

ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL XVI.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 2, 1860.

No. 20.

The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance.

J. P. KELLOGG, CYRILLUS SMITH and D. R. PALMER, Publishing Committee.

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Address REVIEW AND HERALD Battle Creek, Mich.

USELESS PRAYERS.

How many useless prayers we say,
Because our lives our prayers belie;
Because devotion dies away,
As on the air the echoes die!

The lips may utter holy words,
And tremble with the form of prayer;
May charm the ear like singing birds,
And seem an angel's praise to share.

And yet, unless a life of love,
Which fain would bless the world, be ours,
In vain we lift our hearts above,
Though worshipping in Eden bowers!

Our life, our love, give soul to prayer,
Faith wings it to the mercy seat;
Wins it divine acceptance there,
And pours heaven's treasures at our feet!

THE SUPERNATURAL IN RELIGION.

IN this age when a form of godliness prevails without the power, when the professed churches of God are content with a dull and dead monotony, believing that supernatural manifestations of God's power in the form of miracles ceased with the age of the apostles as no longer necessary to the progress of the gospel;—in such a time we are agreeably surprised to find sentiments like the following in one of the prominent religious journals of the day, which a sister has kindly selected for the REVIEW. But we are decried as Mormons for believing in the perpetuity of the influence and gifts of the Spirit. This article will remind such that they have a controversy on this point with others besides ourselves—those, too, whom they will regard as having clearer views and sounder judgments than they would be willing to accord to us. But the real question with all the candid will be, Does the Bible teach according to the view here presented? And if we become satisfied that it does, shall we give up or suppress a truth merely because a party of fanatics and impostors have seen fit to incorporate it into their creed? But to the article, which speaks as follows:—

For the last hundred years the tendency has been to divorce from religion, as much as possible, its supernatural or miraculous character. This skeptical leaning is in great measure the reaction arising from that excess of credulity which culminated in the excitements of the Salem witchcraft. Since that spell was broken, the backward tide has been so strong, that any one avowing his belief in the possibility, at the present day, of demoniacal possession in a real, tangible form, would only be a subject of ridicule. To preserve, however, the integrity of our belief in inspiration, it has been found necessary to admit that such pos-

sessions did take place in former times. Miracles, the result of divine interposition, are placed on the same footing. Those which are found recorded between the lids of the Bible, are recognized as authenticated facts, while all others are set down to the score of superstition. It has at length become an axiom, among Protestant denominations generally, that miracles ceased with the apostles.

It is easy to see that this opinion, pushed to its legitimate consequences, is calculated to give infidelity the advantage. The same reasons which induce us to discredit the existence or possibility of supernatural events in our own time, will operate to the discredit of supernatural events in former times. While we turn with incredulity from the strange experiences and wonderful providences narrated by our fathers, we forget that the more advanced skeptic is but carrying out the same rule of judgment when he rejects the testimony of the sacred writers. He has but stepped over the precipice, while we stand on the brink. Year after year witnesses the passing over of thousands from a philosophical Christianity to downright rationalism. This is the abyss into which our popular theology is certainly plunging us.

But we discover some signs of a change for the better. There is a ripple on the surface, as if some angel were troubling the waters below. Minds are in a state of unrest. Christians are becoming weary of the increasing worldliness of our existing Christianity, and are sighing for the return of a more primitive faith. Our religious and theological reviews have recently given unusual prominence to the discussion of this and kindred topics. Bushnell's work on Nature and the Supernatural has done much to awaken inquiry. The last number of the *Christian Review* maintains the common doctrine that miracles have ceased, and yet admits the continuance of special providences in answer to prayer. Between these and other miraculous interpositions, it would be difficult to draw a line of distinction. The *Biblical Repository* for July has an excellent article on Evangelical Faith, showing the supernatural character of the change involved in that term as used in scripture. Another article in the same number, reviewing Boardman's *Higher Christian Life*, is less satisfactory. The writer, Rev. J. J. Abbot, while he is expert in detecting crudities and inconsistencies in the work he is reviewing, appears to us very unfortunate in attempting to account for its popularity. The cause of that popularity is to be found in an impression on the minds of Christians, far more general than Mr. Abbot is aware of, that the attainment of a more scriptural and elevated piety than the church at present enjoys, is not only to be prayed and hoped for, but to be expected. So long as our faith is so immeasurably behind that of the primitive disciples, we must expect there will be a dissatisfaction, a struggle to break the prison, a groping, this way and that, for some opening by which to emerge into a sunnier atmosphere, and clearer gospel light.

We find in the *Independent* of last week a very sober and judicious view of the supernatural in Christianity, as connected with "the prayer of

faith." An incident taken from Neander's "Memorials of Christian Life," is related of Caesarius, Bishop of Arles, who emptied his granary of the last kernel to feed a large number of prisoners whom he had ransomed, in faith of a supply on the morrow. The next day three ships laden with corn, arrived from the Burgundian kings. Upon this the *Independent* remarks:

Here is one of the eminent examples, long after the times of the New Testament, yet in the comparatively early ages of Christianity, of those "answers to prayer" which, if not miraculous, are yet too extraordinary to be anticipated by mere human sagacity from the natural course of things; and of that faith on the part of the petitioner, which transcends a mere general confidence in the divine Providence, is specific in its expectations, and cannot be justified by the operation of human reason alone. Numberless examples may be cited from the records of piety in all ages. To this effect our readers may at once recall the history of Augustus Hermann Franke, the founder of the orphan hospital at Halle, and the autobiography of the devout physician, Heinrich Stilling. William Huntingdon, the noted Antinomian preacher, though a less aimable religionist, gives instances not to be overlooked in his "Bank of Faith." Facts of this kind are too well attested to be disputed or questioned on the score of evidence. They are too numerous to be set aside as of no account, under the name of accidental co-incidences. We see not how they can be consistently either denied, or ascribed to chance, as not agreeable to reason, by those who at the same time admit similar facts recorded in the Bible. Certainly the Bible nowhere intimates that answers to prayer, like those which are related in its pages, might not be expected in later times, and always. It gives no shadow of reason for supposing that there may not be, at all times, believing and effectual prayer for events which are reckoned most improbable, and even miraculous. On the contrary, the apostle James argues to the power of prayer in general, from the example of Elijah's influence in procuring first the drouth and then the rain, urging that he was "a man subject to like passions as we are." James v, 17, 18. We need not even stop to distinguish, in this connection, between miraculous events, and those unprecedented and extraordinary, since, besides our liability to error in that discrimination, the fate of the petitioner remains to be accounted for in the latter case as in the former. In a word, with devout Christians it ought not to "be thought a thing incredible" that sometimes now, as of old, prayer offered with confidence as to the specific result, is found to be the condition of events otherwise improbable or impossible.

The answers to prayer recorded in the Bible are among its most striking miracles. If these divine interpositions are continued, there is no reason why we should deny the possibility of others. It is sometimes said the occasion for miraculous interpositions is removed, now that the canon of scripture is closed, and any further testimony to the truth of revelations is therefore unnecessary. But the idea that miracles had no other office than that of witnesses to the truth of revelation is

not borne out by an examination of facts. The objects of the scripture miracles were various. Sometimes, indeed, their chief use appears to have been to carry conviction to the minds of the spectators; but this is by no means the case universally. If their only design were to convince the doubting, the need for them at the present day would be quite as great as in any former period of the world. The question of miracles is simply one of evidence. Upon adequate evidence, we are required by sound philosophy to receive the miracles of former times as readily as any other recorded facts. On the same evidence and with the same readiness we would believe in a miracle of the present day. To withhold assent, in opposition to testimony, on account of the natural incredibility of an event, is to assume the ground of Hume. Whatever comes to us properly attested, we must believe, or sink to the grossest atheism. Nor can we rationally deny the possibility of satanic influence over the men of the present generation more than over generations past. Sorcery, demoniacal possession, and lying wonders have been a reality in other ages of the world, and they may, for aught we know, be yet again developed. Many prophecies evidently point to periods in the future, when the agents of the prince of darkness shall be stimulated to unwonted interference with the affairs of men. Let the veil between the seen and unseen be removed, and we should see even now, and everywhere, the footsteps of the great adversary, the Devil, who, as a roaring lion, goeth about seeking whom he may devour.

And if supernatural agency is exerted upon man for purposes of evil, much more may we feel assured that divine interference will not be withheld when necessary for our good. The encouragements to prayer in the New Testament are often expressly based on a direct promise of special divine intervention. The direction to pray over the sick, anointing them with oil in the name of the Lord, accompanied with the promise that "the prayer of faith shall save the sick," implies a supernatural cure which cannot be distinguished, in any respect, from other miraculous interpositions. Nor is there any intimation in the sacred text that such prayers, or the corresponding answers, were to be confined to apostolic times; the exhortation was a general one, enforced by a general principle, the admitted efficacy of the prayer of a "righteous man;" not a sinlessly perfect being, for even "Elijah was a man subject to like passions as we are," yet his prayer shut heaven for three years and six months, because that prayer was offered through the Spirit, in accordance with the will of God. If it be asked whether the Christian can offer this effectual prayer for a special object at pleasure, we answer, No; the doctrine of Scripture plainly is, that this efficacious faith is a special gift, communicated for special objects, by the direct influence of the Holy Spirit.

