

ADVENT REVIEW,

And Sabbath Herald.

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

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Rejoice.

REJOICE ye saints and sing,
Your God and King adore;
Let your glad voices ring,
In triumph evermore.

CHORUS.—Lift up your heads, lift up your voice;
Rejoice aloud, ye saints rejoice.

Rejoice, the Saviour reigns,
The God of truth and love;
When he had borne our sins,
He took his seat above.

CHORUS.—Lift up, &c.

He intercedes on high,
Before the Father's throne;
The time is drawing nigh
When 'twill be said, "Tis done."

CHORUS.—

He all his foes shall quell,
And death and hell destroy;
Let every bosom swell
With pure seraphic joy.

CHORUS.—

Rejoice in glorious hope;
The Saviour soon will come,
And take his children up
Unto their Father's home.

CHORUS.—We soon shall hear the Archangel's voice,
The trump of God shall sound, rejoice.

Selected and changed by

J. A. GREGORY.

Durand, Wis.

Sermon. Number Four.

Faith and Works.

BY D. M. CANRIGHT.

"Ye see then how that by works a man is justified, and not by faith only." James ii, 24.

MANY of our orthodox friends seem to hold that the old covenant under which the Jews lived, was a covenant of works entirely, while the new covenant is entirely a covenant of faith; that is, under the old, men were justified with God by works, under the new, by faith. The Methodist Discipline, Part I, Chap. I, Sect. ix, says: "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." This position is generally taken to avoid the claims of the law of God. But we think that the connection between faith and works has ever been the same under both covenants. Faith in Christ was as necessary to salvation in the days of Noah, or Adam, as it is to-day. Before the fall, man might have been justified by works only, without faith. We read that God placed him in Eden, surrounded with every thing that was "pleasant to the sight, and good for food." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest free-

ly eat; but of the tree of knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die." Gen. ii, 16, 17. As long as Adam had obeyed this command, he would have lived, had it been ten years, or a thousand, or forever. As long as he did not disobey God by partaking of the forbidden fruit, just so long the day in which he should surely die, would not come. Hence he could live, or continue to be justified, by keeping the commands of God,—by his works. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii, 12.

Of course, as long as he did not sin he could not be condemned. But at length man sinned. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her; and he did eat." Gen. iii, 6. Death was the penalty for this transgression. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v, 12. Here we may understand what Paul says of the law in Rom. vii, 10. "And the commandment, which was ordained to life, I found to be unto death." Every good law is ordained, not so much to punish the wicked, as it is to protect the innocent. We punish one wicked man, not because we love to torment him, but to deter others from like deeds, and thus protect the innocent. Thus the law is made for our protection as long as we keep it. To illustrate: The law against murder, provides that a man for killing his fellow man shall be hung till he is dead. I am in company with A., and have a large amount of money. He meditates killing me to get my money, but remembers that the law will punish him with death, if discovered. This deters him from killing me. Thus the law accomplishes its design in saving my life. Now suppose that I turn around and kill A. for his money? Then the same law will take my life for it. Thus the law which was ordained to life, or for my protection, I find to be unto death the moment that I transgress it.

So with the law of God. It was ordained for man's good; but when he broke it, it condemned him to death. This then was man's condition after he had sinned; he was condemned to death, for the Lord had said, "Thou shalt surely die." Now a Saviour became necessary: now they needed faith, and could no longer be saved without it. Could they now be justified by simply keeping the law in the future? No; for they were bound to do this any way, if they had never sinned at all. Simply doing their duty, could not atone for their sin. If I should live fifty years, it is my bounden duty to keep every good law of the State, from the day of my birth till the day of my death. Now suppose that when I am twenty-five years of age, I steal, am arrested, judged, and found guilty. I say to the court, "I confess that I have broken the law, and am justly condemned. But if you will let me go this time, I will never steal any more. I will be a good citizen, and strictly keep all the law in the future." Could they let me go on these grounds? would future obedience atone for past transgressions? Certainly not; for if I should strictly keep all the law the rest of my life, I should do nothing

more than I ought to have done, had I never broken the law. For the first twenty-five years of my life, I kept the law. This was simply doing my duty. Then for one year I live in violation of the law. This I ought not to have done. Now for the remaining twenty-four years of my life, I keep the law again. But I ought to have done this every year of my whole life, whereas there is one year that I did not do it. How can I atone for that year's transgression? Not by future obedience certainly, but only by suffering the penalty of the law.

So with Adam,—so with every sinner. By this it will be seen that when a man has once sinned, has broken the law, it is utterly impossible for him, by future good works, to atone for his past transgressions. It is a sacred duty which we owe to God, to strictly keep all his law from our birth till our death. "Fear God and keep his commandments; for this is the whole duty of man." Eccl. xii, 13. If we should do this all our life without doing one wrong act, we would only have done our duty,—have discharged a lawful obligation which we owed to our Creator. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke xvii, 10.

Hence the moment that Adam sinned, he was utterly ruined. The sentence of death stood against him, from which it was out of his power to free himself. He and his posterity must die, must cease to exist, never to live again. But might not God exercise his mercy, and pardon him if he would do better in the future? No; he could not set aside his law; the penalty must be executed, or else lawlessness and anarchy would soon reign in his government. To illustrate: A teacher at the beginning of his school, establishes rules by which his pupils are to be governed, saying that all who break them will be punished so and so. In a few days John is caught breaking the rules. He is called up and confesses himself guilty, but promises to do so no more, if the teacher will not punish him this time. Remembering that John has been a good boy in the past, and that it is his first offense, the teacher lets him go unpunished. In a short time, Charles is found breaking the rules. The teacher calls him up and prepares to punish him. But Charles pleads, "You did not punish John for the same thing; it is not fair to punish me, and let him go free." The teacher could not fail to see the justice of this plea; so he must either let Charles go to his seat unpunished, or show to all that he is partial in his school. So Charles goes back with a promise to do better. Soon Frank is found transgressing, is brought up, makes the same plea, with the same reason, citing the examples of John and Charles. Here the teacher is confounded again. His hands are tied, and he can only dismiss Frank as he has John and Charles before. In this way his rules are soon disregarded entirely, and disorder and confusion reign throughout his school. What must be done? Answer. Punish the first, and every one who breaks his rules, and thus command respect and obedience to them.

