

ADVENT REVIEW,



AND SABBATH HERALD.

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

VOL. XXI.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 14, 1863.

No. 20.

The Advent Review and 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.

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A Brighter World than This.

O, WHEN I trod life's early ways,
Hope winged my fleeting hours,
I saw no shadow in her rays,
No serpent in her flowers;
I thought on days of present joy,
And years of future bliss,
Nor deemed that sorrow could alloy
So bright a world as this.

Alas! the fairy dreams I wove
Soon from my fancy fled,
The friends who owned my tender love,
Were numbered with the dead;
Upon their pallid lips I pressed
Affection's parting kiss,
To meet no more till we shall reach
A brighter world than this.

Nor did the spacious world supply
Those ties of opening life,
False was its mocking flattery,
Keen was its bitter strife;
And then I first began to look
For purer, truer bliss,
And loved to trace in God's own book,
A brighter world than this.

My wounded heart desired relief,
I found the good I sought;
And now in trial and in grief,
I feel the soothing thought,
That though the worldling may despair,
When robbed of earthly bliss,
The Christian humbly hopes to share
A brighter world than this.

The Bible no Refuge for Slavery.

Paul to the Ephesians has not sanctioned Slavery.

"SERVANTS, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye, masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." Eph. vi, 5-9.

This is another of the strongest texts urged by the advocates of slavery, in support of the terrible institution. On the examination of each of these texts, two principle questions are necessarily raised, viz: first, does the text treat of slaves, slaveholders, and slavery? and secondly, if so, does it sanction slavery as morally right? Unless both these questions are clearly and undeniably answered in the affirmative, the argument for slavery must fall. We say then of this text:

I. It is not certain that the persons here called servants, were chatte slaves; and that the persons called masters, were slaveholders.

1. It does not follow that slaves and slaveholders are treated of from the terms employed. The word here translated servants is *douloi*, the plural of *doulos*. That this word of itself does not prove that chattel slaves are meant, has been already sufficiently shown.

The word masters is *kurioi*, the plural of *kurios*. It has been sufficiently shown that this word does not necessarily mean a slaveholder. I will however add two examples of its use.

"The same Lord (*Kurios*), over all is rich unto all that call upon him." Rom. x, 12. Here the word is used to denote the supreme Ruler of all men.

"Sirs (*kurioi*, plural of *kurios*), what must I do to be saved." Here the word is used as a mere title or sign of respect, and can mean no more than our English words, sirs, gentlemen, or mister. The use of the word therefore can not prove that slaveholders are intended.

2. The duties enjoined upon these servants does not prove that they were slaves. Not a word is said which will not apply as appropriately to free hired laborers as to slaves.

(1.) The command to obey them that were their masters, does not prove the existence of chattel slavery. This must follow from two considerations. First, their obedience was limited to what was morally right. This is clear from the fact that their obedience was to be rendered, "as the servants of Christ, doing the will of God from the heart." This limits obedience to the will of God, and makes the actor, the judge of what that will is, which is inconsistent with chattel slavery. Secondly, with this limitation, obedience is due to all employers, and all free persons who engage in the service of others, are bound to obey them, and carry out all their orders, according to the usages of the community, within the limits of the will of God, or what is morally right. Such a direction to a community, newly converted from heathenism, and still intermingled with the unconverted heathen, must have been necessary, and its observance essential to the reputation and future success of the gospel among them. It is clear then that the simple command that servants obey, does not prove that they were slaves.

(2.) The qualifying words added to the word masters, "according to the flesh," do not prove the existence of the relation of owner and slave. The Greek word, *sarks*, here rendered, *flesh*, literally signifies the human body in contradistinction from the spirit or mind.

Matthew Henry construes it thus: "Who have the command of your bodies, but not of your souls: God above has dominion over these."

Dr. A. Clarke thus: "Your masters in secular things; for they have no authority over your religion nor over your souls."

Rev. A. Barnes, thus: "This is designed evidently to limit the obligation. The meaning is, that they had control over the body, the flesh. They had the power to command the service which the body could render; but they were not lords of the spirit. The soul acknowledges God as its Lord, and to the Lord they were to submit in a higher sense than to their masters." Allow either of these expositions, and there can be no slavery made out of the text. If there be a limit to the slave's obedience, and if the slave is judge of that limit, as he must be, for the language is addressed to

him, to govern his conduct, then there is an end to slavery. But if we understand free men under contract to serve others, it is all plain. The limitation, "according to the flesh," must mean, obey them in secular matters only, and so far only as does not conflict with the spiritual or moral claims of Christianity. It left them no right to serve or to agree to serve beyond what was consistent with their obligations and duties as Christians.

(3.) The manner of rendering the obedience required does not prove the existence of chattel slavery. The manner was, "with fear and trembling."

The words, *phobou kai tromou*, fear and trembling, are capable of a great latitude of meaning, from absolute terror to a religious veneration, or the respect due to any superior. The same expression occurs in two other texts. The first is 2 Cor. vii, 15, where Paul says of Titus, "with fear and trembling, *phobou kai tromou*, ye have received him."

The other text is Phil. ii, 12. "Work out your own salvation with fear and trembling, *phobou kai tromou*." In this text fear and trembling means deep solicitude or apprehension.

The Greek word *phobou*, which is the genitive singular of *phobos*, is defined thus: "Fear, dread, terror, fright, apprehension, alarm; flight, rought." If it be understood in its mildest sense, as fear in the sense of anxiety, reverence or respect, or apprehension, in the sense of uneasiness of mind, lest by failing to obey, they should injure the reputation of the gospel, it is all perfectly consistent with the position and duties of free hired servants. And this is all that the word necessarily means. The same word is used to express the respect which wives are required to manifest toward their husbands. "Wives be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." 1 Peter iii, 1, 2. Here the same word is used in the original translated fear. If the words, *phobou kai tromou*, be understood in any higher sense, which renders it inapplicable to free hired laborers, as dread, terror, or fright, it renders the whole matter inconsistent with a Christian brotherhood, and makes the Scriptures contradict themselves. No Christian can be justified in holding his brother Christian under his own reign of terror, which makes him afraid and causes him to tremble at the sound of his footsteps, or the tone of his voice, or the flash of his eye. "Fear and trembling," in such a sense, is inconsistent with what is said to the masters. This will be clearly seen hereafter. It is only necessary at this point to remark that slaves would not be likely to fear and tremble before masters, who were not allowed even to threaten them. It would make the Scriptures contradict themselves, for it is written, "There is no fear in love; but perfect love casteth out fear; because fear hath torment." 1 John iv, 18. Such are the difficulties, if we understand the language, "fear and tremble," in the sense in which slaves fear and tremble in the South; but if we understand it in the milder sense in which I have explained it above, and in which sense it is applicable to free laborers, and to wives as shown, the whole matter will appear plain. It must appear from what has been said that there is nothing in the duties enjoined which proves the existence of slavery.

3. The discrimination between bond and free, does not prove the existence of slavery. As an encouragement to faithful servants, Paul says, "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. This does not add the slightest force to the argument, for the word that is rendered *bond*, is the same that is rendered servant in the 5th verse. It is *doulos*; *doulos eite eleutheros*; bond or free. "Whether he be servant or free, would be a translation more in accordance with common usage. The word *doulos*, servant, occurs over one hundred and twenty times in the New Testament, and in every instance is translated servant, save seven in which it is rendered bond. Four of the seven exceptions occur in the writings of Paul, and the text under consideration is the only one which can be supposed to justify slavery in any sense. The other three are as follows: "For by one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free." 1 Cor. xii, 13. "There is neither Jew nor Greek, neither bond nor free." Gal. iii, 28. "And have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." Col. iii, 10, 11. If the word *doulos*, rendered bond, in these texts, means a chattel slave, the thing cannot exist among Christians, and the gospel abolishes the relation of master and slave as soon as the parties are converted. The other three cases in which the word *doulos* is translated bond, are in Revelation. They need not be examined as they have no important bearing on the question. We see from the above the discrimination between bond and free does not prove the existence of chattel slavery, because it is perfectly appropriate to distinguish between men who are the servants of others, as hired laborers, and those who are not. It only has the force of the word servant in contradistinction from one who is an employer, or who labors for himself.

4. The obligations imposed upon the masters do not prove that they were chattel slaveholders, or that their servants were their chattel slaves. I know not how to reconcile what is said to the masters with the possibility that chattel slavery is involved. This however is not my part of the enterprise; my work is to show that what is said does not prove that slavery existed, and if in doing this, I prove that it did not exist, it will be the result of the nature of the facts I have to deal with. Two things are commanded for which a reason is assigned.

