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"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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"MY REDEEMER LIVETH."

For I know that my Redeemer liveth. Job xix, 25.

I know that my Redeemer lives;
What comfort this sweet sentence gives:
He lives, he lives who once was dead,
He lives, my everlasting Head!

He lives, triumphant from the grave,
He lives, eternally to save;
He lives all-glorious in the sky,
He lives exalted there on high.

He lives to bless me with his love,
He lives to plead for me above;
He lives, my hungry soul to feed,
He lives to help in time of need.

He lives to silence all my fears,
He lives to stop and wipe my tears;
He lives to calm my troubled heart,
He lives all blessings to impart.

He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives my mansion to prepare,
He lives to bring me safely there.

He lives—all glory to his name!
He lives, my Jesus, still the same;
Oh the sweet joy this sentence gives,
"I know that my Redeemer lives!"

THE LAW OF GOD.

BY H. H. DOBNEY.

Moral System—desirableness of—Excellency of law—seen in its nature—tendency—approved by conscience—exemplified by Christ—Propriety of punishment—Yet some not punished—why—Atonement—Bearing of on impenitent—Punishment inevitable.

THE fact that sin, over and above all other views of it, is to be especially regarded as the violation of law, rendering the transgressor obnoxious to the displeasure of the moral Governor, brings us to another branch of our subject, and constrains us to consider the nature of the system under which man is placed, and in which he stands toward his Creator in the relation of the governed to the governor.

It is most abundantly evident—from all the circumstances of the case, to which we need not now refer—that God has adopted a plan of government for his intelligent creatures, that is admirably suited to their natures. He governs them not by mere force, as inanimate matter is blindly obedient to the physical impulses to which it is subjected; nor by instinctive impulses as the brute creation is governed; but by an intelligent appeal to them; making known his will, expressing what he would have them to do, promising rewards to obedience, punishment to transgression. This is how God hath chosen to govern intelligent creatures; it is what is meant by the common phrase, "the moral government of God," which is a government of intelligent creatures, by

an appeal to their sense of right, and by an address to their hopes and fears—in other words by, the presentation of suitable motives; i. e., by rewards and punishments.

On this subject we must dwell a little, as it greatly assists toward a right conclusion concerning future punishment, and indeed concerning other important doctrines. In fact it would be impossible for us to form correct ideas on our present subject without referring, though briefly, to the nature of a system of moral government. We may however treat the matter historically, as fact, rather than abstractedly as doctrine; for our religion is eminently one of facts. That God made man upright, we are assured by the highest authority. Man as a creature was perfect. Not, however, that we are to understand by this anything incompatible with the fact that he was of course devoid of all experience, and was placed only at the very starting point of his course. But there was no suitable endowment withheld; God looked upon him and pronounced him good. Let us also look at him before sin entered, and while yet the groves of Eden echoed to his joyous tones. He had perceptive faculties by which he could discern the nature and bearing of things about him; he had appetites the gratification of which would be one source of pleasure, while it would also sustain his being; he had a moral sense, a sense of right and wrong which would dictate to him as to the proper exercise of both his intellectual and his lower faculties; and he was free to act as he might choose. Thus he had all the faculties we can deem at all desirable; and all his powers as he came from the Creator's hand were nicely balanced, or adjusted.

Now let us suppose the improvement, the elevation of this being, to be the benevolent object which his Maker proposes. How shall this be accomplished? In other words how shall his character be improved, matured? What system shall be adopted with a view to the progressive-ness of his character, and thus the increase of his happiness? We have admired him as constituted by his Maker, endowed as we have seen with certain faculties. But must not these faculties be exercised? Can there be growth in character without these faculties being called into exercise? Assuredly not. And if it be wise and good to endow man with moral and intellectual faculties, and with appetites, and with the power of volition, or will, implying choice, it must be wise and good to call into exercise the faculties bestowed; the only way, too, in which we can conceive of real growth in character and happiness. But how much this involves! In fact it involves the whole question; for what have we asserted but that it is wise and good to place man in such circumstances as that there shall be objects to exercise his perceptive faculties, to solicit his appetites, to invite his volitions, and thus to call out the decision of conscience, or the moral sense, in harmony with which ought to be all his volitions and conduct.

But this implies, of necessity, the possibility of going wrong. Choice necessarily involves this. In other words, placing an intelligent creature like man in circumstances the most fitted, by the

exercise of all his faculties, to mature his character, and thus elevate him in the scale of being, involves the possibility of failure, of deterioration, of sin and misery. For infallibility belongs to God alone. It is an incommunicable prerogative. It would be a contradiction in terms to speak of an infallible creature. We might as well talk of a created God. And to suggest that God should so interpose, with a creature thus situated, as to secure right volitions at every moment, is to suggest that which would be incompatible with the system which we had previously concluded to be the best for an intelligent creature thus constituted to be placed in. For the proper point of time for us to judge of the desirableness of a moral system, is when the creature thus endowed, with all his attributes exquisitely balanced, enters on his course; which we perceive indeed to involve the possibility, not necessity, of failure; but which at the same time exhibits the best method, if only vigilantly attended to by the probationer, of continued and unlimited improvement.

An eminent writer has well said—"We will not say that we envy our first parents; for we feel that there may be a higher happiness than theirs; a happiness won through struggle with inward and outward foes,—the happiness of power and victory,—the happiness of disinterested sacrifices and wide spread love,—the happiness of boundless hope, and of thoughts which wander through eternity."*

Now the circumstances in which man was placed, by calling into exercise his various faculties, were admirably adapted for his improvement. He was forbidden to eat of the fruit of a certain tree. His powers of perception would enable him to perceive the desirableness of the food; and his appetite would be stimulated. He might also perceive the undesirableness of indulging his appetite, because the fruit was prohibited; and in aid of this would come the moral sense, the feeling that it would be wrong to eat—right to abstain. The higher susceptibilities ought, we will say, to triumph over the lower. And if they had, how decidedly would the character have been raised by the conflict with the temptation, and by the victory gained. There would have been an increased tone of vigor; while the consciousness of doing right, and the exercise of the higher faculties which had been thus stimulated, would have raised the tone of happiness. Moreover, a habit of subordinating the lower to the higher susceptibilities would have begun to be formed; and every repetition of such conquest would have strengthened the habit of virtue, till eventually such an elevation would have been attained, as that the certainty of always acting rightly might have been confidently predicted.

But on the other hand, and as it happened, the lower susceptibilities were allowed to operate unduly; the tempting fruit was gazed on; its alleged properties increasingly stimulated the desire to partake; the exquisite balance of the faculties trembled, and was eventually destroyed by the allowed increase of appetite; present gratification was coveted; and in an evil hour man reached

* Dr. Channing, in his Review of the Character and Writings of Milton.

forth his hand, and contrary to the moral sense, broke the law of his Maker.

But to conclude a branch of the subject which by universal consent transcends the ability of the human mind in its present incipient state to fathom, and on which it would be the height of presumption to imagine that one could cast more than the feeblest possible glimmering of light, even if so much as this may be conceded; we may, I think, very satisfactorily perceive this, viz., that if it be wise and good to endow man with faculties, it must be every way desirable that they should be exercised. Thus only can the intelligent creature advance to higher and yet higher grades. But if a moral system be the wisest and best for such a creature, as a whole, then the contingent evils which necessarily may arise (not must) do not in any degree impeach the wisdom and goodness of the benevolent Creator.

To return then from the precincts, which we had nearly touched, of a subject at present shrouded in perhaps impenetrable mystery, and confessedly surrounded like the throne of the Eternal with clouds and darkness; emerging again from the gray twilight of reason into the clearer light of revelation, we shall tread upon our path with a less hesitating step, for our way is now much plainer. We better understand the character which God sustains, and the system under which man is placed. As to the former—whatever other titles we may call him by—"the Lord is our King, the Lord is our Lawgiver, the Lord is our Judge." And as to the latter, we are governed by motives presented to us, by an appeal to our hopes and fears; every way the most desirable method of governing intelligent creatures. God's will, then, comes to us in the form, not of mere counsel or advice, but of law. And as law it is of course enforced by proper sanctions; fenced on the one hand by the most glowing promises, on the other by awful threatenings. We come then to the consideration of this, which in substance and essence is given to all moral agents, and which will never be repealed, nor even qualified. We might take as a motto the apostolic assertion, "The law is holy, and the commandment holy, and just and good," Rom. vii. 12. And so our subject at present is

§ THE EXCELLENCY OF THE DIVINE LAW.

By the first clause of the text just quoted the apostle means that the law as a whole is agreeable to the character of God, and calculated to promote holiness. When he goes on to speak of "the commandment," he seems to refer to the law taken in its various parts separately; each specific requirement is "holy, just and good," with perhaps a special reference to that one which he had been particularly alluding to, "Thou shalt not covet," and which might serve as a key to the whole, by showing that they extend to the heart. "The commandment," then "is holy"—pure, free from all defect; "just"—agreeable to justice, right in the very nature of things; "good"—in the object and end it is designed and calculated to accomplish, benevolent, adapted to secure happiness.