So with the law of God. If God should set aside its penalty in one case, he may in the second, and in the third, and so on, or else become partial and unjust to his creatures. In this way his law would soon

be despised altogether, and his government entirely subverted. Therefore the penalty that Adam had incurred, which was death, must be executed. But if it is executed upon man, he is eternally lost. There is one thing more, however, that might be done, i. e., inflict the penalty of the law upon a substitute instead of upon man, and thus allow man to escape while yet the honor of the law is maintained. But man could not furnish that substitute. God only could do it. So we read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. iii, 16. The promise of this Saviour was made to man before Adam was expelled from Eden, where it is declared, Gen. iii, 15, that "the seed of the woman should bruise the serpent's head." Now in order to be saved, man must have faith in the promised Saviour. And indeed we find that the righteous began immediately to express faith in him. Thus we read of Abel: "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering." Gen. iv, 4. He offered this through faith, as we learn from Heb. xi, 4. "By faith, Abel offered unto God a more excellent sacrifice than Cain." By offering an innocent lamb, Abel confessed his guilt and worthiness to die, and at the same time shewed his faith in the true Sacrifice, the Lamb of God, who was to come and bear the sin of the world. The same absolute necessity for faith existed in the time of Abel, Noah, Abraham, and others, that has existed since the coming of Christ. Was not man's relation to God the same then as it is now? Was he not a sinner, condemned by the law of God? Was not Christ the only one that could atone for their sins? that could save them from their iniquities? Must not the sinner at that time have faith in the great atonement, in order to be benefited by it, as well as the sinner of to-day? Then why is it claimed that the old covenant was one of works? or that the new covenant is any more a covenant of faith than the old? We will soon show that, so far as faith and works are concerned, there is no difference between the old and new covenants.

Abraham lived under the old covenant, was in fact the father of the Jewish people. Of him we read: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory: but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. iv, 1-3. By this we see that Abraham was justified, not by works, but by faith. Query: Did his faith free him from keeping the law of God, as some claim that faith now frees us from obeying it? Let the Lord answer. "Because that even Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. xxvi, 5. By this we see that the very reason why God accepted his faith, was that he obeyed him, and kept his law. James states this very plainly. "Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which said, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God." James ii, 21-23. "Faith wrought with his works," says James, "and by works was faith made perfect." Here is the true relation that always exists between faith and works, viz., by carefully obeying him, and keeping all his commandments, we show our faith in him.

Many seem to think that faith, Christ, and the gospel, were never preached till Jesus came into the world, and that then there was a perfect overturning of all things, so that men are now saved in a far different way from what they were before! They seem to imagine that what would constitute a person a child of God *anciently*, would make a very bad man now! How absurd! Has God changed? Have right and wrong changed sides? Has God changed his standard of morality? Does he now love that which he once hated, and hate that which he once loved? How blasphemous to charge God with such folly!

My Bible teaches me that the gospel was preached to Abraham, and to all the ancient people of God, and

that they were saved by believing it, or damned for unbelief, the same as men are now. "Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii, 7, 8. Of the people who came out of Egypt under Moses, I read: "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Here it is stated plainly that those men fell through unbelief. He continues: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: (Then it is certain that the gospel was preached unto 'them,' i. e., those living under the old covenant), but the word preached did not profit them, (why?) *not being mixed with faith in them that heard it.*" Heb. iii, 17, 19; iv, 1, 2.

"But," says one, "that was simply faith in God and his word. I do not believe that they knew anything about faith in Christ as their Saviour—that they partook of that spiritual food, that they lived by faith on the Son of God, as Christians do now." Well, Paul would not agree with you, for he says, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that rock was CHRIST." 1 Cor. x, 1-4. This is plain, positive, and decisive. The people of God under the old covenant, the same as under the new, by faith, partook of the Bread of Life, which is Christ. Now if faith in Christ will free us from obeying the law of God, or any part of it, it would have freed them just the same; for they had faith in him the same as we have. Did it then free them from keeping the law? Nay, verily. At the very time Paul says they were spiritually partaking of Christ, Moses said to them, "And He (God) declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 13. Then we see that under the old covenant, it required two things to make a man of God, viz.: 1. Faith in Christ, for the remission of sins; and, 2. Obedience to the commandments of God. We shall soon see that it requires precisely the same to constitute a Christian now.

Then where is the difference between the old and the new covenant? All the ordinances and ceremonies of the Lord's house under the former covenant pointed forward to the death of Christ; while the ordinances of the Lord's house now, point back to the same event. Thus, when the people slew in sacrifice their lambs and beasts, they pointed forward to the true sacrifice, the slaying of the Lamb of God. In themselves, those sacrifices never atoned for one sin. Thus Paul says, "For the law having a shadow of good things to come, and not the very image of those things, can never, with those sacrifices which they offer year by year continually, make the comers thereunto perfect." "For it is not possible that the blood of bulls and of goats should take away sins." Heb. x, 1, 4. In Col. ii, 14-17, he tells us the true office which those sacrifices and ordinances performed, i. e., they were "a shadow of things to come; but the body is of Christ." But this is so universally admitted, that it is not necessary to argue it here. But now what have we in their stead pointing back to the cross? Answer: The Lord's supper and baptism. In 1 Cor. xi, 23-26, we read: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye show the Lord's death till he come." The broken bread commemorates the broken body of Christ, and the wine, his spilt blood. Baptism commemorates his burial and resurrection, as Paul teaches in Rom. vi, 3-5. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The minister leads the candidate for baptism, down into the water and buries him beneath its waves, the same as Jesus was buried in Joseph's new tomb. He then raises him out of the water, the same as Jesus was raised out of his grave. Thus we have beautiful emblems of Christ's death, burial, and resurrection in the ordinances of the Lord's supper and baptism. These point us back to the cross, the same as sacrifices anciently pointed forward to that event. This is the difference between the two covenants, so far as outward ceremonies are concerned. But does this change our relation to the law of God? *Not in the least.* We still stand on the same foundation that the ancient people of God did, namely, faith in Christ and obedience to the law of God. Thus, in Eph. ii, 20, Paul says that Christians "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Notice that the apostles under the new covenant, and the prophets under the old, both stand upon the same foundation, which is, as we have shown, faith in Christ and obedience to the commandments of God.

