



AND SABBATH HERALD.

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

VOL. XXII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 16, 1863.

No. 3.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

The Call.

THE night is dark; behold, the shade was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper—
"Could'st thou not watch one hour alone with me?"

O thou! so weary of thy self-denials,
And so impatient of thy daily cross,
Is it so hard to bear thy little trials.
To count all earthly things a gainful loss?

What if thou always suffer tribulation,
And if thy Christian warfare never cease,
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone:
Watch thou in patience through the dark hour only—
This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath the plumed crest.
And peace may fold her wing o'er hill and valley,
But thou, O Christian! must not take thy rest.

Thou must walk on, however man upbraid thee,
With him who trod the wine-press all alone:
Thou wilt not find one human hand to aid thee—
One human soul to comprehend thine own.

Heed not the images forever thronging
From out the foregone life thou livest no more;
Faint-hearted mariner, still art thou longing
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God—

Faithful and steadfast in their consecration,
Living by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee because so near to him?

Canst thou forget thy Christian superscription—
"Behold we count them happy who endure?"
What treasures wouldst thou, in the land Egyptian
Repass the stormy water to secure?

Poor wandering soul! I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking—
Some landward path unto an island shore.

The cross is heavy in thy human measure—
The way too narrow for thy inward pride;
Thou canst not lay thine intellectual treasure
At the low footstool of the crucified.

Oh! that thy faithless soul, one great hour only,
Would comprehend the Christian's perfect life—
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation,
The Father yielded back a thousand fold;
In the calm stillness of regeneration,
Cometh a joy we never knew of old.

In meek obedience to the heavenly Teacher,
Thy weary soul can find 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 conflicts reconciled. But if the law were unjust, if the accused 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 acquiescence in the justness 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 all the objects 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, as a certain vindication of right and justice, and a beneficent 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 affect 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 offense 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 offer 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 recently 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 ransom 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 one day perform the duties of another, in such a manner as to suspend obligations on that other day. And the idea I wish to enforce now is this: no substitute for obedience can be accepted. Hence the transgressor could not save himself, even though he retained all his original strength to obey; but the following truth is well-known.

3. *We are incapacitated by immoral practices.* In this I appeal to the consciousness of every candid, reflecting mind. We all acknowledge ourselves to be subjects of temptation, and often find in ourselves a proneness to do that which our convictions forbid. If we allow ourselves to do wrong these feelings become still stronger, and we are less able to resist the temptation. Wrong doing becomes a habit, hard to resist or overcome. Thus, he who has a moderate desire to drink ardent spirits, will find that desire greatly strengthened by indulgence: and it will finally, 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 tenacious 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, it is proved to be a selfish interest. For, had we honored 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 paramount to the good of the transgressor, who is wrong. 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 inducing others so to do, and thus disregard the 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. *Treason is the highest crime.* He who commits murder takes a 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 traitor unconditionally restored to place and favor. No government would be safe pursuing such a course; neither could it command respect.

3. *He who will not accept the conditions is a traitor still.* If the government has the sole right to dictate terms to rebels which all must allow, then the transgressor can only change his relation to the government by accepting those terms; and if he refuses to accept them, he of course persists in maintaining his position in rebellion. Or to substitute terms of his own would be no better; but rather an insult to the government, a denial of its right and authority. If a traitor were to dictate how crimes should be treated, government would be a farce, and become the contempt of honest men. Therefore two things must be required of a transgressor or rebel, which only can be accepted, to wit.

1. *Unqualified submission to the laws which have been transgressed, and,*

2. *A hearty acceptance of the plan or conditions offered for his restoration.*

Pardon granted on any other terms tends to iniquity, violating the principles of right and justice, and subverting government.*

It is unnecessary to argue, but well to mention, that a substitute, to render satisfaction to justice, must be free from condemnation in his own life; he must be innocent in the sight of the law, or free from its transgression. For one criminal to offer his life for another would not be any satisfaction to justice, seeing his own was already forfeited.

RIGHTS OF SUBJECTS.

While advocating the claims of the government, I would not lose sight of the truth that the subjects have claims on justice also. As very much is due from the subjects to the government, so something is due from the government to the subjects. It is expected of a government to establish its laws, and of the subjects to obey them; but it should be able to present tangible and substantial claims to obedience. We notice, then,

1. *The government must plainly reveal its laws.* It is recorded of a certain tyrant, that he caused his laws to be posted at such a height that they could not be read, and then punished those who did not keep them. This was injustice—it was indeed tyranny. It is law that defines our duty; and in order that obedience may be justly enforced, such declaration of duty should

be clear and distinct: not left to supposition or to doubtful inference. We have before considered that a moral government, a system above nature, is acknowledged; but what is due to that government our consciousness or moral sense does not inform us. On this point our opinions, if not guided by revelation, will be as various as our impulses, our interests, or the difference of our circumstances and education. But if our duties be left to our own judgments, with our conflicting feelings and interests, our determinations will be so various, that confusion and anarchy must unavoidably be the result. It would be in truth, no law—no government. Was ever a government known that proclaimed no laws, but left all actions entirely to the choice of the subjects? No! there could be no government under such conditions. Shall we then admit that God, the Creator of heaven and earth, is a moral Governor, and this we do by admitting a Moral System, and yet deny his justice, his wisdom, and in fact his very government, by denying the revelation of his will, or law to man? Such a denial is too unreasonable for me; it involves conclusions too absurd and derogatory to the divine character. It is really sinking Deity below our ideas of a human governor.

But again: as it is the prerogative of the government to ordain its laws, so it is its sole prerogative, as we have seen, to determine the means whereby a rebel may be restored to citizenship, and as the law must be plainly revealed to serve the purposes of justice, so,

2. *The government must plainly reveal the conditions of pardon.* The right to ordain conditions being exclusively in the government, the subjects or offenders can have no means of ascertaining them, except by direct revelation. If left without this they can never be restored, for it would be absurd to leave the offenders to devise their own means. That would be to place the dearest rights of the government into 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 objecting to a written revelation, every one that is capable of reasoning correctly should expect such a revelation, as strictly necessary to the moral government of God.

CONCLUDING REMARKS AND QUESTIONS.

1. If God has instituted morals, he is a moral Governor, and has a moral law; for there can be no government without a law. If there is a moral law it must be the only rule and standard of morality; and it follows that we can only determine a man's character in a moral point of view, by comparing his life with the law of God—the moral rule. And whoever has violated that law has lost his moral character by such violation, as surely as that morality consists in obedience to moral law. But we are all conscious of having violated the principles of right and justice; most of our race in a most glaring manner. All around us are evidences that man has ruined himself by sin. How may he be acquitted and restored.

2. We have considered that the government has the sole right to dictate the terms whereby man may be restored to favor. We trace a plain distinction between the systems of nature, and morality; but in neither, can we discover the measure of obedience due to the divine government, or the method or means, whereby we may be reconciled to our Creator. How shall we obtain this information?

3. We have seen the utter inability of man to save himself from the penalty of his transgressions, and the imperative necessity of a mediator to atone for us, and to vindicate justice in our pardon. And our fellow men are all in the same condition, as helpless and unworthy as ourselves. Who shall act as our mediator?

My dear friend! turn not hastily away from these thoughts; pause and reflect. You have talked of reason; boasted of reason: "Come now and let us reason together." Can you deny or invalidate the positions taken in the preceding pages? If not, as I believe you cannot, can you answer the three questions above? Can you tell me to a certainty what duty you owe to your Creator? or on what principle you expect to be justified before God? or by whom or by what

means you may be restored after offending? Can you tell me how and where we may learn all this? Is it in Nature? Do you not need a written revelation?

