A Little White.

"A little white,"—our Lord shall come, and we shall wender no more; He'll take us out of Pilate's home, Where he for us has gone before—
To dwell with him, to see his face, and sing the glories of his grace.

"A little while,"—'twill come again: Let us the precious hours redeem; Our only grief, to give him pain, For how will recompense his smile.

"A little while,"—come, Saviour, come! For thee thy church has tarried long; For thee she stands in need of help, Where he for us has gone before—
And we shall wander here no more; Where he for us has gone before—

Pope or President.

As we near the end, dangers of all kinds thicken around us. We speak not merely of the Christian. So much is said of the dangers of the way to Mount Zion, and of the foes, the snares and perils that beset the weary pilgrim, that we might almost be led to think that he was the only one, and his the only path, subject to these evils. But it is not so. While the pathway of the child of God lies through the perils of unbelief, the perils of institutions of Republicanism are alike in danger. Unforeseen complications suddenly threaten them with disaster, yet none on this earth has more fortitude than the Christian. He does not heartily become the enemy of his mortal enemy. He does not heartily become the enemy of his mortal enemy. He does not heartily become the enemy of his mortal enemy. He does not heartily become the enemy of his mortal enemy. He does not heartily become the enemy of...
But this calculation may be disputed, because there is no evidence that the antediluvian patriarchs bore children before they were sixty-five years of age. Now, supposing that Adam at one hundred and three years of age had one hundred and thirty children, which is possible, and each of those a child at sixty-five years of age, and one in each successive year, the whole, in the one hundred and thirteenth year of the world, would amount to one thou-

Man's Inheritance. Ps. cxv. 16.

"You both have sons, as our lord, either have entered into the heart of man, the things which God hath prepared for them that love him who hath the servant shall enter into his kingdom. Mt. 25. 34."

Oh blessed they who God obey, for they shall surely receive his coming favor; Saviour! such a prop of God's love, his name to bless, the garden dress, while by his love protected. His faith the same, as John did name, The testimony. His name, the things which God hath prepared for them that love him. Oh sweeter word, ear never heard, than this one dear sweet word, ear never heard, than this one dear.

Pleasures center, joys like that above, in every heart abounded. Those pearly gates, those mansions fair Christ did prepare, they'll then greet, Come, blessed and happy ones over all the earth at that time besides himself and his parents. To pass it over to the Review. As this would seem that Cain was the only one then living of the aforesaid one hundred and forty-nine. "Anon. Death with thee, the Lord's all-powerful word, re-fashions the earth, and clothes it with all that's beautiful and good; then to the meek restores it.

When everlasting death shall be the sinner's weighty terror, The universe shall sound with praise, to Christ and God the Father. Oh there will be life healing tree, beside life's flowing stream. And every tear shall disappear, its causes cease for ever.

While wolves and lambs together feed, his chosen Jesus leadeth in peace green, by quiet streams, where every want he beareth.

Bunts, C. W.

New York Conference Report.

Meeting called to order by the president—B. Arnold. Prayer by Ed. J. N. Andrews. Credentials being read for, the following brethren presented themselves, and were duly admitted as delegates to the Conference: Boswell, W. Trendall and L. R. Chapel; Bucks Bridge, H. G. Buck; West Monroe, H. Decker; Kirkville, Gardner; Mid Grove, Z. Brooks; Oostot, B. J. Catrell; Sumeret, J. M. Albridge; Alleghany Co. New F. Ammer, A. T. Ammer, A. L. Ammer, and A. Lan-

The following named churches were now voted into the Conference: Verona, A. N. Curtis of Camden, and G. Gregory of Lockport, be invited to participate in the deliberations of the Conference. It was also moved and carried that Bro. White be invited to take part in the proceedings of the Conference.

The conference now being organized, the Secretary's report of last Conference was called for and read by the Secretary.

The following were elected as officers for the ensuing session, viz. J. N. Andrews, N. Fuller, C. O. Taylor, J. M. Albridge, H. Hilliard and D. Arnold. Adjourned till S. O'clock next morning. The Committee went into immediate session. At the hour appointed, the treasurer, J. B. Lamson, reported as follows: Whole amount received $1278, 24. Paid out: $698, 22. On hand, $570, 02.