(1) Masters are commanded to "do the same things unto them," that is to their servants. What is here meant "by the same things?" It certainly does not refer to what had been said to servants. It will not admit of a strict literal construction, for that would require the master to obey the servant with fear and trembling; it would be to put the servant and the master upon an exact equality in all things. This we know the apostle did not mean, and to attempt to ground an argument upon such a literal sense, would be to appear uncandid. "The same things," in the connection, literally means just what he had been telling the servants to do, but from this we must depart, but we are not allowed to depart from the literal sense only so far as to reach a sense which will be in harmony with the general scope of the subject. Let us try it. Suppose we understand by "the same things," that Paul merely meant to command masters to act toward their servants, upon the same principles upon which he had commanded the servants to act toward them; or in other words, that Paul meant to command masters to pursue a course of conduct toward their servants, which corresponds to the conduct which he had commanded the servants to pursue toward them.

This strikes me as not only a fair and liberal view, but as the only true view. A slaveholder cannot deny the fairness of this construction of the words. Now let me apply the principle. It will run thus:

"Servants, be obedient to them that are your masters." Masters give no oppressive, unreasonable, or morally wrong commands. Then must the servant be left free to serve his God, and discharge all the domestic duties of a husband, father, wife, mother, son, or daughter. This would make an end of chattel slavery. Servants obey with fear and trembling, that is with

all due respect for superiors. Masters, treat your servants with all the gentleness and kindness that is due from a superior to an inferior. This even cannot be reconciled with chattel slavery. Servants, serve in singleness of heart, as unto Christ. Masters, conduct yourselves toward your servants with entire honesty, and pay them for their labor as doing it unto Christ.

Servants, serve "not with eye-service as man pleasers, but as the servants of Christ." Masters, do not treat your servants in the presence of others with apparent kindness to secure a good name, and then abuse them when there is no one to see or hear; but treat them with the same honesty and purity of motive with which you serve Christ.

Servants, obey as doing the will of God from the heart. Masters, command and claim nothing which is contrary to the will of God.

There is certainly no slavery in all this, but much which appears inconsistent with slavery. It would not be sufficient to say that it might refer to slavery, or that it might be reconciled with slavery; it must positively mean slavery beyond a doubt to be admitted as proof of the rightful existence of slavery in this land and age, for that is the real question.

(2.) Masters are commanded to forbear threatening. This does not prove that Paul was treating of chattel slaveholders and slaves. This forbids all punishment, all chastisement. No construction can be put upon the words which will make them less restrictive.

The Greek word *anienai*, here rendered *forbearing*, has a variety of significations and shades of meaning, among which are the following. "To remit, forgive, forbear; to dismiss, leave, let alone; to desert, forsake; to let slip, omit, neglect." The word occurs but four times in the New Testament as follows: Acts xvi, 26, where it is translated *loosed*. "Every one's hands were loosed." Acts xxvii, 40; it is again translated *loosed*. "They committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind." Heb. xiii, 5, it is translated *will leave*, being accompanied with a negative *never*. "He hath said, I will never leave thee nor forsake thee."

The only remaining case is the text under consideration, where it is translated *forbearing*, threatening. There is seen to be nothing in the use of the word in other texts to make it mean less than a command not to threaten at all. He who threatens in any degree does not forbear threatening.

The word *threatening* denotes the act of making a declaration of an intention to inflict punishment. It is used in no other sense. It occurs but four times in the New Testament. Acts iv, 17. "But that it spread no further among the people, let us strictly threaten them." The Greek words are, *apilee*, *apileisometha*, a literal translation of which would be, "Let us threaten them with threatening." In the twenty-ninth verse it is said, "And now Lord behold their threatenings." The other text where the word occurs is Acts ix, 1. "And Saul yet breathing out threatenings," *apilees*, threatenings. It is clear then that the word *forbearing*, as used in the text, means not to do, or refrain from doing; and the word threatening means the making a declaration of a purpose to inflict punishment. The two words therefore, as connected in the text, amount to a command not to threaten punishment. This by the most certain implication forbids the punishment itself. It would be absurd to suppose Christian slaveholders were allowed to inflict a punishment, which they were forbidden to threaten. It is certain then in the case of the masters and servants here treated of, the masters were not allowed by the law of Christianity to inflict any punishment upon their servants, for they were not allowed even to threaten them. This principle carried out would make an end of chattel slavery, such is human nature, under every modification yet known, that chattel slavery can be maintained only by physical force, which holds the slave in constant dread of punishment, and which amounts to a constant warfare, not only upon his skin, but upon his life.

5. The reason assigned for the commands given to the masters is very far from proving that they were slaveholders, or that their servants were chattel slaves. This reason is thus stated: "Knowing that your Master also is in heaven; neither is there respect of persons with him." The word, Master, here is the same

as in the direction, only here it is singular, *kurios*, and there it is plural, *kurioi*. Translate it slaveholder and it would read thus: "Ye slaveholders, do the same things unto them; knowing that your slaveholder also is in heaven." Or more correctly, "ye owners, do the same things unto them; knowing that your owner also is in heaven." Every one must know that this does not express the true sense of the apostle. The meaning is, that they were to conduct themselves justly and kindly toward their servants, or inferiors, because they were the servants of God, to whom they must render an account for their conduct. Now the word *kurios* not only means God as a name of the Supreme being, but it also signifies a ruler. It is derived from *kuros*, authority. Translate it by ruler and the whole connection will be consistent. "And ye rulers do the same things unto them; knowing that your ruler is in heaven." It would be a good translation to render it lord, thus, "And ye lords, do the same things unto them; knowing that your Lord also is in heaven." It is so translated in several texts. It is thus rendered in the parable of the talents, Matt. xxiv, 14-30. "After a long time the lord of those servants cometh." Many other cases might be cited where it is thus rendered. In the reason then, so far as regards the fact that they have a Master in heaven, slavery gets no support.

But what is affirmed of the Master in heaven, as an additional reason for the command, does not favor slavery. "Neither is there respect of persons with him." These masters were admonished to conduct themselves properly toward their servants, because there was no respect of persons with their Master in heaven. It appears to me this reason destroys the idea of slavery, and proves that no such unequal relation can rightfully exist among Christians. The expression, respect of persons, comes from the Greek word, *prosopolepsia*, the clear and undeniable sense of which is, that God, their Master in heaven, regarded the two classes of persons here named, masters and servants, just alike, giving them equal rights, and governing them on equal principles. It means that God does not favor one more than another. It means nothing less and nothing more, and nothing else. The word is thus briefly defined, "an excepting of or respect of persons, partiality." It appears to me that God cannot sanction chattel slavery, without being a respecter of persons, or being partial. The charge does not lie against other distinctions and differences which exist among men. One is poor, and another is rich, but they all have the same right to seek and gain riches, and the riches on one hand and the poverty on the other, are often the result of human actions which God condemns. But if slavery be right, men are made slaves prospectively before they are born, by a rule of God's moral government, and without any reference to their prospective conduct, and they are born into the world without the right to seek for themselves the common advantages of life. If God be the author of this; if he has conferred upon one class of persons the right to lay their hands upon another class as they come into the world, and appropriate them to their own use and behoof there is respect of persons with God, the very thing which Paul denies in addressing masters, as the ground of the commands he gives them. Thus it is seen that the reason which the apostle assigns for his directions cuts up the foundation principle of chattel slavery, and destroys the system root and branch.

I have now shown that the text under consideration does not contain slavery, that it is not clear that it treats of the thing at all, and I will pass to notice briefly the second point.

II. If it were admitted that the text treats of slavery, it does not follow that slavery is right, for it in no sense justifies the necessary assumptions of a chattel slaveholder.

