem the secular days of the week as lost, in which he does not bear the interests of his pupils on his heart at the throne of heavenly grace, and plead with God that each soul may be the subject of his renewing and sanctifying influences.

How justly may the impenitent sinner say to himself each night, before he closes his eyes in slumber. "I have lost this day." With him every day is lost, as far as the higher and better ends of his existence are concerned. But the loss of time, precious as it is, might perhaps be borne, did it not pave the way for the irremediable loss of something far more valuable than all time—the soul.

Correspondence Between The Old and the New Testament obscured.

MANY passages in the New Testament are quotations from the Old, or distinct allusions to it; and are designed by the Holy Spirit, who indited them, to be so understood. But the faults of the common version sometimes hide this fact entirely from view. Some examples will render this clear. The common version reads thus:

Exodus, xxiv. 8.—Behold THE BLOOD OF THE COVENANT which the Lord hath made with you.

Hebrews, ix. 20.—This is THE BLOOD OF THE TESTAMENT which the Lord hath enjoined unto you.

If any one could possibly imagine what "the blood of a testament," that is, a *will*, may be, he would hardly detect in it the allusion designed to "the blood of the covenant" spoken of in Exodus. The preliminary revision of the Bible Union removes all obscurity from the passages. No such word as "testament" appears in the whole chapter, but in every case the original term is translated "*covenant*," and the whole connection of the argument and all the allusions to the Old Testament or Old Covenant scriptures, are thus rendered manifest and striking.

In a similar way the allusions to the Old Testament history in Acts vii, 45, and Hebrews iv, 8, are completely destroyed in the common version, and totally erroneous ideas conveyed, by the name JESUS being used in both cases instead of *Joshua*.

The remarkable coincidence in the teachings of the Old and New Testament in very numerous passages, has never been fully brought out in an English version. No translator can do full justice to the one without being familiar with the other. They require the most careful comparison, and the faults of both must be removed to make that comparison just. Wherever the words of the original will permit, the phraseology of the translation should have the same form in both Testaments.

Hosea xi, 1, and Matthew ii, 15, might readily be made to correspond in the translation. Both could be "Out of Egypt have I called my son," or both, "I have called my son out of Egypt." There is no necessity or propriety in having one in one form, and the other in a different form.

Hosea vi, 6. I DESIRED mercy and not sacrifice.

Matthew ix, 13. I WILL HAVE mercy and not sacrifice.

Here the Greek word THELO is translated WILL HAVE, instead of *desire*, which is a more accurate translation, and corresponds with that of the Old Testament.

Psalms xxii, 19. AND CAST LOTS UPON MY VESTURE.

Matthew xxvii, 35. AND UPON MY VESTURE DID THEY CAST LOTS.

There is nothing in the Greek to prevent the last quotation being rendered in accordance with the Old Testament—"And cast lots upon my vesture."

To make this case still worse in the common version, the very same Greek words are translated in John xix, 24—AND FOR MY VESTURE DID THEY CAST LOTS.—*Bible Union*.

The Everlasting Rest.

It is rest from toilsome exertions. Here there is much to be done, something presses every moment. Not one power of our being can be at ease. We have no time for leisure. To be idle is to sin; is to rob body and soul, mankind and God. No one is at liberty to be a mere looker on here. Call labor, if you will, a curse; it cannot be shunned without incurring a direr curse. Exertion is essential to execution, and even to existence. To take one's ease is to take one's life. Necessity is laid upon us to

"Cease at once to labor and to live."

But the rest above brings peace to the wrestler; victory to the soldier.

There is rest from anxious cares, whether relating to self, to friends, to public interest, or to the cause of Christ. The people of God must inevitably have cares so long as they have "a charge to keep." Carefulness is forbidden—not cares. The same Apostle who said "Be careful for nothing," said also that on himself rested "the care of all the churches;" and he felt this care's weight.

And Christ, although he offers to heavy laden sinners rest, lays on His disciples the charge—"Watch and pray!" Cares belong to the Christian life. They grow out of duties—dangers—difficulties. Relations to others in jeopardy involve cares. Interest in the prosperity of Zion implies care. Who does not say of the Church of God—

"For her my tears shall fall.
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

Toils are arduous, but cares are grievous. They wear out the body; they banish sleep from the eyelids; they cause the cheeks to grow pale, as if grief preyed on the breast. No situation that a Christian can consistently occupy is without cares; we cannot flee from them, and we would not if we could. From all these godly cares we shall be free at last; we shall lay them down at the door of the everlasting rest.

We shall also be free from fears, from the sense of insecurity, from alarms of every kind. There is a fear that is sinful, and there is a fear that is filial and becoming in this state of being; but no fear is blissful. The bravest have their fears. It is the language of hyperbole when we say of any one, "He is a stranger to fear;" and the presence of fear shows the absence of rest. Accordingly, when the everlasting rest begins, all fears shall end.

Freedom from all pain and suffering is implied in the rest that remaineth. Religion does not remedy "the ills that flesh is heir to;" afflictions are needful; our Father uses the rod, he chasteneth every son whom he receiveth. But there is no pain where the everlasting rest is; there is no rod in the Father's house.

But the rest that remaineth is not merely a deliverance from the evils of this state of unrest. It is an inheritance also; it is as full of good things as it is free from evil things.

What is the endless rest? Not endless inaction, certainly; neither is it perpetual permanence, precluding advancement; but it is complete fruit-

tion, the fullness of the soul; capaciousness; the sole condition of attaining more, capacity to hold more. If we can conceive of God's rest, we may form an idea of the rest that remaineth to his people. They shall be heirs of his rest. What fullness of rest! They shall enter into his joys; they shall be with him, and be like him. Then shall they be satisfied, and rest in his bosom.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, APRIL 23, 1861.

THE SABBATH THE WORLD OVER.

It is still gravely asserted by some, and ministers too, that the Sabbath cannot be kept the world over; that, as time differs east and west, and that, as a person traveling around the world will gain or lose a day accordingly as he travels east or west, therefore it is impossible to keep the Sabbath on any particular day, but only on a seventh part of time.

Such persons seem never to have come far enough from their native wilderness to learn that these objections are mere quibbles, and, as such, have often been dispelled into thin air; and they are still handing them out as insuperable objections to the seventh day.

