

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."

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

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FORGIVENESS.

O God! my sins are manifold,
Against my life they cry;
And all my guilty deeds, forgone,
Up to the temple fly.
Wilt thou release my trembling soul
That to despair is driven?
"Forgive," a blessed voice replied,
"And thou shalt be forgiven."

My foemen Lord are fierce and fell;
They spurn me in their pride;
They render evil for my good;
My patience they deride.
Arise my King and be the proud
In righteous ruin driven!—
"Forgive," the awful answer came,
"As thou wouldst be forgiven."

Seven times O Lord I've pardoned them,
Seven times they've sinned again.
They practice still to work me woe,
And triumph in my pain;
But let them dread my vengeance now
To just resentment driven!
"Forgive," the voice in thunder spake,
"Or never be forgiven.—Bishop Heber."

PREACHING UPON POPULAR PROVERBS.

"Speak the truth and shame the Devil."
"He can never be God's martyr who is the devil's servant."
"Neutrals are soused from above and singed from below."
"The way to Babylon will never bring you to Jerusalem."

"Truth may be blamed, but shall never be shamed."
There is a great deal of confusion along the line of fence which divides the good people of this world from the bad. The fence itself is bestridden by an uncounted host, on the right side of which there is a multitude, standing and looking wistfully toward the wrong, and on the wrong side, another multitude looking toward the right. We cannot count those who are undecided in their convictions; still less can we count those who with their convictions correctly formed, have voluntarily chosen a neutral policy, and taken position upon the fence. Undecided, compromising, neutral, negative, these men form a portion of humanity as respectable in numbers as they are contemptible in quality. Asses between two bundles of hay, dogs in the manger—eating not and hindering others from eating—houses divided against themselves, men of putty who always flatten under pressure, men of pewter who never take an edge under any rasping; slaves in the market and tools for the crafty, self-seekers, and self-losers by self-seeking, soused from above and singed from below, these neutrals are as uncomfortable and unhappy in themselves as they are powerless as positive forces in society.

Manhood demands that a man shall take a position on the side of truth, and in some way, declare himself in that position. It bids him, if it be necessary to achieve this step, to cut off old companionships, to compromise apparent momentary advantages, to incur enmities, and endure hardships. It demands that he plant himself upon the ground of right; and stand there though all the world forsake him—stand there and fight there if necessary. Self-respect—always requisite for the attainment of the respect of others, is of vastly more value than the respect of others. There can be no manhood without it, and true manhood will always hold it above mercenary advantage, or temporary popularity, or dread of singularity, or personal peace and comfort. A man who voluntarily refrains from taking a position towards which his convictions urge him, because it will disturb pleasant relations or interfere with his pecuniary interest, or compromise his comfort, does not deserve the name of a man. He is always a coward—often a knave.

There are always in society two marked classes of neutrals. One of these is, on the whole, more to be pitied than blamed, being composed of men of weak will, with excessive love of approbation and great good nature. It seems to be impossible for them to withstand the fire of opposition from any quarter. They become accustomed to yield or dodge every disputed point. They cannot stand up before a strong will and assert themselves without experiencing emotions akin to guilt. They half doubt their personal right to an opinion. For walking boldly out upon the field of right and wrong and taking a position and maintaining it, they do not appear to have the legs. I say that such men are in some respects the objects of pity, because their mental and moral constitution is at fault. They feel themselves almost obliged to take position on the fence, and spend their lives in bowing in about equal measure to each of the opposition camps—afraid to dismount for fear of being in somebody's way, or treading upon somebody's toes. I suppose there may be the germ of manhood in many of these men, and that it might, under favorable circumstances, be developed; but the most of them consent to be nothing and to be good for nothing while they live, and to die "without an enemy in the world," simply because nobody deems it worth while to be their enemy.

The other class is made up of men who in all matters of principle and policy make it a point to take middle ground. They delight to be called "conservative men," but their conservatism always relates to their own reputation and interests. They desire the good opinion of all classes, and imagine that their moderation and their location between two extremes will enable them to use both for the accomplishment of their purposes. They are ambitious of preferment perhaps, or greedy for wealth, or desirous of popularity. They aim to make themselves stronger by drawing to their support the sympathies of all parties, through direct or indirect alliance with all parties. To some of them, "There is something good in all parties"—to others "all parties are equally bad." Others still, convey the impression that they are but passengers in the social vessel, having no interest in ship or cargo, and indifferent as to the name and qualifications of the captain. Now I despise these men—though there may be among

them those whose talents I admire. Conservative and reputable, negative, neutral and contemptible, I recognize in them no element of manhood—no chivalry, no bravery, no devotion to conviction, no true self respect, and no supreme love of truth and the right.

Humanity demands that a man shall take his position on the side of truth and the right, and maintain it. We look around us and see how positively pronounced are the agencies engaged in the prostitution of humanity. Despotism enforces its power at the lips of the cannon, error preaches upon the mountain-tops, cruelty and wrong work out their ends by systems cunningly devised and openly defended, drunkenness displays its enticements at the corners of the streets, prostitution flaunts its colors in open day and crowds purity from the streets at night; corruption—recognized and unrebuked—riots in the various departments of government, mobs rule cities and perjury presides at the ballot-box. All that ambition, avarice and lust can do to prostitute humanity to their purposes is done and done boldly. Humanity, therefore, demands that all true manhood shall stand boldly pronounced upon the side of right. It demands that the power arrayed against the iniquity and wrong that afflict it shall be positive—that there shall be no middle ground, no neutrality.

What manhood and humanity demand so plainly, christianity demands with still greater authority. In christianity there is no middle ground. He that is not for it is against it. There is no such thing as being God's martyr and the devil's servant at the same time. We know those to-day and have known many others, who profess to have a great deal of respect or reverence for religion. I have no doubt that much of this respect is honest, that it is not all a hypocritical pretense. They love to have their families attend church. They never interfere with the religious instruction of their children. They are willing to pay their share towards the support of the institutions of religion. They attend church themselves, perhaps, and shun all profanity and debauchery, but they fail to show their respect for religion by embracing it, receiving it as the ruling element of their life, and declaring themselves to be its adherents and possessors. I suppose that such men imagine that, on the whole they are on the side of religion—that their influence, in the main, is in its favor. They declare with their lips and their intellects that religion is a good thing, while with their hearts and lives they declare that it is not worth personally securing and possessing. How much is such favor as this worth? How valuable is that testimony which the heart and life belie? Ah, no! There is no middle ground here. It is either everything or nothing.

Christianity asks for no man's patronage, and seeks for no man's favor. It is something given, for man to accept or reject, as he may see fit. It is something bestowed, for a man to incorporate into his own life if he will. It is an infinite favor from an infinite benefactor, and does not go around seeking the endorsement of those who do not care enough about it to receive it. To all those who decline to make its personal acquaintance, it says: "Take me or leave me. No service that you can render me by words and patronizing deeds, can counterbalance the contempt which you manifest by refusing to me a dwelling place

in your heart. I ask for no friends, and I can possibly have none, who are not willing to take me into their life, and acknowledge me to the world. I reign supreme, or I reign not at all. If you fail to accept me, you reject me, and are to all intents and purposes, my enemy. If I can do nothing for you personally, then you can do nothing for me. If you gather not with me, you scatter abroad."

There is another class for whom Christianity has no more favors than for this—a class which holds a relation to christianity no more honorable than this. I refer to those who profess to be christians, but who accommodate themselves, their thoughts, habits, pleasures and pursuits—to whatever society may envelope them. They are exceedingly pious at a prayer-meeting, and uncommonly sharp in business; devotedly attendant on public religious services of the Sabbath, and very forgetful of their religious obligations during the week; perfectly at home in a respectable carousal, not particularly conscientious in their politics, careless in the use of their neighbors' names, indulgent often in a kind of mongrel profanity—a cross between slang and swearing—that would be wicked if it dared to be, and meanly powerless always before the scoffs and bold iniquities of the infidel and the scoundrel. Riding the horse of selfishness with a christian profession in one pocket of their saddle-bags and a worldly life in the other, sailing the sea of life with religious papers and a black flag, professedly bound to Jerusalem, yet taking the well known Babylon road, these men occupy, in fact, no neutral ground. They are not for christianity, but against it.

There is still another class; and in the history of christianity it was never larger than at the present time—which openly affects a kind of neutrality in its relations to christianity. This class holds the Bible as, on the whole, an excellent book, and Jesus Christ as, without doubt, the best man that ever lived. There is much in christianity that they admire, but much that has been superseded. They have a kind of religious philosophy that embraces all there is that is good in christianity, and discards all that is not up to the wants of the present age—particularly all with which it does not harmonize. With such men reason stands above revelation, to approve or condemn it, point by point. Some of these men go so far as to call themselves christians, while others adopt with more consistency, other names. Now christianity is what it pretends to be, or nothing—a complete and authoritative system of religion or an imposition. It is something above all religions and all philosophies, in that it is divine, or like all other religions and philosophies, in that it is incomplete, incompetent, and human. I am utterly at a loss to know how any man can call himself a christian—much more at a loss to know why he should desire to be called one—who denies the supreme authority of christianity as the one true and complete religion revealed by God to men. I declare there is no middle ground here for philosophical eclectics to occupy. The denial of a part of christianity, is the denial of the whole as a complete and true religion.