Again, would it not serve the cause of justice, and the true purpose of government, to have the laws of our lives, moral laws, published for the benefit of those amenable thereto? Surely it would. So far from being astonished at the idea of a written revelation,—a publication of the Divine laws, we should expect it; justice demands it. And, if we could not produce such a document, would you not esteem it an oversight in the Governor?

Once more: An atonement has been supposed to lead to immorality. But according to what has been proved it is the *only possible method* of restoring the sinner to favor which *does not* lead to immorality. I will readily grant that any theory by which the atonement is claimed to have abolished the law, or relaxed its claims, leads to immorality. But can that lead to it, which acknowledges the justice of law, removes rebellion and restores the wrong-doer to obedience? You will see that this objection arises, not from any defect in the system of the atonement, but from the ignorance of the objector as to what that system is. There is as much difference between *pardon* and *license*, as there is between *liberty* and *licentiousness*; and he who cannot discern the difference is to be pitied.

Now if it can be shown, as I claim it can, 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.

J. H. W.

(To be Continued.)

Grace.

In the place of our sin grace meets us, nay, only there. It was in the land of the Chaldees, the place of his idolatry, that the grace of God met Abraham. It was on the way to Damascus, breathing out slaughter against the saints, that the the grace of God met with Saul. It was to the woman, caught in the act of sin, that the Lord spoke in words of such marvelous grace, "Neither do I condemn thee; go and sin no more." In the prison of Philippi, the scene of his hard-heartedness and cruelty to the saints, the grace of God found the poor heathen jailor, and made him to rejoice in God that very night with all his house. It was to the sinners of Jerusalem that the Gospel was to be first proclaimed, that, on the very spot where the deed of infinite guilt had been done, there grace might find the doers and tell its glad story in their ears.

Grace does not stand upon the distant mountain-top and call on the sinner to climb up the steep heights, that he may obtain its treasures; it comes down into the valley in quest of him; nay, it stretches down its hand into the very lowest depths of the horrible pit, to pluck him thence out of the miry clay.—Bonar.

Strong in the Lord.

PAUL had a sense of "weakness," "fear," and even "trembling," in his public exercises, especially when he had to confront the gainsaying heathen multitudes. But the "grace" of God was "sufficient for him." It enabled him to sacrifice himself on these occasions for his Divine Master. It revealed his own power in contrast with his weakness, and his preaching, though without the enticing words of man's wisdom, "was in demonstration of the Spirit and with power." There is something both affecting and sublime in this spectacle of an infirm, trembling man throwing himself with self-distrust and self-sacrifice, but with triumphant power, against the strongholds of ancient philosophy and heathenism—glorying only in the delegated strength of his God; in that strength challenging all the mightiness of earth and hell, and by it revolutionizing the moral world—"turning the world upside down." Learn well the lesson of his example, O, trembling man of God! remember that in thine own weakness is thy divine strength: that the humble, earnest soul is irresistibly and always triumphant; that God must fail before he can fail who stands forth only in the name and strength of his God.—Methodist.

* This is a necessary deduction from the very plain facts set forth in this argument. There are two theological systems extant which stand opposed to these principles. One, claiming, that man may and will be saved without accepting and complying with conditions, or without substitution. This is Universalism, which really denies the atonement. The other Antinomianism, claiming that the law was abolished when the atonement was made, instead of being honored and vindicated by it. Both these systems are denials of justice, and tend to subvert the principles of government as established by reason and the scriptures. But as these principles lie at the very foundation of the divine government, the above systems are professed by Christians but practically Infidel.

Suggestions for Health-Preservation.

THE season is now upon us when, owing to the summer heats and atmospheric influences, fevers prostrate, and diarrheas, exhaust 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 *Agriculturist* should be well enough acquainted with the subject of Health-Preservation to know that it does not depend upon medicines. Those would rarely be necessary, if we were as 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 behalf, in this regard, than in behalf of their swine! They will carefully study and 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. Worse still, sparing neither pains nor expense to procure the most wholesome food for their animals, they debilitate their own stomachs with that which they know to be unwholesome. The general rules and requirements of health are simple and easily learned. In fact, one has but to watch the sensations of his olfactories, skin, and stomach, and heed them, to keep clear of all danger from ordinary diseases. The sense of smell warns him against inhaling impure air; the skin, by dryness, feverishness, or irritation, indicates a want of that frequent bathing, which is so essential to health: and the stomach calls for food when needed repels it when enough has been eaten, and in a natural state, betokens generally that which is unwholesome. 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 diet in "civilized" society. But a few rules, well lived up to, will rarely fail. viz:—Be regular as to time of eating; do not exercise violently either immediately before or immediately after meals; and let the last meal of the day be light and easy of digestion, so that sleep may be undisturbed and refreshing. In the morning, any bilious disturbance of the stomach is known by the bitter taste in the mouth. Heed this warning by restricting diet to plain bread, vegetables, and ripe fruits; and if it increases, go without supper, and take a thorough warm water bath—rinsing off in cool water—just before retiring to bed. As a general dietetic rule for summer, persons in any degree delicate should use plenty of ripe, raw, and cooked fruits at meals, and but little, if any, fat meats. Let all dietetic changes be gradual; and for the most part use food that requires chewing, and *chew it well*, in order to give the stomach the full benefit of the assistance of the saliva in digestion.

Avoid sudden changes in quantity of clothing, cooling off suddenly when heated and perspiring, and all sudden changes. In keeping the skin clean, do not neglect that most important part, the scalp.—*Sel.*

Progress of Skepticism.

ONE startling fact is very apparent at the present time, that is, the rapid increase of skepticism. Some of the faithful are beginning to open their eyes to this sad truth, who, till recently, had supposed the world was really growing better, and that the millennium was about to begin, when nearly all would be converted; but they now see the very opposite is true, and these are truly times of great peril to the church of Christ.

Says the *Tract Journal* for April, '63:—"The progress of skepticism in the English Established Church has been so great as to occasion serious alarm among the lovers of truth. A meeting has recently been held in London, of three hundred clergymen, to consider what should be done in this emergency. It was there stated by the most eminent divines that the infection prevails in the universities. Young men, both at Oxford and Cambridge, are becoming so unsettled in

their minds that in many cases they shrink from the responsibility of taking orders in the church; 'the more daring the skeptical statements broached in the Common Rooms the more favorably they are received.' The nature of this unbelief was summed up by the chairman of the meeting, Rev. Daniel Wilson, Vicar of Islington:—

"If I were asked to express in a single word the prevailing sentiment of those who indulge in this unrestrained spirit of free inquiry, I should describe it thus—that the Bible is behind the age; that it was well adapted to the childhood of the church, but that in the present advanced period of knowledge the final appeal must be withdrawn from the written Word and transferred to man's verifying faculty."

It is well known that the most elaborate attacks have of late been made upon the authenticity of the Scriptures. These are not of the gross and repulsive school of Voltaire and Paine, but they assume the more decent guise of learning, and a zeal for the truth. The late notorious work of Bishop Colenso is a specimen. In our own country there have been a few feeble imitators of these writers, one of the feeblest of whom is the Rev. L. A. Sawyer, author of a new translation of the New Testament and parts of the Old. He has published several articles denying the historical verity of the Pentateuch and claiming for the Hebrew books a comparatively modern date."

Vulgar Language.