Before these ministers can make this line of argument work, there are some antecedent points which must first be proved by them: Perhaps God gave at the first a Sabbath day to mankind—a particular day and not merely a seventh part of time; and perhaps he designed it to be kept the world over. If this should prove to be the case, and ministers now rise up and say that a particular day cannot be kept the world over, what follows? It follows that a divine law has been given which cannot be obeyed, or else that these ministers have taken a very foolish and blasphemous position. Do they not see, therefore, that if they would avoid the liability of impeaching the divine wisdom, they must first show that the Sabbath is not confined to any particular day, or that it is limited in its application, and is binding only on a particular class of men. And this must be shown from the original design and intent of the law, not from any circumstances which men may afterwards imagine that they discover in reference to their power of keeping it.

We have said that the objections urged on the ground of a difference of time east and west, and the loss and gain of time in going in different directions around the world, are mere quibbles. Granting the fact that time is thus gained and lost, is it any objection to the seventh day? Some three years are usually occupied in the circumnavigation of the globe; and we never heard of any who ever had any difficulty in correcting their reckoning so as to make it correspond with that on the land. The computation of time on the land where everything is stationary and regular must of course be taken as the standard, rather than that of a ship's crew upon the ocean, who are continually changing their position and their reckoning. If it should be our duty, for instance to go around the globe, we should keep every seventh day as it came to us on the voyage, and when we arrived at home, having completed the circuit, and found that our reckoning did not agree with that of the place from which we started, and which had gone on regularly in our absence, we should immediately change our reckoning to correspond to that. We should consider it duty so to do; because the variation would have taken place in our reckoning, and not in that of the place we left; and this variation, which had been caused by our voyage around the world, could not reasonably or consistently be taken as a basis for future computation of time. The land reckoning must be the standard in all such cases, and not the changes resulting from being on the ocean. And yet while we were on the voyage, we should be justified in keeping the Sabbath according to our reckoning then; for it would be the very best that our circumstances would permit us to do (since by reason of our motion while on the water, we could not accurately mark the revolution of the earth), and that is all that is required. We should keep the seventh day as it came to us while thus situated; and so doing,

we should be acting "according to the commandment."

But how foolish is it for men to bring up the loss and gain of time resulting from circumnavigating the globe to affect the practice of us who are living on the land. We are not on the ocean, circumnavigating the globe, and do not expect ever to be. We are where the seventh day comes to us regularly with nothing to disturb our reckoning. God commands us to keep this seventh day as he weekly brings it to us. By his grace let us try so to do, rather than to excuse ourselves on the senseless ground that if we should go off upon the ocean there would be a variation in our reckoning of time.

SYSTEMATIC BENEVOLENCE.

I wish to say through the *Review* that I have not been silent upon this subject because I was void of interest, or doubted its utility, but because the matter had been (as I thought) sufficiently discussed; and I concluded it would be enough if I reported that I had recommended and introduced it where I traveled. But lest I may appear to be holding back upon so important a subject, I will offer a few remarks. I have watched the workings of the plan and can say with others, "It works well," and to find fault with the wheels of a machine that does good work, is, I should think, neither just nor sensible. "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles?"

A person would have reason to conclude the plan was right, even from the weakness of the objections urged against it. But the Bible testimony in its favor is very clear. Having occasion of late to prepare to defend it, I was astonished at the abundance and clearness of the scriptures in its favor.

When God would prove his people whether they would walk in his law, he made it plain so it became a test and they were without excuse. And when I see how plain the scriptures are upon the duty of order in giving, I cannot help thinking it will prove a test to God's remnant people.

I will examine the subject in order as follows:—
1. In order to equality donations should be according to a certain rate. 2. To pledge beforehand as in Systematic Benevolence. 3. To appoint one or more to hold and distribute what is collected. 4. Liberality is both for the temporal and spiritual good of the church.

First. It is duty to give according to a certain rate, for the sake of equality.

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. xvi, 17.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not; for I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want; that their abundance may be a supply for your want; that there may be equality." 2 Cor. viii, 12-14.

Second. It is right to pledge beforehand what each will give.

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." 2 Cor. viii, 11. The same idea is found in the following chapter, verse 5. "Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty and not of covetousness." Here we have a clear instance of the Apostle introducing the plan of Systematic Benevolence, and the object stated, namely, that the necessary means might be ready. In 1 Cor. xvi, 1, 2, we learn that the Apostle was in the habit of "giving orders to the churches" where he went, to give in a "systematic" way, as God had prospered them, as though it was a matter of course.

Third. It is proper to appoint a treasurer to hold and distribute.

"And Kore, the son of Imnah the Levite, the porter toward the east, was over the free-will offerings of God, to distribute the oblation of the Lord and the most holy things." 2 Chron. xxxi, 14.

"For some of them thought, because Judas had the

bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor." John xiii, 29. See also xii, 6.

Judas was the treasurer appointed to receive the freewill offerings at that time. Afterwards when the disciples were greatly multiplied, the twelve gave direction that seven men be chosen to attend to the distribution of the offerings. Acts vi, 3.

Fourth. Liberality is a means of obtaining temporal as well as spiritual blessings.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. xi, 24, 25.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke vi, 38.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. ix, 6, 8.

Because Job freely distributed to the poor, the Lord greatly increased his goods. His promises are sure and he changeth not. We have seen them fulfilled among Sabbath-keepers in a few instances. It is according to the integrity and faith of the individual. Says the Apostle, "I will shew thee my faith by my works." How many are there among the remnant who show by their lack of works that they have no faith? I fear that there are some. I pity such as feel unwilling to invest liberally in so glorious a cause as present truth. My heart has been pained when I have seen some, like the young man in our Saviour's time, turn away sorrowful because they have great possessions. They are now being tested. Many are choosing whom they will serve.

A man went to his rich, covetous neighbor in behalf of a poor widow, and was pleading most earnestly that he should give at least five dollars, if not to cancel his obligations as a Christian, he should do it for the sake of humanity, when the rich man interrupted him with, "Humanity, Who's he?" He had never made the gentleman's acquaintance.

The "Third Angel," Who's he? Systematic Benevolence, What is that? Tent enterprises, missionary fund and tract distribution, What are they? Some appear to be well acquainted with these honorable ones; but it is to be feared that others have never yet sought an introduction. Come, friends, let us introduce you to them, that through them you may make friends that will receive you into everlasting habitations. Luke xvi, 9.

M. E. CORNELL.

REPORT FROM BRO. SNOOK.

AFTER the discussion at Richmond, being unable to preach on account of soreness of throat, I went to Dayton and visited with brethren Osborn and Furguson's families, with whom I enjoyed myself much. My throat was sufficiently well for me to preach to the church on the Sabbath. I spoke to them with much interest on the unity and gifts of the church. We had social meetings in the evenings, in which the good Spirit of God was shed abroad in our hearts.

