The night is dark; behold, the shade was deeper
When that calm voice awoke the weary sleeper—
But here we all must suffer, walking lonely
The gaining of the quiet habitation
The captive's oar may pause upon the galley,
Thou wilt not find one human' hand to aid thee—
Heed not the images forever thronging
Faint-hearted mariner, still art thou longing
Wilt thou find rest of soul: in thy returning
Faithful and steadfast in their consecration,
Declaring before God their dedication,
Poor wandering soul! I know that thou art seeking
To silence the reproachful inward speaking—
For poverty and self-renunciation,
In meek obedience to the heavenly Teacher,
Why weary soul can feel its only peace—
Seeking no aid from any human creature—
Looking to God alone for his release.
And he will come in his own time and power,
To set his earnest-hearted children free.
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

The Moral System.
(Continued.)
V. VOLUNTARY SUBSTITUTION

1. Recognizes the claims of law. I have supposed substitution wherein all parties are satisfied—all conficts reconciled. But if the law were unjust, if the seeming were not really guilty of a wrong, the act of condemning would be tyrannical. There could then be no satisfaction either to justice, or to the condemned, or his substitute. Hence to obtain the desired result, there must be one party to the justice of the proceeding, which is a recognition of the justice of the law which condemned.
2. It honors and maintains the government. I have shown that every infringement on the claims of law, every departure from strict justice is a violation of common rights, and endangers the government. Whatever honors and vindicates the claims of law and justice, tends to maintain the government; and of course to vindicate personal rights under it. This voluntary substitution does, as has been shown.
3. It dispenses mercy; which could not otherwise be offered consistently with the great principles of right and justice. Hence the object of government; justice and mercy—truth and love—meet in this arrangement. This is precisely what I understand by an atonement. Not a thing to be deprecated, as some have vainly imagined; but to be loved and esteemed, for it is an efficent dispensation of love and mercy.

We notice here that the atonement affects our relation to the government in two respects, looking to the past and to the future. To the past, in that it frees from condemnation for past offenses; and to the future, in that it recognizes the claims of the law, thus binding us to future obedience to the law.

But some effect to discover no harmony between these objects; though it is plain that a proposed atonement which should lose sight of either of these would fail to unite justice and mercy: it would leave the sinner condemned or dishonor the government. It may however be noticed further.

VI. AN ATONEMENT IS NECESSARY

1. Future obedience will not justify the guilty. To argue this seems hardly necessary, as it has been shown that justice and mercy meet in no way, but by an atonement. But some deny the use, by which I suppose they mean the necessity, or justness, of obeying a law which will not justify the guilty. But the difficulty lies only in their own oversight. They make no distinction between justifying the innocent and the guilty. The innocent are justified by law; the guilty cannot be. But the innocent are justified by law only if they remain innocent; that is, if they continue to obey. While the transgressor, already condemned, is not freed from condemnation of past offenses by future obedience. In this I only claim what is settled as a principle of action in legal and even in commercial transactions. He who killed last year cannot afford in justification that he has not killed this year. The judge, has no right to listen to the plea of the thief, that he has not rectified stolen, while the evidence of his past guilt is clear. It does not release a man from a past debt to pay for what he buys to day. Present justice and present morality simply answer a present demand, leaving the past unsettled. But, query, for those referred to in the beginning of this paragraph. If the law condemns a thief, and he can only be cleared by pardon, does the granting of a pardon release him from obligation to keep the law, leaving him free to steal thereafter?

2. We have no reason to bring. The demand of the government is obedience; and the duty is perpetual. Any cessation or suspension is a break in the chain which we cannot restore. We cannot on day perform the duty of another, and we are not able to render the same. Voluntary substitution becomes a habit, hard to resist or overcome. Thus, he who has a moderate desire to drink alcoholic spirits, will find that desire greatly increased, and the temptation, if indulged too far, bring him completely under its control. This is the tendency of all wrong-doing. But we all feel conscious of having done more or less wrong; and it is but reasonable to say we have done more than we are conscious of, inasmuch as we have not been sufficiently tamed of the right, nor very watchful to observe our own wrongs. And according to the plain truth herein stated, we have become weak according to the wrong we have done; and so much the more need the assistance of a third party to set us right with the power we have offended.