We might indeed well conclude, even prior to examination, that a law given by God would necessarily be characterized by highest excellence. If we did not know what the law itself was, if the bare fact alone were announced to us, that God had authoritatively published a law which was to regulate the conduct and feelings of his creatures, both towards himself and in all their intercourse with each other, we nevertheless might, antecedently to all knowledge of its nature, positively conclude that the stamp of perfection must be indelibly impressed upon it. For how could it be supposed credible, coming from an infallibly wise and good Being, that there should be either deficiency or excess? that there should be an arbitrary exaction of more, or a weak toleration of less, than was exactly proper? To suppose God capable of issuing a law requiring either more or less than was exactly right, is to suppose him acting without wisdom and without goodness; in fact,

it is to deny altogether the existence of those attributes which distinguish Deity,—perfect wisdom, perfect justice, perfect benevolence.

We have then, in the essential character of God, a guarantee that the law which issues from him shall be neither deficient nor superfluous; "his work is perfect." And then if he give a perfect law, it must be right to enforce it; and there must be as much wisdom, and even goodness in his guarding it when given, as there is of those qualities in his giving it at first; and consequently it is as right to punish the violation of law, as it was right originally to enact law at all.

But we will not rest the case on the presumed excellence of the law; we will examine it for ourselves; it invites the investigation of the thoughtful and it deserves their admiration, for it is beautiful as the laws which God hath stamped on nature, and by which he secures the order and harmony of the universe.

But what do we mean by "the law?" We will endeavor to answer the question, and in so doing shall perceive that—

§ 1. The excellency of the law is seen in its very nature. Generally, we mean by the law that which is commonly called "the moral law," presented to us in the shape of distinct commandments, ten in number, prescribing to each one of us concerning God in the first place, and then concerning our deportment to all our fellow creatures. These are illustrated, and their extensive bearing shown, by many other precepts which are scattered through the Scriptures. But there is not a single injunction or prohibition (of a moral kind we mean, of course, not referring now to the ceremonial law given to the Israelites, which has another explanation) which is not referable to one or other of these commandments, and included in it.

If, however, without any amplification, we wish to have the whole law in a closely condensed form, so that we may bring it under the eye in one view in all its entireness, we can do so. It lies in a small compass as summed up for us by its divine interpreter, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself." Thus it consists of two parts. Let us examine it in both its branches, and see if it be not holy, and just, and good.

As to the *first* part, is it not well to call on the creature to love, and reverence, and worship, and obey his all-wise and kind Creator, Preserver, and Benefactor, to whom he owes life and breath and all things, and on whom he entirely depends? Must it not be right to love perfect excellence and goodness—to submit to perfect wisdom—to manifest gratitude for kindness? Must it not be right to worship God? and if so, right to worship him in the way which he may see fit to prescribe? And if all this be right, is it not of course right to require it? And if so, would it not therefore be wrong to dispense with it? Then this first part of the law cannot be excepted against.

The *second* branch is drawn out for us into six particulars; the admirable propriety of which will be the more readily recognized, if we consider ourselves the objects on whose behalf the law is made, rather than the subjects to whom it is given. In the first of which God very wisely and kindly confirms parental authority, and dictates to children as to their behaviour towards those who gave them birth. They are to love and respect and obey them, kindly cherishing them in old age, if need require, tending them and soothing them to life's latest hour. All parents must approve this requirement; and if in any case the young were disposed to murmur at it, feeling it an irksome yoke, we should appeal from their present to their future selves, when they also shall sustain the parental character, and will be quite prepared to approve it.

The second cannot require any comment: Thou shalt not kill. Who does not feel that his life ought to be inviolate, and the life of those he loves? Who does not decide that if any man should invade his dwelling, and murder his wife,

his parent, or his child, severe punishment ought to follow? See then with grateful admiration, how, by an express prohibition to all men, God has guarded your life and the precious lives of all who are dear to you.

Similar is the third: Thou shalt not commit adultery, including in the prohibition every kind and degree of impurity. But to whom shall we appeal? Assuredly not to the violators of this commandment in any form; not to those who would, at any cost, throw the reins upon the neck of their passions, and with base selfishness seek only their own gratification, no matter at what expense to others. From such we turn away, as utterly incapacitated to judge; or we appeal to them in the other characters they may sustain, and as to the relationships of life which they rejoice to own. Who does not wish, above his wish for life, that the sanctity of his own dwelling may ever be most sacredly preserved? Does not every one who answers to the name of brother, husband, father, with a knit brow and a flushed cheek, and in a tone of deepest emotion, assert that his own beloved relatives ought, by every means possible to devise, to be most sacredly guarded from even the slightest harm? Would he not have them protected by the strongest sanctions law can give, shielded as by triple brass, from the faintest breath of the spoiler? How benevolent, then, the law which forbids, under penalty of God's displeasure, every one from blighting the fair blossoms you so sensitively cherish. God himself puts a fence around your dwelling; and in a tone of command that will not be slighted with impunity, warns off every profane intruder, and forbids even the faintest wish to wrong you. Thus is he by this law the kind guardian of your domestic peace.

Similar is the fourth: Thou shalt not steal. Again consider yourself the object in whose favor the law is made, and you will recognize that hereby God sets a hedge about all you have; your possessions are to be your own entirely, and no one is to deprive you of the least portion, or to defraud you in any transaction. So with the fifth. All persons are forbidden to meddle with your fair fame; your character is to be as sacred as your life: God will not hold that individual guiltless who misrepresents you in any way. And knowing that all outward improprieties and positive wrongs begin in the heart;—in the sixth he prohibits all persons from wishing to wrong you in the least degree, or to gratify themselves at your expense.

Thus God decides how all persons shall behave to you, thus kindly does he guard you on every hand. While in other parts of scripture, these requirements are explained to be positive in their real meaning, as well as negative: so that persons are not to be content with simply abstaining from doing you harm; they are to do you good as occasion may require; they are to embrace all opportunities of increasing your comfort and happiness, and are to love you as they love themselves. Thus extensively has God cared for your welfare; thus strict is the charge he has given to all men concerning you.

Is not the law, then, holy, and the commandment holy, and just, and good? And then is it not quite as excellent when you are the subject, as when you are the object of it? when it is law to you concerning all your conduct towards others, as when it is law to others concerning you?

§ 2. But observe its excellency in its tendency to make the observer of it happy.

And it has this tendency in many ways. There would be in one who should perfectly keep the law a perfect satisfaction with himself. Conscience would never speak in an accusing tone, but always the language of approval. There would be a sense of God's approbation, which would fill the heart with joy.

It will be admitted by every reflecting person, that happiness does not depend so much on external circumstances, as upon the state of our own minds. We are dependent on ourselves rather than upon others. Take an ambitious, restless, dissatisfied man, and load him with riches, hon-

ors, authority; will he be happy? You unhesitatingly answer, No. But why not? Because, you reply, his own disposition will prevent. Take another,—a suspicious, jealous, irritable and revengeful man; place him among the peaceful and amiable; will he be happy? No, his wretched temper will be a perpetual preventive of enjoyment, and if he does not find sources of disquietude, he will make them. On the contrary, let a man of a cheerful, contented, grateful and benevolent disposition, be brought into painful circumstances, and his situation, though trying, will not deprive him of peace and happiness. Or let a meek and gentle spirit, though sensitive, be exposed to unkindness; still though grieved, the mind is not robbed of its peace. We have a beautiful illustration in the Psalmist,—“Princes did sit and speak against me, but thy servant did meditate on thy statutes.”

We can easily conceive that were an angel to become incarnate, and to dwell among us for a time, exposed to hardship, neglect, and insult, none of these things would destroy his peace. His well-regulated mind would prevent external things, mere accidents, from affecting his inner self. And so our happiness is not placed at the mercy of outward circumstances, over which we have no control: it is made to depend much more intimately upon ourselves, and the state of our own minds. “A good man is satisfied from himself.” “Great peace have all they that love thy law, and nothing shall offend them.”

The law of God is such as, if observed in its spirit as well as its letter, would make us happy in our conformity. It prohibits nothing that is not injurious, it requires nothing that is not advantageous. We know how pleasant to one's self are the feelings of kindness and benevolence. I can confidently appeal to the reader, whether he has not felt an exquisite glow of delight, when, on some happy occasion, his breast has been full of good will to all around him. O yes, if we know what it is to look abroad on creation with a kindly eye,—to be glad in the joy that was felt by others, and to wish happiness to the universe, embracing in our benevolence all ranks of creatures, we can bear witness to the fact that such feelings of expansive benevolence to others, when self was for a time lost sight of, have produced a gush of rapturous enjoyment which language is too poor to describe.

Happiness, then, depends on the state of our own minds, and the feelings which are prevalent there. Now the law of God prescribes exactly that class of affections, and that only, which invariably and necessarily produces enjoyment in the existence and exercise of them—Love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all thy strength; and thy neighbor as thyself.” And so “love is the fulfilling of the law.”

Allow the imagination to bring such a state of mind before you as your own; just try the experiment of imagining how you would feel, if every selfish, unlovely emotion had become utterly extinct, leaving no trace behind, and pure love to all beings animated your breast; the heart filled with holy love and reverence for God, so that you exulted in your relation to him, and delighted in all his will; love to God supremely, and to all his creatures subordinately,—why, your cup would be full to overflowing, and you would be ready to shout aloud for joy. Thus admirably is God's law adapted to secure the perfect happiness of every one that observes it. Thanks be to God for such a law!

§ 3. Its excellency is further seen in its power to secure the happiness of the entire universe.