On first-day at half-past ten I preached to an attentive audience on baptism, after which we went to a place where there "was much water," and I immersed eight. In the evening we had a communion meeting. The Lord's appointed ordinances were attended to in the power and demonstration of the Spirit. The Lord was with us. I do not think that I ever attended a better meeting.

The brethren of Richmond and Dayton are growing in grace and a knowledge of the truth. We feel truly thankful to them for a present of twenty dollars and fifty cents in money, and clothing for self and family amounting to thirty-three dollars at cost. This helped me much. May the Lord help us to be humble, meek and lowly in heart, and Christlike in disposition. Oh brethren, be faithful, persevere, and soon we will receive the glorious crown.

Friday the 12th inst., I went to Lisbon, where I

found the brethren expecting me and glad to meet me. I preached four times to attentive audiences. Sunday I baptized five, and in the evening we attended to communion and feet washing. We had truly a happy time. The Lord was with us and gave us much of his Spirit. These brethren and sisters are a light. They may be known and read of all men. They have much opposition in their town, but none who dare come out in fair investigation. Some who can do wonders when a messenger is not present, as soon as he arrives are as meek and gentle as lambs. May the Lord help this people to be firm and immovable. At the close of the meetings we set things in order by appointing two leaders, and unanimously adopting the name, Seventh-day Adventists.

B. F. SNOOK.

SELF-EXAMINATION.

"EXAMINE yourselves, whether ye be in the faith; prove your own selves." 2 Cor. xiii. 5. These injunctions to the church of God should come home to every heart with awakening and stirring power. A neglect of self-examination leads to self-deception, with its awful and alarming consequences. "Take heed unto thyself," "Be not deceived," are exhortations of vital importance in these "perilous times," when men are "deceiving and being deceived." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you, depart from me ye that work iniquity." Matt. vii, 21-23.

"EXAMINE YOURSELVES." This is an individual work. Each one must act and gain an experience for himself, or walk in darkness here, and fail of reaching the kingdom of God at last. As one cannot eat, drink, nor sleep for another, so one cannot act the part of another in the great and important work of preparation for a home among the pure and the blest.

This work is between ourselves and Him who "searcheth the reins and hearts;" "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." He requires the service of a perfect heart and a willing mind. "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. xviii, 9.

It often affords pleasure to form an acquaintance with others; but how few seek for a thorough acquaintance with themselves. How much more rapid would be our progress in the divine life, and how much more useful could we be in the service of our heavenly Master, if we watched ourselves as we should. "Study to show thyself approved unto God," implies earnestness and deep anxiety in this good cause. For want of this, not unfrequently are our best resolutions of to-day nipped in the bud and die ere the rising of to-morrow's sun. "Let us search and try our ways, and turn again to the Lord."

"Examine yourselves, whether ye be in the faith." The object of this examination is here stated: WHETHER YE BE IN THE FAITH. It is a matter of the utmost importance that we know whether our ways please the Lord or not. It is the privilege and duty of the Christian to have a living and satisfying experience in the service of the Lord. Everywhere we see the "form of godliness," without the power. In all the walks of life may be met "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." Says the apostle, "From such turn away." 2 Tim. iii, 5. The path of duty lies before the remnant church. "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. xiv, 12. Can we heed this message and be left to guess whether we are in the faith?

Of one who walked with God three hundred years, it is said: "And Enoch walked with God: and he was not; for God took him." Gen. v, 24. "Before his translation he had this testimony, that he pleased God." This holy man we believe to be a lively type of those

who will be translated to heaven without tasting death, at the glorious appearing of our Lord and Saviour Jesus Christ. Shall we be found in this highly-favored company without first obtaining the testimony that we please God? Can we obtain this testimony too soon?

"God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i, 5-7.

O precious promise! that "the blood of Jesus Christ his Son cleanseth us from all sin." Blessed hope! "And every man that hath this hope in him, purifieth himself even as he is pure." "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. li, 7, 9-13.

"PROVE YOUR OWN SELVES." This is submitting our hearts and lives to the most thorough and impartial examination; to the closest possible scrutiny; to an untiring and constant investigation. Are our hearts pure? Are our motives right in the sight of God? Is our daily walk and conversation such as it should be? Does it correspond with our high profession?

Mark the broad road to death! 'Tis crowded with fashionable and world-loving professors. Thoughtlessly but hastily they rush on to sure destruction. They consider not the awful end that awaits them.

"Encompassed by a throng,
On numbers they depend;
They say so many can't be wrong,
And miss a happy end."

But to come nearer home. Are we brethren and sisters, heeding the above injunction? Is it the greatest concern of our life to know that our ways please God? Have we given the attention to this subject that its importance demands? Time is too short; the liabilities of self-deception too numerous; and the consequences of it too awful, to be found stupid and indifferent on a subject of so great magnitude!

"Thus saith the Lord of hosts: Consider your ways." It is to be feared that many, even among professed Sabbath-keepers, spend but little time in considering their ways. They have a name to live, and with this apparently they rest contented. There are sins yet to be repented of, confessions to be made, crosses to be borne, and victories to be gained, which should long since have been done.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii, 15-17.

How large a number of us as a people will yet be spued from the mouth of the faithful and true Witness, time will soon decide, and decide forever. It is certain that nothing will save us from being utterly rejected of him but heeding his counsel. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

As we have said, this is an individual work. Let us then examine ourselves by the word of God. Let us try ourselves by the teachings of the Holy Spirit, and see whether we are in the faith. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Gal. vi, 4. "Ponder the path of thy feet, and let all thy ways be established."

"O, may thy counsels, mighty God,
My roving feet command;
Nor I forsake the happy road,
That leads to thy right hand."

A. S. HUTCHINS.

Barton Landing, Vt.

LETTER FROM PORTAGE, OHIO.

BRO. SMITH: It was with mingled feelings of grief, disappointment and shame, that we read the statement from the Finance Committee for this State, (Brn. Dudley, Fleming, and Jones of Gilboa), as published in No. 21, of the *Review*.

It is a mystery to us, how they could speak in the strain they have on the matter of "the name" for Ohio; especially as all in the church at Portage, and all at Lovett's Grove, are unanimous in the approval of the action taken at Battle Creek on this subject; and with pain we have realized that the only dissenting vote was from Ohio. We are thankful for so fitting and appropriate and unassuming a name as Seventh-day Adventists.

We simply protest against the communication of the Committee, hoping they may yet repent of their error. We greatly fear that all those who are neglectful of or inattentive to the Testimonies Nos. 1 to 6, and to Spiritual Gifts Vols. 1 and 2, are making a grievous and fatal mistake.