An Atonement must not only unite justice and mercy, reconcile the transgressor to the law, but the perpetuity and stability of the government should be the first consideration, as they are first in importance in our relations and duties, because on them the perpetuity of all private relations and rights depend. We all assent to this, that public good should be held paramount to private interest. But these only come in conflict, when we place ourselves in opposition to the government. Hence, if our interest conflicts with the government, which is the conservator of general rights, and for which a man has sufficient and sustained the government in our lives or actions, it would justify or sustain us: but if our rights are forfeited by disobedience, wherein is the government to blame? Because the transgressor has sacrificed his own rights, it is not therefore reasonable to ask that justice be dishonored, and the rights of others sacrificed for his benefit. As right should be the
first consideration in all transactions, the interest of the government, which is right, should certainly be held to determine the true, and alone, the transcendent moral question is right. Therefore in making an atonement the upholding of law—the maintaining of governmental authority should be held as of the first importance. This is, indeed, the only manner in which an atonement can honor the government in behalf of which it is made. By a single violation of law we forfeit our rights and privileges; but by persisting in such violation, or in disregard of the exact authority of law, we take the rank of rebels or traitors against the government. Let us examine this subject briefly. The following propositions are plain:

1. Providence or government is common to all life, but he who seeks to subvert the law, seeks the destruction of life's safeguard; of that which is to protect life by preventing and punishing crime. Hence it is the aggregation of all crimes.

2. The government has the sole right to free therefrom. By this I mean that the government has the sole right to dictate the terms or conditions by which the rebel may be restored to citizenship. This is true also, in regard to all crimes for which pardon is desired. And this right, government ought to exercise. No one who has any regard for violated rights, for down-trodden justice, for the sacred principles of law and order, could be willing to see the principle neglected.

3. A government without a law is no government. No government would be safe pursuing such a course; neither could it command respect.

4. He who will not accept the conditions of a traitor will stand opposed to these principles. One, claiming, that man may and must be justly enforced, such declaration of duty should and vindicated by it. Both these systems are denials of justice, and without substitution. This is Universalism, which really denies the existence of God, violating the principles of right and justice, and to devise their own means. That would be to place the characteristic of justice, the ascription of the Deity, in the hands of criminals: a thought unworthy of consideration. In all this we plainly see that one demand of justice, is a written revelation. And so reasonable is this, so consistent with the plainest principles of justice, that, instead of avoiding every one of us being conscious of the existence of such a system as is to prove to us the only possible way of removing the sin of rebellion, to devise their own means. That would be to place the characteristic of justice, the ascription of the Deity, in the hands of criminals: a thought unworthy of consideration. In all this we plainly see that one demand of justice, is a written revelation. And so reasonable is this, so consistent with the plainest principles of justice, that, instead of avoiding every one of us being conscious of the existence of such a system as is to prove to us the only possible way of removing the sin of rebellion, of reconciling the world to our Creator. How shall we understand this infraction of the law? For a written law is only one which can be submitted to the written law, and which sets the law of nature above the written law. But the writer of nature is not the same law, but this is the law of the written revelation. And it is in perfect harmony with this system, and enforces them strictly, there will remain no reasonable objection against receiving it as a revelation from the great law-giver. To this we turn our attention.

Grace.

In the place of our six grace meets us, may, only in the Lord. It was in the Son of the Children, the person of his humanity, that the grace of God met with. It was on the way to Damascus, breathing out slaughter against the saints, that the grace of God met with Saul. It was to the woman, caught in the act of sin, that the grace of God was revealed. "Neither do I condemn thee; go and sin no more." In the prison of Philippi, the scenes of his hard-heartedness and cruelty to the saints, the grace of God found the path of the heathen sinner, and assumed to replace as much difference between pardons and lines, and in which they are between right and justice; and he who cannot discern the difference is to be pitied. But this I do believe, that the Bible is in perfect harmony with these principles, and enforces them strictly, there will remain no reasonable objection against receiving it as a revelation from the great law-giver. To this we turn our attention.