What manhood, humanity and christianity conspire so evidently to demand, must be in the line of a sound policy. No man can prosper in wealth, reputation and happiness who strives to win them against the force of such demands as these, so that self-interest, intelligently consulted, demands that a man shall pronounce himself on the side of the good, the pure and the true. All the men who have won a name that will worthily live, who have attracted to themselves the admiration and love of the world, whose words and lives have become powers, felt and acknowledged upon the heart and life of mankind, whose influence has mingled in the tide of good that gathers volume from age to age to overwhelm at last the black contents of wrong, have been positive men—self-committed, self-declared—men of manhood, humanity and christianity, who shunned the fence, voluntarily cut off their own retreat, and battled bravely where they stood and while they lived. The pol-

icy of neutrality is suicidal. It is not only cowardly and mean, but it is thriftless and disastrous.

Positiveness is both a prerogative and a privilege. If it be a privilege to live, it is a privilege to live for a purpose and be recognized as a true man. To add a single ounce to the propelling power of human progress, to remove one stone from its path, to reform one abuse, to rectify one wrong, to add a single ray to the gathering flood of light which is to envelop the world, to assuage one sorrow and lift up and save a single fallen man—this is indeed, a privilege. Intelligently to choose the right and maintain it and do battle for it is to accept a privilege which gives us a place among all good intelligences, and makes us co-workers with God himself. It is to achieve self-respect, to make a place for one's self in the world, to enter into the sympathies of the noblest, the bravest and the best that live, to make life savory and significant, to put away the temptations to meanness, and to be upon the side that will as surely win as there is a God in heaven.

Let every man be something or other. A misguided zeal is better than lukewarmness. It is better to be a living cock on a dunghill, telling a sleepy village of the coming of the morning, than a gilded cock on a church spire, voiceless, and wheeling to the touch of every wind. In some place, in some office, by some means let every man assert himself, and exert his measure of power for the redemption of the world to goodness.

—*Springfield Republican.*

A HIGHER STANDARD OF PIETY.

WHILE impurity is making a Sodom of a portion of our country, while oppression is preparing a larger portion for scenes more horrible than were enacted in France during the reign of Terror—and while the rapid growth of our cities, and their still more rapid progress in extravagance, idleness, and dissipation are threatening ruin to our prospects as a Christian nation, it becomes every considerate Christian prayerfully to inquire how can these evils be arrested? Do we not need a higher standard of holiness in our churches? We can readily see in nominally Christian countries how the glaringly inconsistent example of the church is rather deterring from, than inviting the infidel to its fold. Generation after generation of the deluded followers of Mohammed have gone down to a wretched eternity in the midst of churches who had ceased to be "the light of the world," for what would they have gained by exchanging their superstitions for those of the Nestorian and Armenian? Does not a warning voice come to us from these lands and lead us to ask to what extent the low standard of piety in our churches is repelling from our embraces the large masses in our community? We build costly houses of public worship, and spare no expense to secure for our pulpits the highest talents of our colleges and theological seminaries; and in our exclusive pews and fashionable assemblies forget that we are the disciples of that meek and lowly Saviour who said, "To the poor the Gospel is preached"—when not even once a week do "the rich and the poor meet together" around one common mercy-seat, to feel that "the Lord is the maker of them all." Do we not virtually say "to the poor man in vile raiment, Stand thou there or sit here under my foot-stool?"—*Independent.*

CHRIST'S ADVENT AT THE DOOR. The Love of Christ's Appearing.

SURELY, if our affections are placed on the Saviour,—if he is to us the chief among ten thousand and altogether lovely,—if we have none in heaven but him, or on earth that we desire in comparison with him; we shall desire his return,—we shall long to "see him as he is,"—shall pray, "Thy kingdom come,"—"Come, Lord Jesus, come quickly,"—"Why is his chariot so long in coming? Why tarry the wheels of his chariot?"

Let us suppose, for instance, a woman, whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent

in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return: "O, no," she says, "he cannot be coming yet; I expect to be much better off before he comes; I expect his estate, under my management, to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming? I may die first, and that will be exactly the same as his coming to me." Let her asseverations of love and affection be what they may you cannot believe otherwise than that her heart is alienated from her Lord, and probably fixed on another. Now let us suppose another woman in the same situation: see her constantly reading his letters, and especially those parts of them which describe the time and the circumstances attendant upon his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there is no use in looking out for his return, for that he had never mentioned the month, far less the day, or the hour, when it was to take place: though she may make no noisy protestations of love; though she may speak but little about him, except to her children and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain,—and I wish I could make the warning ring through every corner of our professing land,—that a dislike to hear of the coming of the Lord is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctified, and unconverted state, than all the noisy protestations at Annual Meetings, all the Bibles and Tracts circulated, and missionaries sent out, are proofs of the reverse."

THE EYES OPENED.

"LORD, open his eyes, that he may see," was the prayer offered by Elisha the prophet, when his servant, as they were encompassed by the Syrian host, cried out, "Alas, master, what shall we do?" And the answer is recorded; "The Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha." You, reader, are compassed about by a multitude of unseen objects far more wonderful and worthy of regard. The objects around you are of such magnitude, and such interest to you, that if your eyes were opened to see them just as they are, this world, with all its attractions and absorbing concerns, would fade from your view.

You would see "an innumerable company of angels" performing a great variety of most important offices, and standing, some of them at least, in the most intimate and interesting relations to you: the swift messengers and mighty ministers of God's throne; the constant attendants of Christ's person, and the glad agents in his kingdom of love and mercy; the guardians of Christians in their earthly footsteps, and their representatives in the court of heaven; the vigilant and affectionate friends of sinners, watching with deep solicitude their continued impenitence, or their increasing convictions; and when one of them repents hastening to communicate the tidings to their kindred spirits, and diffuse through all the heavenly host the seraphic joy which this happy event enkindles in their own bosoms.

You would see great numbers of evil spirits plotting ceaseless mischief against our race, and exulting in the too successful execution of their malicious schemes, prowling about the earth, like roaring lions, seeking whom they may devour; besieging many a human heart, intrenching themselves in many more, and leading the great mass of mankind, yourself perhaps among the rest, bound and blind-

fold, in willing yet fatal captivity, down to the chains and darkness of their everlasting prison.

You would see God every where present, all-knowing and all-controlling. Angels, and all holy creatures, are but the happy agents of his infinite benevolence. Evil spirits are his unwilling instruments. You can no more flee from him than from the universe, than from yourself. In the sublime language of Scripture, you "live, and move, and have your being in him." Do you not feel his hand holding you? Do you not see his eye fastened on your heart? Does it beam with sweet complacency on your humble and growing piety? There is heaven in that look of love. Does it flash with holy indignation on your unrepented and cherished sins? That frown of displeasure is hell. You may close your eyes against it now, but if you continue impenitent, you must one day see it, and it will kindle in your bosom the flames of the bottomless pit.

You would see CHRIST knocking at the door of your heart for admission, or interceding in your behalf at the right hand of the throne of God. He himself says, "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in and sup with him, and he with me." Behold him at the door of your heart, knocking and waiting for an answer, his locks wet with the dew of the morning, his feet bedewed with precious blood; one hand pointing to Gethsemane and Calvary, the other laden with the blessings which he purchased there, and would now bestow on you, and his eyes lifted to heaven as the place of your future reward. Oh, lovely attitude; can you turn your back upon the sight?

Backsliding Christian, he knocks at the door of your heart, and with beseeching tenderness inquires, Will you also go away? Lukewarm professor, he stands before you, and methinks I hear him exclaim, "Crucified afresh; wounded in the house of my friends." Have you, in the hour of temptation, denied your Lord for a few paltry pieces of silver, or a few empty puffs of honor? He turns his eye upon you, with a look of unutterable compassion and love. That look made Peter "weep bitterly." Would that it might affect you in like manner. Art thou a consistent and devoted follower of Christ? All unworthy as thou art, rebel as thou hast been, he intercedes for you with his Father, that you may share with him his universal inheritance and his everlasting kingdom. Behold the gracious attitude of the divine Intercessor. Listen to his accents of love and mercy. Do they not fill your soul with wonder, gratitude, and joy?

You would see the Holy Spirit carrying forward his work of renovating and saving grace in our fallen world. This heavenly monitor comes often to the sinful soul in all the severity of wisdom and goodness, warning, striving, alarming, convincing, by arguments drawn from heaven, earth, and hell, and persuading by the more melting eloquence of a Saviour's prayers, and tears, and blood. He has often made you these gracious visits; and did you repulse him? Did he go away grieved? How could you grieve your best Friend? How could you grieve infinite love and mercy? How dared you resist the only influence that can save your ruined soul? Or did you comply with his convincing and persuasive influence, and give him free admittance to your heart? Then your body is the temple of the Holy Ghost, and your spirit his inner sanctuary. Then he rejoices while he imparts to you the joys of salvation, and prepares you for the perfect bliss of heaven. Will you mar at once his joy and yours by defiling the temple of the Holy Ghost?