Poetry is poor, and the imagination altogether inadequate, to exhibit the scene which would, everywhere and always, meet our eye, were the law of God perfectly obeyed by all. Every individual being possessed of those feelings which we have just alluded to, all would possess in themselves a source of unbounded happiness. Moreover, the mind of the individual would not have to depend merely upon itself, but every other being would

regard him with perfect love, and would seek his welfare. And thus, all loving and all loved, every heart would be attuned to harmony, and every voice in concert would sweetly swell the universal chorus; for God would be exalted to his proper throne, and would reign supreme over willing and delighted subjects, who were ever yielding the homage of love to a God of love; while the feeling of every heart towards the Great Supreme first, and then towards all fellow creatures, being precisely that the exercise of which causes exuberant gladness, and this being in such a supposed state uninterrupted, our happiness would meet with no rude check, and being perfect, so would our bliss be perfect also.

What a delightful vision is thus presented to our view. The God whose name is love, sitting on the throne of universal empire, and swaying the sceptre of love over all the intelligent creation; the teeming myriads of the universe burning with seraphic love to him, acquiescing, delighting in his will, and dwelling rejoicingly in his presence; their hearts being under the soft control of love, they regard their fellow creatures with a beaming eye, and the melody of love is heard in every whisper, and in every note. Nor is all this a pleasant fiction. Such is heaven. Law perfectly observed there—the law of love—secures the happiness of all. And it is nothing but the universal neglect of God's law which has transformed this beautiful earth into the wilderness that it is. Oh, how wretched has the infraction of law made man everywhere! How earth sighs, from her deepest recesses, over the ills which have resulted therefrom, and wherewith humanity is weighed down and crushed. Whenever man causes a sigh to rise from any heart, that sigh is wrung from the bosom by his violation of God's law. Trace up then all the misery which has filled the world to this, its proper source, and say whether the beauty of the law is not apparent in the happiness it can cause, and in the wretchedness which its violation occasions.

§ 4. Its excellency is seen in the fact that the moral sense, the conscience, of every man approves it.

Among even those who, alas for them! iniquously set themselves against God and his revelation, there is not one that can take any exception against this law. All have broken it, and all by nature dislike it as a law for themselves, and refuse to obey it; but all have a perception of its excellency. And that part of it especially which refers to our behaviour to each other, has been adopted by all classes, and has received even from the ungodly the designation, “the golden rule.” And every man wishes all others to regulate their conduct towards himself by this law, whether he is governed by it or not. And this universal demand, even from those who have violated it, is a universal testimony to its excellency.

Yes, all men love to see it exhibited and observed by others. For who is there so base as not to approve the self-denying philanthropy of a Howard, the untiring humanity of a Clarkson, and of many others whom it would be easy to mention? Yet all that was so admirable in them was conformity, in some good degree, to this law. How often men admire, without giving themselves the trouble to think what it is that imparts loveliness to the objects of their applause. You may perhaps see one who is fitted to adorn the choicest circles, leaving the elegant occupations and refined society of her graceful home, entering the abode of poverty and affliction, to administer with her own hands to the wants of the suffering, or by her soft and sweet-toned consolations soothing the mind of the miserable. You may observe her encountering all that delicacy shrinks from, a ministering angel to the wretched. You speak in glowing terms of her goodness, but do you recognize that such an one is only complying, and that but partially, with one branch of this beautiful law?

What we instantly hate, too, is a violation of this law. We see a sordid wretch, who, having gold in his coffer, loves to keep it there: a son of misery, aye, a daughter of sorrow humbly sues for

a trifle from his abundance; but the vile lover of his yellow earth turns a deaf ear to the pleadings of distress; anguish may rise, and swell, and overwhelm the soul; he beholds it all unmoved, his heart is like the nether millstone. We vent our indignation—honest, praiseworthy indignation. But the conduct so justly stigmatized is precisely the opposite to that enjoined by God's law, and is expressly denounced by it. See how, when unbiased by personal considerations, we take part with the law, and approve it as holy, just and good. Thus in the meed of admiration which we bestow on virtue, and in the frown of indignation with which we greet the contrary, does the moral sense of all men testify to the excellency of the law. Partial conformity to it presents us with partial excellence and partial happiness; while perfect conformity thereto, is perfect excellence and perfect happiness.

§ 5. The excellency of the law is further shown in the fact that the Saviour, when intending to exhibit a perfect model of loveliness of character, made it his rule.

It has been already remarked, that the loveliest character we ever met with derived all that was really excellent from conformity to the law of God. There is no imaginable excellence that it does not comprehend. Take then the finished portrait of perfection which we have in the whole demeanor of Jesus of Nazareth. Whatever forbearance, magnanimity, benevolence, self-renunciation, he manifested, he never went a hair's breadth beyond the requirements of this law. Did he forget his own fatigue at Jacob's well? Did he wipe away the tears from the widowed cheek of her of Nain? Did he weep in sympathy with the sorrow-stricken sisters of Lazarus? Did he go about doing good, laboring to reclaim the wanderer, to instruct the ignorant, to bless the wretched, and to raise all about him to virtue and happiness? Did he bury in oblivion his cruel wrongs, and pray for his very murderers? Did he forget his own anguish on the cross, when his weeping mother caught his eye, and when the accents of the dying thief fell upon his ear? In no one instance did he ever step beyond the circle law had drawn. In all he did, when in childhood and youth he was subject to his parents, when in after life he lived only for the good of all around him and for the glory of his Father, he only, as it was predicted of him, magnified the law and made it honorable, by complying with its demands. Study then the character of Jesus, gaze on the exquisite loveliness that was embodied in his demeanor, and as you admire, recognize therein neither more nor less than law perfectly observed:

“For in his life the law appears,
Drawn out in living characters.”

Here then we pause. We have recognized the fact that a law emanating from God cannot be other than precisely what it ought to be; for the character of the Divine Being is a guarantee for this. We have considered the law in itself, and perceived its claims to be admired. We have also regarded it in its legitimate effects, its adaptation to make the observer of it perfectly happy, and so the entire universe. We have seen how instinctively men admire its requirements to be observed by others towards themselves: and have traced the perfect loveliness of character which distinguished Jesus of Nazareth, to the fact that it was entirely formed on the model of the law, of which it was an attractive embodiment.

And now are we not entitled to affirm that the law which God has revealed for the conduct of his subjects, is as beautiful as those laws of nature to which we have previously adverted? Is there not as much adaptation in this to produce harmony and happiness in the world of mind, as in those to secure the order of the material universe? With how much higher delight, then, may we admire and extol this law of God, than we praise those other laws which he hath stamped on matter, though they are perfect.

But barren admiration is not the point at which we may stop; there are obvious conclusions which we may not lose sight of. It must be admitted,

for example, 1. That it was every way wise and benevolent and right for God to give such a law as this; perfectly right to call on all his creatures to love him supremely, and to love one another perfectly and uninterruptedly; necessarily right, for we cannot conceive that the opposite course would be at all right; viz., that he should not call on them to love him, and to love one another. To dispense with this, would be to dispense with what was essential to the happiness of all; and which therefore would not have been benevolent, but the very reverse, even unkind and cruel.

Then, 2. It must be as proper to guard a law, so necessary to the general welfare. By how much it was wise and good to give such a law, by just so much it must be wise and even benevolent, to insist on its being obeyed. For as well not enact law, as leave every one at full liberty to observe it or not, just as he chooses; in which case it would not be law at all. But the proper guard of law is penalty threatened to the transgressor, which cannot therefore be dispensed with; the universal welfare requires to be thus protected. It is wise and good, therefore, to threaten punishment to the man who shall set the law at naught, for the violation of law is the only thing that can introduce disorder and anarchy, which has accordingly to be prevented by all proper means.

But if it be right to threaten, it must be, 3. right to fulfill the threatening. For it cannot be right for the Supreme Governor to speak, and not to keep his word. He must ever be the God of truth. And it would soon be known that though he threatened awfully, it was nothing but an idle word which might be disregarded with impunity; and then it is all one, as though there were no such law at all, and so the entire universe is given up of God, wholly abandoned to utter lawlessness! But by how much we shrink from this, by so much do we acknowledge that God must execute his threatenings. That due regard to the whole, which it were awful beyond conception to think of as not paid, demands that the law, which is essential to the peace, and harmony, and happiness of the universe, shall be guarded by the punishment of the transgressor.

Thus, then, punishment is imperative. It is not that God burns with resentment at the affront put upon him; not that he lays aside for a moment any of the goodness of his nature; not, as some choose wickedly to pervert things and say that, according to scripture, he brought some of his creatures into existence in order to make them miserable; but his very regard to the universal happiness compels him to maintain his holy law inviolate. Nor can any reasonable person regret that the law of God, when violated, should bring suffering to the transgressor, any more than he can regret that fire should burn and water drown those who choose to brave them.

It is not wrath, it is not fury, it is not passion, which lifts the arm of justice against the violator of law, but wisdom and goodness; which is not that blind, indiscriminating, easy goodness which some choose to ascribe to God, and which would be a weakness exposing to contempt, rather than a virtue commanding our respect;—but an enlarged and all-comprehensive regard to the interests of the whole, with which the well-being of the incorrigible transgressor (if it were possible, indeed, which in the nature of things, it is not, for a determined despiser of such a law to be happy), could not be allowed to come into competition or bring into jeopardy. So that the very benevolence of God, his considerate regard to the welfare of the many, will nerve his arm to inflict the necessary punishment on the rebellious. Thus we have calmly reached this point—the indispensableness of punishment when law is broken.