The marked and decided instances of divine interposition in answer to prayer are at present rare, and that the alleged miracles of Papists, Mormons, and Spiritualists are gross interpositions, we readily admit. But were it true that we could not point out a single supernatural event, or special interposition of Providence, it would by no means prove that such manifestations never occur, or that they may not be expected in the future history of the church. It would only prove the weakness of our faith, and the dimness of our spiritual vision, compared with the faith of primitive times.

We are perhaps disposed to look upon the miraculous occurrences of former days as being more numerous and common than they really were. We ought to remember that the extraordinary interpositions recorded extend over long periods of time, and that, with the exception of the Saviour's miracles, but a comparatively small number were witnessed by any one generation. Those that did occur were carefully recorded and preserved for the instruction and encouragement of God's people. Apostles healed the sick, cast out devils, spake with tongues, but they did not do these things always and everywhere. Sickness and death did not disappear at their approach; Paul was obliged

to leave his friend Trophimus sick at Miletum. It was but once in his life that he was miraculously preserved from the bite of a serpent; but once that he was caught up to behold the glories of the third heavens: and then it was necessary that he should be buffeted by a messenger of Satan, to keep him from being exalted above measure. Nor was it upon all the disciples that supernatural gifts were bestowed; all were not workers of miracles; all had not the gifts of healing; all did not speak with tongues; all did not interpret.

If we took more pains to verify and place on record the various instances of gracious divine interposition that occur in our own times, and were more studious in searching the "Banks of Faith" which our fathers have left us, we should probably be convinced that in no age of the world has God left his people without occasional manifestations of his special presence and favor, by tokens that are fully entitled to be regarded as supernatural.

SATAN'S DEVICES.

"We are not ignorant of his devices." 2 Cor. ii, 11.

1. THE devices whereby the subtle god of this world labors to destroy the children of God—or at least to torment whom he cannot destroy, to perplex and hinder them in running the race which is set before them,—are numberless as the stars of heaven, or the sand upon the seashore. But it is of one of them only that I now propose to speak (although exerted in various ways), whereby he endeavors to divide the gospel against itself, and by one part of it to overthrow the other.

2. The inward kingdom of heaven, which is set up in the hearts of all that repent and believe the gospel, is no other than "righteousness, and peace, and joy in the Holy Ghost." Every babe in Christ knows we are made partakers of these, the very hour that we believe in Jesus. But these are only the first-fruits of his Spirit; the harvest is not yet. Although these blessings are inconceivably great, yet we trust to see greater than these. We trust to love the Lord our God, not only as we do now, with a weak though sincere affection, but "with all our heart, with all our mind, with all our soul, and with all our strength." We look for power to "rejoice evermore, to pray without ceasing, and in everything to give thanks;" knowing "this is the will of God in Christ Jesus concerning us."

3. We expect to be "made perfect in love;" in that which casts out all painful fear, and all desire but that of glorifying him we love, and of loving and serving him more and more. We look for such an increase in the experimental knowledge and love of God our Saviour, as will enable us always "to walk in the light as he is in the light." We believe the whole mind will be in us which was also in Christ Jesus; that we shall love every man, so as to be ready to lay down our life for his sake; so as, by this love, to be freed from anger, and pride, and from every unkind affection. We expect to be cleansed from all our idols, from all filthiness, whether of the flesh or spirit; to be saved from all our uncleannesses, inward or outward; to be purified as he is pure.

4. We trust in his promise, who cannot lie, that the time will surely come, when, in every word and work, we shall do his blessed will on earth, as it is done in heaven; when all our conversation shall be seasoned with salt, all meet to minister grace to the hearers; when, whether we eat, or drink, or whatever we do, it shall be done to the glory of God; when all our words and deeds shall be "in the name of the Lord Jesus, giving thanks unto God even [to God] the Father, through him."

5. Now this is the grand device of Satan, to destroy the first work of God in the soul, or at least to hinder its increase, by our expectation of that greater work. It is therefore my present design, first, to point out the several ways whereby he endeavors this: and secondly, to observe how we may retort these fiery darts of the wicked one; how we may rise the higher, by what he intends for an occasion of our falling.

I. 1. I am, first, to point out the several ways whereby Satan endeavors to destroy the first work of God in the soul, or at least to hinder its increase, by our expectation of that greater work. And, 1. He endeavors to damp our joy in the Lord, by the consideration of our own vileness, sinfulness, unworthiness; added to this, that there must be a far greater change than is yet, or we cannot see the Lord. If we knew we must remain as we are, even to the day of our death, we might possibly draw a kind of comfort, poor as it was, from that necessity. But as we know we need not remain in this state, as we are assured there is a greater change to come, and that unless sin be all done away in this life, we cannot see God in glory,—that subtle adversary often damps the joy we should otherwise feel in what we have already attained, by a perverse representation of what we have not attained, and the absolute necessity of attaining it. So that we cannot rejoice in what we have, because there is more which we have not. We cannot rightly taste the goodness of God, who hath done so great things for us, because there are so much greater things, which, as yet, he hath not done. Likewise, the deeper conviction God works in us of our present unholiness, and the more vehement desire we feel in our heart of the entire holiness he hath promised, the more are we tempted to think lightly of the present gifts of God, and to undervalue what we have already received, because of what we have not received.

2. If he can prevail thus far, if he can damp our joy, he will soon attack our peace also. He will suggest, "Are you fit to see God? He is of purer eyes than to behold iniquity. How then can you flatter yourself, so as to imagine he beholds you with approbation? God is holy: you are unholy. What communion hath light with darkness? How is it possible that you, unclean as you are, should be in a state of acceptance with God? You see indeed the mark, the prize of your high calling; but do you not see it is afar off? How can you presume then to think that all your sins are already forgiven? How can this be, until you are brought nearer to God, until you bear more resemblance to him?" Thus will he endeavor not only to shake your peace, but even to overturn the very foundation of it; to bring you back, by insensible degrees, to the point from whence you set out first, even to seek for justification by works, or by your own righteousness,—to make something in you the ground of your acceptance, or, at least, necessarily previous to it.

3. Or, if we hold fast, other foundation can no man lay than that which is laid, even Jesus Christ; and, I am justified freely by God's grace, through the redemption which is in Jesus; yet he will not cease to urge, "But the tree is known by its fruits: and have you the fruits of justification? Is that mind in you which was in Christ Jesus? Are you dead unto sin, and alive unto righteousness? Are you made conformable to the death of Christ, and do you know the power of his resurrection?" And then, comparing the small fruits we feel in our souls with the fullness of the promises, we shall be ready to conclude, Surely God hath not said that my sins are forgiven me! Surely I have not received the remission of my sins; for what lot have I among them that are sanctified?

4. More especially in the time of sickness and pain, he will press this with all his might: "Is it not the word of Him that cannot lie, Without holiness no man shall see the Lord? But you are not holy; you know it well; you know holiness is the full image of God; and how far is this above, out of your sight? You cannot attain unto it. Therefore all your labor has been in vain. All these things you have suffered in vain. You have spent your strength for nought. You are yet in your sins, and must therefore perish at the last." And thus, if your eye be not steadily fixed on Him who hath borne all your sins, he will bring you again under that fear of death whereby you were so long subject unto bondage, and by this means, impair, if not wholly destroy, your peace, as well as joy in the Lord.

5. But his masterpiece of subtlety is still behind. Not content to strike at your peace and joy, he will carry his attempts farther yet: he will level his assault against your righteousness also. He will endeavor to shake, yea, if it be possible, to destroy, the holiness you have already received, by your very expectation of receiving more, of attaining all the image of God.

6. The manner wherein he attempts this, may partly appear from what has been already observed. For, first, by striking at our joy in the Lord, he strikes likewise at our holiness: seeing joy in the Holy Ghost is a precious means of promoting every holy temper; a choice instrument of God, whereby he carries on much of his work in a believing soul. And it is a considerable help, not only to inward, but also to outward holiness. It strengthens our hands to go on in the work of faith, and in the labor of love; manfully to fight the good fight of faith, and to lay hold on eternal life. It is peculiarly designed of God to be a balance both against inward and outward sufferings; to lift up the hands that hang down, and confirm the feeble knees. Consequently, whatever damps our joy in the Lord, proportionably obstructs our holiness. And therefore, so far as Satan shakes our joy, he hinders our holiness also.