1. The directions given to the servants are no more than might be given to chattel slaves as a means of promoting their own interests, without the slightest endorsement of the master's right to hold them. Suppose a man to be held wrongfully as a slave, without the power to escape from the grasp of his oppressor, what would a friend advise him to do? Just what the apostle has commanded in the case before us. I would say, obey your master in every thing that the law of Christianity will allow you to do, and obey with visi-

ble fear and trembling, for such a course is the only means of securing such treatment as will render life endurable. Self interest would not only dictate such a course, but duty to God would demand it. Christians are bound to pursue a course, within the limits of what may and may not be done, as will render their own lives most peaceful and comfortable, and enable them to be most useful to their fellow creatures in leading them to embrace the same blessed Christianity. With a slave, unable to escape from his chains, such a course would be just the one pointed out by the apostle in the text under consideration. And it is a very striking fact that the apostle makes no appeal to the master's rights as a reason for his directions, but appeals exclusively to the duty they owe to God. He even goes so far as to exclude all together the master with all of his supposed rights from the considerations and motives that are to govern them in their obedience. They are not to do it as men-pleasers, but as the servants of Christ doing the will of God from the heart; with good will doing service, as to the Lord and not to men. If they were not to do the service as to men, it must follow that men had no rightful claim on that service, and the obedience is commanded not because slavery is right, but because under the circumstances, it was necessary to promote their own comfort and the interests of Christianity. Upon the supposition that there was real chattel slavery involved, there is not the slightest endorsement of the system found in the directions given to the servants. And surely it should be found in the directions given to the servants, if anywhere. If slavery be a heaven-ordained institution, it might appear necessary to teach the slaves that it is right, and that they owe service to their masters, but it would hardly be necessary to teach masters that they had a right to hold their slaves, lest they should let them go. I say therefore that if there is any justification of slavery, it should be found in the directions given to the servants, and yet there is not the slightest intimation that they owe their masters service, but they are forbidden to do service as to men, but are required to do it as to God. The fact then that there is not the slightest justification of slavery in the directions given to the servants, renders it quite clear that the apostle did not design to justify slavery.

2. There is no justification of slavery found in the directions given to the masters, upon the supposition that they were chattel slaveholders. What they are commanded to do was undoubtedly right, but there is not a word said in these commands which implies that it is right to hold a fellow being as a chattel slave. The argument for slavery does not depend so much upon what is said to the masters, as upon what is not said, and upon assumed facts. The argument is this: they were slaveholders and members of the church, and the apostle wrote to them, giving rules for the regulation of their conduct as masters, and did not command them to emancipate their slaves, or forbid them to hold slaves. This, it is insisted, is an implied endorsement of slavery. This is the strongest form that can be given to the argument, and in this shape I will meet it in this place.

(1) The argument is unsound because it takes for granted the main point to be proved, viz: that they were really chattel slaveholders. The words do not prove that to be a fact. It is first taken for granted that slavery existed, and then the words are construed in the light of this assumption. As the words do not prove the existence of chattel slavery, it should be proved that it did exist, before it can be affirmed that the apostle did treat of slavery, or that slaveholders were members of the church. This, on my part, is a falling back upon a previous argument, which I do to make the argument entire in this place, and not to make it the main issue, as the reader will soon see. I have shown that there is no proof found in the text that it treats of chattel slavery. This renders the assertion that slaveholders were in the church, and hence that the apostles wrote to slaveholders, and gave them directions how to conduct themselves as such, mere assumptions, a begging of the question. But I will waive this, and meet the issue upon the assumption that it was chattel slavery of which Paul treated.

(2) If it be admitted that slaveholders were members of the church at the time this epistle was written,

it will not follow that it is right. Many wrong practices found their way into the church, and many persons were acknowledged members of the church who did not conform in all matters to the doctrines and precepts of Christianity. It is to be borne in mind that the best of the members were fresh converts from heathenism, with all its darkness and corruptions; that there was not pervading the community outside of the church, that general religious light that now pervades the community outside of the church in this country, and that there were not there as many sources of light as there are now among us, and not the same general prevalence of education, and Christian libraries containing the well defined fundamental principles of morality and human duty. Under such circumstances, the church drawing her recruits from amid the dark corruptions of heathenism, by sudden conversions, she could not but be liable to a constant influx of darkness to be enlightened, and corruption to be purged out.

If it could be proved that slaveholders were in the church, under such circumstances, it would not follow that it is right without a specific endorsement of the thing itself, since many persons got into the church who were very wrong in some of their practices. In writing to the Corinthian church, "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus;" Paul said, "Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame." 1 Cor. xv. 34. Other texts might be cited to show that there were bad men connected with the church, and men who were partially enlightened, and but partially reformed of their heathen practices. The fact then that a slaveholder should be found in connection with such a church, would not prove slaveholding to be right without a specific endorsement. This compels the advocate of slavery to fall back upon the actual words of the apostle for proof that slavery is right, leaving no ground to infer that it is right, because he finds it in the church. But I have already proved that the words of the apostle contain no endorsement of slavery; that in addressing servants concerning their duty, he sets up no claim of rights on behalf of the master, and that he only urges the rights of God; and that in addressing masters, he makes no allusion to their rights as masters, but urges, on the ground of their accountability to God, a course of conduct entirely inconsistent with chattel slavery. If these slaveholders got into church, so did other wrong doers get into the church, while Paul, in addressing these slaveholders as a specific class, commanded them to pursue a course which amounted to an entire abolition of chattel slavery. Where, then, is the proof that slavery is right, upon the supposition that slaveholders were in the church? It is not found in the fact that they were in the church, because persons were in the church who practiced what is wrong; and it is not found in the nature of the directions the apostles gave these slaveholders, for he directed them to pursue a course which was an abandonment of all coercive slavery. If, then, slavery is not proved to be right by the fact that it was in the church, nor yet by the apostle's directions on the subject, there is no proof in the text that it is right, allowing slavery to be the subject treated. I have now disposed of another of the strong texts claimed by the advocates of slavery, by proving, first, that it is not clear that it treats of slavery; and secondly, that if it does treat of slavery, it contains no endorsement of the practice of slaveholding.

(To be continued.)

Merit.

HAD the prodigal son, on returning to his father, said to his parent, "Father, can't I do something for you?" instead of "Father, forgive," his reception would not have been so cordial as it was, and his recovery would have been partial, perhaps doubtful, and his kind father would have looked upon him with sorrow, and pity, and doubt, and dread, lest a full stomach would rekindle the bestial desires of the poor vagrant now journeying homeward, impelled by hunger and poverty; but the humble expression, "I have sinned against heaven and before thee, assured the parent of a prospect of reform.

A QUERY. Did you ever notice that if an individual gets a little enmity with the church, and begins to stand out independently somewhat, he immediately takes to visiting around among the lone ones, not to get sympathy—by no means; they want to strengthen the brethren. O, how benevolent! Such, instead of doing as the prodigal son did, saying, "I have sinned against heaven and before thee," doff their hats patronizingly to God, and say, "Father, can't I be of some benefit to you?"

Thus instead of coming as a humble penitent, and being received as a lost son, the son is lost in the hungry vagabond, from whom the father retires in sorrow.

Repentance must precede good works.

He who would help others must get where God and the brethren can help him. May God help us to repent.

JOSEPH CLARKE.

To-morrow may be too late.

You have perhaps decided to come to Jesus *but not just now*. Like Felix, you say, "Go thy way for this time; when I have a convenient season, I will call for thee." Satan knows that if you put religion off, he is likely to keep you captive forever. God says, "To-day if you will hear my voice, harden not your hearts: behold, now is the day of salvation." Satan whispers, "Not to-day, but to-morrow." He promises you shall give to God all your *future* days, if only he can secure for himself the *present*. Oh beware of to-morrow. Souls are generally lost, not because they resolve never to repent, but because they defer it till some future time, and still defer till it is too late. Perhaps you think you will wait till disease assails you. But a sick-bed is the very worst place for repenting. Your mind may be so distracted by delirium, fever, or pain, or may so share in the weakness of the body, as to be unable to think. The peace in which multitudes seem to die is only the apathy of disease. Many, who, when ill, have professed to repent, on recovery have become more careless than before. It was not true conversion; and had they died, they would have been lost. There is little hope of salvation in sickness. But such a season may never come. You may die without a moment's warning. Though in health to-day, you may be dead to-morrow. And are you, when life is so uncertain, putting off salvation? A prisoner is under sentence of death. He knows not the fatal hour, but is told that if before it strikes, he petitions the governor, his life will be spared. He says, "I'll send to-morrow." And when to-morrow comes, says again, "Oh, there's time enough yet; I'll wait a little longer." Suddenly his door opens, and—behold the sheriff and the executioner! "Oh, wait, and I'll write the petition." "No," they say, "the clock has struck—it's too late—you must die!" Poor sinner, *you* are condemned. You know not when you may die. It may be this very day. You put off repentance till to-morrow; but to-morrow you may be past hope. Christ knocks to-day; but, remember, death may knock to-morrow. Though you keep your best friend outside, death will burst in, and hurry you away. Come to Jesus to-day. He is willing to save to-day. Heaven's gate is open to-day. To-morrow may be too late.

"Tell Them That God is Love."

SUCH was the message of the late Hon. Theodore Frelinghuysen, as he was dying, to the students of the college over which he presided. When asked if he had any word of counsel or advice for them, his earnest and touching reply was, "Tell them that God is love."