Yours for union with God and his people.

JOSEPH CLARKE, I. N. VAN GORDER,
WM. DANIEL, JOHN CLARKE,
IRA T. DAY, HIRSH A. CRAW,
JULIUS B. GREGORY.

April 14, 1861.

LETTER FROM GREEN SPRING, OHIO.

BRO. SMITH: We do not endorse the article of the Finance Committee, as set forth in *Review*, No. 21. We receive the name, Seventh-day Adventists, because it contains the two leading principles of our faith: first, the second coming of our Lord; and second, it sets forth the fourth commandment. On the other hand, the name, Church of God, is not appropriate, because there are several churches by that name, and so many by the same name would make confusion.

LEVI HUBER, W. D. SHARPE,
C. S. BURTON, JACOB HUBER,
M. HUTCHINS, WM. HERALD,
I. C. PARKER.

SECESSION.

I wish to say through the *Review* that I did not write the notice of the secession movement in Gilboa, Ohio, neither did I ever know its contents until I saw it in the *Review*, nor did I authorize any one to endorse my name to such sentiments as therein contained. I do not however wish to be understood as intimating that there is dishonesty in this, but rather a misunderstanding. We expect it to be corrected by the writer. I would say, my sympathy is with the *Review*; that I heartily receive Testimony No. 6, and I expect by the assisting grace of God to pray on, to hope on, daily strive to overcome my besetting sins, and finally stand with the remnant on Mt. Zion.

JOSEPH DUDLEY.

Gilboa, Ohio, April 15, 1861.

LETTER FROM BRO. BUTLER.

BRO. SMITH: I see from Bro. White's remarks appended to our call for a conference, that he "never thought of making the name a test, neither knew of any in Michigan who did." Well, I am glad that he has said so. It has relieved our mind very much. True, we understood at the B. C. Conference that it was to be no test; but since that time divers letters have been sent to this church from different points which breathed a different sentiment, from which some of us concluded that probably the name was becoming a test. I am sorry that we were so fast in coming to that conclusion, as in so doing we wronged our brethren and also ourselves. We ask pardon for our haste, and promise to try to be more prudent in future.

I wish also to say that when testimony No. 6 came to hand, my confidence in sister W. was very much shaken. I thought the testimony concerning me could not be true, except my independent spirit. This fault I was sure I was guilty of, and confessed it. More recently by the aid of good brethren, and self examination, I have become convinced that all of the testimony relating to me is true. I here confess it, and hope by the assisting grace of God to make amends for the future.

I learn from Bro. White's remarks that he considers that we are for making the name a test. To this we

wish to say that such a thing never entered our mind. We could not feel it in our heart to disfellowship true Christian character on account of a name. We may have been too ultra in some of our words and feelings, no doubt of it; and very likely have been in possession of more zeal than knowledge; if so we ask the forgiveness and forbearance of our brethren, and trust to God that we may be ever open to conviction of error.

And since so much that looked dark to us at first, has since become plain, we look to the future with much less forebodings, hoping that all will yet become light. My mind is now reconciled to all except the propriety of the name. We may have taken ultra views of certain scriptures, if so we hope that some of our good brethren may show the light upon them. There are certain passages that bear upon our mind and conscience. Will some brother harmonize them with the present name of the body if we forward them to him? This need not be a public matter, but brotherly and privately. We wish no divisions, no secessions, no battles. We are too meagre in Christian stature to think of doing any such thing to the glory of God.

I wish also to say in justice to Bro. Dudley that at the time of our meeting to call a conference, I was requested to write the request for a conference to the Office. I agreed to do so by the authority of the committee. This was agreed to, but there was a misunderstanding of the proposition. Bro. Dudley understanding us to say, By the authority of the *secretary* of the called meeting. We wish to make this correction, for it throws Bro. D. in a wrong light before his brethren. Others of the committee and brethren have very much modified their views since that time; and among them is your very unworthy brother,

T. J. BUTLER.

P. S. We wish to beg pardon of Bro. and Sr. W. for the ungenerous thoughts which we have entertained, and hard words which we have spoken concerning them. We are sure we have been too hasty and imprudent.

T. J. B.

TO HIM THAT OVERCOMETH.

He that overcometh shall inherit all things and I will be his God and he shall be my son.

What are we to overcome? Paul writing to the Romans says in chapter xii, 21, "Be not overcome of evil, but overcome evil with good." Then we are to overcome evil. There is much in the world practiced by those that profess to be followers of Christ that is evil. If we follow not our Saviour we are not Christians, and if we are not Christ's then we are not Abraham's seed and we come short of the promise of inheriting all things. We cannot overcome unless we subject ourselves unto Christ and follow him. Then we can overcome for he has promised to help us in every time of need, praise his name! Whatever Christ our Lord has commanded us, we can accomplish; for he that commands can give strength to perform.

We read in Matt. xvi, 24, that Jesus said unto his disciples, "If any man will come after me let him deny himself and take up his cross and follow me." Now if I should teach differently from what the Saviour has taught I should not follow him. If I should say that such as follow Christ shall not inherit all things I should deny what he has promised. If I should teach that we should not have bodies like unto Christ's most glorious body, I should contradict my Saviour; for he says we shall have, as recorded in Philippians iii, 21. If I should teach that Christ, when crucified, suffered only in body, or the casket only suffered and his soul went immediately to his Father, I should deny Christ's words as recorded in John xx, 17: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."

Again in Isa. liii, 12: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death. If I did not believe that the Son of God died for me, I should only have in this world hope, and I should be of all men most miserable."

Again, I hear some that say they have been commissioned to preach the gospel, and say to me that there is

an intermediate state, that is to say, a sort of prison-house for departed spirits, and quote 1 Pet. iii, 19: "By which also he went and preached unto the spirits in prison." But this is contrary to the inspired word; for we read in Eccl. ix, 5, that the living know that they shall die, but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. If we expect to overcome evil with good we must use the good word of inspiration to overcome the evil that contradicts God's word. Again if I should teach that the blessed Saviour would not come in a great many years I should contradict the word of the Lord in Matt. xxiv, 29: "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. The last signs are being fulfilled and soon will be seen the visible sign of the Son of man. Therefore I should overcome the error of declaring that my Lord delayeth his coming."

Again, the Lord has declared that he is Lord of the Sabbath. Then the Sabbath is the Lord's day. Some teach that the Sabbath day is the first day of the week; but the word of the Lord says in Exodus xx, 10: "But the seventh day is the Sabbath of the Lord thy God." Now if I should teach men that the first day was the Sabbath, I should do so without any scriptural authority. We should be wise to overcome an evil like this, because we should overcome evil with good; and the word of the Lord is good and will thoroughly furnish us. But when we teach for doctrines the commandments of men, we are evil doers.