7. The same effect will ensue, if he can, by any means, either destroy or shake our peace. For the peace of God is another precious means of advancing the image of God in us. There is scarce a greater help to holiness than this, a continual tranquillity of spirit, the evenness of a mind stayed upon God, a calm repose in the blood of Jesus. And without this, it is scarce possible to grow in grace, and in the vital knowledge of our Lord Jesus Christ. For all fear (unless the tender, filial fear) freezes and benumbs the soul. It binds up all the springs of spiritual life, and stops all motion of the heart towards God. And doubt, as it were, bemires the soul, so that it sticks fast in the deep clay. Therefore, in the same proportion as either of these prevail, our growth in holiness is hindered.

8. At the same time that our wise adversary endeavors to make our conviction of the necessity of perfect love an occasion of shaking our peace by doubts and fears, he endeavors to weaken, if not destroy, our faith. Indeed these are inseparably connected, so that they must stand or fall together. So long as faith subsists, we remain in peace; our heart stands fast, while it believes in the Lord. But if we let go our faith, our filial confidence in a loving, pardoning God, our peace is at an end, the very foundation on which it stood being overthrown. And this is the only foundation of holiness, as well as of peace; consequently, whatever strikes at this, strikes at the very root of all holiness: for without this faith, without an abiding sense that Christ loved me, and gave himself for me, without a continuing conviction that God for Christ's sake is merciful to me a sinner, it is impossible that I should love God: we love him, because he first loved us; and in proportion to the strength and clearness of our conviction that he hath loved us, and accepted us in his Son. And unless we love God, it is not possible that we should love our neighbor as ourselves; nor, consequently, that we should have any right affections, either towards God, or towards man. It evidently follows, that whatever weakens our faith, must, in the same degree, obstruct our holiness. And this is not only the most effectual, but also the most compendious way of destroying all holiness. Seeing it does not affect any one Christian temper, any single grace or fruit of the Spirit, but, so far as it succeeds, tears up the very root of the whole work of God.

9. No marvel, therefore, that the ruler of the darkness of this world should here put forth all his strength. And so we find by experience. For it is far easier to conceive, than it is to express, the unspeakable violence wherewith this temptation is frequently urged on them who hunger and thirst after righteousness. When they see in a strong and clear light, on the one hand, the desperate wickedness of their own hearts, on the oth-

er hand, the unspotted holiness to which they are called in Christ Jesus; on the one hand, the depth of their own corruption, of their total alienation from God, on the other, the height of the glory of God, that image of the Holy One, wherein they are to be renewed; there is, many times, no spirit left in them; they could almost cry out, With God this is impossible! They are ready to give up both faith and hope; to cast away that very confidence, whereby they are to overcome all things, through Christ strengthening them; whereby, after they have done the will of God, they are to receive the promise."

10. And if they hold fast the beginning of their confidence steadfast unto the end, they shall undoubtedly receive the promise of God, reaching through both time and eternity. And here is another snare laid for our feet: while we earnestly pant for that part of the promise which is to be accomplished here, we may be led unawares from the consideration of the glory which shall hereafter be revealed. Our eye may be insensibly turned aside from that crown, which the righteous Judge hath promised to give at that day to all that love his appearing; and we may be drawn away from the view of that incorruptible inheritance which is reserved in heaven for us. But this also would be a loss to our souls, and an obstruction to our holiness. For to walk in the continual sight of our goal, is a needful help in our running the race that is set before us. This it was, the having respect unto the recompense of the reward, which, of old time, encouraged Moses, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt. Nay, it is expressly said of a greater than he, that for the joy that was set before him, he endured the cross, and despised the shame, till he sat down at the right hand of the throne of God. Whence we may easily infer, how much more needful for us is the view of that joy set before us, that we may endure whatever cross the wisdom of God lays upon us, and press on through holiness to glory.

11. But while we are reaching to this, as well as to that glorious liberty which is preparatory to it, we may be in danger of falling into another snare of the Devil, wherein he labors to entangle the children of God. We may take too much thought for to-morrow, so as to neglect the improvement of to-day. We may so expect perfect love, as not to use that which is already shed abroad in our hearts. There have not been wanting instances of those who have greatly suffered hereby. They were so taken up with what they were to receive hereafter, as utterly to neglect what they had already received. In expectation of having five talents more, they buried their one talent in the earth. At least, they did not improve it as they might have done, to the glory of God, and the good of their own souls.—Wesley.

(Concluded next week.)

"RAP HIM AGAIN, SHARPLY."

It was near sunset when I found myself at no great distance from a cottage, which had attached to it a piece of waste ground, partly surrounded with a fence of high boards. While looking up at the many colored clouds in the direction where the sun was declining in the sky, my attention was arrested by the sound of repeated blows, which appeared to be struck on a soft substance. Blow followed blow in such a regular manner, that they reminded me of men threshing in a barn with a couple of flails, only the sound was much duller than that made by threshers.

All at once the blows ceased, and then I heard a man cry out, "Rap him again sharply, for he has a deal of dust in him yet." The moment I came to the end of the high fence, I saw a large carpet stretched on a rope between two poles, and two men beating it with all their might. The mystery was now made plain, and I no longer wondered at the words, "Rap him again sharply, for he has a deal of dust in him yet."

Now the thought may be considered a little fanciful, but it did occur to me that most of us have required, in our time, as hearty a drubbing as the carpet had received. "Yes," said I, "we all need to be tried, and chastised, and humbled, for we are proud, and selfish, and worldly-minded, we think much of earth, and little of heaven; much of ourselves, and little of our heavenly Father; and beating is not more necessary to a dusty carpet, than trial is to those whose hearts are cleaving to the dust.

Now considering the matter in this light, the wonder is not that we are beaten, but that we are not always being beaten. Not that we should have affliction, but that we should ever be free from affliction, for we bring it upon ourselves by our transgressions.

No earthly power can ward the coming blow,
Sorrow and sin through life together go.

Truly we have all been dealt with very tenderly; what mercy is mingled with the seeming severity of the words of the Holy One, when speaking of his people: "If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." Ps. lxxxix, 31-33.

As I returned from my pleasant walk, at the very moment that I re-passed the cottage and the high fence, the same voice which I heard before, cried out, "There! let us take him down now, for he looks all the better for his beating."

"Well," thought I, "the beaten carpet was not at all likely to be forgotten by me before, but now it is pretty sure to be retained in my memory. That it looks the better for being beaten, I have no doubt at all. My evening walk has not been in vain, for I have at least obtained a subject of reflection."

If we all more steadily believed that the rod is meant to purify us, or in other words, to get the dust out of us, we might then sit more quietly under the merciful corrections of our heavenly Father. How does this apply to you, my readers? Have you been beaten, and are you the better for it? Have any of you been visited with trouble, and can you say, "Before I was afflicted I went astray; but now have I kept thy word. . . . It is good for me that I have been afflicted; that I might learn thy statutes." Ps. cxix, 67, 71.

Look up! look up! when troubles round,
That God may send a blessing down.

Hardly do I think that any of us reflect sufficiently on the value of our daily cares, which are, perhaps, after all, as necessary as our daily bread. When they draw us to our heavenly Father, we have indeed reason to be thankful for them. Sweet it is in the day of calamity, and the hour of trial, to be able to cast all our cares on Him who careth for us.

Sweet in the confidence of faith,
To trust His firm decrees;
Sweet to lie passive in his hands,
And know no will but His.

Oh, the buffetings and beatings through which many of God's people have passed! Look over a small part of the "bill of fare," if I may so call it, of St. Paul's afflictions: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Yet all these were blessed to him!

You must think over this subject, and see if you cannot turn it to more advantage than I have done. The words of holy writ are very encouraging: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Heb. xii, 5, 6. And again: "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii, 12.

This little adventure of the beaten carpet often occurs to my remembrance, and especially so, when any expected evil is overruled for good, or when my heart is humbled by any passing trouble. Again and again do the words appear to sound in my ears, at one time producing a smile, and at another an emotion of a much deeper kind: "Rap him again sharply, for he has a deal of dust in him yet," and "There! let us take him down now, for he looks all the better for his beating."

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, OCT. 2, 1880.

BATTLE CREEK CONFERENCE.

Our brethren may be expecting in this week's paper some notice of the General Conference just convened in this place. But having been occupied with the business matters of the Conference and the brethren, till the present date (Tuesday, Oct. 2) which is one day later than this paper is usually put to press, only a few brief remarks can here be given.

We were gratified to see quite a full representation of preachers from different parts. Among these were Bro. M. Hull and M. E. Cornell from Iowa, Wm. S. Ingraham from Wis., Joseph Bates, J. H. Waggoner, James White, J. N. Loughborough, J. B. Frisbie, R. J. Lawrence and J. L. Edgar, from Mich., T. J. Butler and G. W. Holt, from Ohio, E. A. Poole, from N. Y., and also J. N. Andrews and C. W. Sperry, from their labors in that State the past summer.