THERE is as 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 soul, and leave the stain of their corruption 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 extends that spot and inflames it, till by indulgence, it will 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, and thus save that from corruption. You extinguish the fire by smothering it, or preventing bad thoughts from bursting into language. Never utter a word anywhere which you would be ashamed to speak in the presence of the most refined female, or the most religious man. Try this practice a little while and you will soon have command of yourself.—*Sel.*

"What is Truth."

"WHAT IS TRUTH?" said jesting Pilate, and never waited for a reply. "Art thou a KING, then?" said Pilate equally in jest, and paid no attention to the reply. The race of PILATE will never be extinct. Were the Roman proconsul to come to life again, he would find a numerous family of descendants. Three-fourths, at least, of professing Christendom are Pilates in their hearts. They do not wish to destroy Christ, nor do they much care for defending him. They are cool and indifferent. They wash their hands and say they are clean every whit. They are satisfied like Pilate, with the outward ceremonial, but care as little as he did for the inward reality. Pilate did not deny that our Lord was King, he only laughed at the idea. No one now denies that the Lord is King they only laugh at the mention of 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.

Christendom, like Pontius Pilate, passes over with a good-humored laugh the mention of 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 they would crucify the Son of God afresh, to get rid of the nuisance of his government. Press them hard upon the subject, and they have their answer ready. "My kingdom is not of this world. Does not the Lord tell us that his kingdom is not a worldly but a spiritual one? Are you not satisfied with so

conclusive a reply?" We answer that we are satisfied with the reply, but by no means with the interpretation. Our Lord never said that his kingdom was not over this world, he only says that it is not of this world; and if any one will look at the original Greek Testament he will find that "of" means "out of," or "from out of." It is certainly true that 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 does not rise "out of" the world, and therefore, 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 powers of the earth. But that is all which his answer implies. He never says that his kingdom is not over this world, nor would it have been possible for him to have said so; for the angel Gabriel, in Luke declares that the Son of Mary shall reign on the throne of his Father David. The throne of David, we know was literal not spiritual, and, therefore, in spite of Caiaphas, Pontius Pilate, and modern Christendom, the Son of David shall reign over the world; and "of his kingdom there shall be no end."

The capital city of that Kingdom will be the New Jerusalem—a "city having foundations, whose builder and maker is God." It is the place of which our Lord spoke when he said to the apostles, "I go to PREPARE a place for you." From those words we may infer that the New Jerusalem has been in preparation ever since, or least that it is in preparation now.—*The last Vials.*

The Lord's Prayer Illustrated.

OUR Father, Isa. lxiii, 16.

By right of creation, Mal. ii, 10.

By bountiful provision, Psa. cxlv, 16.

By gracious adoption, Eph. i, 5.

Who art in heaven, 1 Kings viii, 43.

The throne of thy glory, Isa. lxvi, 1.

The portion of thy children, 1 Pet. 1.

The temple of thy angels, Isa. lxvi, 1.

Hallowed be thy name; Psa. cxv, 1.

By the thoughts of four hearts, Psa. lxxxvi. 11.

By the words of our lips, Psa. li, 15.

By the work of our hands, 1 Cor. x, 31.

Thy kingdom come; Psa. cx, 2.

Of providence to defend us, Psa. xvii 8

Of grace to refine us, 1 Thess. v, 23.

Of glory to crown us, Col. iii, 4.

Thy will be done on earth as it is in heaven. Acts xxi, 14.

Toward us, without resistance; 1 Sam. iii, 18.

By us without compulsion; Psa. cxix, 36.

Universally, without exception; Luke i, 6.

Eternally, without declension. Psa. cxix, 93.

Give us this day our daily bread;

Of necessity, for our bodies; Prov. xxx, 8.

Of eternal life for our souls. John 6, 34.

And forgive us our trespasses, Psa. xxv, 11.

Against the commands of thy law; 1 John iii, 4.

Against the grace of thy gospel. 1 Tim. i, 13.

As we forgive them that trespass against us; Matt. vi, 15.

By defaming our characters, Matt. v, 11.

By embezzling our property, Phile. 18.

By abusing our persons. Acts vii, 60.

And lead us not into temptation, but deliver us from evil: Matt. xxvi, 41.

Of overwhelming affliction, Psa. cxxx, 1.

Of worldly enticements, 1 John ii, 15.

Of Satan's devices, 1 Tim. iii, 7.

Of error's seduction, 1 Tim. vi, 10.

Of sinful affections. Rom. i, 26.

For thine is the kingdom, and the power, and the glory, for ever. Jude 25.

Thy kingdom governs all, Psa. ciii, 19.

Thy power subdues all, Phil. iii, 20.

Thy glory is above all. Psa. cxlviii, 13.

Amen. Eph. i, 11.

As it is in thy purposes, Isa. xiv, 27.

So it is in thy promises; 1 Cor. i, 20.

So be it in our prayers; Rev. xxii, 20.

So it shall be to thy praise. Rev. xix, 4.

From Bernard's *Thesaurus*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 16, 1868.

JAMES WHITE, EDITOR.

Lessons for Bible Students.

LESSON XVII.

(HISTORY OF THE SABBATH, PP. 178-192.)

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 two facts are asserted to be established? To prove this, what statement does Dr. Edwards make? What English first-day author uses the same argument? From what work is this statement derived? When was this argument first brought forward? For what purpose was it produced? Is any such question to be found in the "*Acta Martyrum*?" Was any such question as this put to the martyrs in Pliny's time? What questions were put to them as late as A. D. 304? p. 220, top. Does the word, *Dominicum*, as here used, mean Lord's day? What is it used to signify? To sum up the evidence on this point, is there any record of any such question being put to the martyrs in the time of Pliny? Was any such question asked of any martyr prior to the fourth century? How many instances in which any such question was asked can be claimed? And in this instance, what does a correct translation of the original show? All this is upon the supposition that the "*Acta Martyrum*," is an authentic work; what does Mosheim give as its true character?

ORIGIN OF SUNDAY OBSERVANCE.

How ancient is the festival of Sunday? Did it originate from any divine command? From what fact has the first day of the week obtained the name of Sunday? What does the North British Review style that day? What led to the introduction of this heathen festival into the Christian church? [Ans. "Patriotism and expediency." p. 225.] What three reasons does Chasie give why the early Christians should not keep any other day? p. 226. Did the early church pay special regard to any other days besides the Sunday? p. 228, top. What days were thus distinguished at a very early period? How do these days compare in sacredness? What does Domville say of the ecclesiastical writers of the first three centuries? What did "patriotism and expediency" finally do? Who bears the earliest testimony which has any claim to be regarded as genuine? What does Milner say of the works ascribed to Justin Martyr? What do the writings which are ascribed to him really teach relative to the Sabbath? Does he assign any divine precept or apostolical example for the festival of Sunday? p. 232, top. What does the American Tract Society, in a work published against Romanism, say of the authority of Justin as a religious guide? What reasons does Justin assign in support of Sunday observance? To this what does Jeremy Taylor reply? Let it be remembered that this mention of Sunday observance by Justin was written when he was at Rome, and addressed to the emperor; consequently the first trace of Sunday as a Christian festival is found—where? In his dialogue with Trypho, the Jew, does Justin treat the Sabbath as a friend or an opponent? What does the testimony of Justin show, and why? p. 234, first paragraph.