A fact is stated in Gal. iii, 29, which is worthy of our attention. "And if ye be Christ's, then are ye Abraham's seed (children), and heirs according to the promise." Every Christian, of course, claims to be Christ's. Whoever then is Christ's, Paul says is a child of Abraham. So then all true Christians are Abraham's children. Now let us listen to the declaration of Jesus in Jno. viii, 39. "They (the Jews) answered and said unto him, Abraham is our father. Jesus saith unto them, *If ye were Abraham's children, ye would do the works of Abraham.*" Did Abraham keep all the law and commandments of God? He did. "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. xxvi, 5. Paul says that all Christians are Abraham's children; Jesus says that, if they were Abraham's children, they would do the works of Abraham; and the Lord says that Abraham kept all his commandments. Therefore the conclusion is unavoidable that Christians are bound to keep the same law which Abraham kept. This proves our statement true, that it requires the same to constitute a child of God now that it did in the time of Abraham.

But here we are met with the objection that, "Christ is the end of the law for righteousness to every one that believeth." Rom. x, 4. Or, as it is stated more to their liking in chap. vi, 14, "We are not under the law, but under grace." "That is," they say "Christians are not bound to keep the old law any more, have nothing to do with it now. It is the old dead school-master which was taken away." If I had not heard this argument used by scores of individuals, and even ministers, I could not have believed that Christians would advocate so absurd and pernicious a doctrine. But, as every Sabbath-keeper knows, this is the "last ditch," the strong hold of those who oppose the law of God. This argument, with them, answers all objections and appears perfectly conclusive. But let us look at this: "Not under the law, but under grace." If this means that we are not obliged to keep, to obey, the law, then of course, we, i. e., Christians are at liberty to swear, steal, kill, &c., as these are a part of the law! But only those who are "under grace" are thus privileged. The sinner is not under grace, hence, he is obliged to keep the law! This may account for the common saying of the day, that it is safer to trust a worldling or an infidel, than a professor of religion. While the Christian (?) can break the law with impunity, the poor infidel will be held to a strict account for breaking it; hence, of course, he must be the most moral man of the two!

"Stop," says one, "we do not claim that Christians may kill, steal, &c. It only means that we are not bound to keep the seventh-day Sabbath as the law reads." Ah, yes, here is the point. By "the law" Paul only means "the Sabbath!" We are not bound to keep that. But he says "THE LAW," and that comprehends the whole law. The same argument which will do away with the Sabbath, will do away with every precept in the law. Thus men in their mad efforts to overthrow the Sabbath, blindly strike against the whole moral law. It must be a hard doctrine which is so hard pressed as this!

We believe as firmly as our opponents do, that Christians are not "under the law;" but we differ widely with regard to what it is to be under the law. In Rom. iii, 19. Paul says, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God." Then the law speaks to those only who are under it. To illustrate: A. is a loyal citizen of the State. He has always kept the law. Hence he is at perfect liberty to go where he wishes, and do what he chooses. The law says nothing to him. At length he changes his conduct and steals a horse. He is caught and the shackles put upon him. Now he is "under" the law; its iron grasp is upon him. He is tried, found guilty, and sentenced to ten years' imprisonment. Now the law begins to talk to him, saying, "You must go to prison and work ten years to hard labor," &c. "Now we know that what things soever the law saith, it saith to them who are under the law," or are condemned by it. Thus we see, that to be under the law, is to have broken it, and to be condemned by it. But to Christians, Paul says, "Ye are not under the law, but under grace." How is that? Let us follow Mr. A. a little longer. While he is going to prison with the irons upon him he meets the Governor, who perhaps, has been acquainted with him. He humbly begs the Governor to pardon him, pleading that heretofore he has been an honest man, that he is sorry for what he has done, that he will do better in the future, &c. He finds grace (favor) with the Governor, who, moved with compassion, pardons him. Immediately his irons are removed and he is set at liberty. What is his condition now? Answer. He is "not under the law, but under grace." By the favor of the Governor he is pardoned, freed from the condemnation of the law, and now stands in grace or favor with the rulers. So with the Christian. He had broken God's law and was condemned to death. Rom. iii, 23; vi, 23. He goes to God and asks him, for Christ's sake to pardon a sinner who has repented. The Lord has mercy on him and pardons him,—frees him from the condemnation of the law. Now he is no longer under the law (condemned by it), but is under grace,—in favor with God. Now the important question is, Does this free him from keeping the law? does it give him liberty to disobey it?

Let us return to A. again. After the Governor leaves him, I think I hear him talking to himself thus: "Now I am not under the law, but under grace. The preachers say that means that we are not obliged to obey it any more. What a happy man I am! Now I can steal all I wish to with impunity!" So that night he carries out what the ministers have taught him, and steals another horse. What is the result? All say, that he will be arrested and condemned, brought under the law where he was before he was pardoned.

Just so with the Christian. If he breaks the law after he is pardoned, he will be brought right under it again,—just where he was before. By this illustration I think it is plain what it is to be under the law, and what to be under grace. To be under the law, is to be condemned by it. To be under grace, is to be in favor with God, having our sins pardoned, and living in obedience to the law of God. Now let us hear Paul's conclusion on this point. "For sin shall not have dominion over you; (why?) for ye are not under the law (not condemned by it, but under grace, pardoned). What then? shall we sin, (transgress the law, Jno. iii, 4), because we are not under the law, but under grace? ('Certainly,' say some, 'if we are not under it, we are not bound to

keep it any more.' But hear Paul.) *God forbid!*" This is his emphatic answer, which ought to confound all who claim that we may break the law because we are not under it.