OUR BEST PLEAS.—Our best pleas in prayer are those that are fetched from the glory of God's own name. Lord do it, that thy mercy may be magnified, thy promise fulfilled, and thine interest in the world kept up. We have nothing to plead in ourselves, but everything in thee.—*Henry.*

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 18, 1890.

COME UP TO THE HELP OF THE LORD.

There is a curse pronounced upon inactivity. The Lord wants workers in his cause. When he makes bare his arm for his people, he wants them to second his effort by working for themselves and him. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof." Why? what evil had they done? None that we know of. This was not the charge against them. They were condemned for the good they had not done; "Because they came not up to the help of the Lord, to the help of the Lord against the mighty." How solemn and impressive a warning is this for our admonition! As much as to say, Curse ye the idlers, curse ye those who when all heaven is interested in their behalf will take no interest themselves, who when God has done and is doing all that he can consistently do for their salvation, will put forth no efforts themselves; curse ye those who still give themselves up to lukewarmness, stupidity and indifference. None will be carried to heaven as if they were paralytics or mummies. They must show some signs of life for themselves. Think of the many exhortations, we might say, commands, we have to work, to do something. "Work out your own salvation with fear and trembling." Phil. ii, 12. Make your calling and election sure. 2 Pet. i, 10. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Matt. vii, 21. Go up in the gaps, make up the hedge for the house of Israel, to stand in the battle in the day of the Lord. Eze. xiii, 5.

But the inhabitants of Meroz were required to join in the literal battles of the Lord against literal enemies; thus they could easily come up to the help of the Lord, and their absence would be severely felt. But the cause of the Lord is not now carried on in this manner. How then can I come up to the help of the Lord against the mighty? Do you ask how? Know then that the great conflict between the powers of light and darkness, is not less fierce and extensive now, than in the days when the Lord was driving out the heathen to give his people a typical rest in the land of Canaan; and there are battles to be fought now, no less so than the literal and temporal conflicts in which God's people were then required to engage. And in all these we can come up to the help of the Lord; and we can come to his help, too, against the mighty; for the powers against which we wrestle are mighty—even "principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places." Eph. vi, 12.

Examine then your position. How far have you taken a stand against the powers of darkness? We are required to be on the Lord's side. There are his open enemies and his open friends; with which of these have you arrayed yourself? The Lord requires us to turn our feet into his testimonies, to repair the breach which has been made in his law. Have you done this? Have you commenced the observance of the great memorial day of God? Have you thrown up this bulwark against the insidious approach of forgetfulness of God? Have you taken those external steps which publicly identify you with the people of God, in opposition to the ranks of the enemies? If so, you have thus far come up to the help of the Lord against the mighty. And all who have not done this, we would exhort to do so speedily, lest the curse of God rest upon you bitterly.

Do you then say, all this have I done; and am I required to come still farther to the help of the Lord? How am I to do it? We reply: the conflict in which we are engaged is not wholly an external one. It is a warfare in which every man's heart becomes a battle field; and here continually and effectually we are to come up to the help of the Lord against the mighty. It is not enough to be identified with the people of God. The inhabitants of Meroz, though the location of that place is not definitely known, were probably among the Lord's people, and were nominally his. They were not his open enemies. But this was not enough.

Their position did not save them. They failed to work for the Lord, to come up to his help, and so were cursed bitterly. And so we, although we have openly sided with the Lord's people, and may be endeavoring to walk in all his ordinances publicly, are required to come up still farther to the help of the Lord against our foes. The enemy approaches us with his temptations. He takes advantage of our proneness to evil. He labors for the co-operation of our carnal natures. But the Holy Spirit strives; and we have a part to act in this matter. We have a will and an influence to exert on one side or the other. Shall this be given to the enemy or to the Lord? Will we give our foe an easy entrance, and suffer him to work upon our evil propensities to our destruction? Shall we resist the Devil that he may flee from us, and draw nigh unto God that he may draw nigh unto us? Shall we labor for the Lord against the enemy, or for the enemy against the Lord? Here we are required to take a stand continually. Here we are called upon by every emotion of gratitude which the great plan of salvation is calculated to inspire in our hearts, by every feeling of tenderness which the Lord's great mercy and goodness towards us should continually produce in our breasts, by every inducement in his great and merciful designs towards us, the heights of glory to which he labors to elevate us, and the great reward promised to us; and on the other hand the evil end to which the enemy would bring us—by all this we are called upon as no other motives and feelings could call upon us, to come up to the help of the Lord against the mighty.

The Lord calls us to his help, not because he needs us, but to stimulate us to action; not but that he could carry out any design and accomplish any purpose of his, by a slight manifestation of his divine omnipotence without our co-operation; but it is not in accordance with his all-wise designs, and our free agency, thus to do in the matter of our salvation. He opens the way before us to the heavenly city, provides armor for us to battle successfully with every foe, in every temptation makes a way to escape, and then calls upon us to act. Shall we yield to the tender entreaties and the gracious influences of his Holy Spirit? Let us with a will give our energies to that side of this controversy which has claims upon us in every respect, and in which ought to be enlisted every enlightened sympathy of our nature, and our deepest emotions of gratitude and love.

TENT-MEETING AT VINTON, IOWA.

THIS meeting of five weeks duration, closed yesterday. I am much worn both in body and mind, and cannot now write much about it more than briefly to state the result. Forty have decided to keep the Bible Sabbath, and twenty-five have subscribed for the *Review*. Three were baptized yesterday. There are many more who are convinced, but are "halting between two opinions." One man, living five miles from town, says he does not know of but one dissenting voice in his whole neighborhood, and the present truth is the all-absorbing topic among them. About twenty-five dollars' worth of book have been sold here, and from three to five dollars' worth given away. The discussion with Dr. A. G. Lucas (Disciple Elder), was the means of deciding several upon the truth. Even one of their own ministers admitted that he had made an entire failure upon the Sabbath question.

Arrangements are made for two meetings here each week. May the Lord water this branch, and this people live on the "present truth." When we came to take our leave of this people it was manifest that we had many warm friends here outside of the church. Great kindness has been shown us here by those in authority, and in fact by all except some few who were blinded by cruel prejudice. May the Lord have mercy on such.

Three loads came up from Marion and took hold of the work nobly in the last social meeting. It was a good meeting.

We go to Marion, Lisbon, Fairview, Anamosa and Rome, to see how the believers do, to exhort them to continue faithful and bid them farewell, and we hope to arrive at HOME in time to attend the conference. The thought of this is a pleasure, and our hearts leap

for joy at the thought of once more seeing the faces of so many dear friends.

M. E. CORNELL.

Vinton, Iowa, Sept. 10.

**"AND THE DRAGON WAS WROTH."
REV. XII, 17**

To me it is more evident every day that we are living in the time when this prophecy is being fulfilled.

The dragon's ire is being manifested here in Hartford, not in open hostility, as it is in some other places, but the secret works of darkness are brought to bear against us. Night before last while honest men were in bed, some of the dragon's agents found way to the tent, and cut eleven holes in it. Some of them were four feet in length. They also cut nine ropes, one in six places, another in four, others in three, and others in two. When I see such evidences of human depravity, I can hardly reject the old doctrine that it is "total," and sometimes I think it is even worse than that; that nothing short of *te-total* depravity could be guilty of such things.

When I reflect upon the fact that God will reward every man according to his works, I pity such cases as those who, for no cause whatever, would commit such an assault upon the house of God. May God have mercy upon them.

M. HULL.

THE MOTE AND THE BEAM.

"And why," says Jesus, "beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. vii, 3.

Individuals sometimes get in their own mind, the mote and the beam misplaced. In their own eye there is but a mote (if anything), while in their brother's they clearly discern the beam, and in fevered haste set themselves about the work of casting the beam out of the eye thus affected.

With a manifest view to correct such, the great Teacher says, "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Verse 5.

Had this principle always been lived out, how much hatred, jealousy, envy and malice would this poor, dark world have been spared, how much strife, and confusion, and backbiting.

O that each would learn to visit the gospel mirror sufficiently often, and tarry long enough, to become familiar with the defects of his own heart and life, and be suitably humble in view of it, and obedient to the above precept.

Says the apostle, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. vi, 1.

Here is a call to the *spiritual*—to those whose hearts possess the "wisdom that is from above," that is first pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Let all our efforts to help the erring, be dictated by this heavenly wisdom, and some would quickly turn their attention to the beam in their own eye, and feel the force of the injunction, "*Physician, heal thyself.*"

A. S. HUTCHINS.

JEREMIAH.

Is frequently called the weeping prophet. His writings abound with pathos and deep sorrow. As he viewed the sad state of his people, his heart, overflowing with love to them, was continually burdened, and often he breaks out as in chap. xxiii, 9, Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness; for the land is full of adulterers, for both prophet and prince are profane, yea, in my house have I found their wickedness, saith the Lord [verse 11]; I have seen also in the prophets of Jerusalem a horrible thing; they commit adultery and walk in lies. Verse 14.

Jeremiah began to prophesy in the thirteenth year of the reign of king Josiah, and we find that he lamented for the death of king Josiah [see 2 Chron. xxxv, 25] of whom he was probably an intimate

companion, perhaps nearly of the same age, as we find that he was young when he began to prophesy [see Jer. i, 6, 7] and was probably a great help to the piety of young Josiah. Thus we see guards thrown around those whom God would make instruments for good.