Who is the next important witness in regard to first-day sacredness? What are the words of Irenæus relative to the Lord's day? What does Sir William Domville say concerning this quotation? To what authority do those refer who quote this as the language of Irenæus? Where did Dwight obtain this testimony? What is probably the true origin of the quotation? What words of Jesus does this case illustrate? By what kind of an edict did the bishop of Rome make his first attempt to rule the Christian church? Did the other churches accede to the demand of the Roman pontiff? What action did the council of Nice take in this matter? What reasons did Constantine urge for this measure? Who was Tertullian, and when did he write? What does the language of his excuse for Christian Sunday-keepers show? How does Milman speak of Tertullian? Of what is Tertullian's testimony a valuable acknowledgment? 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 resting from labor on Sunday? According to Tertullian's testimony, how was Sunday observed in his time? What was the first great 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 Neander state as the motive of the Romish church in this thing? What other writers confirm this testimony?

"Experienced Religion."

THERE is a reality in the experimental part of religion—the comfort of the Holy Spirit to the truly converted person—the earnest and pledge of future inheritance and an everlasting life in a sinless, and therefore happy, world. But to make this feeling or experience the leading object, the first and prominent thought, the all in all of religion, is not in harmony with the records of the primitive church. We do not read in the New Testament of any one experiencing religion, though doubtless they did. We are not informed when Paul experienced religion, but it is evident that a great change or conversion took place with him about the time that he visited Damascus. This was the beginning of his *Christian* experience, though not of his *religious*; for he testifies concerning his former life, that "after the most straitest sect of *our religion*, I lived a Pharisee." So it appears that he was religious before, and that his religion was the very best in the world at that time, except that which embraced what was then "present truth"—the religion that gave credit to God, not only for making the promises to the fathers concerning the Christ, but for fulfilling them to those then living upon the earth.

It should also be observed that, though he had long been a zealous professor of religion, he had had a zeal not according to knowledge; in other words, that he was self-deceived; for he "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth;" and so notwithstanding his former religious experience, he was found fighting against the truth. But Saul of Tarsus was converted into Paul the apostle; and it is truly desirable that many now, that have long since had a religious experience, should also be turned from darkness to light, and from the power of Satan unto God, give up their opposition and embrace present truth.

Do not these thoughts about having experienced religion often deceive people and hinder them from embracing the truth? Would it not be better for people if they knew that religion consisted more in believing and doing, than it does in feeling? Faith in the word of the Lord, and obedience to the same, was the leading idea in the primitive church, if we may judge from the records of the New Testament.

Instead of reading that such and such persons ex-

perienced religion, we read as follows: "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii, 41, 42. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Chap. viii, 12. "And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Verses 36, 37. "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Chap. ix, 6. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Chap. xxii, 16. "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, has sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." Chap. ix, 17, 18. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized," &c. Chap. xvi, 14. "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway." Verses 30-33. "And the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Chap. vi, 7.

Thus we are informed of their faith and obedience. And not obedience to the gospel institution of baptism alone, but to the law of God. Repentance of their transgressions of the law of God, was first and prominent in apostolic preaching. Repentance toward God, and faith in the Lord Jesus Christ, was everywhere preached. Said Peter to the Jews, "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Chap. iii, 26. A person turned away from his iniquities is turned to obedience of the law of God. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sin." Chap. v, 31. "All unrighteousness is sin." "Sin is the transgression of the law." Therefore every sin is a violation of the law. No forgiveness is promised without repentance. And he that repents of all his sins, turns to obedience to all the law of God. Hence without obedience to that law, no pretended faith in Christ, or baptism for the remission of sins, would avail anything. The great object of the gospel is to turn men from sin to obedience to the law. Hence the first command of Peter on the day of Pentecost was, Repent. These things were written before the apostasy—before Romanism had cast down the truth to the ground, and Antinomianism had trampled it under its feet. Still the foundation of present truth—the law of God—is laid so firmly and so broad in this record, that there is no lack of evidence for the perpetuity of this law. We are not building on a new foundation. We are not giving prominence to that which had no prominence in the days of the apostles.

But was there not some experience which the first disciples had—some feeling—something besides believing and doing? Was not the Holy Spirit given, and did they not rejoice with joy unspeakable and full of glory?

Certainly; but this followed their faith and obedience. "And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him." Chap. v, 32. The promise, on condition of obedience, was "Ye shall receive the gift of the Holy Spirit."

Let no one trust that because he has experienced religion, he is secure, while neglecting the increasing

light which now emanates from the unsealed page of inspiration. The increase of light lays new responsibilities upon us, as well as upon Saul of Tarsus. The faith and practice of the "straitest sect" of these times, who are so "exceedingly zealous of the traditions of their fathers," will not answer the present demand.
R. F. COTTELL.

Report from Brn. Loughborough and Hull.

Our meeting with the brethren at Adam's Center was one of interest to us, and we trust will be of profit to the cause there. Nine discourses were given in all. On Sabbath and first-day the house was well filled with attentive hearers. Our social meetings were refreshing, as the Spirit of the Lord seemed to have access to all hearts.

On Monday our meeting was for the purpose of considering the wants of the church. Four new ones united with the church, among them a brother who has been held back for a time by his connection with worldly associations. The church now numbers twenty-two members, and have a commodious house of worship. It is their earnest request that Bro. and sister White hold meetings with them on their Eastern tour, if they can make it convenient so to do.

The subject of systematic benevolence was also considered during the meeting, and all were ready to enter into it on the principle set forth on the first page of our S. B. books. The result was, the figures were raised from \$56 per year, to \$197,66.

Yesterday we came on to this place, ninety miles, and had a long, interesting, and spirited meeting with the church here, after which the brethren and sisters remodeled their pledges to the S. B. fund, adopting the tithing principle, which increased their figures over \$20.

This afternoon we go on to Rouse's Point, one hundred miles, to meet evening appointment there. We are well, and free in the Lord. Brethren, pray for us.

J. N. LOUGHBOROUGH.
MOSES HULL.

Grass River, St. Law. Co., N. Y.

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 condescended to wash his disciples' feet, yet pride and prejudice have found what are said to be "unanswerable arguments" against its observance.

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." 1 John iv, 11.

A query here arises, Is love to God and love one to another enforced in stronger terms in these texts, than the above ordinance is, in the language of the Saviour?

Who would think of giving the texts last quoted an interpretation which should only require the Christian to have humility enough to love God and his brethren, without ever calling this love into exercise?

"By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John v, 2, 3.

Here we see that love manifests itself by obedience, by doing the will of God. Thus it is with Bible humility; it is not dormant, but active; "Serving the Lord with all humility of mind." Acts xx, 19.

Some denominations have in their infancy and humility practiced feet-washing as a gospel ordinance, which have years since laid it aside. Among these are the Free-will Baptists. Many years after their rise they observed it to some extent.

Speaking on this point their historian says, "It was claimed by those who entered heartily into this observance, that it was often among the most precious seasons of their experience."

This agrees with the declaration of the Master, "If ye know these things, happy are ye if ye do them."

Alas! that man should have forgotten that "the servant is not greater than his Lord, neither he that is sent greater than he that sent him." John xiii, 16.

A. S. HUTCHINS.

When Shall Jesus Come Again?

[From the Prophetic Times, published in Philadelphia, Pa., we copy the following excellent thoughts 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 to myself, that where I am, there ye may be also," and again, in the same chapter, "Ye have heard how I said unto you, I go away and come again," he certainly meant something emphatic and interesting, and such as to excite earnest and prayerful inquiries as to how, for what purpose, and when, he shall come again. But first of all, and perhaps the most important inquiry, is, What did our Lord really mean by his coming again? It is here, perhaps, the main stress of the controversy existing between us and those who differ from us in opinion lies. In a brief paper we can do little more than mention some of the different meanings attached to the phrase "coming of the Lord."