Let us keep his commandments, and we shall be overcomers of evil with good. The Lord will help if we try with sincerity; for he has promised. Amen.

E. MACOMBER.

New Shoreham, R. I., March 22, 1861.

WHAT IS HOPE?

'Tis not a mere and empty wish,
That flits across the mind,
Or a desire for anything
Which we may never find.

'Tis not confin'd to things of earth,
Or to the wise and great,
It scorns the carnal sons of mirth,
And leaves them to their fate.

Then what is hope, I fain would know,
For long I've wandered round
With many a weary step; O, where
Can lasting hope be found?

O traveler, cease each vain pursuit;
Why seek for it below?
In Eden's fair and flowery fields
It perished long ago.

The hopes of earth, alas, how brief;
Full soon they pass away,
Like as the fading of a leaf,
Or as the flowers so gay.

But there's a hope which ne'er can fail,
Though wild waves dash around;
It anchors fast within the vail,
And rests on solid ground.

It trusts in the atoning blood
Of him who once has died,
And through obedience to God,
By faith is justified.

It works by love, as grace subdues
Each evil of the heart,
And to the tried and tempted soul
Doth a new life impart.

It soars aloft above the world,
Beyond the stars of light,
And as it nears the heavenly port,
Glows with a radiance bright.

S. ELMER.

Ashfield, Mass.

LETTERS.

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

From Sister Leighton.

DEAR BRETHREN AND SISTERS: I have been cheered by the sweet testimonies given in favor of the third angel's message and the near return of our Saviour, and thinking that perhaps some of the readers of

the *Review* that have known us in by-gone days would like to know what our prospects are for eternal life, I write these lines. My companion and myself are trying to keep the commandments of God and the testimony of Jesus. We began to embrace the Second Advent faith in the summer of 1846, hearing but a very little previous to that time on the subject of the coming of the Lord; but believing that we were living in the last days, we embraced the first opportunity of reading the Advent papers that we could get, and rejoiced in the near coming of the Lord. The doctrine of the unconscious state of the dead was a gloomy doctrine to us; but having light on the subject, we took our Bibles and sat down to investigate the subject thoroughly. When we got through, we were surprised to find that our former teachings had all been wrong on this question, although Bible testimony was very plain that the dead know not anything. Eccl. ix, 5. For in death there is no remembrance of thee. Ps. vi, 5. The dead praise not the Lord, neither any that go down into silence. Ps. cxv, 17. Yet how could we give up the idea that these thinking, active, minds of ours would cease to act? It was a withering thought to us that man that was made in the image of his Creator (whether righteous or wicked) could cease to exist as though he had not been, yet what was the weak mind of man to be compared with the pure word of the Lord which says of man, His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Ps. cxlvi, 4.

Having thus embraced this view of man from death to the resurrection, we thought it duty to talk it out to our brethren. This created quite an uneasiness in their feelings and in the community in which we lived. Being associated with the Christian church at this time, it brought no small persecution on the church, as other denominations said to them, You have infidels among you that believe that man has no soul. Yet our brethren were unwilling to let us go, and said to us that we had a perfect right to our private views, but wished us not to express them. This made us feel that we were like birds taken in a snare, and we longed to be free. The strong sympathetic feeling we had for our brethren prevented us from doing our duty. This was wrong. While we saw the fallen condition of the churches, and that pride and popularity had almost driven the meek Spirit of the Lord from the earth, we did not take up the cross of freeing our minds. We left our names to be erased from the church book after we left for the West.

In 1851 we left Sudus, Wayne Co. N. Y., and came to Otsego, Mich. One reason for this move, among others, was that perhaps we might have an opportunity to hear Advent preaching, as there was none in Wayne Co. We only had an opportunity of attending two tent-meetings some twenty miles distant in several years. But in this we were disappointed, as disease had marked me for its victim. Leaving a warm house in the East and occupying a cold one in the West did not agree with my diseased lungs and broken constitution; and here commenced the raging of a severe cancer on my nose. For the most part of four years—

"Of men great skill professing
I thought a cure to gain,
But this proved more distressing,
And added to my pain."

This cancer had eaten off the lower part of my nose, and the sore had extended into my right eye and was spreading on my right cheek under the eye, and had almost reached the left. I was not only suffering from the pain of an eating cancer, but from severe medicine which I was obliged to apply in order to burn down the pulpy bunches that would continually spring up like large warts. When these were burned down I could get a little rest. This process I went through week after week for the most part of the time for six months.

Such was the condition I was in five years ago when Bro. Cornell came to our house and brought the third angel's message to us. He also said that Jesus our great High Priest had entered into the holy of holies, and likewise spake of our great Physician who heals the infirmities of his children and in their extremity of bodily suffering can say to disease, Thus far shalt thou go and no farther. With these instructions we tried to lay hold of and keep the commandments of

God. I was not able to attend any of Bro. Cornell's lectures; for I was confined to the house, unable to do any work, and was fast wasting away, never expecting to be able to go from my home again to hear the word of the Lord. But thanks be to his holy name, he saw fit to open the way for me. The skill of earthly physicians had failed; and I saw that my case was a hopeless one as I took down the mirror and sat down to the table to apply this severe medicine. I said to myself, could I know that in a few weeks or months death would end my sufferings, how happy should I feel; but O the gloomy thought that perhaps I should linger along for years until my eyes and face were consumed. I had thought for some months that it was the work of the enemy to afflict me, that I might repine at my lot; therefore I resolved in the name of the Lord patiently to endure. Although he was destroying my flesh, yet I could and would submit. Others had suffered and I could also just as long as the Lord saw proper for me so to do, whether for months or years. I said, I will wait all the days of my appointed time till my change should come that I might have a rest with the people of God.

"And now the great Physician,
(How matchless is his grace)
Accepted my submission,
And undertook my case."

When I committed myself into the hands of this Physician, I believe he commenced to work for me. My soul was happy. I walked the floor and praised the Lord with all my heart. I then laid aside the afflicting medicine which was continually distressing me. I think it was about two days before this that I had sent a request by Bro. Frisbie to the church in Battle Creek that my case might be remembered before the Lord that I might be able to attend the conference which was to be held in about two weeks, in May 1856; for I greatly desired to find a humble people that had come out from the vain fashions of the world. Thanks be to the Lord he did strengthen me so that I was able to ride 36 miles in a farm wagon to attend this meeting to its close, where I had the pleasure of meeting with a humble people which are the people of my choice.