In Rom. iii, Paul, after stating that all have sinned and are under the law, condemned to death, says, that God has set forth Christ "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God." It is for the pardon of sins that are past that Christ died. Let us suppose a case: B has been a wicked man till he is twenty-five years old. Now he is convicted of his sins and wishes to become a child of God, and gain eternal life. But the sins which are past, which he has already committed, condemn him to death. He cannot now atone for them by obedience in the future. What can he do? He goes to God and pleads with him, for Christ's sake, to pardon his sins which are past. He promises faithfully to keep all his commandments in the future, if he will only pardon him for breaking them in the past. The Lord now pardons his past sins on condition that he will "sin no more." Then he stands free from his sins just as though he had never sinned at all. To those who have thus been pardoned, Paul now says, "Work out your own salvation with fear and trembling." Phil. ii, 12. By faith in Christ the sinner obtains favor with God and the pardon of his sins. By works he afterward retains that favor. Thus we see that it requires both faith and works united to constitute a child of God.

In James ii, the connection between faith and works is very clearly explained. James first brings forward the law of God as the basis of good works. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect of persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" To hear opposers of the Sabbath preach now-a-days, one would certainly conclude that a man could be saved by faith without works,—without keeping the law. Nay, he would think that whoever did keep the whole law would be sure to be damned! for thus they often talk when opposing Sabbath-keepers. But James asks, "Can faith alone save a man if he have not works?" thus implying that it can not. To prove this, he gives an illustration. "If a brother or sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, *Thou hast faith, and I have works*; show me thy faith without thy works, and I will show thee my faith by my works."

Here is the test of the true Christian, and here is James' opinion of those who boast so much of their faith, but think so little of works. To such he says, Show me your faith without works, and I will show you my faith by my works. So taught James, and so we teach. But the next verse ought forever to confound those who are trusting in faith without works, and show them their awful condition. "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." In other words, you that only have faith, have no more than the devils have. So you stand just as good a chance for salvation as the devils do, but not better. If you are saved, the devils will be too! "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness; and he was called, the Friend of God. Ye

see then how that by works a man is justified, and not by faith only."

This is the conclusion which James draws with regard to faith and works, or keeping the whole law of God. In teaching the great necessity of good works, we only follow the example of Christ and his apostles. In his first sermon, Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. v, 16. Of a certain class of professors, Paul says, "They profess that they know God; but in works they deny him." Tit. i, 16. In chap. ii, 14, he says, that the people of God must "be zealous of good works." In chap. iii, 8, to Titus, a young minister, Paul says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." So we, as ministers of God, and followers of Christ, must earnestly teach and exhort you to be zealous and maintain good works. But why is God so particular that his children should have good works? There must be a reason for this. To illustrate: A wealthy man proposes to go West and buy a large tract of land and form a colony to suit himself. He begins to inquire, "Whom shall I take with me to form my colony? There is Mr. A., I'll not have him there, for he will steal, and I do not want any thieves in my colony. I will not take Mr. B., for he does not always tell the truth, and I don't wish to have liars there. C. I will not take because he is always slandering some one, and thus making trouble." Thus he wisely rejects all who are not perfectly upright, moral persons, and selects such only as are honest, industrious, good men. By this means he will form a happy society. So with the Lord. He is going to form a colony, go to speak, in the earth made new. Into this society, none but good, honest, righteous persons can be admitted. 2 Pet. iii, 13. If the Lord should admit one bad person there, a thief, a liar, a murderer, a slanderer, or any other bad person, it would mar and ruin the happiness of all. The Lord is now watching and testing us to see whom it will do to admit into his colony, to become citizens there. Our character here will determine our character there. If we are not good citizens, honest neighbors, kind friends, and righteous persons here, where is the surety that we would be in the new earth? Nay, we know that the character that we form here will go with us to the other world. So we may be sure, that, if we are not good in every particular, if we break one point of the law, if there is any sin or unrighteousness in us, God will never allow us to enter into his holy kingdom.

"But," says one, "I do not believe that Sabbath-keeping has anything to do with obtaining an admittance there." Well, this one thing I do know, that all who get there will keep the Sabbath then, at least. For thus I read of that place: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 22, 23. Thus we see that all will keep the Sabbath there. But if persons will not keep it here, how shall we know that they will keep it there? We have no warrant that they will. Hence they stand no better chance than those who break any other part of the law. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "Ye see then how that by works a man is justified, and not by faith only."

CREEDS AND CRIME.—The report of the Inspector General of prisons in Ireland for the last year has the following suggestive facts: Of the 32,870 prisoners, 1,094, or a little over three per cent., were Presbyterians; 3,312, or ten per cent., were of the Established church; 28,266, or eighty per cent., were Roman Catholics, and 198 not ascertained. Of the juvenile prisoners, 35 were Presbyterians, 116 of the Established church, and 1,179 Roman Catholics.

Among the Indians, the terms for madness and drunkenness are identical.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 24, 1866.

URIAH SMITH, EDITOR.

Scuds in the Political Heavens.

A CORRESPONDENT of one of the N. Y. daily papers, writing from Washington, says:

"The Peace Proclamation of the President will be immediately followed by other action on his part. It will be observed that the legal effect of the proclamation is to place the Southern States in the same attitude precisely toward the General Government that they occupied before the war, and entitled to the same rights that they heretofore enjoyed. Mr. Johnson is determined to follow out this principle to its legitimate conclusion, and to see to it that the Southern States are no longer deprived of these rights by a factious majority in Congress."

In the N. Y. Semi-weekly Tribune of April 10, we find the following:

"Our Washington correspondent says that a distinguished military chieftain has within the last few days been sounded by two noted politicians, one of whom was in the army, to see to what extent he could be relied upon to favor a *coup d'etat* by which the Southern Representatives are to be placed in both Houses of Congress. No encouragement was given, but the project has not been abandoned."