Some understand by it the Lord's coming to individuals at death. This we regard as a very improper use of the word. It is not true, in fact. Jesus does not come to the individual at death.

In not one case in the New Testament can the phrase "the coming of the Lord" be justly taken to denote death. In the passage where it is most freely and frequently used in this sense, it will by no means bear this signification: "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." 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 the hour when your Lord doth come." We can see no transition of subject, no figure of speech in the case. He does not come in the clouds of heaven at the hour of death. We think it an unwarrantable use of Scripture for any critic to apply it to the death of an individual.

Another meaning attached to the phrase "coming of the Lord," and strongly laid hold of by some, is a spiritual coming, by his word and influences. Their stronghold here is a passage in Thessalonians, relating to the final destruction of the Papacy: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." It is taken for granted by many that both the consumption and destruction of Popery will be accomplished by the light and power of divine truth. * * * * *

If this were the meaning of the apostle, it would be using terms that confuse rather than enlighten the mind. There can be no doubt that the coming of the Lord here means his glorious personal appearance at the final destruction of the spiritual Babylon.

With regard to this spiritual coming in the power of his word and spirit, it is an idea strongly laid hold of in order to evade the doctrine of his personal coming at that period. But, if they cling to the idea of a spiritual coming in this and many other passages, they cannot prove that Christ will ever come personally at all. He might as well come spiritually to judge the world at the end of time; as come spiritually to judge and destroy the great apostasy. If they will insist upon these comings referred to as being figurative or spiritual only, then there is not a text in the Bible that will satisfy them that Christ will ever come personally. Christ has come spiritually, or by his word and spirit, already, and has been with his Church at every period. "Wherever two or three are gathered together in my name, there am I in the midst of you." "Lo, I am with you always, to the end of the age." His spiritual presence was in a wonderful degree with the Apostle John: yet he earnestly prayed, "Come, Lord Jesus." He is spiritually present with his true Church as much

as ever: therefore the promises, prayers and expectations not yet realized must refer to his personal and not to his spiritual advent.

While on this subject, we may advert to the best evidence of the true meaning of the phrase; and that is the term used by the inspired writers to express it. The term used is the Greek noun *parousia*, which lexicons say signifies a coming, an arrival, a presence, and implies or conveys the idea of the personal presence of the individual spoken of. Thus the word is used to express "the coming of Titus," "the coming of Stephanus," and the reference to Paul himself, "my coming." Paul in writing of his opposers, has this remark: "His letters, say they, are weighty and powerful, but his bodily presence [*parousia*] is weak." About twenty times the same term is used to express the coming of Christ. By what logic, or art of criticism, his coming can be made to signify any thing else than a literal coming, we cannot easily comprehend. An intelligent, pious reader of the Bible, with a very little assistance to help him examine and compare scripture with scripture, will derive more satisfaction on this subject from the simple word than from many commentaries.

But, although allowed to understand distinctly the import of the phrase, "coming of the Lord," it is not permitted us to know the precise date of the advent. "Of that day and hour knoweth no man, no, not the angels of heaven, but the Father only." The word therefore is, "Take ye heed; watch and pray; for ye know not when the time is." But, although ignorant of the day and hour, we are not left altogether in the dark as to the signs of its near approach; and he is worse than foolish who takes no note of these signs. The Christian who is really desirous to know his Lord's will, is a close observer of providences. The Bible reveals the general principles of human conduct; but he may learn much as to present and particular duty by watching the present and particular aspects of the little providences around him. Every little incident has a voice more or less clear; and he who is passive to the will of God, waiting on him, as it were, from moment to moment, will be most likely to fulfill aright his responsibilities. If God is thus careful to guide with his eye individual believers who wait on him, he is no less careful to instruct his church collectively, when they, with humble deference to his will, study his general providence in connection with his word in reference to the great events of the future in which they are so deeply interested. We do not thus become prophets; yet we may see far in advance of a thoughtless world, and even of a slumbering church. In regard to the first advent of the Saviour there were many incidents revealed which we wonder were not taken notice of by those who had and professed to study the Old Testament, and which gave rise to the stern reproof, because they "discerned not the signs of the times." But there were a few, even then, praying and waiting in faith, "looking for redemption in Jerusalem, and for the consolation in Israel;" and they were not disappointed. In like manner there are many in the present day who are looking up, and lifting up their heads for the redemption which is drawing nigh.

The question at the head of this paper is one which is agitated, and occupying the thoughts, in many a pious soul. It respects the great event, continually reiterated, by way of warning or encouragement, by every writer of the New Testament.

The last sentiment uttered in the canon of Scripture is, "He which testifieth of these things saith, Surely I come quickly. Amen." And the prayer immediately breathed out was, "Even so come, Lord Jesus." Surely, then, at this late day of the Christian dispensation, it is a question worthy of serious consideration, and ought to be kept before the mind of every believer in revelation.—*Prophetic Times*.

To-day, if Ye will Hear his Voice.

It has been said by one occupying a high position in Christian literature (Edward Beecher) that "the coming of God no man can avert, but if one occupies a position of danger, he may change it for one of greater security if he will." But when is this exchange to be made? Is there to be afforded a more favorable

opportunity than the present? There may be louder notes of warning given, but it is unsafe to presume. God will be forever guiltless, though there be no louder cry or stronger evidence granted. For it becomes all in these days of general intelligence, to understand the great currents of thought which are passing through the Christian world.

If to have Moses and the prophets, left one without excuse in our Saviour's day, as his words clearly indicate, of how much greater condemnation shall those be accounted worthy who resist the added light afforded by the New Testament scriptures, and the investigations of the learned and good who have made the Bible their study? Nor is it any excuse that there are conflicting opinions concerning the phrase, "coming of God." What if the pantheist would make it the development of his imaginary colossal man? What if the millenarian would make it the diffusion of the spiritual reign of Christ? What if the spiritualizer would make it the separating of soul and body at death?

"Nevertheless, what saith the Scriptures?" "The Lord Jesus Christ shall judge the quick (the living) and the dead at his *appearing and his kingdom.*" 2 Tim. iv, 1. "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke xvii, 29, 30.

By a sort of divine soliloquy, we learn that God debated, "Shall I hide from Abraham that thing which I do?" and Lot was warned and spared for Abraham's sake. Gen. xxx, 29. Though a warning was given of the impending doom of the cities of the plain, the son-in-law whom Lot in his solicitude sought to warn, regarded him as one that mocked. Of what avail then would it have been if he had rushed through the city, proclaiming, "Yet ten hours, and Sodom shall be destroyed! Yet ten hours, and Sodom shall be destroyed!" He would only have been laughed at for his insane credulity. "Even thus shall it be in the day when the Son of man shall be revealed." The divine command is, "Though the vision tarry, wait for it." And if Paul could pray, "The Lord direct your hearts into the patient waiting for Christ," need those who wait, or expect that coming, heed the scoffing jeers of a doomed world?

"Hark! the Redeemer rends the sky!
A mighty voice before him goes—
A voice of music to his friends,
But threatening thunder to his foes."

MARY W. HOWARD.

Malone, N. Y.

Asking and Receiving.

"HITHERTO have ye asked nothing in my name. Ask and ye shall receive, that your joy may be full." Johu xvi, 24.

How forcibly did our Saviour endeavor to impress the minds of his disciples with the necessity of prayer, and the joy they might receive from it. Ask and ye shall receive. What a stimulus to induce them to pray. As I read the passage I was much struck with the force of it. Hitherto ye have asked nothing in my name. Ask and ye shall receive that your joy may be full. How many of those that are striving to get ready for translation have asked and received, until their joys are full? I fear not all; and why is it?