The age of Josiah had a few very good men, and much was done to stem the torrent of wickedness which was overflowing the land, and probably these good men had high hopes of the reformation of the nation; but Josiah could only check the tide, and after a prosperous reign of thirty-one years, his wicked son came in his stead, and all their high hopes were blasted.

Jeremiah was a lover of his people. He had seen a prosperous season of thirty-one years, had seen good men and good principles legalized, protected and encouraged by a good king; but death took away the last hope of his nation, and now came trouble. Jeremiah lamented for Josiah, and this lamentation continued, not for Josiah, but for a wicked and perverse people, for a ruined nation, for lost virtue, for false prophets, and a scattered flock, a city burned with fire, and a nation in disgraceful captivity.

The weeping strains of Jeremiah convey to our minds some idea of the feelings which God and holy beings experience when his people depart from him, and from his law. Jeremiah in his drooping melancholy strains, did just as God would have him do. His people were joined to idols; his favorite nation who had been gifted as no other people had been, had squandered those gifts; and now they were captives in a strange land.

Jeremiah had seen their fall, had warned and entreated, but in vain. Perhaps a few, like Daniel and his companions, had treasured up his words, and mingled their tears with his, and perhaps a revival in the great passover of Josiah [see 2 Chron. xxxv, 18] had awakened better thoughts in the minds of a few, who were as the salt of the earth; and for these the tears and lamentations of Jeremiah were not in vain, but sprang up gloriously in after years; and it is a pleasant thought that the companion of Josiah perhaps was in his old age the counselor of Daniel. But the people had decided in favor of the world and its vanities; and what to them were the warnings of one who never approved of their doings?

But, as he had prophesied, the enemy came. Now was the opportunity for Jeremiah to say to the wicked people, "Ye have brought this ruin upon yourselves, by your own stubbornness and sin." But did he say thus to them? Nay; hear him:

"Remember, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned unto strangers, our houses to aliens. We are orphans and fatherless, our mothers are widows; we have drunken our water for money; our wood is sold unto us." Lam. v, 1-4.

After all his warnings, and all he had suffered from wicked people, see him making common cause with them: "We are orphans." Oh how he felt for the orphan, the fatherless, and the widow! "We have drunken our water for money. Verse 14. "The elders have ceased from the gate, the young men from their music" [verse 17]; for this our heart is faint; for these things our eyes are dim."

Where are now the Jeremiahs, who mourn in the secret places for the crying abominations that are done in the land, whose tears flow because of the judgments about to fall upon a ruined world? Whose low wailing cries ascend to God with every breath? "Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heaven. Turn thou us unto thee, O Lord, and we shall be turned, renew our days as of old."

Oh would it not be for the good of Zion, if the tears of Jeremiah could go with the doctrine of the third message? if more agonizing cries could accompany the logic which shakes the walls of Babylon?

A world in ruins! who can forbear to weep? A world just sinking below the reach of mercy! and are there no tears, no groans, no sobs, as we view them rush more and more madly down the fatal steep?

Alas! our hearts are hardened by contact with evil, and with false theology, and light literature. We are on enchanted ground, and many are indulging in vis-

ions of present happiness; who should be mourning and weeping over the ruins around us, and even now, as the day is almost spent, mercy's star is almost set, many are hoarding and coveting.

I would rather have been with Jeremiah in the low dungeon, in the deep mire, or driven, as he was, from place to place by his enemies, than be the most favored of earth. He has a bright inheritance in store; his tears are all remembered, and his crown is bright with stars. He has sown in tears; he will reap in joy. Though his nation rejected him, as at a later day they rejected the Lord, yet some few mourned with him, and their reward awaits them.

Are there those who weep over the moral fall of our age? Restrain not your tears; there is a cause; but it must be in secret places; the world besotted and blind will laugh at your tears, and make merry over your sorrow. By and by they will appreciate these lamentations, and when yours have ceased and been turned into joy, they will take up the sad wail, but too late, too late.

Blessed are they that weep now, for they shall be comforted. Weep, O daughter of Zion. It is your safety now to mourn. Alas! there is a cause, not the world only, but lethargy that has settled in our midst, and the people of God, who have the commands of God, and the faith of Jesus, are *lukewarm*, and many are this moment being left behind in the darkness.

J. CLARKE.

SUNDAY--A. D. 321.

Nor long since I heard a discourse delivered by an aged preacher on the subject of Sunday Schools, in the course of which he read from Goodrich's Church History, to show the time of their first organization.

And having been urged to be seated in the desk, I deemed it not improper at the close of the services, to ask the preacher if he considered that history an authentic work.

A very decisive answer in the affirmative was given, assigning as a good reason the fact that all commentators quote from it.

I then opened the book at page 496, and read, "321, Sunday appointed to be observed," raising at the same time the question, How do you understand that?

Though the minister did not recollect that this record was in the history, yet here it was, in a work regarded as authentic by commentators, and endorsed by himself.

"*I don't know*," often the only outlet leading away from a frank and honest acknowledgment of the truth, would hardly do here. So I was informed that great men differed as well as little men, and that even the apostles differed, &c., and his mind was to love all who give evidence of being Christians, whether they believe as he does or not.

But look here, if that history is, as he firmly believes, authentic, what room is there to differ respecting the appointment for Sunday observance? The fact that men have not seen and do not see alike on other things, is no argument on this point. If so, the same circumstance would justify a difference of opinion respecting the year when Columbus discovered America, or the time of the declaration of the Independence of the United States; and indeed, we might differ on the same principle relative to all historical dates and records, and were it a matter of the least importance to disagree on, we certainly might differ respecting the time when Sunday Schools were first organized. Truly, "consistency is a jewel." Of how large a class it may be said, "Eyes have they but they see not!"

A. S. HUTCHINS.

COVETOUSNESS.

THE tenth precept of the decalogue is the only one which refers exclusively to the affections. The other nine take cognizance of actions as well as thoughts. The Bible student can but be struck with the force and beauty of the decalogue. It is in all respects worthy of its divine Author. After giving five precepts regulating our conduct towards our fellow creatures, the finishing touch is given to the divine code by giving a command which restrains every improper desire for the things which belong to others. "Thou shalt not

covet thy neighbor's house, . . . nor any thing that is thy neighbor's." What a comprehensive conclusion to a perfect law. What a perfect safeguard to the rights of all mankind. Every person in the world is commanded not to covet a thing which belongs to me. Who could ask more than this of a law-giver? If this law was kept by all, we should have a heaven upon earth.

As a general rule the tenth commandment is necessarily broken before the eighth; that is, a man will covet a thing before he steals it; but this rule has exceptions. There are thieves who become so addicted to stealing that they will take things which they actually do not want, and have no use for, merely from the force of habit, or for the sake of stealing. The force of habit is seen in many other things; for instance, a man will put his hand into his pocket many times for tobacco, even when he is trying to quit it; and again, the swearer utters oaths many times when he is unconscious of it.

The sin of covetousness is truly grievous in these last days. Selfishness and covetousness are stamped on almost every face and character. It is to be feared that many who even fancy that they are about ready for the Lord to come, have so much of this pernicious characteristic about them, that if immediately ushered into the holy city, they would perhaps covet the glories of the place for themselves.

But we now ask, Has this reasonable, just, and beautiful command always existed? "O no," says neighbor No-law, "It was not known before Sinai." If there were but few who are ready to give such an answer as this, it would be a great relief to those who have respect to all God's commandments; but this lawless class of people are numerous in the nineteenth century. They try to make us believe that the ten commandments were not known until the children of Israel came to Sinai. They do this, not out of pity for the ancients, but for their own benefit. They would be perfectly willing to have the ancients bound by a hundred decalogues if they could only get out from under this one. Oh woe! case, to be under such a yoke of bondage; and that without remedy! They think if they can make out the law limited in the first part of the world's history, there will be a better show for them to make it out limited in the last part, merely because a peculiar dispensation comes in the middle. What a preposterous idea, that a rule of right is changed by time or circumstances. Just as well try to make out that the multiplication table was different under the Jewish dispensation. Sin is the transgression of the law, therefore he that tries to make out the law abolished, tries to make out that he is at perfect liberty to commit sin. With what abhorrence must a just law-giver look upon such work as this! Nor are men entirely insensible of the bad tendency of such loose morals. The man who teaches that one commandment is good for nothing is looked upon with suspicion by honest people. If one commandment is openly declared to be dead and buried, they fear the rest are, or will be, and conclude that locks and other safeguards are necessary. If they tried half as hard to keep the commandments as they do to get away from them, they would be considered decent people to live with in the world. The person that loves to do right will love to keep the whole law; for the law is the rule of right. It follows then that the person that does not love to keep the law, does not love to do right.

But it is plain that the commandments were known before Sinai, the tenth not excepted. When Jethro heard of all the Lord had done for Moses and Israel, he came to see Moses in the wilderness, and when he saw that Moses judged the people alone he said, "The thing that thou doest is not good." No doubt Jethro, Moses' father-in-law, was a righteous man; and here is part of his advice to Moses: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens; and let them judge the people at all seasons." Ex. xviii, 21, 22. His counsel was followed, and the people bore the burden with Moses. How can this testimony be evaded? Beware of covetousness, for it lurks unseen in many hearts.

D. HILDRETH.

WATCH.