A southern man writing from a southern standpoint, to the N. Y. Independent, speaks thus:

"The political effluvia which is emanating from the stagnant cesspools of slavery is spreading its virus far and wide through the 'Confederacy.' Slavery in the South is as much a fact now as it was five years ago; and, having lost nothing but the name—with the increased ratio in which the 'peculiar institution' is gaining ground—if the Southern States are reconstructed on the principles enunciated by the President and his copperhead coadjutors of the North, we may say, with the disorganizers of the Chicago Convention, 'The war is a failure.'"

Elder Preble's Challenge for a Discussion Through the World's Crisis.

BRN. SMITH, AMADON AND ALDRICH: The Review for Feb. 27, containing the challenge of Eld. T. M. Preble in the Crisis of Feb. 14, for a discussion of the Sabbath question through the columns of that paper, came duly to hand. In the remarks which you appended to this extract from the Crisis, I found that you had designated me as the person to conduct this discussion on the part of the Seventh-day Adventists. In obedience to this instruction, I addressed the following note of acceptance to the editor of the Crisis:

[For the Crisis.]

Brother Grant: I accept the proposition of Eld. T. M. Preble, in the Crisis of Feb. 14, for a discussion of the Sabbath question through the columns of the Crisis, and of the Advent Review. He proposes to discuss "the merits of J. N. Andrews' History, or any other point connected with their theory of the seventh-day Sabbath."

In accordance with this offer, I name two points for discussion:

1. The biblical argument for the observance of the seventh day.
2. The historical argument relating to the seventh and first days of the week, and involving "the merits of J. N. Andrews' History of the Sabbath."

Upon the publication of this acceptance in the Crisis, I will open the discussion of the first point.

J. N. ANDREWS.

Norridgewock, Maine, March 5, 1866.

As the conductors of the Crisis had endorsed Eld. P.'s challenge for a discussion of this subject through its columns, by publishing that challenge to the world,

they could not without injustice refuse to insert my note of acceptance in that paper, even though they decided not to allow the discussion to take place. Instead of this, however, the whole matter was disposed of by the following letter from the editor of the Crisis, which came to hand March 19th:

Boston, Mass., March 15th, 1866.

Brother Andrews: Your note of the 5th inst. was put into my hands to-day.

Our regulations will not allow a discussion in the Crisis. I have sent your proposition to Bro. Preble. Your brother in Christ,

MILES GRANT.

To this letter, I returned the following reply:

Norridgewock, Maine, March 19th, 1866.

Brother Grant: Yours of the 15th inst. has just come to hand. I learn with surprise and regret, that your "regulations will not allow a discussion in the Crisis." Your regulations did allow the publication of a challenge in the Crisis of Feb. 14, for a discussion of the Sabbath question "through the columns" of that paper. The proposition was clothed in very defiant language, and being admitted into the Crisis by its editor, it did necessarily open that paper to the discussion of this subject. In accepting Elder P.'s proposition thus endorsed by yourself, I did not act upon my own responsibility. I was duly designated by those who have charge of the Seventh-day Adventist Publishing Association, to conduct this discussion on behalf of the observers of the seventh day. In shutting the columns of the Crisis without one word of explanation, you certainly do us great injustice. I think it would have been no more than just that you should have inserted my brief letter of acceptance, accompanied by such remarks as you deemed proper. My regret would have been no less that the discussion could not be had, but I should have felt that you had not been guilty of injustice. We stand before the world "dared" to risk an encounter through the columns of the Crisis, and yet not allowed even to accept such challenge through its columns.

You say that you have sent my letter to Elder P. With Eld. P. privately I have nothing to do. An oral discussion is of very little consequence. I have other, and more important duties to perform. But a written discussion that should bring the subject before the whole body of Adventists, I would deem really important. In good faith I accepted the proposition for such a discussion. If this cannot take place, the fault is certainly not on the side of Seventh-day Adventists. Will you not do us the justice to make a fair statement of the fact that we did accept the proposition of Elder P. for a discussion through the columns of the Crisis, and of the Advent Review?

Yours in Christ,

J. N. ANDREWS.

This letter was mailed March 20th, and probably reached Boston that night. Having waited till the present date, April 12th, I judge that there is no reason to hope that any attention will be paid to the appeal therein addressed to the editor of the Crisis. I know not on what grounds he refuses to allow the fact to appear that Elder Preble's challenge was promptly accepted. The readers of the Crisis are left to believe, 1. That that paper is open to a fair discussion of the Sabbath question. 2. That the observers of the Bible Sabbath dare not meet the subject in a fair, open encounter, through the columns of the Crisis, and the Review. As neither of these conclusions is according to truth, it is not easy to assign a just reason for the refusal of the editor of the Crisis to allow of their correction.

With regret that this discussion ends in such a manner, I herewith submit my report, and resign my trust.

J. N. ANDREWS.

Norridgewock, Maine, April 12th, 1866.

We expect and hope and pray for a crown of glory, but we need not expect it without labor. God has scattered Christian duties, like grains of gold, all through the sands of life, and we must pick up from the dust of the earth, one by one, the grains of gold from which to mould our own immortal diadem. The more abundant the grains we gather, the richer will be our crown. He who gathers not these golden grains, will never be king.

1866.

"SINCE the commencement of the present year, the Western Advocate (Methodist,) it is stated, has reported no less than ten thousand who have been brought into the Church within this short period! It is said believers in revelation have, for more than a thousand years, looked forward to the year 1866 as one in which the Son of God would manifest himself to the Christian world as he never did before."—*Sab. Rec.*

There are multitudes being converted in these days, who do not know from what they are converted, nor to what. Thousands of them could not tell you where the ten commandments are to be found, and probably a majority of them do not know that such a law was ever written by the finger of God. It is no wonder that those who are converted by mere excitement and without instruction and enlightened conviction, should fulfill the word of the prophet: "A month shall devour them."