Christ says, "Hitherto ye have asked nothing in my name." Asked nothing as we ought; asked nothing with that faith which brings the blessing, so that our joy may be full. How important that we ask aright; that we come to God believing that he is, and that he will answer our prayers.

Dear brethren and sisters, I wish I could express as it has been impressed upon my mind for the past few days, the importance of praying right, coming to God as to a kind Father, with a dear brother to intercede for us. We have such an Intercessor at the throne of grace. O, brother or sister, you who desire that your joy may be full, ask and ye shall receive. There is no failure about it. You will have the Spirit of God to help you continually. O that we, as a people, looking for the coming of the great King, may begin to ask and receive great things. Let us look up. Let us not only believe the testimony given, but obey it, cleanse ourselves by obeying the truth, and stand ready to meet our coming Lord.

ELVIRA SANFORD.

"Woe to Them when I depart from Them."

HOSEA IX. 12.

"THERE is a time, we know not when,
A point, we know not where,
Which marks the destiny of men,
To glory or despair.

There is a line, by us unseen,
That crosses every path,
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die—
To die as if by stealth:
It does not quench the beaming eye,
Nor pale the glow of health.

The conscience may be still at ease,
The spirits light and gay:
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indubly a mark,
Unseen by man for man as yet
Is blind and in the dark.

Oh! where is that mysterious bourne
By which our path is crossed,
Beyond which God himself hath sworn,
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent—
'Ye who from God depart,
While it is called to-day, *repent,*
And harden not your heart.'

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 in advance such an excellent reply.

It is proverbial of infidelity that it offers only objections—it rests upon negatives: denying everything, furnishing nothing. And such is about the position of our "anti-vision, no-law" opponents. They seem to think that we have only to build—they only to pull down. But I think they ought to bear the labor of their own cause, if they have a cause. Therefore, and for our general satisfaction, I wish you would procure their answers to the following questions:

What is the cleansing of the sanctuary?
When will it be cleansed?
When, and by whom, will the atonement be made?
Yours, in the third angel's message.

J. H. WAGGONER.

Letters.

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

From Bro. Sanders.

BRO. WHITE: Cheerfully I take my pen to inform you and the brethren scattered abroad of what the Lord has done, and is doing, for us here in Allegany. The Lord is good, bless his holy name. We have just passed another Conference season, and have been greatly blessed, revived, and strengthened. Our meeting commenced Sabbath evening May 9, by a good spirited prayer and Conference meeting in which many participated. We met again Sabbath morning by 9 o'clock and resumed our meeting where we left off the night before. Many came in from abroad and cheerfully took hold with us. One dear sister who had been very sick, but by the prayer of faith had been measurably restored to health so as to come to our meeting, came, and full of the spirit of the Lord gave us a testimony that seemed to run through all the congregation. There was no holding back upon that occasion. The fire once kindled seemed as if shut up in the house, and that it must find vent. Two or three on the floor at a time ready to give in their testimony. At about 11 o'clock the meeting took another turn. After a short intermission, we all listened to a timely discourse from our beloved Bro.

Fuller from Ulysses, Pa., from the words of Peter "Lord save me." This subject was very applicable to the time in which we live. It was set home by the spirit and power of God. May the Lord ever bless Bro. F. After an intermission of one hour we listened to a continuation of the same subject. We had an ordinance meeting evening after the Sabbath in which many participated for the first time. It was a solemn and also a joyful waiting before God. Blessed are the meek for they shall inherit the earth. Blessed promise, God help us all to be of that number is my prayer.

We came together first-day morning at 8 o'clock for business and also to pay our monthly donation into the S. B. fund. Bless the Lord for system in all things. We adopted S. B. last Oct. Since that time nearly \$60, has been paid in, from our little church. At nine o'clock conference season commenced again with a deep, heart-felt interest. After a short discourse from Bro. Fuller, we repaired to the water where five were ready and willing to follow the example of their blessed Lord by being buried with him in baptism to arise to newness of life. Among these there was an old Methodist sister nearly seventy years of age who has but lately seen the light of present truth, and stepped out on the commands of God and the faith of Jesus.

O, what joy lighted up her countenance when she saw the commandments that had been so long hushed up by the traditions of men. But another severe trial came. She saw the necessity of becoming pure and holy to be ready for coming of her blessed Master. In order to do this, her tea, coffee and tobacco, must be laid aside. This she tried some two or three weeks before our conference and when the time arrived she was ready to place all on the altar and go forward trusting in the living God for help and when she came to the water's edge she stepped in with a look of heaven upon her countenance, and with a shout of triumph arose from the liquid grave. She is now happy in her little cottage, having great joy, peace, and love that casteth out all fear, ready and waiting the return of the Coming One.

Dear Bro. and sisters, you who have not cleansed yourselves from those worthless habits, take example from this aged sister and never say you can't. Go about it in the name of the Lord and you will gain the victory. There were twelve added to the church at this conference. Since our organization last August our numbers here almost trebled. Bless the Lord for perfect order. The cause in Allegany is on the rise.

We have not had any great excitement here but a general growth in grace moving on gradually, all the while. Prejudice in the minds of the honest is giving away and many are coming out to hear. May the Lord help us to rise with the message, and go forward and be ready to be presented a glorious church without spot or wrinkle or any such thing, is the prayer of your humble Bro. striving to overcome.

J. G. SANDERS.

Wellsville, N. Y.

From Sister Crandall.

BRO. WHITE: It has been some over two years since I started to serve the Lord; and I can say that I am truly thankful to him for his goodness and loving-kindness and that although unworthy I can feel that his watchful care is over me. I know that he has blessed me many times; and it is my greatest desire to walk worthily before him. That I may by patient continuance in well doing, seek for glory, honor, and eternal life in the kingdom of God. I want to have a meek and quiet spirit, which is in the sight of God of great price. I ask the prayers of the brethren and sisters scattered abroad, that I may be prepared to stand through the time of trouble, and that I with you all may eat of the fruit of the tree of life, and walk the golden streets of the New Jerusalem.

Your sister striving, to overcome.

M. A. CRANDALL.

Woodland, Wis.,

From Bro. Kent.

BRO. WHITE: With pleasure I seat myself to pen a few lines to inform you that I am trying to keep the commandments of God. I commenced keeping the true Sabbath last March. The Bible taught me long ago that the seventh day was the Sabbath of the Lord; but I did not then understand that I could come out

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 I received 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 step out upon the promises of God, regardless of circumstances, I embraced the truth, and with God's grace assisting me I am determined to press my way on to the haven of eternal rest.

O that I might stand upon Mount Zion with the 144,000, to sing the song of Moses and the Lamb. O, I want to be an overcomer, it is my heart's desire to be a true Christian. O, that God would revive his work here in the East, and elsewhere, until every honest heart shall flock to the standard of truth. O, for a clean heart and a right spirit. For this I pray.

Yours striving for the truth. L. B. KENT.
Brattleboro, Vt.

From Bro. Morey.

BRO. WHITE: 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 third message were presented to my mind in a clear 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 was my determination, that during the four weeks which they lectured, I attended almost constantly, even though it was a very busy time of year to me, being a farmer. Seeing it was truth I was bound to accept it. I feel thankful to God that I have been ushered into this glorious light, and that the fog 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 trying to do. I belonged to the Methodist church for three years before I heard the truth, but was not satisfied in regard to the doctrine. The great question of my mind was, What is truth?