The following brethren were elected as officers for the ensuing session: A. Lamphere, President, J. M. Al-

Note. "Probably every inch on earth, where there are any inhabitants on the earth at that time besides himself and his parents."

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The Review and Herald.

Religious Revivals.

The following pertinent remarks are from The Chronicle, a Journal of high order in the Baptist persuasion.

"Those who follow the profession of revival-making are prone to take the work into their own hands, and to get up a sensation by foul means, if they cannot do it by fair. Oddity, noise, demonstration, attacks on private character, and everything to kindle the passions and set tongues in motion, are resorted to, to accomplish their object. If the people will not pray, they must be made to curse; if they will not acquiesce, they must be excited to malignant opposition; if they cannot be persuaded, they must be repelled, and thus in some way the social elements must be raised to a state of evacuation, which assumption is taken to be leaders on the occasion. The most deplorable results have followed from attempting such a policy as this in revivals, and thousands have been added to the church at once, by means of "pillaging and robbing, and who knows whether this blighted earth was never worthy, Heb. xi. 38; but when that brighter, holier, worther world shall come, shall we be worthy of it? Shall we join the blood-washed band, who come through tribulation's depths to Zion's glory-gilded summit!"

"Seeing we look for such things, be diligent, that ye may be found of Him in peace, without spot and blamless."—Herald of Gospel Liberty.

Prayer.

Pray up the void spaces of your time with meditation and prayer.

They are the safest who are most in their closet, who pray, not to be seen of men, but to be heard of God.

It is a comfort to Christians apart, to think their prayers meet before a throne of grace; and their persons shall meet before a throne of glory.

There wants nothing but a believing prayer to turn a pulse into a performance.

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

The breath of prayer comes from the life of faith.

"Whatever you present to God, be it the offer of faith and prayer, in the name of Christ, and never think his delays are denials.

They that spend their days in faith and prayer, shall and their days in perfect comfort."—J. Mason.

Don't Read Novels.

Dr. Goldsborough, who had himself written the "Victor of Wakefield," in writing to his brother, respecting the education of his son, used this strong language:

"Those are bad things, let your son never touch a novel. The pictures of consummate bliss! They teach the youthfulness of sight after beauty and happiness that never existed; to despise the little good that fortune has mixed up in our cup, by expecting more than she ever gave; and, in general, take the word of a man who has seen the world, and studied it more by experience than precept; take my word for it, I say that such books teach us very little of the world."
A TRACT for the Times. The Sanctuary. By E. R. V. Lyon, Minister of the Gospel, Osawago, Canada West.

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in ruins. In referring to the same event in the next chapter, verse 11, the prophet says, "Our holy and beautiful altar, where our fathers praised thee, is burned up with fire," thus showing that the sanctuary was not the altar and the land itself.

And this is the sum total of the "immemutable testimony that Palestine is the sanctuary," which this book claims to give. We have said that there is a book coming forth with the same name and of the same character, and the world will embrace it therewith, and which occupied as prominent a place in the former dispensation. No word is said of Paul's invincible commentary on that system, in his epistle to the Hebrews, in which he showed that there is in none of that dispensation such a citadel of strength. Here all the great pillars of present truth center; and our system of truth forever remains unshaken while this citadel stands.

Let nothing cause your interest in this subject to wane. Let nothing obscure its light and glory. But remember that the light has come, not so much to enable us to maintain a theory, as to reveal the present condition of man, and promises life to a part. In the Bible, only four texts, and one of these not even noticed; as it is difficult to leave out entirely the occurrence of the word sanctuary in the Bible.

The Died Incurable by Sin.

Or the tree of the knowledge of good and evil, God said to the living soul that he had created, "in the day thou eatest thereof thou shalt surely die." No occasion could exist for asking what death was intended by this threaten, for man had not sinned. The original Adam had not a Saviour, who is the Great High Priest, inspire us with earnestness to confess all our sins ere his intercession shall cease, and written down the word which he meant, by the threatened penalty of death. If he spoke of an eternal miserable existence, and of a spiritual death, in the sentence he passes upon man, then these were intended in the threatening. But he says nothing of the spirit of God remaining with treatment like this? Or the tree of the knowledge of good and evil, God said to the living soul that he had created, "in the day thou eatest thereof thou shalt surely die." It is better to accept this view, than to be guilty of quibbling over the word. One death only was threatened, three were intended.