You would see death near; perhaps at hand. I seem to see, in near prospect, your dying bed. Yes, yours. Call it not another's; it will be your own. Death enters your chamber an unexpected visitor, and finds you unprepared. You turn pale; your lips quiver; your frame is convulsed, and you expire with despair on your countenance and remorse in your conscience. * * *

You would have a near view of judgment and eternity. Look forward but a little space, and

what do you see? The heavens and the earth have fled away. The Judge has come invested with infinite majesty and glory, and attended by a countless host of angels. He has taken his seat on the great white throne, opened the books of final account, and gathered all nations before him; and they are judged out of the things written in the books. * * *

Are these things indeed so? What manner of person, then, ought you to be in all holy conversation and godliness? You stand on holy ground; the air you breathe is holy; spirits from another world are about you, intent upon your weal or woe. You have your being in God, your almighty friend or enemy. The blessed Saviour woos your love, or intercedes in your behalf. The Holy Spirit strives with you or dwells in you. Death may have already marked you for his victim. The judgment-day is at hand; your next step may be into eternity. Heaven stands with open gates for you to enter. Hell yawns to receive you. And does such a being live only to occupy himself with the trifles of this fleeting world? How can you remain unconcerned about the salvation of your soul, when all the high orders of intelligent spirits are awake to its momentous interests? The Lord open your eyes to behold as much of the unseen world as you can bear, least at length it burst upon you with sudden overwhelming terrors.—*Rel. Tract.*

LIP CONSECRATION.

"And is the Gospel peace and love?
Such let our conversation be:
The serpent blended with the dove,
Wisdom and meek simplicity."

Beloved reader, how is it, have you consecrated your lips to God's service? The lips are the whole man. Unless the lips are consecrated nothing is truly consecrated. Some very good people tell us they have laid all upon the altar, made a complete sacrifice or surrender, brought all the tithes into the store-house; when, in fact, their lips are their own, to use as they please—yes, their own, not God's! Instead of laying all upon the altar, Christ Jesus, it is evident, there is yet nothing on the altar. Unless the lips are wholly and unreservedly set apart for God, the first step is not taken. James tells us that "If any man offend not in word, the same is a perfect man, able, also, to bridle the whole body." Very many we fear, professing entire consecratedness to the Lord, are mistaken, or deceive themselves. The very moment they open their lips you perceive the mistake. This little unruly member, the tongue, which no man can tame, is unbridled. "Behold how great a matter a little fire kindleth." David said, "I will keep my mouth with a bridle." "Set a watch, O Lord, before my mouth; keep the door of my lips." It is the lips that do the mischief, that tell the secret. "Murder will out." To verify our entire consecratedness our conversation must be rightly ordered, at home and abroad, in the family circle, the social party, in private conversation, in meetings for prayer, praise and testimony. The words of our mouths and the meditations of our hearts, must be acceptable in the sight of the Lord. We must speak as the Holy Spirit gives utterance. "Where the Spirit of the Lord is, there is liberty." "Who is a wise man, endued with knowledge among you? let him show, out of a good conversation his works with meekness of wisdom; but if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth."

Persons with wholly consecrated lips are exceedingly careful to order their speech aright—to speak in the spirit of meekness and love—their conversation is such as becometh the Gospel of Christ; they let their moderation be known to all men; they are never petulant, fretful, overbearing, unduly excited or censorious; they never engross the time in prayer, praise, testimony or exhortation that duly belongs to others; they are not wise in their own conceits, or think that wisdom is about to die with them. "For if a man thinketh himself to be

something, when he is nothing he deceiveth himself." Every one whose lips are wholly sanctified, set apart exclusively, for things heavenly and divine, feels and knows that by his words he is justified, and by his words he is condemned. and for every idle word he shall speak he "shall give account thereof in the day of judgment." Consecrated or sanctified lips are never employed in joking, jesting, or foolish talking, which are not convenient, but rather in giving thanks, in praising God, uttering words of soberness, meekness, modesty, humanity, administering edification and grace to their hearers. In a word, they are wise, watchful, prayerful, pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Friends, are your lips thus sanctified, set apart for God's glory? Do you profess to have laid all on the altar, without reserve? Above all, is this little unruly member, the tongue, given up to be led by wisdom that cometh from above? Is your heart so entirely sanctified, made so holy that every word that proceedeth from your lips is dictated by heavenly wisdom, by the Spirit of Christ? Paul says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." There is no surer test of the true state of the heart, whether sanctified or un-sanctified, than the order of the lips; "For out of the abundance of the heart the mouth speaketh."

"So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

—*Golden Rule.*

THERE may be with some precious souls, seasons when former views of Christ's person and suitableness, and fullness, and all-sufficiency are not so bright and shining as heretofore. But there are no seasons in the life of a believer when the love of the brethren, as brethren in Christ Jesus, is done away. Try a child of God in the darkest hours, and this remains. And if I love a child of God because he is a child of God, I must certainly love him on whose account I feel that love; so that it is a sweet testimony in the absence of higher tokens of our love to the Lord Jesus Christ, when we love the brethren for his sake. He can never be said to trust God with his soul, who is over-anxious in providing for the body; and very sure I am that he is really lean in spiritual things, who is fattening on temporal things. "God is love," and from all eternity he hath been giving out demonstrations of that love in the streams and effects of it. Christ is the first edition of that love, and all the subsequent works are with him, and in him, and through him, and by him. Our Adam-fall gave occasion for the greater display of that love. But Christ and his church were one in the womb of God's love before the Adam-fall or even the foundation of the earth was laid.—*Dr. Hawker.*

Correct Speaking.

WE advise all young people to acquire, in early life, the habit of using good language both in speaking and writing, and to abandon as early as possible, any use of slang words and phrases. The longer they live the more difficult the acquisition of correct language will be; and if the golden age of youth the proper season for the acquisition of language be passed in its abuse, the unfortunate victim of neglected education is, very properly, doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads instead of the slang which he hears; to form his taste from the best speakers and poets of the country, to treasure up choice phrases in his memory, and habituate himself to their use—avoiding at the same time, that pedantic precision and bombast, which show rather the weakness of a vain ambition, than the polish of an educated mind.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, NOVEMBER 24, 1859.

VOLUME XV.

THERE are many thoughts and reflections which naturally suggest themselves on the opening of a new volume. But these are so often expressed and so readily understood, that we will not repeat them here. Allow us however to say that we enter upon the present volume with as good courage as though there was but one volume to be published first or last, and this was that one. Assured that not many more volumes will have to be commenced and closed, more fully than ever do we feel determined to labor on till the twelfth hour of the great gospel day shall expire, and the Master shall reward his servants each as their work shall be.

Our salvation is nearer than when we believed. Our spirituality and zeal ought to increase in proportion as our journey shortens. This volume of the REVIEW ought to exhibit more life and vigor, bear a testimony more pointed and stirring, exhibit more of the impelling energies of God's Holy Spirit, and the subduing influence of the love of Christ, than any which has gone before. This point assumes, not the mild terms of exhortation merely, but the stern demands of duty. There is an *ought* in the matter. The editors will do what they can towards the attainment of this end; but with you, friends, patrons and correspondents, lies in a great measure the burden of the work; and a living faith will show itself by works.

A correspondent once wrote to this Office desiring a visit to his neighborhood from "some of the messengers of truth." He probably meant the messengers of truth; but we could not help thinking that he was not so far out of the way after all; for we trust that all the messengers of truth are messengers of "through;" that they preach nothing less; that they exhort their hearers to nothing less than to go through; and are determined to do nothing less themselves. Nothing short of this will answer. Whoever aims at anything less we advise to stop now. Take not another step unless you intend to go through. Truth calls for valiant and determined supporters, those who are fearless to take a decided stand on the side of right however humble may be the form it assumes or the representative in which it appears. Of all men, most pitiable are those who dare not place themselves otherwheres than right on the line of demarkation between the enemies and friends of truth, so as to be themselves neither one thing nor the other. Therefore we would say in the language of the officers of Israel anciently [Deut. xx, 8], "What man is there that is fearful and faint-hearted, let him go and return to his house." All such may go back; for the true-hearted, though no more numerous than Gideon's small but tested company, will eventually receive divine orders to "break their pitchers," and put to flight the armies of the aliens.

To the services of the "through" company the REVIEW is dedicated. And, friends and co-laborers one and all, we calculate largely upon your co-operation and aid for Vol. xv, and as much longer as it shall be needed; nor shall we believe till compelled to do so, that this our confidence is misplaced.

THE SABBATH RECORDER.

THE *Sabbath Recorder*, the organ of the Seventh-day Baptist denomination, is published in N. Y. city. Standing forth as it has in defense of the true Sabbath, in opposition to the traditionary practice of Sunday-keeping, we have been interested in its course and position. But we have long felt that the Sabbath was too great and glorious a truth, and too far in advance of the dark-age theology of the present day, to make, while repudiating all connection with Sunday, common cause with other doctrines which may claim a twin relationship to Sunday; in other words, to be held in connection with the equally traditionary doctrines of the consciousness of the dead, the eternal torture of the wicked, a spiritual kingdom of Christ, &c. Hence we may be allowed to express our gratification in seeing, especially of late, many of the correspondents of the *Recorder*—the majority of them, if we rightly judge—

taking what we consider a Bible view of these questions, and freely and forcibly expressing their views through the columns of that paper. As an illustration, we present in another column the article, "Does the World turn over?"