Grace does not stand upon the mountain-top, and call on the sinner to climb up the steep heights, that he may obtain his treasures; it comes down into the valley in quest of the lost sheep, and extends itself into the very bottom of the deep, into the very lowest depths of the terrible pit, to pluck him thence out of the misery clay.—Bonar.
Suggestions for Health-Preservation.

The season is now upon us, when, owing to the summer heats and atmosphere influence, fever prostrates, and diarrhoea, exhaustion multitudes who, during less debilitating seasons of the year, are comparatively exempt from disease. Yet this class of complaints may generally be avoided. The readers of the Agriculturalist should be well enough acquainted with the subject of Health-Preservation to know that it does not depend upon medicines. These would rarely be necessary, if we were anxious to take care of our own health as a thrifty farmer is to take care of that of his sheep and hogs.

Men are apt to employ less common sense in their behalves, in this regard, than in any other affair of life. They will easily gather profit by information relative to the ailments of their herd, and how to avoid them, while the preservation of their own health, and that of their children, is a subject rarely thought of. Wide, instead of seeking pains or expense to procure the most wholesome food for their animals, they dehiliate their own stomachs with that which they know to be unhomely. The general rules and requirements of health are simple and easily learned. In fact, one has but to watch the sensations of his olfactory, stomach, and skin, and heed them, to keep clear of all danger from ordinary diseases. The sense of smell warns him against inhaling impure air; the skin, against the noxious and irritating effects of climate, and shows a want of that frequent bathing, which is so essential to health; and the stomach calls for food when needful repeats it when enough has been eaten, and in a natural manner. It is the latter which is unhomely. A little extra pains to notice these indications will greatly sharpen the perceptions. It may be set down as a general rule that ordinary diseases can not obtain a foothold where only pure air is inhaled, the skin is clean and healthy, and the stomach kept in good condition. The latter involves the most difficulty,—owing to the depraved habits of civilized society. But a few rules, well observed, will rarely fail. viz: Be regular as to the time,-that is, the rapid increase of skepticism. Some...the world of the faithful are beginning to open their eyes to this...

Vulgar Language.

There is so much connection between the words and the thoughts as there is between the thoughts and the actions. The latter are not always the expression of the former, but they have a power to react upon the speaker, and have a tendency to remain there. A young man who allows himself to use one vulgar or profane word, has not only shown that there is a foul spot upon his mind, but by the utterance of that word he may extend the contamination. He will不久 indulge in it, and pollute and ruin the soul. Be careful of your words as well as your thoughts. If you can control the tongue that no improper words are pronounced by it, you will soon be able, also, to control the mind.lan...in digestion. A...in digestion. As we forgive them that trespass against us; Matt. vi, 15.

Later the class of complaints may be avoided. The readers of the Agriculturalist may have published several articles pointing out the importance of health. The benefit of the knowledge of the Scriptures. There are not of the gross and repulsive school of Voltaire and Paine, but they assume the more...not...domestic. To save that from corruption. You extinguish the fire by extinguishing it, or preventing bad thoughts from bursting into language. Never utter a word anywhere where you would be ashamed to speak in the presence of the most refined noble, the most religious man. Try the patience of a while, and you will soon have command of yourself.—Sel.

What is Truth?

"What is Truth?" said Pilate, and never waited for a reply. "Art Thou a King, then?" said Pilate equally as trite, and they have the advantage. The race of PILATE will never be extinct. Were it to be offered in real...the Kingdom. Then comes the solemn answer, "My kingdom is not of this world"—an answer that will stand good against all the Pilates of the Christian apostasy, and one that has been shamefully perverted.

Chrestomath, like Pontius Pilate, passes over with a good-humored laugh, that beggared the Kingdom of God. It listens with good humor because it believes it to be a harmless jest. Were it to be offered in reality...to get rid of the nuisance of his government. Press them...of this world. Does your spirit...the Kingdom of God does not arise "out of" the world, for the world hates it more than it hates the kingdom of the Evil One; but it is equally certain that the Kingdom of God will be "over" this world. Our Lord's kingdom will not take its origin from the earth, or be limited to the earth, as he says, his servants did not employ an army of flesh and blood to establish his kingdom, because his kingdom was not to take its origin from the world, or be limited to the world. But the world, as it...the world and for the rest of the world.