The first, there was no necessity of threatening; for if man sinned, of consequence he lost his innocence and became a sinner. The second, threatens death to a part of the man, and promises life to a part.

In other words, the threatening was a promise that man should be freed from his gross materiality—a clog of clay—and exist a disencumbered spirit. And the third, eternal misery. Again, as it is said, "in the day that thou eatest thereof thou shalt surely die," another literal death of the man, that also must have a place, and it is very freely admitted that the infernal, useless, miserable part of man does actually die, and knows nothing when dead, but to the only pain that he ever did know anything, "there is no death: what seems such is transition."

Now, if we will permit him to do so, the Lord will tell us when he means by the threatening of death, and clear away the objection respecting the day in which it was to be fulfilled. In pronouncing sentence upon man, after he had sinned, the Lawgiver and Mediator said, "in the day of thy living soul shalt thou be made, by the threatened penalty of death. If he speaks of an eternal miserable existence, and of a spiritual death, in the sentence he passes upon man, then these were intended in the threatening. But he says nothing of the spirit of God remaining with man. He knew what he meant in the threatening, and has defined it in the sentence. Then let us hear the great expositer of his own law define the penalty. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and into dust shalt thou return."

There is nothing said or intimated, in all this sentence, that the threatening of death, hence they were not meant in the threatening—they are not part of the death penalty. But sorrow and toil are mentioned resulting in literal death; not eternal misery; but the return of man to the dust out of which he was made, by the threatened penalty of death. If he speaks of an eternal miserable existence, and of a spiritual death, in the sentence he passes upon man, then these were intended in the threatening. But he says nothing of the spirit of God remaining with man. He knew what he meant in the threatening, and has defined it in the sentence.

Let nothing obscure its light and glory. But remember that the light has come, not so much to enable us to maintain a theory, as to reveal the present condition of man, and promises life to a part. In the Bible, only four texts, and one of these not even noticed; as it is difficult to leave out entirely the occurrence of the word sanctuary in the Bible.

BRO. WHITE : I was present at the last meeting in this church, and heard the statement read then of the necessities of the church. It was on Wednesday and Thursday, and the brethren told us that the conference was to be held there in the latter part of the month. I do not know that the conference was held last meeting, but I hope it was. I went to Memphis last Sunday, and the brethren told me that the conference was held there. I think the brethren were willing to hold it there.

BRO. WILSON: In the year 1829, the brothers in this locality, I believe, held their conference. I think that the other conferences were held with this church were profitable to us all. Our meeting closed Monday evening, when I think all received to be more spiritual, and more diligent in the work of God.
When we consider that the sacrifice is the means whereby the atonement is made, we can readily understand the thought. In the ancient dispensation, it was, in a sense, defined how Simeon, Leviticus, and the elders would supply the sacrifice. In the NT dispensation, Jesus Christ is the propitiation—the means of appeasing divine justice, for all. It is by means of His intercession, his pleading his blood, that expiation is given and mercy offered to the whole world.

As to the meaning of the term, we are not entirely confined to Lexicons where the work is so minutely described as that of the atonement in Lev. xvi, xix, xx, xxiv, xxv, xxvi. Several questions are asked—"What was the purpose?" and "What is the effect?"

When the sinner is reconciled to God he is no longer regarded as a sinner; justice being satisfied by the substitute, is turned away from him, and therefore no further reconciliation can be necessary. The difference of position between God and man in this respect is in part explained in the Scriptures. The word "atone" signifies to make amends or atonement against. The word "atone" is used to mean to reconcile to God. The meaning of the word "atonement" is the act of God in reconciling the sinner to Himself through the sacrifice of the Son of God.

The atonement is a distinct, specific work of the High Priest, and making the atonement, the atonement was made by the High Priest, and cleansing them from the sins of the people. Hence the expression of Dan. xiv, 14, is equivalent to say, "Unto two thousand and three hundred days, then shall the atonement be cleansed." We have understood this to be a reference to the sanctuary, as the term in its general use in the OT, and it is used to mean to reconcile to God. The word "atonement" is the act of God in reconciling the sinner to Himself through the sacrifice of the Son of God.