So rich and glorious and attractive did the love of God appear to him, as to fill the field of his spiritual vision. With more than the fresh feeling of the young convert, who thinks he has only to tell the impenitent his own views and experience to win them at once to the Savior, so he seemed to feel that if he could but tell these young men of the love of God, and they could but see it as he did, they would be won to devote themselves forever in love to him and his service.

If there is any message that will touch and soften and melt the heart, it is the love of God in Christ Jesus to us sinners; that God so loved the world that he gave his only begotten Son, that whosoever believeth in him

should not perish but have everlasting life." If we ever "love him," it is "because he first loved us."

Spread the blessed tidings that "God is love." Proclaim it earnestly, affectionately, continually, to every creature, by word, by the tract, by the printed volume; and pray for the Holy Spirit to attend the message.—*Sel.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 14, 1868.

The Scattered Flock.

THE Scriptures represent the people of God as being scattered when the great Shepherd comes to gather them to himself. It is not God's plan that they should colonize, and hide their light under a bushel; but it is evidently his will that they should be scattered, that they may better be the light of the world, as a city upon a hill. It is regarded as desirable by many Sabbath-keepers to be with those of like faith. Some move at a sacrifice of property in order to be in the midst of a church. This may be best in some instances, while in many it may be a sad mistake. It is best for us to be where the Lord would have us. Should we locate in certain localities, and settle our preachers over a few large congregations of Sabbath-keepers thus gathered together, we should as a people utterly fail to do what the Lord designs to accomplish by us.

Our preachers must constantly enter new fields, and leave believers well organized to form characters as Bible Christians without being held up from week to week by the labors of our ministers. If their numbers be very small, it will be better for them to learn to maintain the worship of God, and stand up alone in the world, as far as ministerial help is concerned, as lambs among wolves, than to move to some locality where they can lean upon some experienced church. Those who do not learn to stand up, and bear their own weight as true Christians, generally sicken and die. There are many who enjoy the benefits of a good church who fail to bear their share of the burdens of the way, and do not properly prize the blessings that surround them. These would make better Christians alone where they would have to work or give up. Where they are, unless they reform, they are sure to give up in the end, and we think their danger of this would not be increased by being alone.

We are indeed a scattered people, and it is as God would have it, that we may better be light-bearers in the midst of the moral darkness of this world. Quite a definite idea is given of the scattered flock in the fact that seven hundred copies of the Review are sent alone to as many different post-offices. And then very many of these silent messengers go out in twos and threes, and so on up to larger packages, to as many more post-offices from Maine to California.

And the Review is the only weekly preaching that these scattered ones enjoy. We pause and reflect upon the vast mission of this sheet, and the importance of the work in which it is engaged. Let contributors, and those who should contribute something toward making up the weekly amount of spiritual food for the scattered flock, also reflect. They have a duty to do. God requires it at their hands. The Review should be like a well-furnished table. It should go out to its scattered readers laden with a choice variety of spiritual food. It should contain sound doctrine, rich experiences, stirring exhortations, and words of comfort to the sad and desponding. The hundreds of lonely ones of the scattered flock must be fed. Each number of the Review should contain short sermons, and the experiences and exhortations in the letter department from scores of warm hearts must constitute a weekly conference-meeting for these isolated ones.

The Review is not what it should be. May God help the Editor to better perform his duty. And may the blessing of Heaven rest upon all who take up their pens to contribute to its columns. Our preachers should write more. When they come in possession of rich thoughts they should put them on paper, and send them to the Review, and not let them fade on their hands. Do they enjoy freedom in preaching, praying, or in meditation upon the glories of the coming king-

dom? Does the light of Heaven shine upon their path? Do they see souls coming to Christ? Do they at such times triumph in the mighty God of Jacob? Then let them take up the pen, and, under the full glow of this inspiration, write burning words of holy experience to cheer on the scattered flock.

And, besides our ministers, there are hundreds who can contribute to the intellectual and spiritual interests of the Review. We do not ask any one to copy old articles, or to try to get up a cold, stiff article, made up of old, worn-out, common phrases. These will fill up our paper, tire the reader, and benefit no one. We want some of your thoughts, simply, yet carefully expressed, from your heart and mind, imbued with the Spirit of God. Write freely and frankly, much as you would address a familiar friend. The Review must be rich in Bible doctrine and experience. And may God bless all the means employed to lead on the scattered flock.

Lessons for Bible Students.

LESSON viii.

(History of the Sabbath, pp. 103-114.)

WHAT promise did God make to the Jews through the prophet Jeremiah in the year B. C. 601?

What did he testify if they would not keep the Sabbath?

What is Clarke's comment upon this passage?

Did the people accept this gracious offer from God?

How long after the offer was given, did Ezekiel testify in regard to it?

What were the besetting sins of the Hebrews in the wilderness?

Did these sins cleave to them when settled in Canaan?

What prevented them from regarding the voice of warning?

How did they treat their own children?

Thus iniquity came to the full, and wrath to the uttermost overtook them; what scripture records the destruction then visited upon them?

What offer did God make to the Hebrews while in the Babylonian captivity?

What scripture contains the offer?

Was the promise here given them, conditional or absolute?

Did they ever comply with the conditions so as to receive the promise?

In this offer are several allusions to the Sabbath; what one is worthy of particular notice?

What distinction is here plainly marked?

After the Jews had returned from their captivity in Babylon, what testimony do they give in regard to the Sabbath? See Neh. ix, 13, 14.

In view of their former disobedience, what did the people now pledge themselves to do?

In the absence of Nehemiah was this covenant kept?

What did he find on his return?

In what scripture is this testimony given?

What prophecy is confirmed by this language?

What closes the history of the Sabbath in the old Testament?

TIME TO COMMENCE THE SABBATH. (p. 107 Note.)

WHAT does the reckoning of the first week of time necessarily determine?

How did each day of the first week begin?

How much time does the expression evening and morning cover?

With what, then, did the first Sabbath begin and end?

What scriptures show that the night is in scripture reckoned as a part of the day of twenty-four hours?

What does the statute respecting the great day of atonement prove?

Repeat that statute.

What scriptures show that evening is at sunset?

Does not Nehemiah xiii, 19, conflict with this testimony? Explain why.

THE SABBATH FROM NEHEMIAH TO CHRIST.

How long a period intervenes between the time of Nehemiah and Christ?

During this time what extraordinary change came over the Jewish people in relation to idolatry and the Sabbath?

In the year before Christ 170, what decree was issued by Antiochus Epiphanes?

What did the Jews do under these circumstances?

Who executed a like massacre in Jerusalem?

In view of these dreadful acts of slaughter, what did Mattathias decree?

What advantage did Pompey, about the year 63 before Christ, take of this custom?

Mention some of the superstitions with which the Jewish doctors had loaded the Sabbath, at the time of our Lord?

What was the Sabbath rendered by these oppressive ceremonies?

At this point who appears on the stage of action?

A New Argument for the Abolition of the Law.

ELD. C. F. Sweet, of the law-abolishing fraternity, since God has begun a good work in Lockport, has recently made an effort there to overthrow the holy principles of the government of the Most High, by proving that the ten commandments are abolished. As it will doubtless be interesting to the readers of the Review to be informed of every new argument of the adversaries of truth ("All thy commandments are truth," "Thy law is the truth") I give his exposition of Isa. viii, 16, which was claimed with much assurance to prove that the ten commandments were to be abolished for the benefit of the gospel dispensation.

The text reads, "Bind up the testimony, seal the law among my disciples." He proved, by a reference to a number of passages of Scripture, that God's testimony was the ten commandments, engraved upon the two tables of stone, and deposited in the ark of the testament, and that there was "nothing in the ark" but this testimony when it was deposited in the temple of Solomon. 1 Kings viii, 9. He said that the disciples in the text were the disciples of Jesus Christ. All this I admitted in my reply. What then was his argument? you ask. It was that the terms, "bind up," and "seal," proved that this law would go "out of use" among the disciples. He commented thus: "Roll up the scroll of the law; bind it up—lay it aside."

As I said, I admitted that he was right concerning the testimony, and also concerning the disciples. Moreover that the text is addressed to the disciples of the last days—those that are waiting for the coming of the Lord. Verse 17. But the text does not say, Seal the law from the disciples, but among them.

I then referred to the following expressions of scripture for the sense of the term, "bind up." "Bind up the broken-hearted." Isa. lxi, 1. "Bind up that which was broken." Eze. xxxiv, 16. He hath torn, and he will heal us; he hath smitten and he will bind us up." Hos. vi, 1. "In the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. xxx, 26.