As I have before said, the Lord had commenced a work for me. My health and strength began to improve and also my cancer to heal. Thanks be to his blessed name. More than four years have passed away since my cancer ceased to trouble me, yet I hope that I have not forgotten what the Lord has done. I hope to overcome at last, and be permitted to see the King in his beauty.

ROCKSILDA LEIGHTON.

Osego, Mich.

From Sister Phelps.

DEAR BRO. WHITE: Having just read your remarks in No. 22 of *Review*, I thought, let others do as they will, I will write a few lines and let the dear brethren know where I stand. It is my greatest desire to be just what the Lord would have me to be, and I am fully determined, God's grace assisting me, to go with the remnant to mount Zion. As to the fanaticism that has existed here, I can say that I was very far from being a firm believer in it. I saw some things that I could not account for, and hardly knew what to think; but I thank the Lord that he sent his servants here in time to give it a check, and to save honest souls. As to sister W.'s visions, I always have been a firm believer that they were of the Lord, and I still believe the same. And here I would say that I know of not one of this church that reject them. Many were looking and longing for Bro. and sister White to come at the time appointed, believing that things would all be made right (as far as possible). But as we were doomed to be sadly disappointed, I think it best for all to write. Come, brethren and sisters, speak for yourselves, and let all know where you are.

And now, dear brother, wherein I have done or said anything wrong, I ask your forgiveness, and I pray God to forgive me. I want a humble place with God's people. I had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness. May the Lord sustain you and wife in all your trials, and open the way for you to come west soon.

Your unworthy sister.

E. W. PHELPS.

Mauston, Wis.

From Sister Steward.

BRO. SMITH: I have hesitated some time about writing, partly because I wished to see Bro. and sister White that I might more clearly understand some things seen in Testimony No. 6 concerning me. (We all much regret their not coming.) I am thankful for that testimony. It has shown me myself more clearly, and because I do not clearly understand all, I do by no means reject it. I am trying to profit by it, and I believe God is making it profitable to me. How good God is to stoop to correcting my faults. I do desire to know them all and have light and strength sufficient to correct all. I long to love God supremely—to love as I think I did for a short time last spring. Then it would be easy serving him. Oh spiritual pride! how soon it crept into my heart! almost unawares. I believe at times last summer I got glimpses of it in myself. Oh that I had been zealous in humbling myself before the Lord then. Alas! alas! where has it led me! I know that I am naturally selfish, jealous, proud and fond of praise. I can see too that I have loved to have an influence over others that would lead them to think just as I did. (I was not conscious of this till a short time since. Sister White's vision has done much in opening my eyes on this point.) Oh how my heart aches and sinks with shame while I write, but I feel it my duty and a privilege to bear witness to the truth of that testimony for me. I feel too that my heart has opposed the visions; but I feel now more and more strengthened in the idea of their divine origin, and I find myself rejoicing to think that there is a gift in the church for their good, direct from God. It seems to me Sr. W.'s visions must be of God. I have been earnestly pleading for light on this point. Praise the Lord for what he has given me. But oh, the dark, dark past! I did have a zeal for others, but how sad to think all my efforts have been worse than lost, and I am but a stumbling block in the church of God, a grief to my brethren and sisters. Dear saints, forgive me this deep wrong. I long to be united with all God's dear people. I want a humble place with those who are keeping the commandments of God and faith of Jesus. I feel unworthy of the humblest place among God's children; but oh, I cannot be left to go with a wicked world to perdition. Let me go with you as a little child.

Dear brethren and sisters will you help me to become right? Gladly would I receive light from any one regarding myself or the works and will of God. Pray for me. Is this asking too much? I do earnestly long to be humble and completely emptied of self. My heart is still full, but I will stop. From your unworthy, repenting sister.

M. E. S.

P. S. Since writing the above, No. 22 is received. I did think Bro. W. talked rather hard, but I am glad he has dealt thus plainly. I would know the worst of my case, without any softening, that my repentance may be deep and thorough. I am sorry I have added to the burdens of Bro. and sister White. Will they forgive me? May God help me to walk humbly and carefully in future.

M. E. S.

Extracts from Letters.

Sister Havirland writes from Sumner Wis.: "It was two years last November since I set out to serve the Lord by keeping his commandments, and having faith in the blessed Saviour. It was then I commenced to read the word of God for myself, and I praise the Lord for the light that has shone upon my pathway. I find I have much to do if I ever get through to that blessed land that is promised only to the faithful. I feel determined by the grace of God to be found among such.

O dear brethren and sisters, Jesus is soon coming to take his faithful children home. How this blessed thought cheers us onward through this cold and friendless world. Yes he will come and will not tarry. Knowing this to be the truth, let us go on trusting in the promises of God, not trying to please self or the world, but striving to please him whose eye is constantly upon us, and knows the inmost secrets of our hearts. O how straight and narrow is the way, and yet how plain! My earnest prayer to God is that I may ever keep in the narrow way that leadeth to everlasting life."

Bro. D. McCumber writes from West Union, Iowa: "Through the kindness of some friends I have had the privilege of reading the *Review*, also some books on the subject of the soon coming of the Saviour as connected with the Sabbath. The result has been that myself and companion have been enabled by the aid of the Holy Spirit to fall in with the overtures of mercy, and to give heed to the last message ever to be given to a fallen world. We have kept five Sabbaths. We feel determined to press on until we can meet all the dear saints in the kingdom. May the Lord assist us.

"We are young in the cause, and want all the light we can get. We feel very anxious to hear a course of lectures. We think that good might be done here. There are some investigating. We meet every Sabbath, also evenings occasionally; and the Lord meets with us. We have heard nothing on the prophecies, except from Bro. Shireman a few times."

Bro. E. W. Darling writes from Beaver, Min.: "I feel myself to be but a stranger and a pilgrim on the earth, yet I look forward to the time when the days of our pilgrimage shall be at an end, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. I have been striving to heed the counsel of the true Witness. When I consider my past unfaithfulness and short comings, I am led to wonder at the long-suffering and forbearance of God. Surely it is because his tender mercies fail not that we are not consumed. I feel like praising the Lord for his goodness to me. I am determined to serve him more faithfully in the future, and to discharge every duty in fear and humility. There is but one family of us here. We have not had the privilege of meeting with the brethren for nearly four years; but we have the *Review*, which brings us word from them, a pleasure which we could not be persuaded to forego. May we all be so happy as to meet where parting will be no more, is the prayer of your unworthy brother."