The capitol city of that kingdom will be the New Jerusalem—a city of harlots, whose builder and makes it God. It is the place of which our Lord speaks when he asked to the apostles, "Go and prepare a place for me." From the above it is clear that the New Jerusalem has been in preparation ever since, or least that it is in preparation now.—The Last Days.

The Lord's Prayer Illustrated.

Our Father, in Heaven, the kingdom of thy Father, and the thoughts as there is between the thoughts and the actions. The latter are not always the expression of the former, but they have a power to react upon the speaker, and have a tendency to remain there. A young man who allows himself to use one vulgar or profane word, has not only shown that there is a foul spot upon his mind, but by the utterance of that word he may extend the contamination. He will soon have command of yourself.—Sel.

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Lessons for Bible Students. Lesson XVII.
(And Why does the word "Dominicus," as here used, mean Lord's day?
What is the earliest authentic instance in which the term Lord's day is applied to the first day of the week?
What writers present the first trace of rest from labor on Sunday?
According to Tertullian's testimony, how was Sunday observed inlistine?
What was the effort made by the church of Rome to put down the Sabbath? p. 242, top.
At what time did the Western church begin to fast on Saturday?
What does Millman speak of Tertullian?
What are the earliest works ascribed to Justin? Who bears the earliest testimony which has any claim to be regarded as genuine?
What questions were put to them as late as a. D. 954?
What is the language of his exorcist for Christian Sundaykeepers show?
How ancient is the festival of Sunday?
How many instances in which any such question was asked can be claimed?
What question confirmed this testimony?
What is the true origin of the quotation?
What did Justin assign as divine precept or apostolical example?
Does he assign any divine precept or apostolical example?
What led to the introduction of this heathen festival?
What is the earliest authentic instance in which the term Lord's day is applied to the first day of the week?
Who is the next important witness in regard to first-day observance?
With what other writers confirm this testimony?
What does the testimony of Justin show, and why?
What does the North British Review style that day?
What was the first great effort made by the church to induce the people to observe Sunday as a sabbath of rest and the Lord's day?
Who is the next important witness in regard to first-day observance?
Who is the next important witness in regard to first-day observance?
What is the earliest authentic instance in which the term Lord's day is applied to the first day of the week?
What changes were wrought in the religious world from the establishment of the day in question, and in what way?
What is the true origin of the quotation?
What does the evidence of the Holy Spirit to the truly converted person—the earnest and pledge of future inheritance—mean?—What lesson does this bring to us in regard to our present religious experience?
Was any such question as this put to the martyrs in the first three centuries?
Was any such question as this put to the martyrs in the first three centuries?
Was any such question as this put to the martyrs in the first three centuries?
Was any such question as this put to the martyrs in the first three centuries?
Is any such question to be found in the "Acta Martyrum"?
What question was asked of the disciples at Jerusalem?
What was the first day of the week, what has been done?
To show that the "stated day" of Pliny's epistle is the first day of the week, what has been done?
What is the argument on this point?
What were the dates inserted to be established?
To prove this, what statement does Dr. Edwards make?
What English first-day author uses the same argument?
What section of the Acts of the Apostles was Justin's words taken?
What from what is this statement derived?
When was this argument first brought forward?
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When Shall Jesus Come Again?

[From the Prophectic Times, published in Philadelphia, Pa., the following is a short extract from the March number thought on the literal second coming of Christ.]

When our blessed Lord said, in that memorable and useful farewell discourse to his disciples, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also," and, again, in the same chapter, "Ye know not when the time is. But when the Son of man shall come in his own glory, and in his Father's, and of the holy angels," it is taken for granted by many that both the consummation and destruction of his kingdom were to be simultaneous events. The sense of a passage is best determined by the connection in which it stands. Jesus had just been revealed the circumstances of his second coming: "Then shall ye see the Son of man coming in the clouds of heaven with power and great glory." He followed the prophecy with illustrations and warnings, comparing the suddenness of the event to those in the case of Noah and Lot: "Watch ye, therefore; for ye know not when the owner of the house shall come; in what watch he may come; be it evening, or at midnight, or at the morning, or at the noon." We can see no translation of subject, no figure of speech in the case. He does not come in the clouds of heaven when they, with humble deference to his will, study the Old Testament, and which gave rise to the many incidents revealed which the Lord shall consume, whom the Lord shall consume study the Old Testament, and which gave rise to the many incidents revealed which the Lord shall consume, whom the Lord shall consume.