The testimony must be bound up, because it has been broken. The power that was to "think to change times and laws," Dan. vii, 25, and those that have followed in his wake, have broken the testimony, till a class has arisen that claim that it is utterly abolished. It is now being bound up among the disciples; and while the law is sealed (confirmed, ratified), the disciples receive the seal of the living God.

But verse 19 gives us the when. "When they shall say unto you, Seek unto them that have familiar spirits," &c. Eld. S. will tell you that now is the time—that this is now being fulfilled. Well, when this is being done, the prophet bids us, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Eld. S. told us that that law was out of date, and that we had no right to appeal to it in the Christian age. Then he proceeded to Rom. vii, where Paul appeals to it and shows its work in conversion, convincing men of sin, and declares that it is spiritual, holy, just, and good. Here he claimed to prove that the ten commandments were "dead," but unfortunately entangled himself by saying that "we become dead to the law at conversion," the very thing that the apostle teaches, and hence the law did not expire at the cross, but holds its dominion over the sinner till he is converted. It would be strange indeed if the Christian was at liberty to violate the law that holds the sinner under its condemning power till he repents of its transgression, and comes to Christ for pardon.

Then the law was not crucified with Christ for the benefit of all who have lived since that time, but lives to be abolished every time a sinner is converted! And

Christian liberty consists in liberty to violate that law which holds the poor sinner under its dominion till he becomes dead indeed to sin (sin is the transgression of the law) by the crucified body of Christ, and alive to God. Then the fruit he is to bring forth unto God, is to break his commandments and teach men that they are abolished! Such is the consistency of law-abolishing theory.

I have said more than I intended, when taking up the pen, but one more rare idea, which is doubtless a very valuable accession to the theory under consideration. It is this: "The law," that is, the ten commandments, "only touched the acts of an individual. A man could keep the whole of it and yet be a wicked murderer. The old law could not touch him." If Eld. S. is the original discoverer of this great truth(?), his party should confer upon him some special honor. To make the law, which David said was "perfect, converting the soul," so imperfect, touching only the outward acts, and not able to condemn the murderer in heart, lays so broad a ground for modern "progression," that a spiritualist, it seems to me, would move a vote of thanks to the Elder for so important a discovery.

But after claiming from Matt. v, 21, &c., that the Saviour "legislated" upon the law, and quoting the new commandment to the disciples to love one another, he said, "The law now looked at the spirit." This was a great improvement, if his former declarations were true. Had he read in the same chapter the positive testimony of the Saviour concerning what he was pleased to call the "old law," verses 17-19, it would have exposed his own folly and that of every one who should attempt to "legislate" upon this law. But this he did not do. Or had he read concerning the law of which Paul discourses to the Romans (which he rightly claimed to be the ten commandments), what is said in chap. ii, 12, 16, he might have learned that the "secrets of men" will finally be judged by that same law which he so falsely and irreverently declared could only touch the outward actions of men. Yes, the secret violator, as well as he that openly breaks it and teaches men so, will find that God's commandments are "exceeding broad." O, that they would be wise betimes, an intercessor stands between them and that broken and insulted law!

R. F. COTTRELL.

A High standard.

It is often, though incorrectly remarked, that "It is a poor rule that will not work both ways. It is true that when the relation of things and things to be compared are equal, a good rule will work both ways. But when the things to be compared have no affinity for, or bear no resemblance to, each other, as when we wish to compare vice with virtue, or attempt to weigh truth in the same scale with error, then, though we have ever so good a rule it will by no means give the same result reasoning either way. As to truth she shines by her own native luster. She needs not, she cannot borrow, beauty; for she is beauty herself. But it is not so with error or falsehood. All her charms are borrowed. All her loveliness is stolen; and it is only by assuming the name, and wearing the garb of truth, that she gains admirers. Thus it is with virtue and vice: while the former contains all that is amiable and is the sum of all worth, and therefore cannot be false even to herself, the latter having nothing that she may call her own, only allures by false charms those who are afterwards her slaves.

A high standard. All may have their mottoes, their maxims, and rules of action; and it is well that they should; for perfection in theory necessarily precedes perfection in practice. No person can be perfect in practice following an imperfect theory. And no man can be a high Christian having a low standard of action.

Men are seldom if ever as good as they profess, while they are frequently, if not generally lower in practice than in theory. And the thing is no wonder; for it is far easier to design than to execute, to preach than to practice. Even the clinch-fisted miser may talk benevolently and praise deeds of charity; yet when he is called upon to put his hand into his pocket and pull out the stingy coin, the treasure around which clings his very soul, the thing is easier said than done.

And it is true that a man with fair exterior, with smiling countenance, and smooth words may harbor deadly hatred in his heart. The openly professed Christian may be in reality no more than a painted infidel. A man may profess faith in the operations of the Spirit of God, yea, may profess to be sanctified by the Holy Ghost, and yet be as carnal as any beast of the field, yea, we may profess faith in all the gifts and graces of the Spirit and have none of them.

But suppose we change the thing around and see if the rule will work just the same both ways. Who ever saw a devout Christian openly denouncing Christianity. Who ever saw the man who loved purity and truth profess to love the unclean and false. Again, would, or could, a man in whom the love of God was shed abroad in his heart by the Holy Ghost, say that he did not believe there was any spirit but the Bible? No; the rule will not work at all this way; for we never give a man credit or judgment for more than what he claims. We never suppose a man better than he professes to be.

The foregoing views and principles being true we may reasonably ask, Where are we? and what can we expect of the churches of the present day? How can they expect that God will, or can, in a copious and wonderful manner pour out his Spirit upon them when with united voice they contend that the age of wonders, the age of apostles, the age of prophets, the age of miracles, the age of healing, the age of different kinds of tongues, the age of extraordinary faith and all such like, has long since passed away? How can God favor such a people?

Take those even who aim the highest; who seeing the apostasy of the times and the downward tendency of all things strive to lift up the standard of truth and vital piety by painting in the most glowing colors some of the apostolic churches or models to which we should look, and after which we should pattern, in our lives and walk. Go to these and in so many words ask them how many of the characteristics of an apostolic church have the churches of the day a right to expect or pray for. The idea of a model is a pattern to be imitated or followed. And this idea that any of the apostolic churches having all the gifts bestowed upon and set in the church can be a proper model for us and yet we are to have but a precious few of the gifts and manifestations of the Spirit is itself a model humbug; it is a body without breath, a form without the power. And it is unaccountably strange that those who profess to be looking for the coming of Christ and who expect us to contend earnestly for the faith once delivered to the saints, when any one instance of such faith is presented before them as a practical thing, are ready to scoff who you out of countenance. I do not say that those who profess to keep the commandments of God and have the faith of Jesus are just what they ought to be, and where they ought to be, but this I do say, to turn back and strike hands with them who contend for a low standard is death without remedy.

E. GOODRICH.

Edinboro, Pa.

Report from Bro. Hutchins.

BRO. WHITE: We reached home last week after an absence of eleven weeks. Sabbath and first-day, March 28 and 29, we spent at Stowe, Vt. By some, the necessity of organization had long been felt here. Six or eight weeks since, the brethren and sisters held a meeting preparatory to organization, in which they shared largely of the presence and blessing of the Holy Spirit, while laboring to remove those obstacles that lay in the way of gospel order.

On first-day we assisted in further setting things in order. A church was organized, consisting of nine members. Brethren who have often failed to obtain desired victories here, now feel an earnestness for the mastery, which we trust will result in a perfect victory by assisting grace. The church entered in good earnest upon the plan of systematic benevolence.

Third-day P. M. I preached in Wolcott, with freedom. Was glad to see the interest taken here in the Bible Class.

Last Sabbath I met with the brethren and sisters in the Quarterly meeting at South Troy. Bro. A. C. Bourdeau was also present. The Spirit of the Lord

assisted in speaking the word, and the blessing of heaven rested upon us while attending to the ordinances of the Lord's house. "If ye know these things, happy are ye if ye do them." John xiii, 17.

A. S. HUTCHINS.

Barton Landing, Vt.

Religion

Is very common. There are many kinds. Every one has some kind of a religion. The question with us is, have we the right kind? a religion that will stand the test? one that sustains in afflictions now, and will sustain in a dying hour, or shield us from the seven last plagues, if permitted to live in that trying time? "And every one that heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand, and the rains descended, and floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it. Matt. vii, 27.

These are the words of our Lord and Saviour Jesus Christ. He kept his Father's commandments, and has taught us to follow in his steps. Obedience places us on a firm foundation which cannot be shaken, but those who build otherwise will be swept away.