So marked has the correspondence of the *Recorder* become on these subjects that we may almost adopt the language of Eld. S. S. Griswold, found in its issue of Nov. 10th. He says:

"I am well aware that my views are not accordant with what seems (especially of late) to be the sentiments of the *Sabbath Recorder*. For, if I have rightly read its columns, it has, after long vacillation, hoisted the flags of annihilationism, destructionism, millerism, and material paradiseism. I use the above names only to designate certain views, and not in any individual manner; for far be it from me to speak lightly of any one's religious views. Nor do I mention them as though they must be errors; for I frankly admit that they may be the true Bible doctrine on those subjects. And while I as yet do not accept them as the true exegesis of the inspired record, I have great respect for those who do. For, unless there underlies the letter of the Bible a spiritual meaning, they are true without doubt."

The italicizing of the above is our own. "Unless there underlies the letter of the Bible a spiritual meaning, they are true without doubt." This is almost as good as the unequivocal stand which others have taken upon these questions. It is an admission that, according to the plain letter of the Bible, that is, if it is to be taken literally and means what it says, these views are undoubtedly correct. We look upon this as quite an advance in the right direction: being, as it is, a frank admission that the opposite of the views we hold is only supported by that hidden, spiritual and mystical interpretation of the word of God, which was introduced by the fathers of the speculative philosophy, and has been continued by their successors to the present time. Of these persons Mosheim (Church Hist. Cent. ii, part 2, chap. ii, § 5) thus speaks: "They attributed a *double sense* to the words of Scripture; the one obvious and literal, the other *hidden* and mysterious, which lay concealed as it were under the veil of the outward letter. The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter; or, in other words, they were more studious to darken the Scriptures with their idle fictions than to investigate their *true and natural sense*." But for this course on the part of early commentators, views opposite to the obvious and literal teaching of the Scriptures would undoubtedly never have obtained in the church; and certainly when the controversy is brought to hinge upon this point (as in Eld. G.'s position), whether the Scriptures shall be understood literally or mystically, we are confident that it cannot with many be of long continuance.

We regard the great truths of man's state in death, the destiny of the wicked, and the coming of the Son of man, as especially needed at the present time to check the downward spiritual tendencies of this age, and to lift up a standard against the floods of Spiritualism and infidelity which are beginning to sweep over the land. Hence we are gratified to see them obtaining among any people or in any denomination.

THE REVIVAL IN IRELAND.

THE following sentences we clip from an article in the *New York Independent*, headed, "Disgraceful Scene in the General Assembly of Ireland."

"It is with deep mortification and regret, but from a high sense of duty, that we lay before our readers an account of a scene of disorder in the session of the General Assembly of the Presbyterian Church in Ireland, held at Belfast at the close of September. We take the account from a full and impartial report in the *Belfast News-Letter* of September 30th. On the evening of Thursday, the 29th, a scene transpired which painfully reminds one of the doings of the Tract Management and their abettors at Lafayette-place church and the Academy of Music."

The report of the scene of confusion we need not give. It is well summed up in the following comment thereupon, from the same source.

"Here in this venerable body of ministers and elders, we find two ministers openly giving each other the

lie, and the whole General Assembly turned into a scene of confusion bordering upon riot. Trans-atlantic Christians found it hard to reconcile the riotous proceedings of the Tract Management in New York, with the glowing reports of the revival here; and so Christians upon this side of the water will be perplexed to understand how, at the very time when a delegation from the General Assembly of the Irish Presbyterian Church are giving us thrilling accounts of the revival in that country, that General Assembly, meeting in the very seat of the revival, could exhibit such a scene of unchristian commotion."

We present these extracts as calculated to throw light upon the character of the revival movement which swept over this country and is now working in Ireland. When we consider the scene which took place in the Tract Society in the midst of the revival here, and bear in mind the fact that prayer for the enslaved must not be tolerated in its union prayer-meetings, and now behold the scene that has taken place in the General Assembly of the Presbyterian Church in Ireland, how can we be otherwise than suspicious of the character of that movement? We are not alone in this. Many eyes are open to the fact that a genuine work of the Spirit of God does not operate in this manner.

OUR COUNTRY'S FUTURE.

THE following intensely interesting extracts we take from a communication of Dr. Cheever to the *Independent* of November 10. Speaking of John Brown, and his attempt to liberate the slaves, at Harper's Ferry, he says:

"It is exceedingly interesting to watch the operation of men's minds, and note the expression of their thoughts and feelings, in various portions of the country, in regard to this tragedy, the sound of which comes up from the great caverns of the great wickedness, like an alarm-gong, or the roar of an unexpected volcano. Many feel that it is but a preliminary warning, that God is about take off his restraints from the ministers of vengeance, and to let loose the avalanche. It might have been prevented by the church and the ministry doing their duty with the word of God; but repentance itself, when merely forced by terror, is too late. Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, though they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled, and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. * * * * *

"The mind and heart of the country are being stirred in their depths, conscience is being roused up, the vast domain of sentiment and reasoning, and of abstract principles, concerning the rights of men, so long repressed and stagnant under political platforms, caucuses, presidential horse-races, party quarrels, struggles for patronage, spoils, and power, is agitated and heaving as at the outbreak of the French Revolution; and as at that time those who threw themselves upon the safety-valves, determined still to press the tyranny of old conservatism, were blown into the air among the fragments of the government, so will it be now with those who are endeavoring to keep down the volcano by the repression of freedom and refusal of right. God himself is about to uncap the volcano, if an insensate, hardened people persist in the violation of his law. And we present, as the language and the convictions of another large portion of reflecting Christian men in our country, the following resolutions, communicated to us from another quarter, which men would do well to ponder and discuss.

"Resolved, That the recent rash attempt at insurrection in Virginia, while it calls for our sincerest commiseration with its author, whom repeated wrongs at the hands of the slave power have evidently goaded to madness, should also teach us that the only way to prevent the recurrence of such disastrous attempts, with all their bloody issues, is for the church earnestly to undertake the deliverance of the enslaved, as the legitimate work of Christianity, by means purely moral and peaceful."

"Resolved, also, that fearing, as we do, from the continued deferring of emancipation, and refusing to render to the African race in our land that which is just and equal, a violent termination of slavery under

the retributive providence of Almighty God, (in regard to which Mr. Jefferson said, fifty years ago, "I tremble for my country, when I remember that God is just, and that his justice will not sleep for ever)," we feel that the church of Christ should immediately bring its influence to bear upon the conscience of the slaveholders, by refusing them its fellowship unless they repent of and abandon the sin of slaveholding; and that if the church and the ministry do not faithfully interpose between the oppressed and the oppressor, the tragedy at Harper's Ferry will prove but the beginning of horrors."

"Good resolutions; but what if even the church should awake too late, after having been, by its most treacherous and pernicious silence and sanction of the sin, the great instrument of desolation? What if, in regard to a people driven to untimely action only by terror, God should say, There remaineth no place for repentance after the selling of your birthright for a mess of pottage, though it be sought carefully with tears!"

DANGERS IN PRAYER.

IN approaching God by way of prayer and supplication, there is danger of coming before him in such a manner as to fail of obtaining the blessings sought and so much needed. There is danger, as the apostle James teaches, of asking and not receiving because we ask amiss, or to consume upon our lusts, or pleasures (Margin).

But this is not the only danger. There is danger also of coming before God, having with us a spirit of self-commendation, approving and justifying ourselves in what we have done; in which case we set aside the mercy of God by destroying the necessity for its exercise. For the man that commends himself, does not ask for mercy, but approbation.

Again there is danger of running into the extreme of self-abasement, and of feeling so unworthy that we don't believe God will have mercy upon us; in which case the grace of God is made unavailing, because it cannot reach us.

The danger in both the above instances is alike fatal, because in both, self is the paramount object seen. The first is an exhibition of faith in self-sufficiency; the latter is an exhibition of unbelief, based on self-insufficiency.

The medium ground and proper remedy is *true godly faith*, that faith which is a firm reliance in the word of God and that enables us to come boldly to a throne of divine grace, and in the name of Jesus ask for mercy and that we may obtain favor in every time of need. And when we thus come, feeling and realizing our need, our entire dependence, and our unworthiness, yet believing that God is and is a rewarder of them that diligently seek him; and when we thus pray having the mind of the Spirit, praying with the Spirit and with the understanding also, we have whatsoever we ask; because, as the Spirit searcheth all things, yea the deep things of God, we, having the mind of the Spirit, will only ask for those things we actually need in serving God and our fellows, and in making our peace, our calling and our election sure.

God enable us to worship him in Spirit and in truth.

E. GOODRICH.

Edenboro, Pa.

THE RESURRECTION.