Says Peter, "We ought to obey God rather than men." Acts v, 29. And John says, "Beloved, If God so loved us, we ought also to love one another." John xiv, 21.

A Plain Duty.

Said Jesus, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John xiii, 14, 15.

Notwithstanding the ordinance of feet-washing is thus clearly enjoined upon the followers of Him who consecrated to wash his disciples' feet, yet pride and prejudice have in many cases been deemed to be "unanswerable arguments" against its observance. It is here, perhaps, the main stress.

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Notwithstanding the ordinance of feet-washing is thus clearly enjoined upon the followers of Him who consecrated to wash his disciples' feet, yet pride and prejudice have in many cases been deemed to be "unanswerable arguments" against its observance. It is here, perhaps, the main stress.

The sense of a passage is best determined by the connection in which it stands. Jesus had just been revealing the circumstances of his second coming: "Then shall ye see the Son of man coming in the clouds of heaven with power and great glory." He followed the prophecy with illustrations and warnings, comparing the suddenness of the event to those in the case of Noah and Lot: "Watch ye, therefore; for ye know not when the owner of the house shall come; in what watch he may come; be it evening, or at midnight, or at the morning, or at the noon." We can see no translation of subject, no figure of speech in the case. He does not come in the clouds of heaven when they, with humble deference to his will, study the Old Testament, and which gave rise to the many incidents revealed which the Lord shall consume, whom the Lord shall consume.

Says Peter, "We ought to obey God rather than men." Acts v, 29. And John says, "Beloved, If God so loved us, we ought also to love one another." John xiv, 21.

A Plain Duty.

Said Jesus, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John xiii, 14, 15.
To Bro. M. B. Smith, Marion, Iowa.

I was interested in your query in the last Review: it is an important subject and should be well understood by all. And I was much pleased that Bro. Andrews had furnished us with an excellent reply. It is proof of the value of that faith which brings the blessing, so to come. Therefore, and for our general satisfaction, I wish you would procure their answers to the following questions: What is the object of the kingdom of God? When will it be cleansed? When, and by whom, will the stoning be carried out? Yours, in the third angel's message. J. H. Wagoner.

Letters

From Sister Crandall.

"Then they that found the Lord, spake often to one another." ROSEA IX.

"Woe to them when I depart from them." HEBRAH.xix. 12

There is a time, we know not when. A point, we know not where. What is the object of the kingdom of God? When will it be cleansed? When, and by whom, will the stoning be carried out? Two or three on the floor at a time ready to give in testimony. At about 11 o'clock the meeting took place. They that fear the Lord, spake often one to another."
alone and keep that day. It often troubled me to think that man changed the day. I felt that man had no right to alter God's law.

When I asked the why and wherefore, I was told that if we gave to God one seventh part of our time, it was sufficient; but I could not reconcile it. The first light on the subject was obtained by conversing with Bro. G. F. Richmond. He also let me have books to read which pointed out the true way, which together with his example gave me courage to stand against the world, and I realized that, regardless of circumstances, I embraced the truth, and with God's grace assisting me I determined to press my way to the haven of eternal rest.

Bro. Walter: I have been thinking that perhaps a word from a lover of truth from these remote parts is due the great and glorious cause in which we are engaged. One year ago the unadulterated truths of the Bible were brought to my mind by a learned man, and pointed manner by Brn. Ingraham and Sanborn; and being an earnest inquirer after truth, I had tried to never suffer prejudice to gain the ascendancy. Such words as these, although they were from men of whom I had little opinion, had such an influence over me that I quite set them apart, and found that I attended them with the same reverence as those whom I met in the meeting, and they thus became my guides through all the trials and temptations of life. I feel thankful to God that I have been ushered into this glorious light, and that the flag of mysticism which characterizes the doctrines of the sectarian world has been blown away by the breath of truth.