We often hear members of the churches say, "I love God with all my heart, I love Jesus with all my heart." But they do not often speak of love to their neighbor. They think that they can love God and Jesus with all the heart, while they have no conception of their duties to their neighbor. The acts of some show that they do not love God or their neighbor. Of some who keep the holy Sabbath and believe the gifts of the church, the same remark may be made. The apostle says, "Love worketh no ill to its neighbor. If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?"

Those who profess the third angel's message, are, in point of light and knowledge, far in advance of the nominal churches. And this increased light brings increased responsibility.

Some speak as if they were much better than those who are ignorant of present truth, because of their greater light and knowledge. But if we differ from the nominal professor only in theory, of what advantage is this superior light to us? We might as well believe error as truth, unless truth yields the peaceable fruits of righteousness (right-doing) in all the duties and acts of life, in the family, the home relation, in all business transactions, in love, and in the duties and relations in the church. Some have forgotten, or they do not comprehend the wide sphere of Christian duty. They seem to believe that the religion of Christ is something like a nice garment, to be put on occasionally, when it will be advantageous. They act as if Christ's religion consisted in head theory or happy feelings. Such do not perceive the right kind of religion.

Says Jesus, "Therefore whosoever doeth these sayings of mine, I will liken him unto a wise man," &c. The doers only are justified. Those who love God with all the heart and their neighbors as themselves, will show their love by keeping all the commandments of God and faith of Jesus, and will finally enter through the gates into the holy city.

If we love our neighbor as ourselves, we have a desire to do him good. This spirit is not founded in a likeness of mind and disposition to his. It exists toward those who are unlike us, and far from the right path. This spirit is Christ-like. Wherever we find it we find the image of Christ. This love of principle and spirit takes the place of all feeling of superiority because of superior knowledge. It gives an anxious solicitude for others to receive the light we so much prize. Gratitude inspires to sacrifice, (as others have done to give us the truth) not only in our means, but in convenience and ease, to place the truth before those who will hear. Some that we least expect, may receive the truth in the love of it. "Cast thy bread upon the waters, for thou shalt find it after many days."

Those who feel a superiority over their ignorant neighbors, because of greater knowledge, have but a

vague idea of the love, confidence, and relations of brethren. Jesus clearly taught the doctrine of Christian brotherhood, which stands in marked contrast with the prevalent doctrines, spirit and practices of the nominal churches. On those taught by Jesus, we united in organization. How far have we advanced in this light, spirit and practice? Are our sympathies and spirit one with Christ and the brotherhood? or do they run in the same low channel of those whose doctrines we reject?

Is our confidence in those with whom we profess to unite, dependent upon the speech of those who have no love for the precious truth? If under such a dark influence, we are in very great danger of giving a wrong coloring to the acts of our brethren, and thus bear false witness against them. This want of confidence in those with whom we profess to be united, cherishes a spirit to divide and distract, and the injunction of the apostle, "Bear ye one another's burdens, and so fulfill the law of Christ," is forgotten. And the design of Christ is frustrated in the want of love and confidence of his professed people.

The love of Jesus' followers, one for another, in all ages, was to be evidence to a wicked world that Jesus was sent from Heaven. But if those who profess the sacred truths of the third angel's message, which are to purify a peculiar people and prepare them for the coming of Christ, do not show greater love and union than the churches, wherein have we advanced? Shall we differ from them in theory only? If we have not a more holy principle and spirit of action, emanating from these heavenly truths, wherein are we benefitted by the truth? If we do not show by our lives that we love God with all our hearts and our neighbors as ourselves, our religion is no better than that of those who do not profess the commandments of God and faith of Jesus. And with them we are like the foolish man building on the sand, and the floods and winds will sweep us away.

May we take heed, dig deep, and build on the rock, the commandments of God and faith of Jesus, that when the winds blow and the floods come our house may stand.

F. M. BRAGG.

Cambridge, Wis.

The Laodicean Message.

In examining the message to the Laodicean church, Rev. iii, 14-22, we find that after describing the offensive state of the church, it being lukewarm—neither cold nor hot—the faithful and true Witness informs it of its wretched, miserable, and poor, and blind, and naked condition; and then he counsels this deplorable church to buy of him "gold tried in the fire," that it might be rich. As gold is refined by fire to purify it of all its dross, so gold tried in the fire must stand as a representative of a principle or grace that is of the highest value. As gold is the most precious metal used in exchange, we have the greatest reason to believe that infinite wisdom would select that grace which is not surpassed.

1. As gold is acknowledged to be the most precious of metals, so love is likewise set forth in the Scriptures of truth as being universal in its application.

2. Gold is a durable, reliable substance, that will be received in any nation for the payment of debts; so "love is the fulfilling of the law." Rom. xiii, 10. In this scripture there is a general principle brought to view, comprising the whole duty of man.

3. As we continue to investigate the qualities of gold, it being the heaviest metal in use, and far the most valuable of its heft, it can be packed in less compass, and is less liable to loss by fire or exposure to air, than any other metal used as coin. It regulates the value of all articles of exchange. As we apply this to spiritual things, we find it is more particularly defined as brought to view in Matt. xxii, 37-40, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment: the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

4. Gold being a dense, fixed substance, it is well suited to be used as coin. It is easily moulded into any shape to suit the convenience of the owner. Its

ductility and malleability render it the most suitable material for gilding. It can be spread on sheets so thin that a large surface may be covered with little expense. It then appears that the law, or the ten commandments, hangs on the two great commandments of love to God and love to man. The first commandment is, "Thou shalt have no other gods before me." Then we are forbidden an image or likeness of anything to bow down to as an object of worship, with the promise of mercy to them that love him. Third, we are expressly commanded not to take God's name in vain. Fourth, we are particularly told that the seventh day is the Sabbath of the Lord our God, that in six days he made heaven and earth, thus assuring us that the God who requires the keeping of these commandments is the Creator of all things. These four commandments are fulfilled in supreme love to God. Fifth, the principle of loving our neighbor as ourselves would lead us to honor and respect our parents. It would not lead us to kill, nor to commit adultery, nor to steal, nor to bear false witness, nor to covet any thing that is our neighbor's. This principle of love carried out, would lead to all acts of kindness to our fellow-men, and as strict a regard for their interest and well-being as our own. It would lead to acts of mercy to all animate creatures.

5. The adaptability of gold to deposit for future wants, renders it far more valuable than any other article of exchange in use. All bills issued from companies of men or from national legislatures, must be redeemable with gold, or they must be constantly depreciating in value till they are worthless. Their circulation must be limited to a knowledge of these companies' and legislatures' ability to redeem their notes with gold; and as these companies are constantly liable to fail, there is no safety in depositing for future wants. In other respects they are liable to a loss by fire and water; and even the damps of earth will soon destroy them. But gold is of daily use. It will purchase any and all useful articles for our benefit and comfort as we pass along through this life, that can be bought with money, and at the lowest rate. But most of its value consists in its durability. It may be treasured in the least possible space, and deposited in the sea or dens of the earth, or be exposed to fire, and yet suffer no depreciation in value.

So as gold is by far the most valuable treasure to supply the temporal wants of man, so is love represented as the most valuable grace to supply his spiritual wants here and hereafter. For proof of this I shall introduce the testimony recorded in 1 Cor. xiii. In chap. xii, the apostle Paul enumerates the gifts in the church, and sets forth these gifts as means of instruction to the body, and tells their various uses,—but by the same Spirit. At the close of chap. xii, he says, "Covet earnestly the best gifts; and yet show I unto you a more excellent way." This more excellent way he commences in chap. xiii, by saying, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing." I here use the word love instead of charity, as translated in Bernard's revised and emended edition of the Bible. The apostle continues, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind. Love envieth not. Love vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away. For we know in part and we prophesy in part." When will prophecies fail? Answer. "When that which is perfect is come." When shall we see face to face? When we know even as we are known. As love never faileth, but prophecies, tongues, and knowledge cease as they enter the perfect state, the argument is clear that love is a resident grace in the kingdom to come. The same

grace is brought to view in the last verse in the chapter. Now abideth faith, hope, love; these three: but the greatest of these is love. Here is a greater grace than faith, from which all the power and strength of the Christian is derived; a greater than hope, from which his joys proceed. O how valuable must this love be to the Christian! How earnestly ought the Laodiceans to heed the counsel of the faithful and true Witness, that we may be rich,—eternally rich. While I write I feel the need of it. Brethren and sisters, there is no grace we need more. We must have it, or fail at last.

E. P. BUTLER.

Waukon, Iowa.