I realize truly now that the dragon is wroth 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. Some cling to their idols like Ephraim of old, thereby virtually trampling 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 while waves of opposition dash against them. Yet we hope, by trusting in God, to be guided and gathered with the remnant to mount Zion.

T. E. MOREY.

Elmwood, Peoria Co., Ills.

From Sister Priest.

BRO. WHITE: I have been thinking for a few days past, I would like to speak through the Review of the goodness of God to me, also try to exhort and encourage others.

Last winter I had another attack of lung difficulty. My health failed rapidly. Myself and friends were satisfied it would soon end my days, unless I had speedy relief. I was impressed, it was the will of the Lord I should be raised up. In answer to prayer, I was strengthened to attend the meeting at Peterboro, when Brn. Hutchins and Bourdeaus were laboring there. We laid the case before the Lord, I was anointed and fervent prayers were offered, but the blessing was withheld until Bro. D. T. Bourdeau, moved out according to the word, "These signs shall follow them that believe, they shall lay hands on the sick, and they shall recover." Then prayer was answered. The healing power came from the Son of God. I want like the one anciently to return and give him glory. My health is better than for three years past. Surely what God is like our God! I am glad that I am among a people that believe the word of God. He has promised that the gifts should be in the church until

the end. His word can never fail, no it will stand fast forever.

We met with the brethren in New Ipswich and vicinity, last Sabbath. I believe there are twelve, who manifest a determination to go forward, added to that little company, as the fruit of the labor in Peterboro. This cheers the hearts of the old pilgrims in that section and still they find inquirers after truth.

For one I thank the Lord that he has directed Brn. Loughborough and Hull to New England, but their labors will be crippled, unless the church work too. Brethren and sisters we must come up to their help. Holy living, fervent prayers, and means are wanted. I am satisfied we hinder the work of God. You know, anciently, Israel could not move when there was one Achan in the camp. Would it not be well for us to read over and see how particular God was with reference to obedience. It is more acceptable than sacrifice. It is an individual work. Moses and Aaron and the elders of Israel might be obedient and yet for complaining Miriam the whole camp of Israel was stayed. If we will walk up to the light, keep the commandments of God fully, and have the faith of Jesus, we shall see the work move on in power.

How important that we have order, especially here in the East where the cause has so long languished. God is bringing out a people here that will stand forth clear as the sun, and fair as the moon, and terrible as an army with banners. How can it be without order?

Dear friends in the East, let us examine our hearts, put away everything that will be a clog, lay aside every weight, and work while we have help. Every one can, and must work or lose their reward. While 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 desiring to be faithful.

M. L. PRIEST.

Clinton, Mass.

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 days did verily end in 1844; that the message of the first angel was given then, announcing the judgment hour come; that Jesus did then enter the sanctuary to cleanse it; and it must follow that his work there must soon close, and the reapers be commissioned to gather the harvest of the earth.

I turn my eyes to the world and find all things working in proof of these things: troubles, wars, commotions, fear and perilous times. I hear men who a few years ago were professors of religion, and seemingly had tasted of the good things of the world to come, denying the Lord that bought them, counting the blood of the covenant where-with they were sanctified an unholy thing, ridiculing the atonement calling it the height of paganism, &c. Surely Satan is preparing his best for the last conflict.

These considerations suggest to me the question, where am I? I have professed to believe these things about nine years, and yet I am conscious that I do not stand as fair in view of them now, as I did several years ago. By shunning the cross I have fallen under the power of temptation and have done and said many things which I ought not. But I thank God that he has not left me entirely to myself, and that I may yet find grace to help in time of need. I have been making some efforts of late to fulfill duty long neglected, and the blessing of God has witnessed to his willingness to be found of those that seek him. If I am not deceived in myself, I do desire wherever I am wrong to be set right. A half hearted religion does not pay; as those who have it neither enjoy the world nor the love of God. Such I would no longer be; for I have tasted of the fruits of that better land, and I long, O I long, for the clime where faith shall be lost in sight, hope be turned to glad fruition, conflicts, temptation and

trials end in eternal triumph, where clouds shall never again hide from a sorrowing heart the rays of the Sun of righteousness,

"Where we shall see his face,
And never never sin,
And from the rivers of his grace,
Drink endless pleasures in."

Sister C. Lamberton writes from Marshfield, Vt.: Perhaps some who labored here with the tent last fall would like to hear a word from me. I feel that I am a pilgrim and a stranger here, and one alone, yet not alone; for Jesus has promised to go with us to the end. Last fall while Elds. Hutchins and Bourdeau were here, I became convinced of the truth of the Sabbath and the third angel's message; and I feel thankful for the light of truth, which is more precious to me than silver or gold, and I desire to be sanctified through the truth, and be wholly the Lord's. I have great reason to thank the Lord for his goodness to me. I have been a believer in the Advent truth over ten years. When I first heard the sound of Jesus' coming it was a blessed sound to me. I still feel that I can "wait till Jesus comes."

I sometimes feel almost discouraged when I look at the things of the world, foes without, and foes within, and such perilous times. I can meet with none of like precious faith. I have none of whom to ask advice when tempted, tried, or in trouble, none to worship with at the feet of Jesus; but when I read the Review it seems like having a little meeting.

I am thankful that I have a Friend to go to who is better than any earthly friend—one who is able to give more than I can think or ask. Many times my faith has been strengthened while reading the Review, and I feel thankful to those kind friends who have sent it to me. My faith is strong in the truth of the Sabbath, and I feel to thank the Lord that he ever showed me by his faithful servants the truth, that I no longer should 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 live it out. 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 "faith that would remove mountains," which he heard from the lips of a negro preacher, who was holding forth to his congregation upon the subject of obeying the commands of the Almighty:

"Bred'ren," said he in his broken way, "what-ebber de good God tell me to do in dis blessed book"—holding up at the same time an old and evidently much-read Bible—"dat I'm gwine to do. If I see in it dat I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo it belongs to God—jumpin' at it 'longs to me."

Simple and homely as was the illustration, it had an evident effect upon the limited comprehension of the preacher's hearers.

Obituary Notices.

DIED, in Denmark, N. Y., my niece, Alma J. Otis, of the dropsy on the brain, aged 3 years 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 on 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 not quite two days, my son, Albert F. Packard, aged 16 years. We have laid him away in hope of the soon appearing of Christ, and the resurrection of the just.

MARY A. PACKARD.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 18, 1893.

QUESTION. Is there any proof that the pentecost was fifty days and no more from the passover?

J. H. COTTRELL.

ANSWER. Lev. xxiii, 15-21 describes the feast of pentecost, and it is there said that fifty days shall be counted from the day that the sheaf of the wave offering was waved before the Lord; and this wave offering was offered on the morrow after the Sabbath, not the weekly sabbath, but the ceremonial sabbath which was observed on the first-day of the feast of unleavened bread. Verse 7. See also verse 11, which refers to the same thing, verses 4-14 inclusive, being a description of the events of the passover week. At the time of the crucifixion of the Saviour, the passover Sabbath and the weekly Sabbath came together, which is supposed to furnish an explanation of the language in John xix, 31, that "that sabbath day was an high day." From the day of the wave offering seven sabbaths (meaning weeks) were to be complete, which would be forty-nine days, and the day following was the feast of weeks, or the pentecost. The word pentecost signifies the fiftieth.

Note from Bro. Ingraham.

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

The last Sabbath and first-day in May was a quarterly meeting in Monroe. The Protestant Methodists kindly offered to us their meeting-house on this occasion. Brethren were present from McConnell's Grove, Crane's Grove, and Avon. Bro. Sanborn was with us, and aided in preaching the word. This meeting was one of interest, and the saints enjoyed much freedom.