What I say unto you, I say unto all, Watch. Mark xiii, 37.

When Jesus with omniscient eye, looked through the mists of years,
And spake the fall of Judah's towers, high rising tiers
on tiers;
He wept as he beheld the woe poured out on Judah's head—
The curses of that holy law they broke, as oft they read.
Then asked the lowly band and few, Lord, when shall these things be?
How shall we know the end draws nigh? and how thy coming see?
Jesus did neither mock nor chide their curious desire—
He spake not to them mystic words; not so he answers prayer.
He spake as friend doth speak to friend, and gave the much-wished sign.
He spake the sober words of truth. His words are all divine.
He told them that when Judah's woes, God hurled in torrents down,
And when upon the desolate his judgments should be shown—
The "abomination" spoken of in Daniel should be found,
With impious feet outspread, upon "the holy place" around—
And when with watchful eye, you see this plainly given sign,
Leave, leave the city, one and all; obey the call divine.
And as this sorely troublous time cannot be turned away,
Pray that in winter ye flee not, nor on the Sabbath-day:
For sorrows long and bitter come, and troubles shall be—
And persecutions followed by apostasy and sin; [gin,
When Judah's day of trouble came, the Christians knew the sign.
They quickly fled—were safely kept—beheld the hand divine.
His word's of solemn import reach e'en to the end of time,
And to each great event he gave its own peculiar sign;
And what he said to that lone band, he plainly said to all.
"Watch," watch for every given sign, watch, 'tis the Saviour's call.
We've passed the stout-faced little horn, adown the stream of time.
The annals read of papacy, and know his fearful crime.
The darkened sun and moon bespeak the nearness of the day,
And falling stars proclaim that soon the heavens shall pass away.
The Mormon cries, "He's with us here, come to our Zion, come."
He is not in the "desert" place, and there is not our home.
The call from "secret chambers" is, "Lo Christ, lo Christ is here."
They work the works of darkness, and to them we'll not draw near.
The evil servant saith, "'Tis false, the Lord doth long delay
His coming, and it will not come, at least, in this our day.
It matters not what hour he comes, if we do but prepare.
You cannot know the day or hour; he cometh as a snare."
Meanwhile he surfeiteth himself, and joins the drunken band,
And beats his fellow-servant—oh behold his rope of sand.
And many a lustful scoffer cries, "Pray, when do you go up?"
And talking of "ascension robes," forgets the sinner's cup;
No promise of his coming sees, nor wants to see a sign;
And though one spake from heaven, would scoff e'en at the voice divine.
There is a generation who the light of truth despise,
Who in their own esteem are found to be the only wise.
As in the days of Solomon, these self-wise ones were found,
So in these days of evil will they surely abound.
But a righteous generation God faithfully will keep,
Who walk in his commandments, and wake while others sleep.
Through fires of persecution they cheerfully have gone,
Content if in the end, they hear the welcome sound,
Well done.
The present generation shall not wholly pass away,
Till every sign shall be fulfilled in its appointed way.
Until the mourning nations see the glorious Saviour come,
As lightning from the east to west to take his people home.
We herald not the day, nor hour; no that is not our cry;

But when we see the fig-tree bloom, we know that summer's nigh.
And when we see the signs fulfilled—the nations angry roar—
We can but know the end is near—the Saviour at the door.
Yes, what he said to that lone band he plainly said to all,
"Watch," watch for every given sign, watch, 'tis the Saviour's call.
For had the good man known what hour the prowling thief would come,
He'd ne'er been taken by the snare, nor lost his house and home.
L. C. HUTCHINS.
Ganges, Mich.

GOING IN BAD COMPANY.

SOLOMON the wise man has asserted that, "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Prov. xi, 20.

What should we think of the person who would go in the company of drunkards and gamblers, and when remonstrated with on the practice, should answer, "I frequent the gambling saloon in order to get strength to resist the temptations to drunkenness; and I visit the brothel in order to get a greater dislike to impurity, and to strengthen my love of virtue; and I attend theaters, shows and public gatherings generally, in order to increase my hatred to worldly objects, and to attain to greater heavenly-mindedness. 'I reason,' he continues, 'thus, by seeing all kinds of vice, and contrasting them with virtue, I am encouraged to go on in pursuit of good.' Thus reasons neighbor Know-nothing.

All who have any acquaintance with human nature, will at once distrust the professions of neighbor Know-nothing, and will say inwardly that if he truly hated the ways of the transgressor, he would not be so fond of his company.

But neighbor Know-nothing is not more inconsistent than those who, having left Babylon, her creeds and her papal sabbaths, her lewd practices and abominations, and having protested loudly against them, do still attend their assemblies, and listen to their preaching, and when you remonstrate, say, "O I get strength by hearing their strange contradictions."

A Christian may be forced to enter a gambling house to obtain the dead body of a ruined acquaintance; so you may be forced to listen to lies when performing the last burial rites of your friend; but to attend upon the ministration of error needlessly, is as dangerous and as preposterous as for neighbor Know-nothing to frequent bad company to strengthen his love for good.

J. CLARKE.

LETTERS.

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

From Bro. Lashier.

DEAR BRETHREN AND SISTERS: My heart is cheered while, looking over the *Review*, I read the testimony of the brethren and sisters who are trying to keep the commandments of God and the faith of Jesus. It is but a short time since we commenced keeping the Sabbath of the Lord, through the labors of Brn. Ingraham and Bostwick, and the blessing of God. Eighteen have commenced following the word of God, rather than the traditions of men, while others are almost persuaded to be Christians.

The Lord is with us; and while we meet to worship him on his holy day, his Spirit is with us, and we are enabled to rejoice in God. May God speed the truth. May his work prosper in the hands of his servants, and may a people be raised up who shall be truly looking for the coming of our Lord Jesus Christ.

Brethren, pray for us.

H. F. LASHIER.

Pleasant Grove, Minn.

From Bro. Butler.

DEAR BRETHREN SCATTERED ABROAD: I take this opportunity to write a few lines to inform you that a few of us here are endeavoring to do His commandments in that way that we may have a right to the tree of life, and enter through the gates into the city. I am trying to live in such a way that I can feel God's approbation resting down upon me continually; but I feel my weakness and inability without aid from on

high. I see so much to overcome I feel to exclaim with Paul, Who shall deliver me from this body of sin and death! I thank God, through faith in his dear Son we can have access to a throne of grace, and find pardon for all our sins. What a beauty I see when I search the Scriptures in the order of God under both dispensations! Who can doubt the Bible when they read the prophecies! How exactly and literally they were fulfilled under the Jewish economy! Who can doubt but the declarations of Christ and the apostles will be literally fulfilled in their time. But some do doubt and scoff at the idea of Christ's coming in the clouds of heaven to take vengeance on them that obey not the gospel. But Peter tells us of these men in his second epistle, chap. iii, 3, 4, 5: "Knowing this first that there shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

Brethren, pray for me that my faith fail not, and I with you may get the victory over the beast, and over his image, and over the number of his name, and stand on mount Zion with the Lamb who taketh away the sin of the world.

Yours in much love,
East Thetford, Mich.

M. C. BUTLER.

From Sister Lawton.

O how it rejoices my poor heart to see in the *Review* the rich experiences of full and free salvation. This is food. It is meat in due season. What encouragement to the soul longing and panting for rest; not rest from labor, care and toil, but a calm rest in God through faith in the precious promises, which, to those who claim them, are so many gems. On such deep water how easy to sail. The bark may be frail, and sometimes the waves may seem to roll almost mountain high, but we know that the Father is at the helm, and his Son is our pilot. Having full faith and confidence in them, how securely we ride! Those, and those only, who have experience in this sweet rest in God, know its value. This sweet Canaan of rest we know when we enter, it is no guess work.

Different temperments may be exercised differently, and the same individual may be exercised differently at different times, but all by the same Spirit. My brother or my sister is no sure guide for me. There are gifts differing. It is not for us to select. God knows best how to adapt himself to us. My heart says, Let him come in in his own way; any way, only come in. It is our privilege to know that his words abide in us, and that we abide in him. There may be high states of feeling without grace, or the true Spirit of God, yet the Spirit of God is always attended with feeling. As I before said, it is not always the same.

The Spirit of God works like leaven in those who are filled with it. It leavens the whole lump. All the graces are set in order, active, and developed in their proper places, and times. I have proved by an experience of thirty-three years, that the same Spirit differs in the same individual. Sometimes we are wrapped in a sacred awe that dares not move, lest the gentle, sweet, all-pervading influence should be disturbed. Sometimes it gushes up, and must flow out in praise to God, which is comely, and may not be restrained with safety to our spiritual comfort. At other times we may not be sensible of either of those influences, and yet retain the consciousness that we please God, and our offering is accepted. However strictly we may conform to the letter, if we have not the Spirit of God, we are none of his. Clouds, storms, buffetings, &c., are not contrary signs. These must be met. Trials are the tests. All the graces must pass the crucible. They must be tried. Perhaps patience, under all circumstances, is the most sorely tried, and the most difficult to retain.

Impatience intrudes into things great and small, and must be watched against at every turn. She is vigilant, and pleads her rights under many assumed names. Patience is to be a prominent grace of the last church. "Here is the patience of the saints." We have need of patience, &c.

I do thank God and take courage that I see this holy living pointed out in the *Review*. We have it all in the

Bible, but these living experiences tell for present truth. If one can (with this baptism) chase a thousand, and two put ten thousand to flight, who could calculate the result if the entire church should get the whole armor on?