NOTE.—We would not say any thing to undervalue the importance of the excellent grace set forth above, as corresponding to the gold in the Laodicean message. But we should have been glad if Bro. B. had given an exposition of the other parts of that message, especially the white raiment. If we mistake not, the white raiment, which is the righteousness, right doing, or good works of the saints, includes much of what is above claimed to be represented by the gold. The Bible is careful to class together faith and works, as both essential and inseparable; and we give it as our opinion that the gold and white raiment represent respectively these two Christian characteristics—faith and good works.

U. S.

Sound Speech.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" are the words of the bold ambassador to the Gentiles. Paul evidently believed it to be his duty to labor with earnest diligence to prepare himself for giving instruction.

We hear him charging Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; to give attendance to reading, to exhortation and doctrine; to meditate and give himself wholly to the work, that his profiting might appear in all things.

While Paul was a close student, he was at the same time a plain, outspoken man, as we see by all his writings; in fact we are taught by all Scripture example to use significant, pointed words, that convey a distinct meaning, and that will be profitable and edifying. Trifler, remember that the angel secretary is a faithful scribe; and by thy words shalt thou be justified or condemned.

Again, we should beware lest by man-pleasing words, we compromise with Satan, and sheathe the sword of the Spirit. If we attempt to palliate or obscure the enormity of sin, we clothe virtue in the habiliments of vice, and bury truth in the filth of iniquity.

The servants of Christ are commanded to fight with valor, and give no place or quarter to sin or Satan; to contend earnestly for that all-conquering faith once delivered to the saints, by which they were able to subdue kingdoms, work righteousness, escape the edge of the sword, from very weakness advance to strength. This, brethren, is the kind of faith we need in these last days, when the whirlwind of war is arising from all the coasts of the earth. Faith is the mighty shield of the plain, honest Christian.

But those who despise correction, and hate reproof, make lies their refuge, and hide themselves under falsehood: they put away the living word, and fall down to Baal in a covenant with death and hell; and when the overflowing scourge passes through, they shall be trodden down by it.

Says the Lord by his holy prophet Isaiah, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness, that put bitter for sweet and sweet for bitter."

There is no intermediate ground between the limits of good and evil, right and wrong, error and truth.

"He that is not with me is against me, and he that gathereth not with me scattereth abroad," is the language of the Saviour.

Those who love sin and error desire their teachers to bolster them up with pillows of ease and security; but this is abomination in the sight of God. Jer. xxiii, 29.

"Is not my word like as a fire, saith the Lord, and

like a hammer that breaketh the rock in pieces?" v. 31. "Behold I am against the prophets, saith the Lord, that smooth their tongues, (margin) and say, He saith," &c., That is, those who speak smooth, pleasing words, and say they are from the Lord, prophesy falsehood in the Lord's name, and speak forth the deceit of their own hearts; and for this heinous sin the Lord will hold them responsible. His face is against them while they pursue such a course.

Those who beseech souls in Christ's stead, represent the interests of Heaven; hence words which they use should be those of Him who hath sent them—the mighty Potentate of Heaven, the Ruler of the universe.

Unsoundness of speech in a minister of God is an outbreathing sin, a glaring iniquity, in the light of Heaven. Sanctimony in the pulpit, and mischief-breeding, unsound words outside of it, are inconsistent.

F. W. MORSE.

Deerfield, Minn.

The Christian Doctrine of Fasting.

TO THE EDITORS OF THE INDEPENDENT:

LET me answer a word to the leader in your last week's paper on "Christ's Doctrine of Fasting." It is not enough to say that I totally disagree with it. I think I know it to be unscriptural, and I believe it to be pernicious in the sentiment.

It allows just one occasion for fasting, and that a false one; viz., when a man is in so great affliction that he cannot eat. That is not fasting, but simple revulsion from food. The very last thing which an afflicted man should do is to fast, meaning anything by the term. He should rather constrain himself to eat what will sustain him.

The principle laid down that fasting is proper only when it is "a natural expression of feeling" is equally mistaken. It is a use and a very important use of fasting, as of every other kind of expression, that we come by means of it into states and sentiments we before had not, or had only in a lower degree. If the soul is full, and only spills over in expression, we get, of course, no result beyond simply getting rid of the surplus.

But how stands the Scripture? First of all, Jesus himself fasts forty days and forty nights; not because he is afflicted, but because he is tempted—tempted in a considerable degree through the body, that recoils from bearing any so heavy burden. He will bring it under and make it bear the strain of his divine feeling and cross; therefore he fasts.

Next we hear him discoursing, in his Sermon on the Mount, on three great forms of religious exercise; on alms, on prayer, on fasting—treating them all just alike, correcting the same ostentations and hypocrisies by which the Pharisees have corrupted them all. Did he tell the disciples to stop their alms and leave off praying? No more did he put by fasting. It was not the manner of Christ to give up, or bring to an end every practice that had been abused. It was not his way, if repentance runs down to penance, to put a stop to repentance.

Moreover, his promise to right alms, right praying, right fasting, generally annexed to each—"The Father that seeth in secret shall reward thee openly"—does not look very discouraging to either.

Again, explaining why his disciples do not fast when he is with them, he adds, "But the days will come when the bridegroom is taken away from them, then shall they fast in those days." "In those days"—that is, in those after times; not for some one or two days, when their grief is fresh and will not allow them to eat. All this on the principle that fasting is in point, not as a propulsion toward what is visible, but only toward what is invisible. How can they fast when the bridegroom is present to their senses. Taken away from their senses, they will fast to find him, and push their way in to the secret place where he dwells.

At a later time, he tells his disciples that the highest power with God is attainable only by fasting—"This kind goeth not forth but by prayer and fasting." Does he mean, by not eating when they are too much afflicted to eat?

Again, Cornelius, the centurion, testifies: "Four

days ago I was fasting till this hour," and tells how God met him in the heights of vision, bidding him send to Joppa for Peter. Meantime, while the messengers are on the way, Peter is fasting on the housetop, where, as he "becomes very hungry, and would have eaten," he fell into a trance; and the result of the two fastings of the two men was, the discovery that Christianity was for the Gentiles.

Again, at Antioch, quite a number of "prophets and teachers," including the apostles Barnabas and Saul, are assembled together in fasting, and there the two latter are separated, by the laying on of hands, for a great and important mission.

And, still again, these two apostles, who probably knew what dignity there was in fasting, and whether it was Christian or not, went hither and thither, and "ordained elders in every city, and prayed with fasting," commending them to the Lord.

Once more Paul remembers that he was in "fastings often." He also recommends to the Corinthian disciples that they give themselves occasionally to "fasting and prayer" "for a time." Not that we hear of their being specially afflicted, but that there were particular reasons why fasting a little might do them good. Are there no Corinthian sensualities and lustings nowadays for which it would be equally good?

But what are the uses of fasting? What rational and practical significance can it have? It may be useless, I grant. Where it is practiced as a superstition, or carried to excess, it can be only hurtful. Maceration is one thing; true fasting another and very different thing. But when rightly practiced, there are uses enough.

1. There is much the same natural use as for Sabbaths: one is a fasting from work, the other from food. And the reason for both is much the same; viz., that the body is dulled and drugged and broken, either by a ceaseless drag on the muscles, or by a ceaseless crowding on the digestion. It will be more supple, and lively, and clear, and capable in both, if a little rest or respite is allowed. I believe it would do us Americans a great deal of good, both as Christians and as men, if we had a set of Sabbaths given for the stomach, and the more so now that the poor fagged organ has more hard work to do on our Sabbaths than at any other time. Besides, nature has a way of getting her digestion-Sabbaths without consent of anybody; appointing, every little while, her day of headache, or cold, or colic, and so, having gotten her rest by a kind of armed cessation, she lets us go on our way, a little more chastised and probably a good deal less recruited than we should have been by a rational fasting.

2. Fasting puts the body under, where it ought to be, and asserts the sovereignty of the mind—trims the vessel to sail even, and hastens in that manner the voyage. Paul set himself to "keep under the body," and put it down also as a fixed matter that he would "not be under the power of any." Could there be a more absurd figure for a Christian than that he is a man whose body is uppermost? And yet what multitudes of disciples have their life hid, not with Christ in God, but under their bodies—drugged by all the stupors, tossed by all the tempests, wrenched by the appetites, fouled by the lustings, fooled by the vanities of the body? And what a noble triumph it is when the soul gets uppermost? How like a sovereign it feels in its empire? How clear and bell-like is the ring of its sentiments.