BEFORE the gospel dispensation, the doctrine of a universal resurrection was generally unknown. No philosophical speculation ever fully attained unto it. But all the impossibilities attending the resurrection of the dead, were buried in the Saviour's tomb when he left it. If Christ rose from the dead, even so them also which are Christ's will God bring with him at his coming. But now is Christ risen from the dead and become the first fruits of them that slept. And this, Christian, is the pledge of our resurrection from death; and all our hopes spring from that tomb from which Jesus' rising brought immortality to light.

When the world's long week is done, and that which is pre-eminently the day of the Lord shall dawn upon us—the time so long foretold by prophets, Christ and the apostles—the Lord himself shall descend from heaven with the voice of the archangel and with the

trump of God, and the dead in Christ shall rise first. We shall ourselves be known as Jesus was among his friends. So may we suppose that we shall know our friends. And Jesus! we shall know him; for we shall see him as he is, and behold his glory.

"The resurrection of the Lord teaches us that there is a day to dawn when there will be restored to us all that we have loved and lost. There is not a treasure over which the jealous eye of the Lord does not watch. Nothing good perishes; it is impossible. Out of the world's wreck, all that is worth saving will be saved. Oh then what a glorious morn will the resurrection morning be! Behold the glad procession coming up, a multitude whom no man can number! See them adorned in robes of white, with crowns of everlasting joy upon their heads, and palms of victory in their hands! Hear their shouts of gladness as they cry, Victory! worthy is the Lamb that hath redeemed us! Fathers and mothers grasp children long lost. Husbands and wives separated for many centuries, fall into each other's arms. Behold the re-union of those whom the grave and the sea had buried, but who now are all restored forever with the coming back of Jesus."

Let us, therefore, as we love the doctrine of the resurrection, contend earnestly for the faith that was once delivered to the saints. I believe the doctrine of the resurrection of the dead to be the foundation and chief corner stone of the gospel. The doctrine of the resurrection was given to the world by Christ as a test of the truth of his Messiahship. It was the first business of the apostles after the ascension of their Lord, to choose one of his disciples to be a witness with them of his resurrection. That was the doctrine that Peter preached on the day of Pentecost, which God blessed by the influence of the Holy Spirit, in the awakening and conversion of three thousand in one day.

It was the doctrine of Jesus and the resurrection of the dead that Paul earnestly contended for in his epistles, and preached to the Gentiles, which subjected him to cruel mockings, persecutions and imprisonments. This was the life-giving and energizing power that aroused the dormant energies of a slumbering world, in the early ages of Christianity, and continued to spread, although opposed by fire and sword, until it overran the Roman Empire. This is the gospel that the apostles preached with such success; and they have warned us against receiving any other, though an angel from heaven should proclaim it.

I think the great lack at the present day of that life-giving power in the church, in extending the cause of Christ in the world, and the conversion of sinners, is owing in a great measure to this: that the doctrine of the resurrection of the dead has in these latter days almost ceased to be preached; and if at all, it is like angels' visits, few and far between.

The world is receiving another gospel, and climbing up another way. They have not patience nor self-denial enough to wait for the coming of their Lord. They have substituted death, instead of life and the resurrection of the dead, for the door through which to enter heaven. The doctrine of the apostles was, that without the resurrection of the dead there was no salvation: that if the dead rise not their faith was vain, and their preaching was vain, and they were yet in their sins; and those that had fallen asleep in Christ had perished. If in this life only we have hope in Christ, said they, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. Even so them also which sleep in Jesus will God bring with him. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The last enemy that shall be destroyed is death.

I would earnestly invite all the heralds of salvation who have any faith in the primitive doctrine of the resurrection to rally to its standard. It would prove a mighty barrier against Spiritualism and its kindred errors, which are pouring in like a mighty flood upon the world and like the locusts of Egypt are spreading devastation, darkness and blight throughout the land. I believe God is unchangeable; and if the same gospel was preached now that was preached in the early ages of

the church, and with the same faith, it would produce the same effect, and a mighty change would take place, and bring glory to God, and salvation to the people.

LUKE MAXSON.

Alfred Center, Alleghany Co., N. Y., Nov 1859.

THE ARCH.

THE consistent Christian character may be fitly compared to the arch; strong, useful, durable, symmetrical; and if the Christianity of the day is not thus, it will not bear the test; for we may be sure that the wise Master-builder will not accept any but the most perfect material and workmanship. No wood, hay or stubble can stand the rigid tests required. All such material will be swept away, O let us build according to the bill of specifications.

Foundation, Christ. Other foundation can no man lay (here is a little feebleness in the figure, for the arch has timber for its foundation, which, being not exposed to the air, will last untold centuries). Here we find a foundation already laid, and by repentance of sin, and renunciation of the world, the flesh and the Devil, we clear away the rubbish, and having found the Saviour, who is the sure rock foundation, we are then enabled to lay the first row of stones in the arch; viz., faith.

Not a dead but a living faith, that manifests itself by works of obedience, that takes hold within the vail, the substance of things hoped for, the evidence of things not seen, a faith that has a crucified and risen Saviour as its foundation, and a coming King as its hope. This faith in lively exercise, next follow virtue and strength. What would all good principles be without strength to practice them? strength to resist the evil and retain the good, strength to overcome temptation, strength to break the fashions of the world and a corrupt church, strength to keep all the commands of God, and the faith of Jesus? With this indispensable grace laid in proper order, he proceeds to lay down the third layer; viz.,

Knowledge. The moment a man becomes truly converted he is desirous of knowledge. He delights no longer in the darkness of ignorance, he longs to know more of God and of his works and ways; he invites wisdom to preside over his board; he cries out for wisdom, and lifts up his voice for understanding, and values her more than silver or fine gold. Open thou mine eyes, he prays. Give me the eye-salve that I may see, and then he discovers that he needs

Temperance, for the next layer. What is faith, or virtue, or knowledge, without temperance? Only fuel for fanaticism and error to feed upon. The Christian must be temperate in all things if he would win the race, must keep the body under, the tongue must be governed, the roving mind, and wandering desire chastened; and in doing this he often is tempted and tried, and so sees the propriety of adding to his temperance,

Patience. When he discovers the hold which sin and Satan have upon him, he is sometimes impatient at himself and others, and often his trials within and without, are grievous *he thinks* to be borne. Then he considers Him who endured the contradiction of sinners against himself, who never murmured nor repined, and then he prays for patience, and as he receives it, he aspires to be more like the Saviour. He prays for

Godliness. Christ is the express image of his Father, in him dwells the fullness of God; and the Christian is exhorted to follow Christ. "Come, learn of me, for I am meek and lowly in heart." He was pure and without guile. In him was no sin. Satan got no advantage of him. Before Pilate he witnessed a good confession. He loved his enemies, and died to redeem them while they were lost and ruined. With such a foundation, such material now laid down,

Brotherly kindness follows, of course, and now the arch approaches completion. If the Christian follows Christ, then he loves his brother with unfeigned love. He could die for him. No unkind words or acts will flow from the godly person. His brethren are dear to his heart. Union of sentiment, union of interest, and union of soul cement them in one. Then follows

Charity—love to God and man, the key-stone of the arch. This confines the whole. Now take away the

staging, take away the wooden stays, let him have room for the exercise of his powers. The arch is finished—he can now go forth in his Master's service. Such were the prophets and apostles. Such was Paul. Love, the name of God—"God is love"—is cut upon the key-stone.

O how glorious the arch! It is the work of God. He has named the materials, and he will own his work by the witness of his Spirit. Hallelujah to the Lamb, who hath bought us with his own blood.

J. CLARKE.

THE BIBLE.

"HAST thou ever heard
Of such a book? The author, God himself;
The subject, God and man, salvation, life
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds.
Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! only star which rose on time,
And on its dark and troubled billows stole,
As generation, drifting swiftly by,
Succeeded generation, thence a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
This book, this holy book, in every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last—this ray of sacred light,
This lamp from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow,
And evermore beseeching men, with tears
And earnest sighs, to hear, believe and live.
And many to her voice gave ear and read,
Believed, obeyed; and now, as the Amen,
True, faithful Witness swore, with snowy robes
And branching palms, surround the fount of life,*
And drink the streams of immortality,
Forever happy, and forever young."—*Pollok*.

*The scene of Pollok's Course of Time, is laid in the future state.—Ed.

FROM THE SABBATH RECORDER.

DOES THE WORLD TURN OVER?

WHILE traveling in the West, I found it convenient to stop a little time with our brethren at Milton and vicinity, Wis. On perusing the back numbers of the *Recorder* (which is always a pleasure to me), I discovered a short article written by Bro. "J. M. T.," in which, it seems from its style, that he thought I, in my article, intended to laugh him out of the position, taken by him in a former article, on Mal. iv, 1: "For behold the day cometh that shall burn as an oven," etc. I had no idea of laughing him out of his position; although I confess I did laugh when I read his article. The time has been when I might have read such an article, and thought nothing of it; but that was when I thought the old school, or orthodox doctrines were all correct, and no mistake. But since the subjects of the intermediate state of the dead, the destruction of the wicked, and the setting up of Christ's kingdom upon the earth, etc., etc., have become subjects of investigation and discussion, I have tried to investigate some of those subjects for myself, without pinning my faith upon any one's sleeve. On examination for myself, I have concluded that some of my orthodox training and education, looks a little foggy.