Bro. A. M. Pyle writes from Sumner, Wis.: "It has been about three months since I decided to go with the remnant. I find the road is rough, nevertheless I believe that we are on the right road, and if faithful a little longer we shall see Jesus coming to gather us home. Myself and wife have been first-day, or no-Sabbath Adventists, but the Lord has seen fit in his great mercy to change our location that we might be led to further investigate the gospel. We are now firm in the truth of the third angel's message. We received light on these subjects from Brn. Daniels and McCormic. I then commenced to investigate, and found them to contain solemn truths, for which we give God glory. Here in Wisconsin we find that the Devil is neither dead nor bound, but is awake to all his old devices and plans. He is not wanting in means nor agents to carry out his plans; and I find that his most successful agents are those who have a name to live and are dead to the truth; who have a form of godliness but deny the power. From such we would turn away. We need the prayers of the brethren and sisters. Peace be with all who love the Lord sincerely."

Bro. Z. Nicola writes from Richmond, Iowa: "I am trying to overcome, that I may have right to the tree of life and enter through the gates into the city. I do thank God that I was ever permitted to hear this third angel's message. I have been striving to keep the commandments of God and have the faith of Jesus for two years. We have been much encouraged by the late visit from Bro. Snook. The church here is growing in grace and in the knowledge of the truth. We have adopted the Systematic Benevolence. There is perfect union. We feel ourselves as all members of one body."

OBITUARY.

FELL asleep, March 29, 1861, Sarah Elizabeth, daughter of G. W. and E. Edwards, aged three years, six months, and twenty days. Her disease was typhoid fever. This affliction has served to win our affections from the transient and fading things of earth to those more permanent and abiding realities beyond this mortal life. We mourn our loss, but the words of the Lord to Rachel afford us comfort. Jer. xxxi, 15-17. We hope to prepare for that event that will re-unite the righteous, both parents and children.

G. W. EDWARDS.

Napoleon, Ohio.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, APRIL 23, 1861.

Bro. M. HULL and family arrived at this city Wednesday the 17th inst. In compliance with the invitation published in REVIEW No. 21, he designs to make his head quarters here, for the future. His P. O. address will therefore be, Battle Creek, Mich.

TO CORRESPONDENTS.

J. Bostwick: The expression, "In the end of the Sabbath," of Matt. xxviii, 1, cannot mean during the closing hours of the Sabbath, as I understand you that your opponents claim, but at the end of the Sabbath, or after the Sabbath had closed. It is singular that any such claim should be set up on this passage, when the accounts which the other evangelists give of the same transaction are taken into consideration. Mark says plainly, "When the Sabbath was past." Chap. xvi, 1. Luke says that the disciples rested the Sabbath day according to the commandment, and did not till the first day of the week come to the sepulcher. Chap. xxiv, 1. John says, "The first day of the week cometh Mary Magdalene, early while it was yet dark, unto the sepulcher," &c. John here expressly tells us that while it was yet dark it was the first day of the week, which proves that the day did not begin at sunrise, but had begun sometime before. Let those who would advocate the commencement of the day at sunrise look well to the slough of difficulty and inconsistency into which they plunge themselves.

But to return to Matt. xxviii, 1. The original of the expression "in the end of the Sabbath," is, *ὀψὲ δὲ σαββάτου*. It will be noticed that the adverb *ὀψὲ* is here used with a genitive; and Robinson [Gr. Lex. of N. T.] defines this adverb in such a construction, thus: "With a genitive, at the end of, at the close of, after." He then quotes the passage in question [Matt. xxviii, 1], and translates it thus: "After the Sabbath, the Sabbath being now ended." It matters not in this instance whether we apply the word *σαββάτου* to the Sabbath day merely, or to the whole week, which it sometimes signifies, since the week closes with the Sabbath. And now while neither this text nor any other in the Bible affords any evidence that the day commences at sunrise, there stand on the other hand those positive declarations of the Bible that the day does begin at sunset; there stand also the concurrent testimonies of all Biblical commentators and scholars that the Jews so reckoned time in the days of our Saviour and the apostles. With all this, the question is settled beyond controversy.

A NEW DODGE.—It is surprising to see the number of positions taken, and the amount of ingenuity expended in building up new theories, merely to avoid some unwelcome truth, for there are many positions taken, and much strength put forth in their defense for no other object. It may not be apparent, at first, how it happens that there are found those who are ready to advocate the abolition of the ten commandments at the cross of Christ; but when we press them for the reasons of their position, we find that the Sabbath of the fourth commandment stands directly in their way, and the idea of the abolition of the law is a mere shift to get rid of that. We venture the assertion (and do not consider it any great venture either) that there could not a solitary individual be found to advocate the abolition of the law, or who would object to the whole code of the ten commandments existing right along in all their force in this dispensation, were it not for the Sabbath commandment which demands as plainly as language can do it, that the seventh day of each week be devoted to the especial service of God. To avoid this, they have invented, and still contend for, the idea that the whole code went by the board at the crucifixion of Christ. And then they go to work and patch up a new system, and incorporate into it just as many commandments as will suit their purpose, omitting, of course, the fourth.

A new shift of the same nature has just come to light. Bro. Bostwick calls for a criticism on Matt. xxviii, 1 (which we give in this number), saying that the opponents of the truth in his section are trying to make a great point out of that verse, by claiming that

the day commences at sunrise instead of at sunset. What is their object in this? It is merely to overthrow the argument we raise on Acts xx, 7, whereby we prove that Paul traveled on Sunday and therefore regarded it, not as a Sabbath, but as a secular day. For if the day begins at sunrise, a meeting held in the evening of the first day, as in that instance, would be on what is now called Sunday night, and Paul's traveling on the next day, would be on Monday, and not on Sunday; whereas if the day begins at sunset, as the Bible declares, the meeting at Troas was on what is now called Saturday night, and Paul started off upon his journey on Sunday morning, thus dealing a most leveling blow against the Sunday institution. It is no wonder that they should wish to devise some plan by which to invalidate the testimony of that text; but the shift they make to accomplish their purpose, reminds us of the tricks of politicians and demagogues, who resort to any means to carry their points, at however great a sacrifice of honesty and justice.

CALL FROM OHIO.

THE Finance Committee of Ohio wish to give notice through the *Review* that they cordially extend an invitation to Bro. Waggoner to labor with the tent in this State the coming tent season. If necessary we will send him means to come. J. DUDLEY, Sec.

Gilboa, April 15, 1861.

BELIEVE not each accusive tongue,
As some weak people do,
But ever hope that story wrong,
Which ought not to be true.

The Lord a Present Help.