3. It is another very great use that painstaking is the only way to get near to God; not that the pains please God, but that the taking pains puts the soul in train, harnesses the powers, sharpens and purges the insight, and makes the holy struggle glow because there is heat in it. It does a man's soul infinite good to make sure to itself that it is in earnest, and the only way to do this is to get into the boat and stem the current, not to float down it. We live between two kinds of hunger—soul-hunger and body-hunger. An earnest Christian wants to feel the soul-hunger and somehow get food for the soul; and when he finds how ready the body is to suffer and whimper if it is not fed at the moment, he scores it, he retaliates upon it, demanding that it sometimes allow itself to be postponed, just as the magnificent hunger of the soul is so commonly postponed to it.

But there is an objection heard from all quarters.

"I have tried fasting," says the delicate disciple; "It makes me hungry and sick. I think of nothing but eating, and am utterly incapable of any spiritual exercise." Is he ever capable?—that is the important question. It is very true that if a man knows how to go to his table, and does not know how to go to God, he will most certainly think of going to his table. A fast that only makes a vacuum is likely to be a very unsatisfactory affair. Just contrary to this, a Christian who is able to say to the body, "Stay down there while I go up," and really go up, will be full and fresh and free, and the shortest day that he finds will be the day that misses a dinner. A little skill is wanted in fasting as in everything else, and everything turns on finding how to feed, without feeding always the body.

These strictures I make, not because of the article merely to which they refer, but because I hear so many things, in a similar strain, from our young ministers and our theological students here and there. We fancy that we are going deep, because we touch bottom where we are, when we happen to be in the shallows. This naturalism in which we are steeped shallows everything, and the pigmies and General Thumbs of grace have it for their wedding-day. We are ready to assume that Pharisees and hypocrites are the only fasting men. Have there been no grand witnesses, heroes, mighty men, Titans of God, besides? A little deference to history ought to show us that grown people have lived, even if they live no longer. H. Bushnell, in N. Y. Independent.

RELIANCE is the essence of faith, Christ is the object, the word is the food, and obedience is the proof; so that true faith is a depending upon Christ for salvation in a way of obedience as he is offered in the word.

God will either keep his saints from temptations by his preventing mercy, or in temptations by his supporting mercy, and find a way of escape by his delivering mercy.

The gate which leads to life is a strait gate, therefore we should fear; it is an open gate, therefore we should hope.

OBITUARY.

DIED in Oskaloosa, Iowa, Feb. 20, 1863, sister Elizabeth Adlon, wife of John B. Adlon, aged 33 years.

Sister Adlon embraced the present truth under the labors of Bro. Waggoner in 1861. Although she had not formally united with the church, she was fully established in the faith, endorsing and highly prizing the gifts of the Spirit. Sister Adlon leaves a kind husband and six children, who feel deeply bereaved by the loss of a wife and mother. Our sympathies are strongly enlisted in behalf of the mourners. May the Lord bless and sustain those tender children, who have lost a loving and pious mother. We hope that her virtuous example and precept may so live in their memory, that they may be constrained to follow her steps, and be prepared to meet her at the resurrection of the just.

W. C. GARRETTSON.

Died in Clarence, Cedar Co., Iowa, March 18, 1863, of puerperal fever, my dear companion, Mary A. Morrow, aged 29 years.

She had been a member of the Protestant M. E. church till about seven years ago, when she heard the present truth preached by Bro. J. N. Loughborough. She gladly turned her feet to the testimonies of the Lord, calling the Sabbath a delight. She loved to try to keep all God's commandments and abide in the faith of Jesus. She leaves a large family to mourn her loss. She was endeared to them by a well-ordered life, godly example, and affectionate treatment. She only sleeps for a little while till the Life-giver shall come, then she will come forth to live again.

F. MORROW.

Died in Allegan, Mich., March 23, 1863, of congestion of the brain, Joseph A. Frank, aged 2 years and 3 months. After suffering five weeks, he fell asleep to wake no more till the last trump shall sound, and the dead in Christ shall rise.

CAROLINE E. FRANK.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 14, 1893.

General Conference.

THERE will be a General Conference of the Seventh-day Adventists at Battle Creek, Michigan, to commence Wednesday, May 20, at 6 o'clock, P. M.

The objects of this meeting, for the general good of the cause of Bible truth and holiness everywhere, have been specified in the REVIEW.

The several conference committees in the different States are requested to send delegates, or letters at their discretion.

The brethren in those localities where there is no State Conference, can also be represented in this Conference by delegates or letters.

All delegates and letters must be sanctioned by some State Conference, or Conference committee, or—where there are no State Conferences,—some church, or meeting of scattered brethren.

JAMES WHITE,
J. N. LOUGHBOROUGH,
JOHN BYINGTON. } Michigan
Conference
Committee.

Michigan State Conference.

A SPECIAL session of the Michigan and Northern Indiana State Conference will be held at Battle Creek, May 22d, at 9 o'clock, A. M.

It is desired that every church belonging to this Conference, and those who wish to unite with the Conference, will send delegates with letters, stating their appointment as delegates, the number, condition, wants, &c., of the churches to which they belong.

Ample provisions will be made for delegates and preachers. A general attendance of the friends of the cause from the region round about is solicited at the meetings of worship, Sabbath and first-day, who will receive all the attention that accommodations will permit.

CON. COM.

Note to Bro. Waggoner.

THERE seems to be an urgent call for labor in Melmore, near this place. A few of our publications have been read by some of the citizens of that place and they are very anxious to hear a course of lectures. The trustees of the Presbyterian church have offered their house, which is quite a large one. The citizens of the place have also offered to furnish wood and light; and three or four of the citizens have opened their houses for the entertainment of a messenger or messengers. These arrangements have been made without conferring with any of the brethren; therefore it seems there is an ear to hear. By request.

J. W. WOLFE.

To Brethren in N. Y.

I AM requested to extend an invitation to the N. Y. Conference Committee to appoint the next New York Conference at Roosevelt. There are some good reasons why we think it should be held here: First, it is central; and, second, we think we are as well prepared to accommodate a large gathering as any other church we know of. There may be some things that may appear to be objections: There is no very direct public conveyance to this place; but we will endeavor to be prompt in meeting our Brn. with a sufficient number of teams at Central Square, so that all may be accommodated. I would state, for the encouragement of the Brn. abroad that through the faithful, judicious labors of Bro. Andrews the church in this place are arising and striving for the unity of the faith and spirit as never before. We can assure our brethren, should they see fit to appoint the Conference here, of our hearty co-operation in the work of striving to advance the cause of present truth.

We would likewise invite Bro. and Sister White to attend this meeting. We think we should highly appreciate their labors.

In behalf of the church.

WILLIAM TREADWELL. Church Clerk.

THE Sabbath Lute is the title of a valuable little collection of Hymns and Tunes, of 48 pages, now ready. It contains 21 beautiful pieces of Music, and the remaining space is filled with Sabbath and Second Advent Hymns. Price, post-paid, 25 cents, five copies for \$1.

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Special Notice.

TO CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.
2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.
3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

Bibles.

IN consequence of the increased cost of English Bibles, we have obtained a good assortment of American Bibles which we sell at cost as follows:

Small Pica, Plain,	\$2.25,	By Express.
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Minion, Gilt,	1.50,	" "
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Pearl, Brass Rim, Ref. after vs.,	2.25,	" 15c.
Diamond, Brass Rim, Marginal Ref.,	1.65,	" 12c.

APPOINTMENTS.

I DESIGN to meet with the brethren at Middle Grove, Saratoga Co., N. Y., Sabbath and first-day April 25 and 26.

J. N. ANDREWS.

OUR next quarterly meeting will be held at Charleston, Vt., April 25 and 26. The church extend a cordial invitation to brethren and sisters from other churches to meet with us.

A. S. HUTCHINS.

THE next quarterly meeting of the church at Hundred Mile Grove Wis., will be held May 9 and 10 at the House of Bro. Rankins.

We would extend a cordial invitation to Elder Sanborn, or Ingraham, or Steward, to be present at this meeting; also to the brethren and sisters of the neighboring churches.

In behalf of the church. N. M. JORDON.

PROVIDENCE permitting I will meet with the church at McConnell's Grove, Ill., the first Sabbath and Sunday in May.

Also I will meet with the church at Elkhorn, Ill., the last Sabbath and first-day in this month (April.)

WM. S. INGRAHAM.

PROVIDENCE permitting, Elder John Byington and wife will meet with the church at Caledonia. Apr. 25th.

THE next monthly meeting of the Seventh-Day Adventists of Central New York will be held at Oswego the first Sabbath in May. In behalf of the church.

L. R. CHAPEL.

PROVIDENCE permitting I will commence labors at Lowell, Mich., Friday eve., April 17. MOSES HULL.

BUSINESS DEPARTMENT.

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

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Michigan Conference Fund.

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