Many brethren met for the first time at this meeting, whose cordial salutations and beaming countenances bespoke their joy at meeting, their union of heart and their love for the truth. As the hour arrived for religious exercises at the commencement of the Sabbath, the house was densely filled with the brethren and sisters who had come up from different States to this happy gathering to wait upon the Lord and receive his promises. An instructive and stirring discourse was given by Bro. Hull from Titus ii, 11-14. In the social meeting from 9 o'clock to half-past 10, the following morning, the time was well filled up with many short and spirited testimonies, from hearts warm in the truth and beating high with hope of immortality. Preaching followed by Bro. White from Phil. ii, 5, and context, being a very timely discourse on the relation that brethren sustain towards each other, and the feelings and union that should exist among them. It was forcibly set home to the hearts and consciences of those present, and we trust will be lived out by them as they go to their respective homes.

Another short and interesting season of conference meeting was enjoyed previous to a discourse in the afternoon of the Sabbath from Bro. Sperry, from Zeph. ii, 1-3, in which he portrayed the scattering that has been accomplished among the people of God, and showed that now the time has come for the gathering of the remnant.

There was further preaching on first-day forenoon by Bro. Hull, and in the afternoon by Bro. Ingraham which completed the religious exercises of the Conference.

That interesting feature of such gatherings as this, namely, the prayer and conference meetings, was cut short by the business meetings which it was thought necessary to hold before the brethren from a distance might be obliged to leave. The time of the Conference, therefore, with the exception of the exercises already mentioned, was occupied in deliberating upon those important questions mentioned in the notice of Conference in REVIEW No. 17, such as the proper manner of holding church property, the wants of the Office of publication, &c., and in adopting such measures as would enable us to act more efficiently in time to come, in the promulgation of the truth we love.

The report of the business proceedings will be given, providence permitting, next week.

THE FALL OF MAN.

OBJECTIONS TO A LITERAL INTERPRETATION OF GEN. III.

BRO. SMITH: I have just been perusing a newspaper handed me by one of my neighbors, entitled the *New Church Herald*, published in Cincinnati, Ohio, in which I find a sermon by the Rev. Dr. Bagley on the fall of man, in which he labors to show great absurdities in understanding the account given by Moses, in a literal sense, and as Peter said concerning Paul's testimony, there are some things hard to be understood, so it may be with those of Moses; and as I do not wish to wrest them to my own destruction, neither am I willing to abide by the Dr.'s interpretation, I refer them to some one that is better acquainted with the rules of interpretation than myself. As his interpretation is quite lengthy, I shall only give a few of his objections brought to bear against our view.

Objection First. If the seducer was a literal serpent, a beast of the field, which the Lord God had made, as recorded in Gen. iii, 1, and the Devil a fallen angel, how is it that the Devil, the real delinquent, escapes without a word, while the serpent, his innocent tool, is punished.

Objection Second. If the serpent's punishment is to be understood literally, why does he refuse to eat dust any more than other carnivorous animals?

Objection Third. If the serpent was a literal one, are we not to understand it to be the one spoken of in verse 15, of whom it is said, The seed of the woman shall bruise the serpent's head, and he shall bruise his heel. Then did the serpent live four thousand years, until the coming of the Messiah?

Objection Fourth. If the eating of a literal apple was the transgression of Eve, how can that be harmonized with the words of our Saviour, where he says, It is not that which goeth into the mouth that defileth a man, but that which cometh from the heart.

Objection Fifth. If a literal death was all the penalty inflicted upon Adam and his posterity, for violating his law, and Christ died to redeem us from under that curse, why is it that death has pervaded the human family from that time to this?

I send these objections to get a satisfactory explanation, hoping that our opponents may be benefited also.

Yours seeking after truth.

J. F. BALLENGER.

REPLY.—The doctrine of the fall of man and the curses pronounced upon the guilty parties at the time of the transgression, look to us harmonious and consistent, and the more so, the more thought we bestow upon the subject, and the more minutely we examine the record. We can state in few words why we think the questions proposed by Dr. Bagley constitute no real objection to our view.

In regard to the first objection, why the curse was pronounced upon the serpent to the disregard of the real offender, the Devil, we answer: The Devil had previously been concerned in a greater transgression than the deception of man; and his sentence had already been pronounced upon him. It would be absurd to follow up the Devil, and pronounce sentence upon every individual act of malignity which he might commit, when his doom had already been fixed since his first rebellion in heaven. He, with his angels, is reserved under darkness to the judgment of the great day, destined to that fire which is prepared for him and them. Jude 6; Matt. xxv, 41. In this connection it would only be proper to pronounce sentence upon him as far as his connection with the world is concerned, and that was done, as we shall presently see.

But why pronounce sentence upon the serpent, his "innocent tool?" Answer: The law of expediency sometimes requires judgments to be executed upon certain animals. Why under the laws regulating the Jewish polity was the ox that gored a person, put to death? Ex. xxi, 28. It was because the animal was unruly and dangerous, and it was not expedient that it should live. So with some animals at the present day. Safety demands that they be deprived of their powers of doing mischief; and no one questions the justness or propriety of such a course.

So with the serpent in the beginning. He occupied a position in advance of the rest of the animal creation; and his superior powers were employed in ac-

complishing the greatest and most fatal deception that ever took place; and it was not expedient that he should be permitted to retain those powers longer. So far as the literal serpent is concerned, we believe that the sentence only contemplated the depriving him of his elevated position, and was fulfilled in that act. But why does he refuse to eat dust any more than other carnivorous animals? We reply that it is not necessary to the literal character of the narrative as a whole, to understand this expression in its most literal sense. Upon thy belly shalt thou go, and dust shalt thou eat, denote doubtless the humiliating position to which he has been reduced. Just as a writer would describe the success of a warrior, by saying that he made his enemies "lick the dust," or "bite the sod," not denoting that he literally made them do these acts, but overcame or humbled them; and no one would think of questioning the literality of the narrative on account of these expressions.

Did that serpent then live till Christ? Ans. We understand that the curse of verse 15 refers directly to the Devil, as he is connected with this world. A glance is made from the literal to the figurative, and a curse pronounced through the serpent directly upon the Devil. Such use of language is not uncommon. Similar instances are frequently to be met with in the Scriptures. See, for example, the prediction against Babylon, in Isa. xiii. This was addressed to the literal city on the banks of the Euphrates; much of it has its application there; yet the prophetic eye strikes forward to the more comprehensive and stupendous judgments of mystical Babylon, which tower up in the back ground, and of which the literal city and its punishment, was a fitting and instructive figure. Compare Isa. xiii, with Rev. xviii. So the sentence pronounced upon the serpent, glances from him to that greater being whose instrument he was, and whose fitting representative he therefore became.

In regard to the fourth objection, we can only ask in astonishment, if indeed the Dr. wrote that! It is enough to put folly to the blush, to see men whose names are top-heavy with the titles of Reverend Doctor, descend to such puerilities. It was transgressing God's command that brought guilt upon our first parents; and any other act besides eating of the forbidden tree, would have brought them into equal condemnation, if God had forbidden it, and they had transgressed his command.

The fifth objection inquires why death has pervaded the human family till the present time, if literal death was the penalty of Adam's sin, and Christ died to redeem us from under that curse. The reason is simply this: Christ did not die to annul the sentence pronounced upon Adam, but to redeem us from its effect; and this he will do in bringing the whole race back to life from the death which we now die through the sin of our first parents.

TENT MEETINGS IN N. Y.

Our last tent meeting for the season was held at Somerset Niagara Co. We held meetings here from Aug. 31 to Sept. 16. We also had meetings in the place in a commodious hall, on Sabbath and first-day, Sept. 22 and 23, making in all thirty-three meetings. Our congregations were small in comparison with what we have had in other places, but orderly and attentive. Three have taken a decided stand to keep the Sabbath, one of them formerly an advent believer, and another an elderly Baptist minister. This brother having formerly adopted the Protestant rule of faith and practice, when he had listened to the Bible argument on the Sabbath, at once admitted the truth, and moved forward in obedience. Other points of truth he is investigating. May the Lord lead him into all truth, and make him a burning and shining light to this last generation. The Methodist minister of the place also attended many of our meetings. He appears to be a candid Christian, devoid of that prejudice with which so many are filled. But he had appointments to fill on first-days when our most important subjects were presented. Many others were convinced, but have not, as we know, decided to obey. May God help them to realize the importance and necessity of obedience and enable them to make a full sacrifice. Indeed it seems they must and will decide

that they will serve the Lord. We trust that our labors in the place will not be in vain, but that a goodly number will rally around the standard of truth.