If genuine and reliable conversions are to be realized, the law of God must be preached. "The law of the Lord is perfect, converting the soul." A. Barnes, on Matt. v, 19, says:—"We learn hence, 1. That all the law of God is binding on Christians. 2. That all the commands of God should be preached in their proper place, by Christian ministers. 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And, 4. That true piety has respect to all the commandments of God and keeps them."

There is but very little of this sort of preaching at the present time. Anecdotes are told, and "thrilling" incidents are related of sudden deaths and remarkable conversions, with glowing descriptions of great revivals in other places; and children and youth come forward to the anxious seats and get converted that could not give an intelligent answer to the question, What is sin? The commandments of God are not preached; and should it be asked why they are not preached, I think no better answer could be given than that the teachers of religion are not keeping them themselves. Some say they have been abolished, and others that they have been changed; and with either view the Sabbath of the fourth commandment is not kept. Ministers are becoming more and more aware of this; consequently should they preach the whole law of God, they would preach their own condemnation. So the world is to be converted to God without so much as knowing what his law is!

It is no harm to expect that the Son of God will "manifest himself to the Christian world as he never did before," even in the definite year, 1866, provided he comes to fulfill the fabled hope of the conversion of the world; but when we preach the personal coming of the Lord, according to his promise, within a very few years, even in the life-time of the present generation, they will object to preaching definite time, preferring blissful ignorance of the time of such a calamity, and quoting, or rather misquoting, "No man shall know the day or the hour."

There can be no reasonable doubt that 1866 will be an eventful year. The "waking up of nations" for the last great strife is upon us. The prophecy of Joel is meeting its accomplishment. "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears," &c. But notwithstanding this word of God is fulfilling, men will dream of peace and safety, and flatter themselves to believe that the world is about to be converted, and the nations to learn war no more. They can hope against hope in this, against the word and providence of God, while his providence is thus evidently fulfilling the sure word of prophecy. But tell them the truth—that the day of the Lord "is at hand;" that it is coming like a destruction from the Almighty; Isa. xiii, 6-9; that Jesus is coming to save his people and take vengeance on his adversaries; and they can see no signs, but begin to ask, with the scoffer, "Where is the promise of his coming?"

It is true that the Lord will cause wars to cease to the ends of the earth. But how? Not by the preaching of a corrupted and depreciated gospel; but by dashing in pieces the nations. "Come, behold the

works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth." Ps. xlii, 8-10.

The Lord will cause wars to cease by the destruction of his enemies. After this the earth will be filled with the glory of the Lord, and there will be nothing to hurt or destroy in all God's holy mountain. The rebellion will be subdued. War shall be no more after all the enemies of the Lord are finally slain.

R. F. COTTRELL.

1 Timothy iv, 1-5.

SEVERAL inquiries have been made for an explanation of 1 Tim. iv, 1-5. This scripture has by some been applied to the action of the Catholic church; the points which give plausibility to that view, are found in verse 3, supposed to be fulfilled by the fasts of that church, and the disallowing the clergy to marry.

But we do not believe it has its application there. Several points of similarity will not prove identity. The correct application must be where *all* the specifications are fulfilled. We have applied it to the work of Spiritualism, and still think we must look there for its fulfillment. The first and second verses need no comment: they are too plainly fulfilled. The third verse is evidently not fulfilled. But it is worthy of notice, that Spiritualism is setting the full tide of its influence against the marriage institution. While the Catholics deprive the clergy of marriage, they preserve the institution, regarding it as sacred. And we know of no people, either Christian or anti-Christian, who are waging a war against the very institution of marriage, except the Spiritualists. That marriage should be abused as it is, we all regret, and if these abuses could be corrected we should rejoice. But Spiritualists do not expect or aim to correct the abuses of the system, but to abolish it altogether. Proofs on this point will soon be given.

But we suppose the particular point of inquiry is concerning the commandment to abstain from meats, in connection with verse 4: "For every creature of God is good, and nothing to be refused if it is received with thanksgiving." There seems to be an apprehension that our present position on diet will conflict with this. But we think there is no ground for fear.

1. We do not know of any disposition on the part of Seventh-day Adventists to command to abstain from meats; every one is permitted and expected to "be fully persuaded in his own mind." There has been no "test" established in the matter, nor do we expect there will be.

2. There must be a limitation to the words, "Every creature of God is good." No one believes, or ever did believe that all creatures or all animals were fit for food. It is needless to say that there has always been a difference of opinion as to where the line of limitation should be drawn; but that there is a limit to the expression all agree. And having divided animals into two classes—"clean and unclean"—fit and unfit for food, we must then draw another line, relative to their condition. For some time past in Europe the cattle have been affected with a terrible plague: now if a portion of such flesh were placed before any of our inquiring friends, would they eat it because it is written, "Every creature of God is good?" Or if a piece of filthy swine, crawling with *Trichina*, certain to cause the most awful suffering and horrible death to the presumptuous eater, was offered to them, would they receive it "with thanksgiving?" Of course they would not; neither would they scruple for fear of coming in conflict with the text in such cases.

But here is just where we are placed. Allowing that there was a time when flesh meats might be eaten with safety or benefit, that time is evidently past. "The whole creation" feels the fall of man, and every thing shows signs of degeneracy and decay. As diseases are on the increase, the animals, too, are sufferers, and the danger of eating their flesh is increased. It is difficult also to determine the state of health of an animal; therefore we purchase at a continual risk.

We look upon it as a special mercy to us as a people, that this subject has been introduced to our notice. We are students of prophecy, we are looking forward to a time of trouble—of persecution and suffering; when we shall not be permitted to buy or sell; perhaps not suffered to dwell in our own homes. Need we raise the query, Who will best pass through these troubles? such as have accustomed themselves to luxurious food, or such as have denied their appetite and learned the valuable art of "eating to live?" The Jews loathed the plain, simple, and of course, healthy, food that God furnished them in the desert, because their appetites craved the accustomed meat from "the flesh-pots of Egypt." Had that generation been trained to a simple diet in Egypt, they would have been saved many trials. This is a voluntary work,—a work of faith. There are more considerations why we should consider this a genuine reform, than can be noticed in one article. Suffice it that we feel perfectly at rest on it so far as the above scripture is concerned.