On reading "J. M. T.'s" article, I thought that looked a little that way; not that I doubted his sincerity, or his honesty in his position, in the least. I suppose his object was to try to head off the doctrine of the destruction of the wicked. I have worked at that myself. I was once selected to assist in a debate upon that subject. At that time, I was, (as I thought), a confirmed believer in the doctrine of the endless punishment of the wicked; and of course, took that side of the question. And as every good soldier would do, I set myself at work to prepare gun and ammunition for the contest. After I had searched the Bible from the commencement of Genesis to the end of Revelation, for ammunition or proof, to sustain my position, to my astonishment, I found the most of the proof, best adapted to the other side of the question. It seemed to be death and de-

struction all through the Old Testament, and when I came to the New, I did not find the proof as abundant as I had anticipated. But not liking the idea of backing out, I collected what I could that hinged in that direction, and thought I would do the best I could. So into the contest I went. On firing a few rounds, I found my gun kicked tremendously, on the account of my ammunition not fitting first rate; and as my opponents continued to pour in such a volley of well-arranged ammunition, such as death and destruction, I found it very convenient for me to retreat. Since that time I have acknowledged the doctrine of the destruction of the wicked, as a Bible doctrine.

While I make this confession, I am aware that I lay myself liable to the frowns, and perhaps the indignation of some of my orthodox brethren. Some have already called me infidel, and atheist, etc. I do not wonder at this; for the first men that (in days gone by) advocated the principle of the rotundity of the earth, were put down as fanatics, and if they escaped with their lives, they did well. So with an individual who advances a new idea that the present orthodoxy has not adopted in relation to the Bible. We can occasionally, at the present day, find a man that believes that the earth stands still, and that the sun, moon and stars roll around in a sort of shell, or concave around the earth, like apples rolling around in a basket. I know a man in Allegany Co., N. Y., who says to believe this, and claims that he can sustain this position by the Bible. "Why," he says, "if the earth turned over, the seas, lakes and rivers would all spill out."

So it seems to me in relation to "J. M. T.'s" application of the above text. If he admits that it has an allusion to the end of the world, his eternal and endless punishment doctrine all spills out. I hope "J. M. T.," or any other brother, will not take any exceptions to my abrupt manner of expressing my thoughts, and hope he, or some one else will take the responsibility of collecting all the texts touching the subject of the endless punishment of the wicked, and present them to the public through the columns of the *Recorder*; and if no one else should see fit to take up the other side of the question before I arrive at my home, at Nile, Allegany Co., N. Y., which (if providence permits) will be as soon as March or April, and I am not convinced by the proof presented, that my position is incorrect, I will endeavor to take up the subject. I find the above mentioned subject is enlisting much attention wherever I go, especially in the West.

The people will investigate, notwithstanding the remonstrances of some of our orthodox ministering brethren. Some complain of our Publishing Board for allowing these subjects to be discussed through the columns of the *Recorder*, and complain bitterly about "Poor Pilgrim's" articles. Well, some people will complain, especially if their row looks a little hard. Here let me say a word about "Poor Pilgrim." I have had the privilege of a short acquaintance with him since I have been traveling in the West. Allowing me to be judge, he is a man of no small ability, argumentative, answers questions readily, is free and social in his manners, well posted on the reforms of the day, and perhaps is the best posted in Church history of any man in our denomination. The man that makes up his mind to attack him on any of the above named subjects, had better look well to his lock, flint, and ammunition; or, ten chances to one if he does not come out second best in the contest. He is not a disorganizer of churches, as some seem to represent, but is in favor of remaining together as a denomination, notwithstanding the differences of opinion upon those subjects; but wishes to investigate, that we may know the truth in relation to these great subjects.

As for myself, I am for investigation, and while we investigate, let us cultivate love, charity, and long forbearance towards each other, that we all may learn the truth; for the truth only can make us free.

E. L.

Edgerton, Wis., Oct. 14th, 1859.

HOLINESS.

Selected for REVIEW.

HOLINESS is a very comprehensive word and expresses a state of mind and conduct that includes many

things. It is the work of the Spirit in our sanctification; the fruit of faith in our Lord Jesus Christ; and the operation of the new nature which we receive in regeneration. Holiness may be viewed in various aspects, according to the different objects to which it relates. Toward God, it is supreme love; delight in his moral character; submission to his will; obedience to his commands; zeal for his cause; observance of his institutes and seeking his glory. Toward Christ, it is conformity to his example, and imbibing his spirit. Toward man it is charity, integrity, truth and mercy. Toward sin it is a hatred of all iniquity, a tender conscience easily wounded by little sins, and scrupulously avoiding them; together with a laborious self-denying progressive mortification of all the known corruptions of our heart, and diligent seeking for such as are unknown. Toward self it is the control of our fleshly appetites; the eradication of our pride; the mortification of our selfishness. Toward divine things in general, it is spirituality of mind or the habitual current of pious thoughts, and devout affections flowing through the soul. And toward the objects of the unseen world, it is heavenly mindedness, a turning away from things seen and temporal, to things unseen and eternal.

Oh, what a word is holiness! How much does it comprehend. How little is it understood, and how much less is it practised! Who can read the above description of it and not admit that we need much, very much more of it than we possess, and that we may well make it the subject-matter of our prayers. Let us study it as a whole, and in all its parts. How important is that view of it, which brings our conduct under the notice of men, and by whom, not only our own religion may be suspected, but all religion will be reviled, if they see any want of consistency between our actions and our profession; and how important also is that view of holiness, which considers our conduct in reference to God and Christ.

Is not this the design of all God's dispensations of grace and providence toward us? For what were we chosen in Christ Jesus before the foundation of the world? To be holy. Eph. i, 4, 5. What was Christ's purpose in dying for us upon the cross? Eph. v, 26, 27. Titus ii, 11-13. For what is the Spirit poured out from on high? To make us holy. Gal. v, 16-26. Eph. v, 22-32. John iii, 4-8. What is the nature of our calling? A holy one; "for we are called to holiness." 1 Thess. iv, 7. What is the design of the Bible? To make us holy. John xvii, 17. Why are we afflicted? To be made partakers of his holiness. Heb. xii, 14. What is heaven? The perfection of holiness. Eph. v, 27. 1 John iii, 3. Rev. xxi, 27; xxii, 11.

The chapters to this subject are Matt. v, vi, vii. Rom. vi, vii, viii, xii. Gal. v, vi. Eph. iv, v, vi. James ii, iii, 1 Pet. i, ii. 2 Pet. i, iii. 1 John i, ii, iii, v.—*John Angel James*.

LETTERS.

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

From Bro. Wilcox.

DEAR BRETHREN AND SISTERS: Suffer me to suggest some solemn thoughts which demand serious consideration of us all as we desire the prosperity of the glorious cause of present truth.

Have we as a people faithfully heeded the counsel of the faithful and true witness (which most if not all of us profess to believe applies to this people in these last lingering moments of probation) as recorded in Rev. iii 14-20.

Is there not a cause why the message moves so tardily here in the east? If so is it not our imperative duty to search and see where the hindrance lies.

Have we done all that a righteous God requires at our hands in order that the King's highway may be cleared for the car of salvation to move steadily on?

Have we carefully examined this highway of holiness which is cast up for the ransomed of the Lord to walk in, to see whether there be any obstacles or hindrances in the way?

If we as a people have neglected this part of our work too much, is it not our duty according to our profession to set about the work most earnestly without delay?

Is it not exceedingly dangerous and presumptuous in view of the many deep laid snares of the enemy to

entrap our wayward feet in this evil day of procrastination, to put off these things.

Has not God a people who are not yet identified with us, who are yet to be reached by the saving influence of present truth?

Are there not others upon whom God has his eye who have never tasted of the good word of God and of the powers of the world to come, whose hearts will yet be touched with his love and be led to obey his truth? We all profess to believe so.

Is it not a fact that some of these honest precious souls are halting and stumbling over the crooked inconsistent course of some who profess to believe and obey the solemn message of the third angel?

Hath not God said in his holy word, "Cast ye up, cast ye up, prepare the way, take up the stumbling-blocks out of the way of my people?" Surely this important injunction was written for our learning and admonition in these last days, as well as others.

Again, God solemnly declares that the stumbling-blocks shall be destroyed with the wicked.

May the Lord in infinite mercy stir us up to deeply realize and see all things which stand in the way of his cause, as never before.

In view of our unfaithfulness to the sacred trust committed to our care in the high and holy calling of God in Christ Jesus, have we not cause for deep sorrow and humiliation of heart before a holy God who is no respecter of persons, but of character.

Dear brethren, I am truly sorry for any cause wherein I may have dishonored the cause of my dear Redeemer in any way.