It has been a season of toil, but we have been richly recompensed in that our labors have been, in some measure blessed of the Lord. We have had the tent pitched each Sabbath through the season, have had evening meetings each evening when pitched, and in short, have not failed of one of our appointments during the whole season, though sometimes when the weather was bad, we have held the meetings in houses. The brethren have been prompt and liberal in their support, so that we have not lacked for means, for which we thank God and his people. There are some however, that have not paid in what they designed to give. These will hand it in at the State conference, or send it by mail to R. F. Cottrell, Oleott, Niagara Co. N. Y.

Dear brethren, may the Lord give us a part in this work until it shall be consummated, and we be gathered with all the saints to the everlasting kingdom.

R. F. COTTRELL.
J. N. ANDREWS.

Sept. 24.

TENT MEETING AT CHERRY GROVE, ILLS.

This meeting was also one of interest, although we labored under some difficulties, which were cold weather, and a strong opposition which had been mostly created by the ungentlemanly course of those who under the name of Adventists had preached the Age-to-come doctrine. This prejudice was so strong that it was with difficulty that we could get a place to pitch the tent. We pitched it however in a back place, but after two or three discourses we were urged to move it to the spot where we first wished to place it.

We held this meeting till the weather was so cold it seemed to forbid continuing longer. The interest was good. Several subscribed for the *Review*, and some \$15 worth of books were taken; and some stated their determination to obey the truth.

The conference on the last Sabbath and first-day of the meeting was excellent, especially our social meetings and business conference. The brethren present who were mostly from Northern Ills., contributed freely for the support of the tent, and for those who had labored with the tent. They made arrangements to meet the \$30 borrowed on the tent, but as money was still pledged in Wis., which had not been paid, it was thought best to use that to pay the tent debt, and let those who had already doubled and trebled their pledges pay their fourth pledge towards the support of the tent another season.

As this closed our tent season, we would say that we feel to thank the Lord for the union of feeling we have felt in laboring together the past summer. We would also express gratitude to our brethren for their faithful co-operation with us, especially to Bro. Baker of Mackford, who freely volunteered to go as tent-master, with no other compensation than his expenses from place to place.

J. N. LOUGHBOROUGH.
T. M. STEWARD.

TENT MEETINGS IN OHIO.

SICKNESS and feeble health prevented the tent operation in this State, until the first of Aug. We then raised our tent in Royalton, Cuyahoga Co., a pleasant village with a thickly populated country around it. Our meetings opened favorably, with large and attentive congregations, although considerable prejudice existed against us in consequence of some misrepresentations of our faith and practice by some persons who were here on a visit from Michigan, who were very zealous in notifying the people that we were the followers of a woman, that lived in Battle Creek, who had visions directing us what to do, which we received as divine: upon which we built our theory. Ministers and people nevertheless came out to hear our position explained.

After hearing numerous quotations from the prophets, apostles, and Jesus Christ, their prejudice gave way, and many became deeply interested in the harmonious system of truth which we advocate. Infidelity yielded to divine truth; and men who before were considered rank infidels now became our warmest

friends and advocates of the Holy Bible, the great foundation of our most ardent faith.

A preacher of the Disciple church commenced opposition to the law of God. He gave us however no new light on the no-law subject. His positions were taken up in the tent, and made to appear in the light of truth, in their natural darkness. He then requested of us the stand to make another attempt, which was granted him. His first sally this time was with what he supposed to be the weapon that would lay to the ground the whole code of moral precepts written by the finger of God, and forever put an end to the controversy! We were notified beforehand that Eld. C. had something wonderful against our position that we did not think of. Of course we were prepared for a dreadful shock. At the hour appointed the man appeared with the instrument in his hand! It was a paper entitled, *Western Christian Advocate*, out of which he read with great emphasis concerning a tent in Iowa, that was moving from place to place in that State, accompanied by one Cornell and others who preached dangerous doctrine, &c. He then attempted to patch up a former discourse of his, and somehow he got nine of the ten commandments, after they had been dead and buried, raised to life and placed in the epistles. This he accompanied with considerable slang, closing up with an air of triumph, pledging us his horse, "as fine an animal as he ever drew a line over," if we could find "Jewish Sabbath" in the epistles. He then retreated, with as many as preferred the narrow platform of the epistles alone to the broad foundation of the apostles and prophets Jesus Christ himself being the chief corner stone. None followed him except his church.

Several from a distance attended our meetings with interest, and bought books with the conviction that we had the truth. Five young converts were baptized, and fifteen or twenty have decided to obey the truth; while many others are satisfied we have the truth and remain our warm friends. We ardently hope they will take up the cross, and go with us to mount Zion.

The church of God in Royalton will meet on the Sabbath of the Lord, for worship in the Freewill Baptist meeting house.

G. W. HOLT.
T. J. BUTLER.

WHO WAS NEANDER?

DEAR BRO. ANDREWS: While laboring in Marquette Wis., an Eld. Lang endeavored to cast a slur on the testimony of Neander as a man of no note. His intention was to show that Neander's testimony in our Sabbath works was entitled to no credit. He several times asked the question, "Who was Neander?" It would be quite a gratification to me and many readers of the *Review* for you to answer the question, Who was Neander?

J. N. LOUGHBOROUGH.

RESPONSE.—Neander was a German theologian and ecclesiastical historian of the highest eminence. I quote the following from Blake's Universal Biographical Dictionary.

J. N. A.

"Neander, Johann August Wilhelm, one of the most celebrated modern authors of ecclesiastical history was born at Gottingen in 1789. His parents professed the Jewish religion and removed to the city of Hamburg when their son was quite young. He was indebted to the excellent seminaries of learning in this place for much of his education, and for his subsequent fame; and it is thought that while residing at that place in 1805, he became a convert to the Christian faith. He was extremely poor, and had to struggle against obstacles to his progress in the acquisition of knowledge, that would have completely discouraged persons gifted with a smaller amount of mental vigor. After his conversion he studied at Halle, and subsequently at Gottingen; his reputation at each place being in proportion to his genius and energy—of the highest order. In 1811 he went to Heidelberg, and commenced the life of an author, his first work having been a historical memoir of the emperor Julian and his age, which was favorably received, and it is probable, led to his being appointed professor of theology in the university of that city in the year 1812. The same year, a few months subsequently, he was nominated for a similar professorship in an university just established at Berlin as the colleague with Marhe-

inecke and Schleiermacher, in the duties of which station he was unremittingly occupied for the remainder of his life. In addition to the instruction of his classes he wrote and published a history of the Christian church, and other works of great merit, which will long perpetuate his memory. Although his manners were simple, he was not wanting in energy; and notwithstanding he was somewhat eccentric, he was beloved by those who knew him. He died in 1850 at the age of 61 years." Edition of 1856, p. 897

The following from the *Encyclopedia Americana* presents all that need be said respecting this writer:

"Neander, John William Augustus, one of the most distinguished German Protestant theologians, professor at the university at Berlin, Prussian counsellor of the consistory, &c., was born at Gottingen; Jan. 16, 1789, of Jewish parents. He received his first instruction in the gymnasium of Hamburg. In 1805, he went to the university of Halle; and, when this university was broken up by Napoleon, he went to Gottingen, where he remained until he had finished his philosophical and theological studies. The latter he pursued with an earnest desire to discover the truth. He was, however, not as yet converted to Christianity. In 1811, he settled at Heidelberg, as a theological teacher, having previously embraced Christianity, when he also adopted his present name, to indicate his entire change (*neue aussp.*, new man). In 1812, he was appointed professor extraordinary of theology in the university, and soon appeared before the public with his learned work, the *Emperor Julian, and his Time* (in German, Leipzig, 1812). In 1813, he was called to a professorship at Berlin, and published, in the same year, his *St. Bernard, and his Age* (in German, Berlin, 1813),—a work rendered particularly interesting by his liberal criticism of Abelard, the distinguished contemporary of St. Bernard. In 1818, he published an *Exposition of the most important Gnostic Systems* (in German), and, in 1821, his *Chrysostom, and the Oriental Church in his Age* (likewise in German). In 1822, he undertook the publication of a periodical under the title of *Denkwürdigkeiten aus der Geschichte des Christenthums und des Christlichen Lebens* (2d ed., Berlin, 1825, 8 vols.), in which he strives to explain the history of the six first centuries. In 1825, he published his *Antignosticus, Spirit of Tertullian, and Introduction to his Writings* (in German, Berlin, 8vo.), in which he strove to show the antispeculative direction of Christianity, of which Tertullian was the representative, as he had in his former work on the Gnosis (q. v.) shown the visionary and mystical direction which Christianity had taken with the Gnostics. He then undertook the execution of a work which he himself calls the center of his endeavors,—a *General History of Religion and the Church* (in German), of which the first volume appeared in 1825 (Hamburg), and of which two volumes have appeared, in several divisions, beginning with the end of the apostolic age, and reaching to Gregory I. He promises a history of the apostolic age, as a separate work. He says, in the preface to the first volume, the "chief aim of his life, from an early period, was to represent the history of the church of Christ as a speaking proof of the divine power of Christianity, as a school of Christian experience, and a voice sounding through all ages, of edification and warning for all who are willing to listen." A volume of small theological treatises has appeared in a third edition (1829). All these works prove indefatigable zeal and vast erudition. Neander is also a most active teacher in all branches of historical theology, and is, besides, engaged in several avocations connected with his science, and deserves to be called a zealous laborer in the vineyard of the Lord. His example is that of a most pious Christian, who abhors party controversies in religion."