There is no room nor time in a heart or church thus consecrated, for strife, backbiting, envy, jealousy, tale-bearing, whispering, &c. Though we are to watch over our brother, and be his keeper, yet it should be in love. O what love will then run from heart to heart.

We should then be often upon our knees in the secret place, pleading for the erring brother, and our own erring hearts. With what tender solicitude would our hearts go out after him! and how carefully would we study to approach him, in a manner not to wear but to win: and how cordially would we open our arms and our hearts to receive him returning, and give him our aid and sympathy, and strengthen the things that remain that are ready to die.

Dear brethren and sisters, I would be glad to enter into a covenant with you to pray and live for this state of things. I have not meant to be personal in anything I have said. It is the overflowing of a full heart, and an ardent desire to know and do all the will of God.

West Winfield, N. Y.

A. P. LAWTON.

Extracts from Letters.

Bro. L. Gerould writes from North Brownville, Mich.: "I feel to thank God that the sound of the third message of mercy ever saluted my ears; also for the *Review & Herald*. It has been a feast to my soul to peruse its pages, and to hear from the remnant of God's people scattered abroad. Since the tent meeting in Caledonia, the opposition has not been so strong. O. R. L. Crosier came to our school-house a short time after the tent meeting, to review Bro. White's discourse. He said he saw some light in Bro. White's exposition of the two husbands of Rom. vii. He said that providing that be true, he had taken only one text from him. He would have to remove a number of texts before he would keep the Sabbath. Those who came to hear were not satisfied with his position. I was the only Sabbath-keeper that was there. Thank God! every human arm is too short to affect the law among the honest-hearted.

"The church in Caledonia is striving to overcome. We ask the prayers of God's dear people that we may overcome and finally stand with them on mount Zion."

Sister E. Vanamburgh writes from Minooka, Ills.: "I am still trying to keep the commandments of God and the faith of Jesus. Death has once more entered our dwelling, but blessed be God for all these afflictions. I feel that they have done me good. I can say like one of old, It is good for me to be afflicted, for it has increased my faith, and confirmed my hope in Christ. I am determined to hold on to the truth until the end. There is a hope that never will fail. We are told that if this earthly house be dissolved, we have a house not made with hands, eternal in the heavens."

Sister P. Stroud writes from Minooka, Ills.: "I have been living this summer where there are no Sabbath-keepers and have been scoffed at, and have been told that my Bible was an Advent Bible and ought to be burned; but I bless God, my Bible is the true word of God; and I am truly thankful that I ever had a heart to believe this present truth; for I believe the Lord will soon come to take his children home, and my prayer is that I may be ready to meet him when he comes."

Bro. J. Brinkerhoff writes from Afton, Iowa: "I desire to say a word or two to the brethren and sisters scattered abroad to let them know that the little church in this place are striving to live faithful in the hope of the promises made unto us. There are sixteen of us here who are striving to keep all the commandments of God and the faith of Jesus. We have meetings every Sabbath. It is six months since I started in the cause, and found that there was a reality in the religion of Jesus Christ. I cannot describe the joy and peace of mind that I have had since I felt my sins forgiven. I have enjoyed more pleasure and comfort than

a lifetime of worldly pleasure could give. The pleasures of sin are but for a season, but the comforts of religion endure forever. I want to live faithful in the cause, and be ready to receive my Saviour when he shall come without sin unto salvation. I want to improve even the one talent that is given me, and not be found a slothful servant, but be up and doing while it is called to-day. There is great encouragement for us to go on and endure to the end; for the Saviour informs us that the same shall be saved. We have not had regular preaching since Bro. Wm. H. Brinkerhoff went from here. Bro. Heaton of Clark county preaches for us sometimes. We would be very glad to have some of the preaching brethren visit us soon. We are on the western frontier. There are none of like faith north, south or west of us."

Bro. J. B. Tinker writes from Watson, Mich.: "I feel to praise the Lord for what he has done for me and mine. All praise and glory be to him that giveth us the victory through our Lord Jesus Christ. I can now say, I delight in the law of the Lord; it is my meditation day and night. Praise the Lord. When the call "Come out of her my people" came to me, I was not only breaking the Sabbath, but the first commandment also. I was an inveterate smoker. I vainly thought that I could go through to the kingdom, pipe in my mouth, and tobacco-box in my pocket. Vain thought! I soon learned that cleanliness and holiness must go together. Brethren warned me kindly, faithfully and patiently; but I was not yet willing to give up all for Jesus. Then thick darkness enshrouded me. I was led to see the yawning gulf of destruction on the very brink of which I stood. Then I cried earnestly in faith to the Lord, and, thanks be to his name, he heard me; and in the strength of the Lord I was able to overcome. Praise the Lord with me dear brethren for his goodness to me, a poor unworthy worm of the dust."

Bro. W. H. Fortune writes from Decatur City, Iowa: "I would say that the church in Decatur City is still striving to overcome, that they may have right to the tree of life, and finally may enter into the city. Dear brethren pray often for us. We have had no preaching since Bro. Hull was here in January last. I, with the rest of the church, would like to hear some of our preaching brethren again."

OBITUARY.

FELL asleep in Jesus at Battle Creek, Mich., Aug. 27, 1860, sister Mary Jane Cranson (widow) aged thirty-five years. She leaves three children of delicate constitutions to mourn the loss of a pious mother.

Sr. C. has been gradually failing for nearly one year. For a few months past it has been evident that consumption was doing its sure work upon her. She became resigned to her lot, and had seasons of rejoicing with the evidence of her acceptance with God, and the hope of the future life beyond the grave. The attendance at the funeral was large, and the occasion unusually solemn. We gave a discourse from 1 Cor. xv, 20.

J. W.

FELL asleep in Jesus on the afternoon of Aug. 21, 1860, after a short illness, our youngest child, Alice Jane, aged three years and twenty-five days. Her sufferings were great until near the close, when, as though angels smoothed her dying pillow, she grew calm, and quietly breathed out her last. She sleeps with an infant brother whom she saw laid to rest some eight months previous.

We feel our loss deeply, but are comforted with the thought that God does not afflict willingly, and that whom the Lord loveth he chasteneth. We feel that it is his will, and submit.

Bro. Gurney of Jackson, Mich., made some cheering remarks from 1 Thess. iv, 13-18, and sung,

"She hath passed death's chilling billow,
And gone to rest;
Jesus smoothed her dying pillow—
Her slumbers blest."

J. E. & E. N. TITUS.

Leslie, Ing. Co., Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 18, 1860.

To Whom it may Concern.

Two valuable works, the "Syriac New Testament," and "Archbishop Blackburn's Hist. of the Controversy on the Immortality of the Soul," have been gone from this Office some six or seven months. They have probably been borrowed by individuals who have neglected to return them. Will those who have them please return them immediately, as inquiry is being made for them by their owners.

Mia ton Sabbaton.

In a note to one of its correspondents on the phrase in the New Testament which is translated "first day of the week," as in Matt. xxviii, 1, &c., the *Advent Herald* remarks, "A translation of 'mia ton Sabbaton' might be 'the first day of the period, measured by Sabbaths, or the first day of the rest period.' A precise rendering would be, 'the first day of the Sabbath,'—Sabbath being there used by metonymy for the period measured by the succession of Sabbaths. There can be no question, we imagine, but 'the first day of the week' is the precise significance of the original."

Inquiring for the Truth.

INSTANCES like the following, which are becoming of frequent occurrence are a source of interest and encouragement to the people of God. Whenever books and papers fall into the hands of the honest, they are sure to beget a love for the truth. Wm. and Sarah Vancil, who sign themselves "anxious inquirers after truth," write from Peoria, Ills., sending \$2 for books and papers, accompanied with the following note:

"Having within the last few weeks become acquainted with some of your books and papers (after having been members of the Christian church about twenty years) we have become so much interested that we are anxious not only to learn more, but to try also to show the light (as it appears to us) to others."

"Rara Avis."

We have received, through the kindness of a friend, a number of the "Bible Expositor," formerly "Prophetic Expositor," formerly "Advent Harbinger," formerly "Voice of Truth," formerly published in Rochester, N. Y., but now in Seneca Falls, N. Y., formerly edited by Joseph Marsh alone, but now assisted by T. G. Newman. The first thing that attracted our attention was the following very singular oversight. It occurs in the motto at the head of the sheet, which reads as follows: "'He expounded unto them in all the Scriptures.' Jesus." According to this, these are the words of Jesus. But they are not the words of Jesus. Jesus did not speak them. They are spoken by Luke of Jesus. A singular blunder truly to appear on the very title-page of a sheet that pretends to Biblical criticism.

It is not often that this sheet comes to mind; but since it has come up again, we remember the greeting it gave us when we came from Rochester to this place. It then remarked: "The *Advent Review* is again to change its location; we believe this time to Battle Creek, Mich. Fanaticism must continually present new phases in order to attract the credulous."

Did the "Expositor" remember this when lately changing its name as well as its location?

Dobney on the Moral Law.

We give in this week's *Review* a portion of that beautiful and instructive chapter on the law of God by H. H. Dobney. Those who read this chapter will please understand that it is only one link in the golden chain of truth presented in the work, entitled, "The Scripture Doctrine of Future punishment: an argument by H. H. Dobney, Baptist Minister, England."