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When Jesus comes.

When Jesus comes! I say a dying saint,
I'll leave the grave, and all earthly talk,
I'll speed me away to the land of light,
And join the song of the angels bright.

When Jesus comes! A trembling soul,
I shall dread not longer nor so much,
I'll be happy then, with my sins forgiven,
And bask in the smile of the God of Heaven.

When Jesus comes! a parted friend,
We shall meet again where all sorrows end,
And hold converse sweet with God's chosen ones:
To dwell forever from partings free.

When Jesus comes! a lonely one,
I shall leave this path which I've trod alone,
And hold converse sweet with God's chosen ones:
May patience be mine till my work is done.

When Jesus comes! I oft breathe in prayer,
May I stand before him pure and fair,
May my robes be washed in the crimson tide
And join the song of the angels bright.

I'll be happy then, with my sins forgiven,
I shall dread no longer sin's control,
And join the song of the angels bright.

"There's Light Beyond."”

When in Madeira," writes a traveler, "I set off one morning to reach the summit of a mountain, to see the scene of transcendent beauty. I was upon the distant scene and enjoyed the bay below. I had a guide with me, and we had, with difficulty, ascended some two thousand feet, when a thick mist was coming on. The sky was dark and I gazed up—onwards. I tried to pray, but the Words of the Psalms came back into my mind. I thought I had no hope left but to perish. But religious exercises, good resolutions, all are vain. There is nothing at that moment between me and the admission of this world. I set off, but trust it will not ever be wrong. To seek meekness and purity of heart, is all that I can do."

When he reached his home and retired to rest, those words, like evening chimneys from village towers nestling among the trees, were still heard—"none other name—none other name." And when he awoke, in more joyful morn, none other name, in his heart subduing the morrow, none other name—none other name. The music entered his soul, and he awoke to a new life. I see it all so clearly. I have been created. I am through the fire, works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save me. To him I will look. "Neither is there salvation in any other name under heaven given among men, saving that name of Jesus." And I thank the Lord that I have been saved."

When Jesus comes! I'll leave the grave, and all earthly talk,
I'll speed me away to the land of light,
And join the song of the angels bright.

When Jesus comes, to dwell forever from partings free,
May my robes be washed in the crimson tide,
And join the song of the angels bright.

"None Other Name."”

A few persons were collected round a blind man, who had taken his station on a bridge over a London canal. Receiving from the preacher the good news of these grand things, he was ministering to them spiritual things. A gentleman on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was loosing the new song from his heart, lost his place, and, while trying to find it with his fingers, repeated the last clause he had read—"none other name—none other name—none other name." One or two people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying in many ways to obtain peace of soul. But religion seemed all difficulties. Anticipated hopes, all were insubstantial to relieve his conscience of his load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music in his soul—"none other name."
was washed to her wallowing in the mire. Happened to them—according to the true proverb. The seen the utter fallacy. This seems strange; but it has for them not do have known the way of righteousness that they have known it to turn from the holy away from the truth, those very sophistries they had, think whoever will throw away prejudice and look in- tives set before them by the adversary of souls, and theta to open their hearts to the arguments and mo-

Review, believing its message is from God. I have solemn. That dare make void his law, and institute a command-

ment of men in its place? Can their pretended piety a doomed world. I am with you or all points that I have been separated from you, in all probability. At My residence, who keep the Sabbath. I think they am preaching to a little number of about twelve here general attendance. L.

Taylor please make arrangements to be with us at that

THAT OUR next quarterly meeting will be at Sandyville town, December the 12th, and 18th. We shall expect Bro. Luke with us. Two next monthly meetings for Sandyville New York, will be held at Banger, Dec. 16, and 20th, and at Galilee, Dec. 18, 2nd and 25th. S. B. Wyant.

Appointments.

By the request of the church at Colon, I wish to give notice that Bro. Waggener will meet with the churches of Vicksburgh, Parkville and Colon, at our monthly meetings this month, the 18th, 25th and 2nd. I remain, your humble servant, M. Curvy.

Doubfoundland, Mich.