I WOULD say to the brethren and sisters scattered abroad that I am still striving to make my way from this world of sorrow to that better land. Unusually severe have been the trials I have been called to pass through for the last two years. At such times when bowing at the altar of prayer, such has been the anguish of my heart that I have begged the Lord to send me strength, and I have had reason to believe my prayers have been answered. At times I have been wonderfully sustained. To the Lord be all the glory. Surely he is a present help in time of trouble. But O, what could I have done had not the light of present truth shone on my pathway. It is indeed a glorious light, and here I can adopt the language of the poet,

"Had not thy promise held me up,
Had not thy word sustained;
I must have perished in my grief,
No other help remained."

It is indeed a consoling thought in all our afflictions that the Saviour is so soon coming to take the weary home. Not much longer will the care-worn pilgrim wander in this low vale of sorrow. Not much longer will he be called to mourn over blasted hopes or meet with disdain or cold neglect from those of whom he had hoped better things.

We see that Bro. and sister White have suffered much in this way. So it was with the apostle Paul. Among other trials he mentions that of being in peril among false brethren. How sad has been my heart in times past to hear one whom I had once esteemed as a brother try to put down those gifts which I so firmly believed were from heaven. As I have listened hour after hour to his unwelcome conversation as he was trying to convince me of the absurdity of our position, I have in the anguish of my heart hastened to my only refuge—prayer; and something seemed to whisper to my stricken heart, The Lord will take care of his cause. But as it has been in many instances so may the sad effects of error be traced in this brother's case. Once he appeared so established as to the Sabbath that we could not believe he would ever give it up; but he went on from one step to another till he finally gave up the present truth; but it seems he has not prospered either in temporal or spiritual things. Those who will not be prevailed on to believe as to the gifts would do well to heed the counsel of Gamaliel as recorded in Acts v, 38, 39. Who would wish to wage such an unequal warfare, and thus be found fighting against God. Far better would it be to strive together for the unity of the Spirit, and earnestly contend for the faith once delivered to the saints. S. ELMER.

Ashfield, Mass.

APPOINTMENTS.

MICHIGAN CONFERENCES.

At a meeting of the brethren of the Battle Creek church, April 7th, 1861, it was decided that several Conferences should be held in this State this spring in order to better accommodate the brethren in different portions of the State, and at the same time avoid a greater collection at any one place than can be comfortably entertained. Also that said Conferences be held in season to make suitable arrangements for the Tent Season, their time and places as follows:

Wright,	April	19-22.
Battle Creek,	"	26-29.
Hillsdale,	May	3-6.

Each conference to commence at 2 P. M. of sixth-day.

It is expected that preachers in the State, as far as possible, consistent with other duties, will attend these Conferences. Bro. E. W. Shortridge of Iowa is expected at the Conferences at Wright and Battle Creek. If brethren in any other localities desire a Conference they will please send in their request.

It will be expected that sisters who are feeble, and children, will not be brought a day's ride to these meetings, and that these assemblies will not be disturbed by ungoverned children.

The brethren of the Battle Creek Church also voted to extend an invitation, in behalf of the churches and brethren in Michigan, to Eld. M. Hull, of Iowa, to move his family to, and make it his head-quarters at Battle Creek, on conditions to be specified by letter.

In behalf of the church, JAMES WHITE.
URIAH SMITH.

Business Department.

Business Notes.

H. C. S. Carus: You will see that your present remittance carries you to No. 8, next volume.

Mrs. C. Pixley: We design to have some INSTRUCTORS bound soon, and then we can send you the volumes which contain Bro. Bates' articles.

R. H. Brown: The REVIEW has been regularly sent to your new address. If you do not get it, it must be the fault of the P. O. department.

J. C.: All received.

C. W. Sperry: We received but two letters from P. Carlin last fall: one dated Oct. 3d, containing one dollar for books, and the other dated Nov. 3d, and containing one dollar for REVIEW, which was receipted in the last No. of last Vol.

H. S. Giddings: Your paper is still sent to Stockton.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

C. G. Hayes 2,00,xix,16. L. Bolton 1,00,xviii,1. C. Nichols 1,00,xviii,1. E. Richmond 1,00,xviii,20. L. A. Wilson 2,00,xix,23. Rumina Dorman 1,00,xix,23. I. Dampier 2,00,xviii,1. M. Kunselman 1,00,xix,6. A. Seymour 1,00,xviii,23. Wm. K. Loughborough 2,00,xix,1. H. C. S. Carus 1,00,xviii,8. W. Downing 1,00,xviii,1. Isaac Long 1,00,xviii,1. J. Roberts 0,50,xviii,1. J. M. Whitham 0,50,xvii,14. J. E. Wilkins 0,50,xviii,2. W. Prickett 1,00,xvii,1. O. M. Gray 2,00,xix,1. H. C. Chatten 1,00,xviii,20. R. Garret 1,00,xviii,11. R. D. Tyson 2,00,xviii,7. I. N. Kramer 1,00,xix,1. D. Andra 2,00,xix,18. W. J. Wilson 2,00,xvi,17. N. B. Batterson 1,00,xviii,1. C. R. Ross 1,00,xix,1. V. M. Gray 1,00,xviii,18. J. T. Mitchel 1,00,xix,14. M. B. Smith 1,00,xviii,14. Geo. Walling 1,00,xix,23. O. P. Lamb 1,00,xviii,20. B. Foos 2,00,xix,23. W. V. Field 1,00,xviii,13. Mrs. A. Russell 0,50,xix,1. A. M. Morrow 0,50,xix,1. Lyman Curtis 1,00,xv,10. A. L. Burwell 3,00,xx,1. Saml. Heabler 1,00,xviii,10. M. Hutchins 1,65,xviii,5. E. Seely 1,00,xx,1. Mrs. A. Marr 3,00,xix,1. E. Stafford 2,00,xvi,7. A. S. Barber 0,50,xix,1. T. S. Bailey 0,50,xviii,20. A. Barton 2,00,xviii,1. G. R. Barber 1,15,xviii,1. M. E. Cramer 2,00,xvii,14. John Pierce, jr. 2,00,xvii,14. P. Gould 1,00,xix,22. R. Moran 1,00,xviii,1.

FOR REVIEW TO POOR.—A. L. Burwell \$1,50. Wm. Peabody \$0,65.

FOR MISSIONARY PURPOSES.—F. Greenman \$0,60. R. Sawyer (s. b.) \$2,71.

FOR GOOD SAMARITAN.—Wm. Pratt \$0,10.

FOR SOUTHERN IOWA TENT.—Tent Committee (by Bro. Hull) \$11,50.