The next thing in order was for me to live out the truth, and be sanctified through it, which I have been doing. I have been frequently copied by Bro. Ingraham and Sanborn; and the angel of mercy hovers over us, and the servants of God try to strengthen the things that remain, let every true-hearted soldier of the cross, be at his post. May the Lord help us to gird on the whole armor.

Yours striving for the truth,
T. B. Kent.

Extracts from Letters.

Sister N. G. Sanders writes from Rush Lake, Wis.:
I have been reviewing carefully the great truths on which our faith rests and I find that I am encompassed on every side with truths which lead to the solemn conclusion that the great day of the Lord is near and hasteth greatly; that the two thousand three hundred years are about to be fulfilled. The angel was given then, announcing the judgment hour, which our faith rests on and I find that I am encompassed by the power of temptation and have done and said many things which I am now sorry for. Yet we hope, by trusting in God, to be guided said the third angel’s message, and I feel thank the Lord that he ever showed me by his faithful servants the truth, that I no longer break his holy law. But I realize that it is a great work to be a Christian, it is a very easy matter to talk it out, but a great work to think it in the heart. But by the help of God strengthening us, I believe that we can do all that he requires of us.

What Belongs to God—What to Us.

A VIRGINIA circuit preacher gives the following illustration of the fact that would remove mountains, which he heard from the lips of a negro preacher, who, after holding forth to his congregation upon the subject of obedience, said:

"Brethren and sisters we must come up to their help. For one I thank the Lord that he has directed Brn. Ingraham and Sanborn to bring the message to us. I feel thankful to God that he ever showed me by his faithful servants the truth, that I no longer break his holy law. But I realize that it is a great work to be a Christian. It is a very easy matter to talk it out, but a great work to think it in the heart. But by the help of God strengthening us, I believe that we can do all that he requires of us."

Bible Notices.

Died, in Denmark, N. Y., my niece, Alma J. Otis, of the dropping on the brain, 18 days and 8 months. She was a lovely child, and had lived with us three years. We had learned to love her, and so much so that we had idolized her. But she has been removed from us, and we feel that it is all for the best; for we are commanded not to set our affections on things of the earth. We hope that it will prove a blessing to us.

We hope to meet her in the new earth, where there will be no more tears shed, and where death will be destroyed.

A. O. THOMPSON.

Died, in Stockbridge, Vt., April 30, 1863, of scarlet fever and congestion of the brain, after an illness of nine days. An humble and good Christian, with a bright hope of the future, and where am I ? I have professed to believe these things for the last three years before I heard the truth, but was not satisfied in regard to the doctrines. The great question of my mind was, What is truth.

I realize truly now that the dragon is truth and making war against the remnant of the woman's seed that keep the commandments of God and have the testimony of Jesus Christ. His power is manifest among the flock of Sabbath-keepers here. Speaking to these truths of God I would soon and my doubts vanishing I feel the first great commandment of our Saviour in the dust. While such is the character of some, there are others who have renounced their idols and are battling the enemy, with all the difficulties and trials that are reasonable that we may not fall. Yet we hope, by trusting in God, to be guided and gathered with the remnant to mount Zion.

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A. O. THOMPSON.
THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JULY 16, 1883.

THE Ohio Conference.

This Conference at this place was a good one. The businessmen were not obtruding, but very pleasant and harmonious. The General Conference did us, and the other States), a great favor, in furnishing us with State: for this reason some thought it was wrong to harmonious. The General Conference did us, (and a small church organized.

The last Sabbath and first-day in May was a quarter meeting in Monroe. The Protestant Methodists kindled a union fire that is spreading through the region. Brethren were present from McGowan’s Grove, Crane’s Grove, and Avon. Bro. Sanborn was with us, and a small church organized.

If you go, you can but perish :
Ought no where God can save.

West Wilton, N. H.

Report of Ohio Conference.

The Ohio State Conference met according to appointment, May 31, and organised by calling Bro. H. J. Kittle to the chair, and choosing Bro. H. Baker Secretary. Prayer by Bro. Brinkerhoff.

The permanent organization of the Conference being called for, brethren flocked in. The report was received, and a committee was then selected to nominate the officers for the ensuing year; and the following was the committee, viz.: President, Oliver Mears, Secretary, H. P. Baker, Treasurer, F. Ferrold. Ex. Com., Jos. Clarke, and I. N. Van Gorder. The report was accepted, and the individuals severally elected.