At times of late I have had some of a realizing sense of the exceeding benevolence and tender compassion that moved the dearly beloved Son of God, when he cheerfully condescended in amazing love to leave his Father's bright realms, to come down into this dark world of sin and woe. Yes, such was his tender love and great benevolence that he was willing to lead a life of suffering and self-denial, by doing good unto all men as he had opportunity, whether friend or foe. And what is still more wonderful, is that he condescended to endure the most intense agony in Gethsemane's garden, when he "sweat as it were great drops of blood falling down to the ground," and insults and scorn of that cruel, relentless mob, who pierced his sacred brow, placing upon it a crown of thorns, and nailed his tender hands and feet to the infamous cross. And all this he bore without a murmur, for his enemies, when his earthly friends forsook him and fled. In the midst of this cruel treatment he feelingly prayed, Father forgive them, for they know not what they do.

O that the Lord in mercy may give me and all his remnant people a large measure of that same forgiving spirit that characterized our adorable Redeemer while bleeding in agony on the cross; and also more of that Spirit he had when with a pitying heart he wept over Jerusalem as he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not."

Were it not for the deep pity and feeling of tender compassion of that lovely Saviour, I might well despair of mercy; for I feel that I need his forgiving mercy extended towards me. But how can I, or others expect to feel his pardoning love in our hearts unless we are in deed and in truth willing to forgive men their trespasses. Says Jesus, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses."

O that the Spirit of truth may work deep repentance in all our hearts and lead us to make all due confessions, whether to saint or sinner, and lead us to thoroughly amend all our ways that are sinful in the sight of a just God. And may the kind and compassionate Spirit exhibited by the meek and lowly Jesus while in this world, lead us also to "put on bowels of mercies, kindness, humbleness of mind, meekness, longsuffering," which will enable us with the grace of God to be very careful not to wound or grieve the feelings of any fellow mortal whether friend or foe unnecessarily; for God has many dear children who do not as yet see as we do.

And may all narrow-mindedness or contracted feelings be done away, and our hearts, may they be en-

larged to act more and more upon the great benevolent principles set forth in the gospel of Christ.

Our hearts should be moved with tender emotions towards our fellow mortals who are out of the ark of safety; and we should watch every opportunity to do them good, and in the name of Jesus, with his tender love burning in our hearts, warn and entreat them to flee from the wrath (so soon) to come upon all them that love not God and obey not the gospel.

To this end may the Lord give us all much heavenly wisdom, good judgment and quick understanding, and lead us to make every due confession however humbling it may be to self, that the King's high way may be cleared of every obstacle in order that the message may soon go to the scattered ones in mighty power in the East as well as West, and that the blood of souls be not found on our garments. J. A. WILCOX.

N. Y. City.

From Sister McClure.

BRO. SMITH: I feel to praise the Lord greatly for his wonderful mercy towards me. My errors have been many. I often wonder at the long forbearance and loving kindness which have brought me to see my true position. I feel to cry out, Lord what am I that thou art mindful of me.

I have been for many years a professor of religion; but the Bible had been so obscured by traditions and mysticism that its great truths have been hidden from my understanding. It has seemed a volume of inconsistencies, the right way hard to find. In this condition the present truth found me two years ago. By degrees it has found its way into my heart. I am convinced that the seventh day is the true Sabbath, God's holy day; that the third angel's message is now sounding, and soon we shall behold the Son of man coming in the clouds of heaven. I am fully resolved to keep all the commandments of God and the faith of Jesus; counting the world but dross that I may win Christ.

There are a few here striving to overcome. The seasonable visit of the messengers to this place is an evidence of the Lord's care for his humble sincere followers. The church was greatly strengthened, encouraged and confirmed by Bro. Bates who expounded the word more perfectly, in all patience meekness and love, giving us meat in due season, administering the ordinances of baptism, washing of feet and the Lord's supper. He shewed us just where we stood in the third angel's message, pointed us back to the termination of the 2300 hundred days, and then bid us set our faces as flints toward the heavenly city which we are seeking. Many who heard him confessed the truth of his teachings; still they refuse to obey, regardless of their future fate. It seems strange they can turn a deaf ear to facts so plain and important. But as it was in the days of Noah so will it be in the end of the world.

My heart is often cheered by the comforting exhortations of brethren scattered abroad. I can sympathize with their trials and difficulties for I have many to contend with. I feel my responsibility. But if I so live as to be able to claim God's promises, all will be well. He has promised to be the widow's God and a father to the fatherless. I know I must be diligent in all things, spiritual as well as temporal, having oil in my vessel and my lamp trimmed and burning. The Lord will soon come and will not tarry. Brethren and sisters pray for me that I may be found ready with all commandment keepers to enter into the joy of our Lord and be forever with him.

Yours in the hope of eternal life

LUCINDA S. McCLURE.

Keystone, Mich. Nov. 15th 1859.

From Sister Osgood.

BRO. SMITH: We feel to thank God that we have his Holy Word, which teaches us to look forward to the soon coming of the Saviour as the time for the consummation of the Christian's hope. O! what could we do but for that precious book to point out to us the path that leads to eternal life? I want to give good heed to its teachings that I may be found among God's chosen ones when Jesus shall appear. I find but few letters of late in the *Review* from the brethren and sisters. Is this because they have grown cold in their love for the Saviour? or is it from other causes? Do not we still

need to "stir up one another's minds by way of remembrance?" I love to hear from those "who are keeping the commandments of God and the faith of Jesus." I have for many years been striving to keep the Sabbath of the Lord, but it is only about a year since I became fully convinced of the truth that the coming of the Saviour was near. I feel to thank God that I was led to investigate this momentous subject. I desire to be found among those who are "looking for that blessed hope." Your sister striving to overcome.

B. M. OSGOOD.

Lairdsville, Onei. Co., N. Y.

From Sister Kelley.

BRO. SMITH: For the first time I attempt to write a few lines for the *Review*. I am thankful to my heavenly Father for his goodness to me, in enabling me to see the truth. It has been about ten months since I gave up the traditions of men to keep God's holy law; and in so doing I find there is great reward. The Bible has become a new book to me. I have learned that it means what it says. O, I love its sacred pages. I love to search out those words of love which fell from the lips of my dear Redeemer; for in them there is life and peace—that peace which the world cannot give nor take away.

We have just had a visit from Eld. Welcome; and as he preached to us about Jesus and the peace which we have in him, our hearts burned within us, and as we thus talked of him, Jesus himself drew near.

Bro. Welcome was with us Sabbath and first-day. One was added to our number. We have great opposition, but the work is the Lord's, and he can work and none can hinder. I praise God for what he has done in this place; that so many are enabled to speak with new tongues. I feel willing to bear the scoffs and scorn of this world, because I remember that Jesus bore them before me; and the servant is not above his Lord.

I love to read the letters from the dear brethren and sisters; for we have the same trials and obstacles to surmount. But let us remember that Jesus has said, Lo, I am with you always, even unto the end of the world. Let us go forward, fearing no evil; for he that is for us is more than they that are against us. The gathering time will soon come, when we shall be permitted to sit down at our Father's table.

JUDITH M. KELLEY.

Portage City, Wis., Nov. 4th, 1859.

From Sister Gould.

DEAR BRETHREN AND SISTERS: I improve the present opportunity to tell you of the goodness of God to me. I have been endeavoring for above eight years to keep the commandments of God and the faith of Jesus. I have known something of the trials of the way, and have thought at times that they were very cutting and hard to bear, but I am, through the mercy and forbearance of God, beginning in some measure to learn submission to his blessed will. I can say with David, Before I was afflicted I went astray; but now love I thy law. The past Summer while suffering under disease, and when all looked dark before me, these precious words were sweetly applied to my heart, "Let them that fear the Lord trust in the Lord." I thought I had tried to fear him and trust him some before; but now I began anew to give him my whole heart, and endeavored through the strength of God to throw open the door of my heart and bid the lovely Jesus a hearty welcome. I have tried to turn out everything that hinders him from coming in. The Lord has greatly blessed the feeble effort, and the sweet Spirit of Jesus has been with me. I am yet very far, however, from what I desire to be. The little I have tasted makes me long to drink deeper draughts from the well of salvation. I want to be holy in heart and life, and be able to bear the trials of the way with Christian fortitude and patience. I believe the war is almost over; then there will be rest for the weary forever with the Lord.

CATHERINE GOULD.

Proctor, Vt.

Bro. A. S. Hutchins writes from Barton Landing, Vt.: "There has been a good interest in Wolcott for some time past concerning the Sabbath. Some seven or eight have come out on the Bible Sabbath under the labors of Brn. Evans, Sperry and Buck. I spent last Sabbath there."

BEAUTIFUL ZION.

Slow.

1 Beautiful Zion, built above, Beautiful city that I love, Beautiful gates of pearly
white, Beautiful temple, God its light.

2 Beautiful trees forever there, Beautiful fruit they always bear, Beautiful rivers gliding
by, Beautiful fountains never dry,

3 Beautiful light without the sun,
Beautiful day reveling on,
Beautiful worlds on worlds untold,
Beautiful streets of shining gold.

4 Beautiful heaven where all is light,
Beautiful angels clothed in white.
Beautiful songs that never tire,
Beautiful harps through all the choir.

5 Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear,
Beautiful all who enter there.