This book furnishes the very choicest Sabbath reading, and should be in the hands of all our brethren, and those also who are aroused to search for Bible truth.

Heads of families should spend a portion of every Sabbath-day in reading to their families such books as

H. H. Dobney on Future Punishment. You cannot spend a few hours of each Sabbath better than in reading books of so high an order, where is combined truth, learning and piety.

Our brethren should "read up," and become thoroughly acquainted with the reasons of their hope and faith. Dear friends, send for the book and read it, and you will feel richly paid for the trifling expense. Post-paid 75 cts. J. W.

Spiritual Gifts Vol. 2.

We have just received from the binder a box of this book and can fill orders.

By counting up we ascertain that the sales of Vol. 1, which has been for sale two years, has not equaled the cost of printing and binding.

Volume 2 has 304 pp., about one third larger than volume 1, yet the price is the same at the Office, viz., 50 cents, but 60 cents by mail, post-paid. Those who have murmured at the price of the first volume can have the second free. J. W.

Hymn Book.

We have on hand 50 copies of the Hymn Book, Supplement and Addition bound together, price, \$1.00 at the Office; 60 copies bound alone; 50 copies of Supplement and Addition bound in Morocco, price 35 cents, also in paper covers, price 25 cents, and Addition at 10 cents. J. W.

WE HAVE the REVIEW AND HERALD bound in board, from Vol. 2, to Vol. xv, in three large books, which can be had at the Office for \$9.00. J. W.

APPOINTMENTS.

GENERAL CONFERENCE AT BATTLE CREEK.

It is deemed advisable to hold a General Conference at Battle Creek, to commence on sixth-day, at 6 P. M., September 28, 1860.

The church at Battle Creek will esteem it a privilege to entertain all who wish to come, and all are cordially invited. Yet that there may be more equality in bearing burdens, we recommend to all that can, and especially to those who reside near Battle Creek, to bring provisions with them, after the manner of the last Conference. It is hoped that all will endeavor to get to the place of meeting in season to find a place to stay during the Conference, and be ready for the evening meeting at the going down of the sun.

We would give an especial invitation to brethren in the ministry, and request churches in other States to send delegates, as important business will be considered.

J. N. ANDREWS.
URIAH SMITH.
J. H. WAGGONER.
JAMES WHITE.

BATTLE CREEK CONFERENCE.

A GENERAL rally is expected of those who have a mind to work. The real, active friends of the cause are requested to be present. Several empty houses will be engaged for the use of those who come in camp-meeting style, with the exception of a family tent. Also stables and barns will be hired for horses. Stable room and hay for horses will be provided for 50 cts. each, for three nights. Come to the *Review* Office, where you will be shown a place to stay during the Conference. The Michigan Tent will be needed.

WM. HALL,
G. W. AMADON,
A. A. DODGE,
S. T. BELDEN,
ALBERT KELLOGG,
JOHN DAIGNEAU,
J. W. BACHELLER, } Committee of Arrangements.

PROVIDENCE permitting there will be a State conference for N. Y. convened with the church at Kirkville, Onondaga Co., on Sabbath and first-day, Oct. 13 and 14, for the purpose of taking into consideration tent operations for next summer in this State. The first meeting on Sabbath evening.

Bro. White is invited to attend.

We hope that there will be a good representation from the several localities, and that those who come will ascertain, and be able to report to the conference, how much the brethren in different places will do towards sending out the tent, providing it shall be decided to send it out. Prompt and early action seems necessary in order to secure laborers, and make arrange-

ments, so that we may know what to depend upon, and not come up to the tent season unprepared.

Kirkville is a station on the N. Y. Central R. R., about twelve miles east of Syracuse, at which the express trains do not stop. It will therefore be necessary for those who come on such trains, either to change to the mail or accommodation train before reaching the place, or to get off at Manlius Station, two miles west of Kirkville.

In behalf of the church.

R. F. COTTRELL.
F. WHEELER.

Business Department.

Business Notes.

L. Butler: We have no commandment cards of the size you mention. We hold the 10 cts. your due subject to your order.

Wm. S. Lane: It was received. For present remittance we give credit to xvi, 1.

S. Long: We credit your present remittance at half price. The regular terms are \$2 a year, and only to the poor and those who have it for a while on trial, at half price.

M. E. Haskell: W. S. Ashley's paper was stopped at No. 13, Vol. xv.

A. H. Lewis: In the *World's Crisis* of Jan. 18, and Jan. 25, 1860, you will find a statistical report by D. T. Taylor, in which you will find an approximation to the subject of your inquiry. Published in Boston, Mass.

B. M. Hibbard: What is your P. O. address?

The P. O. address of M. Hull is Fairfield, Jeff. Co., Iowa.

SPIRITUAL GIFTS, Vol. 2, sent by Mail the 17th, to the following:

C. A. Ingalls, Sacramento, Green Lake Co., Wis. E. D. Scott, Parma, Mich. Lester Russell Otsego, Mich. Joel Beach, Norfolk, Ct. S. Howland, Topsham, M. L. M. Gates, Beaver Dam, Dodge Co., Wis. Julia A. Griggs, Owasso, Shia. Co., Mich. Polly Keyes, Addison, Lena. Co. Mich., care of Huldah Sanford. Wm. Havirland, Sumner, Trem. Co., Wis. H. Gardner, Bristol, Vt. I. A. Olmstead, Orleans, Ionia Co., Mich. Harriet Evans West Randolph, Vt. S. W. Flanders, Canaan, Me. D. Robbins, Hebron, Jeff. Co., Wis. Francis Greenman, Townsend, Sandusky Co., O. Sybil Whitney, Malone N. Y. Lydia M. Locke, Salem Center, Steu. Co., Ind. A. B. Ferree, Tiffin, O. Sr. Learned, Salem, Ind. G. W. Newman, Windsor, Eaton Co., Mich. Lucy F. Chase, Brodhead, Green Co. Wis. E. C. Briscoe, Stratford, Ful. Co. N. Y. Horace Barr, Andover, Vt. A. C. Hudson, Pier Cove, Alle. Co. Mich. B. F. Wilkerson, Petersburg, N. H. D. E. Ford, Fairhaven, Mass. D. E. Elmer, Ashfield, Mass. T. Bryant, jr., North Jay, Me. Mrs. W. D. Williams, Mill Grove, Erie Co. N. Y. Z. Brooks, Mill Grove, Erie Co. N. Y. R. L. Rhodes, Addison, Lenawee Co. Mich. T. Mo Dowell, Allegan, Mich. Jas. Harvey, North Liberty, Ind. Betsey Moore, Centerton, Huron Co. Ohio. S. H. King, Orleans, Ionia Co. Mich. F. T. Wales, Melbourne, C. E. Post Master, New Shoreham, R. I. C. A. Haws, Stockton, Jo Daviess Co. Ills. Lovina Butler, Gilboa, Ohio. Wm. S. Lane, Beaver Dam, Schuyler Co. N. Y. Wm. T. Hannaford, Eddington Bend, Me. T. B. Mead, Waukon, Iowa. Jesso Barrows, Barton Landing, Vt.

Receipts.

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

A. Perry 0,50,xvii,1. A. Chase 1,00,xvii,1. E. Cobb 1,00,xvii,1. Wm. S. Lane 2,40,xvi,1. J. Stillman 1,00,xviii,1. S. Long 3,00,xvii,14. J. L. Sams 2,00,xx,14. S. D. Corey 1,28,xviii,1. M. Farmer 1,00,xiii,21. A. Horr 1,00,xvi,14. A. H. Lewis 2,00,xvi,14. L. Gerould 2,00,xviii,14. Wm. Vancil 1,00,xvii,18. N. Lord 1,00,xvii,18. J. R. Grimes 1,00,xiv,1. Mrs. E. Ireland 1,00,xviii,18. J. Barredge 1,00,xvii,1. J. Pomfret 1,00,xvii,1. A. Avery 1,00,xvii,1. V. V. Lake 0,50,xvii,18. J. Fowler 0,50,xvii,18. I. Cotton 0,50,xvii,18. J. Benest 0,50,xvii,18. T. Hare 2,00,xix,1. H. C. Whitney (for Mrs. C. W. Humphrey) 1,00,xviii,18. A. Everett 0,50,xvii,18. J. Lewin 0,50,xvii,18. M. J. Pendrie 0,50,xvii,18. T. Clarke 0,50,xvii,18. P. Hearn 0,50,xvii,18. Mary Nichols 0,50,xvii,18. S. J. Seely 0,50,xvii,18. Hettie Harris 0,50,xvii,18. J. Spangler 0,50,xvii,18. Jno. Roman 0,50,xvii,18. Jane Denman 0,50,xvii,18. Wm. Brown 0,50,xvii,18. W. M. Loree 0,50,xvii,18. D. Borts 0,50,xvii,18. J. Dewalt 0,50,xvii,18. V. M. Gray 0,50,xvii,18. G. W. Daugherty 0,50,xvii,18.

FOR REVIEW TO POOR.—E. Cobb \$0,19.

FOR MICH. TENT.—A friend \$1. Ch. in Hillsdale (s. b.) \$4. S. D. Covey \$3. L. Gerould \$2.

Receipts for N. Y. Tent.

Received by mail from Two Sisters \$2,00. By L. R. Chapel \$10,00. S. Peckham \$27,00. R. F. C.