WHAT RESULTED FROM ONE MEETING.

I WAS just thinking as I cast my eye over Bro. Czechowski's letter of Aug. 22 (*Review* No. 16), of the good providence of God. A few years ago the Ohio tent was pitched at Findlay, and Bro. Cornell fought bravely there, and a goodly number came out on the present truth. But a few months seemed to blast the work there, and the little company at Findlay, either discouraged or overpowered, or both, seemed to dwindle away (mostly), and we have often thought with sorrow of so good a beginning, meeting with so sad a reverse.

But it was not all a failure: there are a number, Bro. S. of Cass, sisters J. and S. of Findlay, who are still persevering in the glorious cause, who first heard the truth at Findlay; and through various and trying experiences, these dear jewels are pushing their way forward; and at this meeting, too, some individuals from Gilboa first got a glimpse at the glorious future, and invited the brethren with the tent to visit Gilboa, where the glorious work still moves on.

Here a few individuals from Cass (six miles north-east of Findlay) heard a few lectures, and concluded to try the toilsome path; and now a resolute few are struggling to be free in that vicinity.

A few weeks since Bro. and Sr. Van Gorder and myself spent the Sabbath with them. Most of them seemed to be striving to rise with the message. Their meeting was free and interesting. They often allude to the labors of Bro. Cornell, Doreas, Holt, &c., among them, and they greatly desire to have the messengers visit them, particularly Bro. and Sr. White.

It was good to see the expressive countenance of our blind Bro. Francis there (who had a letter in No. 15), zealous in the good cause. A few years ago he came to this place as a musician to a ball, and it was here too, he afterwards heard Bro. Cornell debate with Bulger, which confirmed him in present truth. He lives twenty, not a hundred and twenty, miles from this place, as was published. Bro. F. loves the glorious message. J. CLARKE.

LEARNED MEN ON THE LAW.

DR. ADAM CLARKE.—"Man cannot have a true notion of sin but by means of the Law of God." *Com. on Rom. vii.*

DR. BARNES.—"All the Law of God is binding on Christians. True piety has respect to all the commands of God and keeps them." *Note on Matt. v. 19.*

DR. CUMMING.—"The Law of Ten Commandments is in itself unchangeable and permanent. It was ordained by the Supreme Law-giver as the infallible rule of life, to all men, in every age of the world; in all places, under all circumstances, in every nation and generation of men on the earth."—*Signs of the Times*, pp. 23, 39.

MR. SPURGEON.—"The Law of God is a divine law, holy, heavenly, and perfect. There is not a command too many; there is not one too few. Its perfection is a proof of its divinity." *Sermons*, p. 280.

DR. SCOTT.—"This Law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man."—*See Com.*

JOHN WESLEY.—"Every branch of the Law is holy, just, and good. It springs from, and partakes of, the holy nature of God; it is every way just and right in itself." *Notes on Rom. vii.*

PRES. HUMPHREY.—"The Law has no limitations, and therefore can never expire. It has never been repealed; and as the sacred canon is full and complete, we are certain it never will be. It is, therefore, binding on every one of us at this moment; and will be upon all future generations." *Essay on the Sabbath*, p. 24.

WILL GOD ACCEPT OF SUBTERFUGES?

MANKIND act as though they believed the Lord would accept of that which he has not commanded. Their actions look as if they thought that the Lord was under obligations to accept of their little gratuitous subterfuges instead of his requirements. Obedience is better than sacrifice. Men seem to think it a very little thing to disobey God; but then fearing that all is not right, they offer some trifle of their own invention in place of his requirement. Speak to them of their course, and they will say, "God looketh on the heart," "If our hearts are only right," "I think as long as my conscience does not condemn me, God will accept of it," and many pleas of a similar nature, thinking that because they feel safe, while they put out their eyes and hide their heads in such sand, they are actually secure.

Yes. God looketh on the heart, neither can he be blinded by any amount of counterfeit worship. The heart God requires is that which will obey him and love to keep his commandments. God governs by his law; and as long as the heart hates God's law, it hates the government of God; and if it hates his government, it will be rebellious even if it were in heaven. Such hearts are not right. Though they may deceive some and make them feel safe, yet it is carnal unless

willing to be subject to the requirements of its Maker. Neither will God accept of something that he has not required. And especially will such an offering become very offensive when the will of God is known to him who offers it. There is one sentence to such as know his will and do it not, but instead offer him a substitute of their own invention; it is to be punished with many stripes.

The notion seems to prevail to a great extent that God does not mean just what he says; that if we only do something similar to his command, it will answer just as well. This idea originated with mankind very early, probably in Eden, when our first parents thought God did not mean just what he said, when he told them they should surely die if they ate of the forbidden fruit. Perhaps Cain thought so too, when he brought an offering of the fruits of the ground. Before Christ came and died for sin, man was required to bring an offering of a clean beast to show his faith in the great Offering God was to send into the world. Abel understood this, and therefore offered a lamb for a victim, to show his faith in the Lamb of God that was yet to come. Perhaps Cain argued that God looks on the motives, or heart, and that a bloody offering was not necessary; that the blood of a lamb could not take away sin, and that God only meant that he should manifest his faith in the promised Messiah; so he, full of human reasonings, brought an offering of the fruits of the ground. Did God accept of it?

Now shall we, living since Christ died, come to God with just such vain human reasonings, and instead of manifesting faith in Christ by the gospel ordinance of baptism—burial in the likeness of Christ's death, reason that God does not mean just what he says; all he requires is an application of water in the name of the Trinity. Think you that God will accept of such a subterfuge?

Doubtless Nadab and Abihu had hearts full of just such reasonings and wicked thoughts, when they offered strange fire before the Lord. Perhaps they thought and argued that God only required fire off the altar to be used because it was near by; and that he did not mean that they should always take of it; besides, common fire would burn the incense just as well. It may be that they thought that they were on such familiar terms with the Lord, and that he had blessed them so in times past, that they need not do just as he had commanded. But did God accept of them? See Lev. x, 2.

But, says one, if God punished them so at that time for doing that which he commanded them not, why does he not punish us now if we are equally as bad? Doubtless God has not punished every one that has offered an abomination in place of his commands, but simply gave us an example to warn us not to trifle with him. Rom. xv, 4.

The command to keep holy the seventh day is just as precious in the sight of God as it ever was; and God will not accept of a day that he has not sanctified, in place of it. I do not see why a day offered to God as a substitute for his holy Sabbath-day, if persisted in when we know his will, is not just as great an abomination as it would be to offer a dog in place of a lamb, for a burnt-offering; or strange fire when he had not commanded it. Nadab and Abihu willfully offered to God that which he commanded not, and were destroyed. If we willfully offer to God a Sabbath which he commanded not, shall we escape a punishment equally severe. We can never obey God by doing that which he has not required; and if the willing and obedient, only, eat the good of the land, how can we partake also if we disobey? The blessing is only on such as do his commandments. Not the hearers of the law are just before God, but the doers of the law shall be justified. E. B. SAUNDERS.

Eagle Harbor, N. Y.

THE PROMISES OF JESUS.

THE promises of God are precious to the believing soul; but there is something peculiar to the promises which Jesus uttered with his own lips while here on the earth. Their coming from the lips of him who was then devoting his time and his life for the salvation of men, is probably the reason why they are so peculiarly touching. Matt. xviii, 20. "For where two or three are gathered together in my name, there am I in the midst of them."

Some promises are not fulfilled till after this dispensation; but this promise is designed for the benefit of the church in her present state; consequently it is a constant source of comfort and encouragement to the people of God. This promise, like all others, is conditional. Jesus will not meet with two or three unless they come together in his name. Whenever we meet in Jesus' name he is there in the midst; for this is the only condition of the promise. It is unnecessary to ask Jesus to verify this promise to us after we have met in his name; for no such condition is stated. Our faith in this promise is what prompts us to meet together, and our meeting together is only acting out our faith; for we should not meet in his name unless we believed that he would be there. If we go there from curiosity, or because it is customary, or merely to keep up appearances, we do not meet in his name, and have no right to claim this promise. We read this promise, and believing that Jesus will be there if we go for no other purpose but to glorify his name and enjoy his presence, we meet together and Jesus meets with us. When we meet together in this manner, there will be no failure: Jesus will be there when we get there.