WM. S. INGRAHAM.

The Ohio Conference.

THE Conference at this place was a good one. The business sessions were not long, but very pleasant and harmonious. The General Conference did us, (and the other States), a great favor, in furnishing us with an excellent Constitution. This made the labor of the Conference comparatively light. And the faithfulness and diligence of our kind brethren of the *Review* were appreciated, as we unexpectedly received a printed copy before our business meetings commenced. Eight were baptized, on first-day, four of the number having embraced the truth in this place last winter.

This is nearly the eastern limit of the work in this State: for this reason some thought it was wrong to appoint the Conference here. But there are scattered ones east of this, upon whom little or no labor has been bestowed, and I think the committee acted wisely in changing the location of the Conference. Our Brethren must get more of the missionary spirit. The Third Angel's message does not belong to one locality; ours is truly a missionary work, and I am glad that our brethren are beginning to realize it. As far as I could see and judge not a shade of dissatisfaction existed at the Conference; all seemed to understand the necessity of union, and determined to labor for it. Pray for us, that our labors be successful.

We expect to pitch our tent in Columbia Centre, Lorain Co. P. O. Copopa, Ohio.

J. H. WAGGONER.

Wakeman, Ohio June 3.

Note from Bro. Fuller.

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.

But I feel quite disheartened 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 be kept from 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.

N. FULLER.

Wellsville, N. Y., June 9, 1893.

Go Forward.

STAY not halting, be decided!
With God's people take your place,
They who seek a home in heaven
All must run the Christian race.

Though the Red sea is before you,
And the Egyptians in the rear,
Venture forward, no retreating,
Linger not a moment here.

If you go, you can but perish;
Onward move where God can save.
Hasten ere you're with the wicked,
Sinking 'neath the swelling wave.

God here meets his trusting people,
Makes a passage through the deep,
He'll display his power in saving
Those who his commandments keep.

R. SMITH.

West Wilton, N. H.

Report of Ohio Conference.

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

The permanent organization of the Conference being a matter of chief importance, the Constitution recommended by the General Conference was read, considered, and adopted, without a dissenting voice.

A committee was then selected to nominate the officers called for by the Constitution, who reported as follows, viz.: President, Oliver Mears, Secretary, H. F. Baker, Treasurer, P. Ferciot. 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 and agreeably.

We are a few people here, and have suffered much from the wiles of the enemy, 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, and of becoming one people, thus convincing the world that God hath sent our Master, that he may be thus glorified in us, in the day of visitation close upon us.

H. J. KITTLE, *Chairman.*

H. F. BAKER, *Secretary.*

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 Allegan 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 patient till these meetings can again be resumed.

MICH. CON. COMMITTEE.

Small Things.

A young lady once presented me with a book-mark having the inscription "God bless you," and exacted the promise that it should be placed in my Bible, but never to remain a day opposite the same chapter. Faithful to my promise, I took it home, and, rubbing from the lids of my Bible the dust 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 became interested as I had never been before 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 earli-

est opportunity, and, if he saw fit to convert my soul, that I would spend my life in his cause. It came; I sought his face, and received the smiles of his love; and now now I have a hope within me, "big with immortality;" and all do I attribute to that book-mark, and the grace of God. Oh, my readers, "despise not the day of small things." A word spoken in season, a simple Christian act, a sincere, simple prayer, may turn a poor wandering sinner from the error of his ways.—*Sel.*

Appointments.

PROVIDENCE permitting, Bro. and sister White will meet with the church at Monterey, Mich., Sabbath June 27th, where they hope to see a general gathering from Allegan, Otsego, Watson, Ganges; also from other places 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 20.

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

Sister churches are invited to attend. Brn. Snook and Luke are requested to be present.

Come one, come all, praying for the blessings of the Lord to attend us in our meetings. A. J. STOVER.

June 6th, 1893.

WE would say to the brethren in Oneida, that Bro. J. B. Frisbie will visit them, at the conclusion of his visit to New Hudson. He will probably inform them of the definite time. M. C. COMMITTEE.

Business Department.

Business Notes.

O. M. Patten: All right.

RECEIPTS.

For Review and Herald.

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

E. Hallock 2,00,xxiii,10. D. C. Elmer 1,00,xxiii,1. J. H. Cottrell 1,00,xxiii,1. E. Rose 0,50,xxiii,1. B. N. Berry 2,00,xxiv,1. M. A. Crary 2,00,xxiv,20. J. Kemp 1,00,xxi,1. J. S. Matthews 1,00,xxiii,1. Mrs. O. J. Dayton 1,00,xxii,17. J. Nichols for W. Nichols 2,00,xxii,16. L. Sargeant 1,00,xxiv,1. O. H. Pratt 1,00,xxii,19. S. McEvony 1,00,xxiv,1. T. Brackett 0,50,xxiii,1. J. Jones 1,00,xxiii,1. T. Brown 1,38,xxiii,4. J. A. Wilcox 1,00,xxiii,1. J. P. Kanagy 1,00,xxix,20. Ch. at Liberty, Iowa for M. V. Ferris 5,00,xxiv,1. J. T. Rogers 1,00,xxiii,1. E. Spencer 2,00,xxiv,11. R. Miles 2,00,xxiv,11. A. H. Robinson 0,50,xxiii,1. Emma J. Maxon 2,00,xxiv,11. J. Saunders 1,00,xxiii,7. S. N. Walsworth for Mrs. A. Walsworth 1,00,xxiv,1. J. N. Loughborough for J. L. Edgar 1,50,xxiv,14. C. Lawton 1,00,xxiv,1. A. Wright 1,00,xxii,1. W. S. Fairchild 2,00,xxiv,1. Wm. Lawton 2,00,xxiv,1. Lucretia Potter 2,00,xxiv,1. D. D. Bartlett 1,00,xxiii,1. C. Lawton for Nancy M. King 1,00,xxiv,1. H. Bunce 2,00,xxiv,1. L. Green 2,00,xxiv,11. H. Hilliard 1,00,xxiv,1. H. Crosbie 2,00,xxiv,14. H. Crosbie for E. Dalgrien 0,50,xxiii,1. S. Whitney 1,00,xxiii,13. E. Dow 2,00,xxiv,1. R. Loveland 5,00,xxvii,1. J. H. Sparks for Mary D. Jenkins 0,50,xxiii,1. E. A. Averill 2,00,xxiv,1. Crarina Pixley 2,00,xxiv,1. Mrs. N. Dennison 2,00,xxiv,1. H. A. St. John for Joel Young 0,50,xxiii,1.

Review to Poor.

M. A. Crary \$1. Hannah Briggs 25 cts.

For Shares in Publishing Association.

H. G. Buck \$10.

Donations to Publishing Association.

Ch. at Oneida, S. B. \$3.

Cash Received on Account.

E. Hallock for Isaac Sanborn \$1. R. F. Cottrell \$3. H. H. Wilcox \$5,52. A. S. Hutchins for S. Bingham \$8,22. A. S. Hutchins \$1,78.

Books Sent By Mail.

Eli Rose 6c. E. Sanford \$1,70. J. H. Rogers 25c. L. Sargeant \$1,25. C. M. Holland \$1. Levi Bailey 20c. M. D. Falconer \$2. H. L. Richmond 40c. J. Kemp 25c.

General Conference Missionary Fund.

Ch. at Greenbush, Mich. \$10. Ch. Adam's Center, N. Y. \$10. E. Bullis 20c. H. Hilliard \$2. Lucia Morris \$5.