6 Beautiful throne for God the Lamb,
Beautiful seats at his right hand,
Beautiful rest—all wanderings cease,
Beautiful home of perfect peace.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 24, 1889

THE short article "A Higher Standard of Piety," in another column we extract from an article in the "Independent." We are glad to hear and see such utterances from different quarters. We are glad to see that some eyes are open to the present state of popular christianity and its influence upon the masses. There is an element of hope in this—an evidence that the way is not entirely hedged up against the progress of truth, but that some soil is yet held open in which we may expect to see it soon take effect with power.

STOPPAGES. It is the privilege of every one to stop the REVIEW whenever he or she may please. But we could wish that those who intend to stop without paying, would do so before they have run into debt for it to the amount of several dollars. Those who receive the REVIEW can certainly ascertain whether or not it is to them an interesting and profitable sheet without letting it run on volume after volume and perhaps year after year, before stopping it, and then leaving the Office to stand a considerable loss on their account. We think all will agree with us that when a person has fully made up his mind that he can take no interest in the REVIEW nor the cause it advocates, he ought then to take it no longer unless he intends promptly to pay for it; and if he stops it, he should, if able, honorably cancel whatever indebtedness he may have incurred in the past, or, if not able, frankly state that fact; and it is well understood in such cases, that inability to pay, as long as it continues, so long cancels all our claims for the paper. There is nothing in these terms which any one can reasonably refuse to comply with. We have been led to these remarks by a case which has just occurred. A. Yorty of Brandon, Wis., returns his paper having paid only to volume ten, and owing consequently five dollars.

WANTED.—On our table a large pile of spirited and interesting articles and communications, from, not only the Corresponding Editors, but also every interested believer of present truth in the land. Where are the pens consecrated to the cause of truth? Where are those all over the land who we are constrained to believe might, and therefore ought, to have a few thoughts to utter in behalf of the message, or a few familiar words of exhortation or experience, for the encouragement of their brethren and sisters?

A HINT. We should have been glad to acknowledge in this number the receipt of advance payment for volume xv, from more than five hundred of our subscribers.

We have a quantity of the small Chart on thin paper, which, for the sake of putting them into circula-

tion, we offer at the following low rates: Single copy 15 cents; four for 50c., and ten for \$1, post-paid when sent by mail. We have also a few small charts on cloth, with rollers, varnished, which we will send post-paid for 75 cents.

What Laws we should Obey.

BLACKSTONE says that "the will of his Maker is man's supreme law of nature. This law of nature, being co-eval with mankind, and dictated by God himself, is superior in obligation to any other. It is binding all over the globe, in all countries, and at all times; NO HUMAN LAWS ARE OF ANY VALIDITY, IF CONTRARY TO THIS; and such of them as are valid, derive all their force and their authority, mediately or immediately, from this original."

Peter entertained the same sentiment when he said, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." Acts iv, 19. With the Bible before us, for all who regard divine authority; and a standard legal commentator, for all who pay supreme respect to human laws; men may legislate for Sunday-keeping or for the rendition of fugitive slaves, or anything else conflicting with the requirements of God; but we cannot mistake our duty.

Italian Affairs.

THE *London Post* says: "We can easily imagine the embarrassment of the emperor of France to be extreme. He has undertaken the special protection of the Papal government. He has also undertaken the special protection of Italian liberty. The Papal power and Italian liberty are in open warfare; the Italians have revolted from the Pope; the Pope is denouncing the Italians. His denunciations are echoed by the Catholic prelates all over Europe—by none so loudly as by the prelates of the Gallican Church. It is most probable, it is almost certain, that within a few months, perhaps within a few weeks—nay, the event might occur within a few days—the Romagna will be attacked by the Papal troops. It is still more certain that at the first menace of an armed intervention in the Duchies, the troops of Central Italy, under the command of Garibaldi and Fanti, will take the whole Roman question into their own hands, and sweep before them every vestige of the Papal rule as far as the Neapolitan frontier. And it may be questioned if they will stop there."

"In this possibility, this probability, we might almost say this certainty, the immediate intervention of Austria may be anticipated. What part would France then play? What extension would this Roman question then assume? These are questions which every European statesman must feel to be extremely serious. Every English statesman, at least, who possesses a due sense of his responsibility to his own country and to civilized Europe, on whose fate his decisions will exert an influence, must be imbued with the conviction

that no means should be left untried to avert the dangers which he cannot fail to foresee."

A good example, which like the small taper gives light to read by, is preferable to the blazing meteor, which raises astonishment, but soon leaves in darkness.

APPOINTMENTS.

PROVIDENCE permitting I will meet with the brethren of western Iowa as follows:

Decatur City,	Jan.	5.
Afton,	"	12.
Bro. Decker's,	"	19.
Oceola,	"	23.
Bro. Jones', or where he may appoint,	"	26.

All the above meetings commencing at early candle-lighting. May the Lord give us a good time.

M. HULL.

Providence permitting I will speak at the red school-house, one mile north of Parkville, Mich., Sabbath, Dec. 3d, at 2 o'clock p. m. J. N. LOUGHBOROUGH.

Business Department.

Business Notes

T. M. Morris: We continue your paper at our option. As you are going to reside in a new place, we think you should have its weekly visits; and we trust it may be of some benefit to those with whom you associate there. We send books as per order.

J. Catlin: We put \$2 of your remittance on your REVIEW, paying for present volume, and trust it will be satisfactory.

T. Ramsey: You will see by receipts that your present remittance brings you to commencement of this Vol. According to our terms payment for present Vol. is now due.

E. M. L. Corey: Money for the "Good Samaritan" will be receipted in No. 2 of that sheet.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

E. L. Derby, G. P. Wilson, C. R. Austin, C. L. Gould, S. Osgood, A. Woodruff, T. Ramsey, J. W., J. Catlin, A. C. Morton, D. W. C. Crandall, A. Hoff, W. P. Rathbun, E. M. L. Corey, P. R. Chamberlain, W. W. Pierce, Jas. Harvey, I. C. Vaughan, M. Wells, H. F. Baker, L. L. Loomis, E. L. Barr, A. W. Hartson, Geo. Smith, W. H. Brigham, S. B. McLaughlin, J. Althouse, A. G. Carter, I. E. Springer, E. A. Rawlins, S. Eastman, E. Seely, J. A. Wilcox, B. M. Osgood, P. E. Ferrin, L. S. McClure, I. Dampier, D. C. Elmer, J. Buchart, sen., E. Goodrich, A. S. Hutchins, H. S. Guilford, J. A. Hardy, E. S. Lane, A. J. Dyer.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

D. Scott 1,00, xv, 18. E. Brackett 1,00, xvi, 8. H. F. Robinson 0,50, xv, 1. W. Pratt (25c each for S. Perry and S. H. Strong) 0,50, each to xv, 14. S. Lane (0,50 for Mrs. A. Hawkins xvi, 1; 0,50, for Mrs. C. L. Potter, xv, 6; 0,25, for B. Dewit xv, 7) 1,25. W. Pratt 0,25, xiv, 1. W. Pratt (for O. E. Pratt) 0,50, xvi, 1. M. Cornell 1,00, xvi, 1. W. Grant 1,00, xvi, 1. Wm. P. Rathbun 2,00, xv, 1. A. Hoff 1,00, xvi, 1. A. C. Morton 1,00, xvi, 1. J. Catlin 2,00, xvi, 1. W. Pratt (for R. Martin) 0,25, xv, 14. T. Ramsey 1,00, xv, 1. A. Woodruff 1,00, xvi, 1. S. Osgood 1,00, xvi, 1. M. Foster 1,00, xvi, 1. C. R. Austin 1,00, xvi, 1. L. L. Loomis 1,00, xvi, 1. Martha Wells 2,00, xv, 21. A. W. Hartson 1,00, xvi, 1. S. B. McLaughlin 1,00, xvi, 1. J. Hope 0,50, xvi, 1. Chas. M. Chamberlain 1,00, xvi, 1. T. Kibbie 2,00, xv, 19. J. Pierce 3,00, xvi, 1. E. M. L. Corey 1,00, xvi, 1. H. D. Corey 1,00, xvi, 1. W. H. Brigham (for F. Hall) 1,00, xvii, 1. J. A. Wilcox 1,00, xvi, 1. J. A. Wilcox (for J. Crump) 0,50, xvii, 1. D. C. Elmer 1,00, xvi, 1. J. Buchart 1,00, xvi, 15. I. Dampier 2,00, xvi, 1. J. Park 1,00, xvi, 1. L. B. Caswell 1,32, xvii, 1. S. Eastman 1,00, xvi, 1. Miss E. Seeley 1,00, xvi, 1. E. S. Lane 2,00, xvii, 1. E. A. Rawlins 2,00, xiv, 22. A. G. Carter 2,00, xvi, 3. Louisa Tarbell 2,00, xvii, 1. N. Davis 2,00, xvi, 1. Jno. A. Hardy 1,00, xvi, 11. D. Hewitt 1,00, xvi, 1. C. Byington (for a friend) 1,00, xvii, 1.

FOR MISSIONARY PURPOSES. J. Catlin \$8,00. E. A. Rawlins 5c.

FOR MICH. TEXT. J. Althouse \$2,00. H. S. Guilford \$2,00.