Let us further examine the conditions of meeting in Jesus' name. 2 Tim. ii, 19. "Let every one that nameth the name of Christ depart from iniquity." If we are knowingly breaking one of God's commandments we have no reason to expect that he will meet with us; for he hates the wicked. If he calls upon us to believe and practice a truth, and we refuse to obey, we break the first commandment and cannot reasonably expect Jesus to meet with us unless we obey him. Jas. iv, 6. "God resisteth the proud." If we meet together from motives of pride or self-glory, Jesus will not meet with us; for we meet in our own name, not in his. We must have a single eye and then he will accept us.

There are many gatherings professedly in Jesus' name; but he is not in the midst; for they fail to come up to the conditions of the promise, and the result is, another spirit presides in the meeting. It is singular that the clause, "and that to own and bless," is added to this promise by many in their prayers. This is not praying with the Spirit and the understanding. 1 Cor. xiv, 15.

It is quite common to suppose that a joyful meeting is a particular sign of Jesus's presence; but this is the evidence of feeling and not of faith. Instruction, correction and reproof are tokens of his presence as much as joyful blessings. He meets with us for the same purpose that he met with people when he was on earth, namely, to make us wiser and better. When he sits upon us as a refiner and purifier of silver [Mal. iii, 3], his presence may not always seem joyous. Heb. xii, 11. It almost seems while wading through darkness and trials that he has forsaken us; but all his promises stand sure. Heb. xiii, 5.

D. HILDRETH.

BREVITIES.

A FRIEND, whose friendship only extends to this world's affairs, thus reasons: I shall have no more argument with A., for he has the Bible at his tongue's end, (but mind you, if he can get a chance at B. he belabors him most stoutly).

Teachableness is a Christian grace, and a Christian should be willing to learn, even of a child, but he need not tell the child of it.

Keep your children busy; idle habits will encourage vice, while industrious habits strengthen and foster virtue.

I do not know of any long, tedious, prosy dissertations, or dry sermons, in Scripture.

I would not make up my mind upon any subject upon which I was not posted, and this is a good preventive of slander, small talk, mistakes in dispute, and it keeps a path open for truth to travel in, while it keeps error in quarantine, until it is weighed.

Fits and starts in religion are only outward symptoms of a guilty conscience, occasionally asserting the supremacy of truth, while the will is working in a contrary direction. And thus the will ordinarily takes the lead. Conscience being weakened, and poorly educated, she succumbs to the will, which is influenced by the passions, and the popular customs and opinions.

of the day: the will when once renovated, works easily, and thoroughly.

Some think it quite innocent to get discouraged; what do you think Gen. Scott would do with a healthy soldier, who on some important expedition should fall back from the main body, and say, I am discouraged? Would such a soldier be trusted, when storming the enemy's fort? No; what would he be good for? In truth I cannot tell. You would not want him on your farm; such chicken-hearted soldiers can enjoy a seat at the warm fireside, but they had not better venture out much, where there is danger and self-denial.

God's truth, when sanctified to the heart, warms, strengthens, illuminates, animates, and communicates something of an angelic nature to the mind, which is perceptibly felt; certainly we need not doubt the power of God to change the earthly body to a heavenly one, when the heaven is already at work. This may seem a sanguine view of the subject, but it is the view of all those who have felt this influence in the heart. If the germ is thus visible, and tangible, what shall be the full development? But if any one doubts, let him account for the undeviating constancy, and unshaken fortitude of all the Christian martyrs, account if you can, on any other theory, for their joyful songs as the flames scorched their bodies at the stake?

Our trials as yet only make us cheerful; when real persecution comes we expect to be joyful.

SETTING STAKES.—The work of redemption is nowhere and at no time stationary, but progressive; and here is the popular but fatal error: the conclusion that at a certain time the work was completed. Thus the Jews set their stake at Moses, and could not tolerate the idea that any new station should be made; and now popular Christianity halts at the cross, and considers those profane who progress to the close of the 2300 days; but it will go forward until death is vanquished, Satan and his host annihilated, and the holy city located; then the arch of prophecy will be spanned, then will the song of triumph arise of complete and final victory. Christ did not say, The work of redemption is finished; but, It is finished; that is, his mortal life, and pains, and sufferings, were then ended.

BE QUICK!—If your haystack was on fire, you would not wait until it was wrapped in a flame, but you would run, you would leap, yea, fly if possible, and extinguish the flame while it was yet so slightly kindled that a slight effort would put out the fire. Why not use the same good sense in regard to all the grosser passions, extinguish the first little spark of malice, envy, jealousy, covetousness, pride, ambition, vain-glory, and base lust. There is a trite but good old proverb which says, Cover up the well before the child falls into it.

JEZEBEL OF REV. II, 20, is no doubt Papal Rome, which seduced the servants of God, by teaching the Papal doctrine among them, thus corrupting the church; during the Thyatira period (from 538 to 1798, Catholic supremacy of 1260 years), in which the power of the true church was scattered, and wasted, by the sword, the flame, the rack, the dungeon, and all possible persecutions, that she was indeed as the prophet says (see Dan. vii, 25,) worn out, her champions exterminated, and their writings burned, the Bible locked within the cloister, and ignorance chartered by common law. This was a fine time for Jezebel. Then she rioted in wanton pleasure. But the time of reckoning came, when Luther and cotemporary reformers summoned her to the bar of public opinion, and loudly called for a reform in the Roman Catholic church. Then she had for years a space to repent. The reformers did not at first draw off; but (for many years) called for a reform, and condemned abuses and crimes, which the Papal party stoutly resisted, and thus brought down upon the Roman church the wrath of the whole enlightened world; and now Jezebel was in pangs, when one after another of her civil dominions declared for the doctrines of Luther, Zuinglius, Calvin, Wickliffe, Huss, and Knox, and a host of them. These civil powers had united (prior to this), with the Catholic church; and this the Scriptures call spiritual fornication, when the church unites its interests with the secular arm, that is, legalizes its doctrines, and enforces its decrees, and carries out its ecclesiastical views by the power of the civil arm; and the fruit of this connection now was, the troubles of the 16th and 17th centuries, in

which popes and princes contended in council and on the battle-field, for the supremacy.

But the princes prevailed, and a host of sects and churches were voluntarily cut off from the Roman church, most of them with creeds so resembling the Roman doctrines (although in many respects reformed), that they might well be called daughters of Jezebel, and these reformed priests made these youthful daughters appear fair, as though innocence were their portion for the future; but they halted, and settled down into false security, supposing that these creeds contained the whole that was necessary to reform, and although the people of God were in these churches, and were innocent, because they did not know the depth of Satan [see verse 24], yet as a whole these children (sects) would eventually [see Rev. xvi], be killed with death [chap. ii, 23], not because they had reformed, but because they ceased reforming. They set their stakes at certain points: Calvinists at Calvin, Lutherans at Luther, Wesleyans at Wesley, &c. Thus these daughters, which in youth gave such fair promise of excellence, do now in age develop the characteristics of their backsliding mother, Jezebel, and with her await the execution of the judgment.

But the rest (remnant) in Thyatira [see verse 24] are exhorted to hold fast till I (Jesus) come, and this rest (remnant) will now in the Laodicean age hear the message which calls for holiness of heart; calls out from Babylon the remnant, which have not known the depths of Satan, and hastens the remnant from this Babylonish family of Jezebel the harlot, these daughters whose language is confused like the builders' of the tower, who could not understand each other, who had each a gibberish, a shibboleth of their own.

And a cheering promise is given [see chap. ii, 26-28] to him that overcomes, of power over the nations; and the morning star, the bright and morning star [Rev. xxi, 16] to such as survive to this time, and hear this blessed news of Christ's last work, in preparing a people to meet him, and his speedy return. To such as overcome, this is indeed a cheering promise; and as a furious Jehu overthrew the house of Ahab and Jezebel, so will the wrath of God with fury burst upon the antitypical Jezebel, and she with her daughters will die. Flee then, O ye righteous, from the city of destruction.

J. CLARKE.

LETTERS.

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

From Bro. Macomber.

BRO. SMITH: The little flock in this place are still striving to enter in at the straight gate. We read that many shall strive, but few shall be able. It is a remnant that shall be saved; as we read in Rom. ix, 27, Esaias also crieth concerning Israel, Though the numbers of the children of Israel be as the sand of the sea a remnant shall be saved. But how shall we be saved. In following our own carnal desires? satisfying the lust of the flesh? Nay: this will not answer. We are to deny ourselves of many things that the world indulge in. I need not enumerate them. Some tell me they use tobacco for the toothache, and some use snuff for the catarrh, and some for one thing and some for another. Now I am persuaded that if we have a little faith such as the woman had that touched the hem of the garment of our blessed Saviour, we need not apply to these doctors for a remedy except they are beloved physicians like Luke, and our blessed Lord, who healed many of their diseases. We find in the word of the Lord a good direction for sick and afflicted ones in James v, 13, 14. Is any among you afflicted? let him pray. We see it does not say use tobacco, or any of these filthy things, but to pray. The Lord will not deny us of any good thing if we walk uprightly.