J. H. WAGGONER.

Battle Creek, Mich.

Definite or Indefinite.

It is held very extensively that the fourth commandment is indefinite in respect to the day—that it requires the observance of one day in seven, but does not bind us to any particular day. Hence the day of the Sabbath is changeable; and hence no express precept or revelation is necessary in order to the change of the day.

The use of this theory is readily seen. It supplies a deficiency, not to say a defect, in the New Testament, provided it were a fact that the fourth commandment ever bound any one to the definite seventh day. Those who hold this view should read the fourth commandment carefully, and then point out the change or changes in its language which would be necessary to bind those to whom the Sabbath was given to a particular day. The commandment might be framed so as to require a definite day. How should it read, had God intended to make the Sabbath institution inseparable from the seventh day?

Sabbath-day means Rest-day. "The seventh day is the Rest-day of the Lord"—the day on which the Lord rested. "In it thou shalt do no work." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Rest-day and hallowed it." Did he rest on one day in seven, and on no particular day? or did he rest on the definite seventh day of the seven? Did he bless and sanctify an indefinite day, because that in it he had rested from his work?

Let us suppose a case for illustration. Suppose the United States should enact for its subjects as follows: Remember the day of the declaration of independence, to celebrate it in due form. The fourth day of July is the day of the declaration; in it thou shalt fire a national salute, and spend the day in reading the declaration, patriotic speeches, and festivities. For in 'it, after mature deliberation, the American Congress at Philadelphia signed the declaration, declaring the thirteen colonies free and independent States. Wherefore the day of the declaration is thus specially honored.

Would any one say that this law required the observance of no particular day? Would any say the fifth of August would do just as well as the fourth of July? Would any claim that all are at liberty to choose what day they please, and that the day of the fall of Richmond would even be more acceptable than the day on which the declaration was made? No; none of this. No one would think of trifling thus with the enactments of his government, at least no loyal, law-abiding citizen. The day of the declaration is the fourth of July; it is not possible that it should be any other day. No one would think of substituting another day.

So the Rest-day of Jehovah is the day on which he rested. Yet men seem to trifle with the commandment for its observance. Does God live and reign? and will he not bring such things into judgment? Will he not convince the world that his law is not to be trifled with—that he speaks as he means, and means what he says?

R. F. COTTRELL.

A Fit Emblem of the World.

Just now the ice is breaking up in the river. I stood upon the bank of a river a little below a dam, over which the water was pouring in torrents. Some forty rods above the dam the river was yet covered with ice about eighteen inches thick. At length a large mass about four rods square broke loose. Slowly, gently, and majestically it began to float down the river, as though it feared no danger. To one who could not see ahead, it would appear to be a very safe and pleasant bark on which to ride. But upon close examination it might be seen that it had been perforated by the rays of the sun, with innumerable little holes like a sponge or honey-comb. It was rotten. Foot after foot, and rod after rod, it rode on, on, and on, toward the dam, apparently as safe and sound as ever. As it neared the falls it almost imperceptibly moves faster and still faster, till at length it reaches the verge. One moment, as it seems to have awakened to its impending doom, and appears to stop and look down with terror into the abyss below, it balances, it totters, and then, with a wail, like the voice of thunder, it comes breaking and crashing into the foaming surges below. I looked again, and that mighty island of ice that was moving so safely upon the gentle water, but an instant before, was now ground into ten thousand pieces.

So with this world. Six thousand years ago it broke loose from its moorings. Since then it has been floating down the river toward its final destruction. It has moved on and on, and as it moves it gains in velocity, although nearly imperceptible to the careless observer. To him it appears as sound as ever, though it is time-worn, worm-eaten, rotten to the core. As it nears its final doom, the mass of the world are eating and feasting, smoking, drinking, carousing, and making merry. They fear no danger, they heed no warnings. "All's well, a good time coming, on with the dance." If they would but stop and listen, they could hear even now the thunder of the angry waves below. But they are deaf, reckless, spell-bound. On, on they rush with increasing velocity, which grows almost to lightning speed as they near the brink of their final doom. They will awake finally to realize their coming destruction, but too late to save them. With one mighty wail, they will plunge into the eternal abyss below, never to rise any more. Sinner, awake and look around you, and behold the thickening signs all around proclaiming that the last days are here. Leave the doomed world, get into the ark of God, and flee for refuge from the wrath to come.

D. M. CANRIGHT.

Christian Affection.

How the heart is soothed by little tokens of affection, when the cares and sorrows of this life press heavily upon us; then we feel to praise God, knowing that he has given us friends that can truly sympathize with us. Little feet, also, are more willing to come and go at our bidding, when we cease speaking unkind words and bestow the affectionate kiss.

Why should Christians be afraid to say, "I love you;" why afraid to demonstrate our affection. "He that loveth not, knoweth not God; for God is love." On the little word I-o-v-e hangs the whole plan of salvation. God so loved the world that he gave his Son to die for it. By so-doing, he proved to a certainty his love for us.

If a great, a noble, and a kind Redeemer, could humble himself and give his life for his enemies, whom he loved, why should we be ashamed to express by word or act the love we have for near and dear friends?

When brethren and sisters become cold and distant, when they lose their love for each other, sure they may be, that the love of God has nearly leaked out of their hearts.

Oh may we be filled to overflowing with the love of God, that when we meet together, our hearts may be united like two drops of water, which cannot be separated. Then shall we see the hearty shake of the hand, the holy kiss, and falling tear. Then will each

have a word of encouragement for the lone traveler in this world of care.

Let us seek to imitate the little child in holiness, purity, meekness, and simplicity. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven."

ANGELIA J. EDMONDS.

Newton, Mich.

Lord, Teach Us How to Pray.