The balance of the session was employed in matters of no general interest, which all passed off harmoniously. We are a few days, here, and have suffered much from the miles of the weather, scattering and dividing us; but we separated, convinced more than ever, I think, of the necessity of unity, of closing up our ranks against the enemy. The meeting was a visit with the church in the cold weather, and was a great encouragement to many.

Note from Bro. Ingram.

BRO. WHITE: My visit in the northern part of Wisconsin I hope was not in vain. I failed to reach my appointment at Muscatine in consequence of being called away to attend a funeral. Our meeting at Kichaka was a very pleasant one. The people listened to the word with great attention. Five were baptized, and a small church organized.

We pitched the tent at this place the 1st inst., and there was so much interest manifested. We have decided to continue the meetings through the week, and longer if the interest demands.

BRO. WHITE: We pitched the tent at this place the 5th inst. The weather has been very unfavorable since, the nights being cold and rainy. But we have had good congregations, and there seems to be some interest manifested. We have decided to continue the meetings through the week, and longer if the interest demands.

I feel quite distressed on account of our dear Bro. Andrews. He was taken very sick on the night of the 7th, and is no better this morning. Was taken with chills, followed by fever. We hope the Lord will not suffer him to keep his field of labor, when there is so much to be done. We ask your prayers in this time of need, that our dear brother may be restored to health again.

Wellesley, N. Y., June 5, 1883.

Report of Ohio Conference.

For Review and Herald.

Arranged to each receipt to the Report of the Conference and the Treasurer, the following are presented, and the accounts of the Meeting with the brethren at Monterey, Mich., Sabbath and first-day of this month.

Owing to the facts, 1. That so much ministerial help has gone out of the State, 2. That there are so many calls for labor in new places, and 3. That the prospects for good in Allegany county seem just now to demand a special effort, arrangements for quarterly meetings throughout this State cannot be made at present. Brethren will please try to be present at these meetings can again be resumed.

Small Things.

A YOUNG lady once presented me with a book-mark having the inscription: "God bless you," and expressed the promise that should it be placed in my Bible, but never to remain a day past the same chapter. Faithful to my promise, I took it home, and, remembering the lines of my Bible the dusk of a week, I placed it in the first chapter of Matthew, and daily read a chapter and changed its place. I had not read long before I began to perceive that I had never been in this good book; and I saw in it truths, that I was a sinner, and must repent if I would be saved. I then promised God that I would seek his face at the earliest opportunity, and, if I saw fit to convert my soul, that I would spend my life in his cause. I came; I sought his face, and now I have a hope within me, "big with immortality," and all do attribute to that book-mark, and the grace of God. Oh, my readers, "despite not the day of small things," but do not let the sparrow fall from the eaves of your hearth.

Appointments.

Prudence permitting, Bro. and sister White will meet with the church at Monmouth, Mich., Sabbath June 27th, where they have the pleasure of gathering from Allegan, Oswat, Waterloo, and a few others, as the brethren may esteem it a privilege to attend. There will be an opportunity for baptism. They will hold meetings in Allegan, Sunday the 28th.

Bro. and sister Byington design to meet with the brethren at Otsego, Mich., Sabbath, June 26th.

The next quarterly meeting of Seventh-day Adventists will be held on the fourth Sabbath and first-day of this month.

Sister churches are invited to attend. Bro. Snook and Lueck are requested to be present.

We would say to the brethren in Ohio, that Bro. J. E. Perkins will visit them, at the conclusion of his visit to New Hudson. He will probably inform them of the definite line of Mr. C. M. Conover.

Business Department.

Cash Received on Account.

For Shares in Publishing Association.

Donations to Publishing Association.

Cash Received on Account.

Books Sent by Mail.

General Conference Missionary Fund.

Ch. at Olivet, Calif. 25c. Ch. at Brooklyn, Mich. 40c. Ch. at Albion Center, N. Y. $10. Ch. at Buffalo, 20c. Ch. at Columbus, 9c. 2. E. Bullis $12.

[Format and content of the table are not preserved in the transcription.]