Again the word says, Is any sick among you? (notice this, among you) let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much. O praise the Lord! he has never given us directions and left us without the remedy.

I feel that it is time that the children of the Most High come out from the world and be separate, and get on the spotless robe of righteousness, and be like unto men that wait for their lord when he shall return from the wedding, that when he cometh and knocketh they may open unto him immediately.

The Lord has watchmen on the walls who will give the trump a certain sound; and as it was with good old Simeon and Anna at the first advent of Jesus, so it will be with the true watchmen in this our day. The shepherds on the plains of Judea watched for the star that led them to Bethlehem's manger; and the Lord's chosen ones left the city of Jerusalem when they beheld it encompassed about by the Roman army: they knew then that it was time they left the city of destruction to flee into the mountains. And we read in 1 Thess. v, 4, But ye brethren are not in darkness that that day should overtake you as a thief; also verse 5, Ye are all the children of light and the children of the day. We are not of the night nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober.

We read in 2 Pet. i, 19, We have also a more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day-star arise in your hearts, knowing this first, that no prophecy of scripture is of any private interpretation; for the prophecy, &c. What is this sure word of prophecy? I think we can read a portion of it at least, in Dan. xi, 45, and xiii, 1:

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain, yet he shall come to his end and none shall help him. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book; and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Now, comparing these times, while the nations are in commotion, preparing for the great battle of Armageddon, we should be mindful that deliverance comes to the people of God in this great time of trouble mentioned in the prophecy. Seeing we look for such things what manner of persons ought we to be in all holy conversation and godliness.

But as he which hath called you is holy, So be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy.

"Deny thyself and take thy cross,
Is the Redeemer's great command,
Nature must count her gold but dross,
If she would gain this heavenly land.

"The fearful soul that tires and faints,
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure."

Yours keeping the commandments of God and the faith of Jesus. E. MACOMBER.

New Shoreham, R. I.

OBITUARY.

FELL asleep in Jesus in the town of Manlius, Onondaga Co., N. Y., Sept. 12, 1860, sister Eliza Scoville, aged sixty years. Sister S. had been a believer in the third angel's message about nine years. Her life was a daily exemplification of the power and excellency of present truth.

Most of the time during her protracted sickness of about five months, her sufferings were very great, her disease being sciatic rheumatism. But all her sufferings were borne with Christian patience; and she died like one sinking into a quiet sleep. By this death an aged and widowed mother has lost an affectionate child, one to whom she looked for care in her old age. Five children have lost a kind mother; and a large circle of relatives have parted with one who was dear to them, and the church one of its most active members. But they sorrow not as those who have no hope. Her funeral was held on the 14th, and a discourse given by the writer from 1 Thess. iv, 18.

F. WHEELER.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, OCT. 2, 1890.

Those who were at the conference may perhaps expect to see all their business matters mentioned in this paper; but we must ask the indulgence of some of them till another week.

Physical Advantages of the Sabbath.

THE advocates of no-Sabbath occupy a peculiarly unfortunate position. Sunday-keepers are unfortunate enough; yet not so much so as the former, since they agree that the Bible enjoins one day of rest in every seven, which physiology demonstrates that the human constitution needs. But those who discard all Sabbaths are at war with both scripture and science. A Sabbath is necessary to the physical well-being of man. Yet those who contend for the abolition of the law, are so far at war with this great truth that they claim that the law which enjoined this needful day of rest, was, for the very reason that it contained such a precept, a curse, a yoke of bondage which none were able to bear! Can inconsistency be found to equal this! The state of things which the no-Sabbath theory carried out, would produce, is well described in the following extract. The intelligent, well-grounded Sabbath-keeper occupies an enviable position. He is in harmony with revelation, in harmony with the claims of our nature, in harmony with his own conscience, and so far as his practice in this respect is concerned, is at peace with God. Let us cherish the Sabbath as one of the most precious institutions vouchsafed to us by the great Author of all things. As great a blessing as it is, viewed in the light of our physical wants alone, it is still greater, when viewed as the great memorial of Him who made heaven and earth, the observance of which is an act of obedience in honor of his great name.

Under the heading placed over these remarks, is found the following in Humphrey's *Medical Journal*:

The Sabbath, viewed merely in the light of a day of relaxation and refreshment, cannot be computed too highly by the working classes in particular. The statesman, the merchant, the manufacturer, can often escape the duties, or emancipate themselves from the thrall of business, and vanishing from their respective engagements, may embark for foreign travel, and luxuriate awhile in some invigorating clime; or, wandering up and down in our own fair land, may halt at spots rich in historic interest, or may visit the wonder-teeming cities reared by modern enterprise; or else, if wearied with the excitement of such scenes, may turn aside for a season to the margin of the ocean and there inhale health and gladness from its bracing breezes.

Suppose the Sabbath to be by all people abolished; what a sad picture this world would soon present! Think of labor thus going on in one monotonous, eternal cycle. Think, as your imagination beholds the unvarying wheel of work, the treadmill of labor, thus going round, and round, and round, without a change, without a pause, from morn to night, from week to week, from month to month, from year to year—think, if you can, of the desolation that must follow this absolute reign of labor over the whole realm of time.

The delicate and fragile would be speedily crushed. Feeble constitutions that, with a seventh day's fostering care, might eke out their residue of strength for many years, would break down with a sudden crash. Incipient diseases, which nature, invigorated by adequate rest, might overgrow, would be developed with a deadly rapidity. An intense labor would be found a dreadful force of the seeds and rudiments of decay which are imbedded more or less plentifully in all of us. Under the vassalage of such a gigantic oppressor as unrestricted labor, earth would reek with the sufferings of her offspring, while the all-absorbing prayer of the millions would be for rest, or the quiet slumber of the grave!

The mere physical advantages of the Sabbath, independent of those of our intellectual, domestic, moral, and religious characters, to the mass of mankind, are above computation. It is one of the best gifts of God, and should be cherished as an heirloom of every family.

There is due me on the Southern Iowa Tent \$49.40, and on the Eastern Iowa Tent \$102.75, which may be paid to Bro. Loughborough at the Iowa conferences. Those who have pledged should, so far as possible come to the conferences prepared to pay their pledges, and also help Bro. L. on his tour.

JAMES WHITE.

We now design to be at the Kirkville, N. Y., Conference the 13th and 14th. JAMES WHITE.

APPOINTMENTS.

THE churches in Ohio are requested to meet in general conference at Gilboa, Ohio, Oct. 26.

We hope the churches will represent themselves by delegates, and that the brethren and sisters generally will consider themselves cordially invited and feel it a duty to attend. May the good Spirit of God be present. Elders White and Waggoner are invited to attend this conference.

In behalf of the church.

T. J. BUTLER.
H. F. BAKER.

G. W. HOLT.

I. N. VANGORDER.
H. A. CRAW.

PROVIDENCE permitting, I will meet with the church at Owasso, Shawnee Co., Sabbath, Oct. 6; Green Bush, Sabbath and first-day, Oct. 13 and 14, and other places as brethren may deem most proper.

JOSEPH BATES.

Notice to the Brethren in Iowa.

ELDER J. N. Loughborough and myself will be with the church at Richmond, commencing Friday evening, Oct. 19, and continuing over Sabbath and first-day. At Marion, Linn Co., commencing Friday evening, Oct. 26, and continuing over Sabbath and first-day. May the Lord give us a good time, M. HULL.

BRO. SMITH: I wish to add to our notice of the N. Y. conference,—Inquire for E. D. Cook. R. F. C.

PROVIDENCE permitting, we will meet the brethren in Conference as follows: At Bro. Elias Sanford's, Ashland, Dodge Co., Minn., Oct. 20 and 21. Pleasant Grove, Olmstead Co., Oct. 23, 24, 25, commencing in the evening of the 23. St. Charles, Winona Co., Oct. 27 and 28, as Bro. Merry may appoint. In the neighborhood of Bro. Hovey's, where he may appoint, Oct. 29 and 30. J. BOSTWICK.

W. MORSE.

PROVIDENCE permitting, I will meet with the church at Lynxville, Crawford Co., Wis., the first Sabbath in November. We should be happy to see Bro. White at this meeting. JOHN BOSTWICK.

Business Department.

Business Notes.

J. D. Hillis. Your letter was received. E. A. Hillis' paper was changed, and the paper sent to J. McGehee as per order. The receipt of the money will be found in No. 14, present volume, from which time the paper has been sent.

Receipts.

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

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