"AFTER this manner therefore, pray ye, Our Father which art in Heaven, hallowed be thy name." What a privilege is granted the disciples to call God "Our Father," and to pour forth our love and gratitude to him in strains of praise and honor, the most sacred. Next dearest to our hearts, comes the theme, "Thy kingdom come." Glorious hope! may he hasten it by every means which he shall consider worthy. "Thy will be done on earth as it is in Heaven." There all are anxiously waiting, ready to bear a message to those who shall be heirs of salvation. Even our Saviour said, "Lo, I come to do thy will, O God." Are we doing so? Are we saying, "Do thy will with me, whether I in my short sightedness can see why this particular trial is sent upon me or not? It may be a blessing which we shall yet be thankful for. Can we say, 'If it is possible let this cup pass from me; nevertheless not my will, but thine be done?'" Second in importance, come the things pertaining to self. 1st, God, his honor, his kingdom, and his will; then food, forgiveness, and help to carry out that part of his will which is assigned to us. For his is the kingdom, and the power, to do his will through our means, if we will yield ourselves willing servants to obey, or through some other means, and we lose the promised blessing by unwillingness, and to him be all the glory forever. M. S. IRISH.

Shrewd Retorts.

A PREACHER of the gospel, on being introduced to a skeptic, with the explanation that the man was a skeptic, in the midst of an extended circle of friends, said to him, "I suppose, then, you do not believe anything." "O yes," replied the skeptic, "I do believe many things." "Will you then," said the preacher, "be so good as to tell us what you believe?" The skeptic replied, "I do not believe that old story of the Bible about Cain obtaining a wife in the land of Nod, where there was no body living." "Never mind what you don't believe," said the preacher, "no doubt there is much of that; but tell us what you do believe." The skeptic rallied and said "Well, I will tell you; I don't believe the account given by Moses, that God commanded the Midianites to be destroyed." "I am not inquiring for what you don't believe, but what you do believe. Tell us what you do believe." Recovering himself a little, and clearing up his voice, he made a desperate effort, saying, "I don't believe that old fable of the Bible, that God commanded the Canaanites to be destroyed." His belief was all disbelief. It commences all the time with "I don't believe."

A Romanist once said to a Christian, "You Protestants could not prove your Bible, if it were not for the Holy Catholic Church, and her great men." "True," said the Christian, "for the Bible predicted that there would be just such an apostate church and priesthood, and here you are, just as the Bible said."

After hearing a discourse, in which much was said by the preacher about God, a skeptic said to him, "What is this God about whom you have been saying so much?" The preacher replied, "God is a spirit." The skeptic fiercely followed up, "What is a spirit?" The preacher quickly turned on him, and inquired, "What is a cornstalk?" "Why—why—why, it is a cornstalk." "Yes sir," replied the preacher, "a spirit is a spirit, and if you cannot tell what a cornstalk is, which you have seen thousands of times, and know has an existence, why do you ask me to tell you what the Infinite Spirit is, or doubt his existence?"

A skeptic once said to a preacher, "If the human

body, after death, decomposes and returns to its original elements, how is it raised from the dead and identified?" The preacher replied, "And if the child seven years old has not one particle of the matter in it that was in it when it was born, and if there is not one particle of the matter in it when it is fourteen years old that was in it when it was seven, and if all the old matter has been superseded by new once every seven years, till the person is seventy years old, or if all the old matter has been superseded by new matter ten times, as scientific men maintain, and the identity is not lost, why may not the person go through one more change, in death and the resurrection, and not lose his identity? and why may not this last change take place, as it will require no more power or wisdom to accomplish it, than any of the former changes?"

Reward of the Righteous.

AIR—"What is home, without a Mother?"

Ps. xvi, 6—"The lines have fallen unto me in pleasant places."

Is life's pathway growing lonely,
Where earth's flowerets bloomed so fair?
Do its withered blossoms only
Strew thy lengthened path of care?
Jesus beckons, oh! how cheering,
Where eternal roses bloom;
And the glory we are nearing,
Pierces through the night of gloom.

Do not think to fathom glory
As you'd measure joys of time;
Nor its countless years before thee,
Which eternally shall shine
With its costly garnered riches,
Songs of joy, and gems of worth;
Inexhaustible stores of beauty,
Gathered for the loved of earth.

Life is just the shade we make it,
If we sow our seed with care;
If with heavenly plants we set it,
We shall reap a harvest rare.
Outward things may be distasteful,
While within, a heaven bright:
If "thy God is all thy glory,"
How can earth be all a night?

Envious ones may spoil the casket,
But the pearl they cannot find;
All thine outward jewels perish,
But a pure and loving mind—
Is a sanctum here for angels,
Garnished o'er with every gem;
God's own Spirit is its sunshine,
Peace its royal diadem.

Sweetly on faith's mighty bosom,
In composure fearless lean;
Hope's bright star will ever glisten,
While you need its kindly beam.
"Thou art mine," "I have redeemed thee,"
(Blessed promise, all thine own;)
I have borne the cross before thee,
And with thee, will wear the crown.

VESTA N. CUDWORTH.

Springfield, Mass.

Coming to Jesus.

INTO many a house *The Independent* will come this week, and find there an anxious inquirer for salvation. To that seeking soul let us say a kind word; and we do it more hopefully because some of our readers in times past have gladdened us by saying that our former articles have led them to the Saviour. To this seeking soul we have one simple counsel, first of all and above all, it is—*come to Jesus!*

Do you ask, "How shall I come? What are the practical steps?" We answer, Your first step is honest prayer. The heart must move, and as it draws toward Jesus, its first instinct is to pray. Do not wait for deep feeling before you go to your knees. You may have but little distress of mind and no agonizing compunction; your eye may be "unsullied with a tear;" but if you sincerely desire a better heart and a higher life, this is enough "feeling" to start with. Do you believe that Jesus is a Divine Saviour and has died for your soul? Then that is enough faith to start with. Go to Jesus in the boldness of prayer. Own up your sins without concealment. Tell your long-suffering Master no lies. Pray honestly, pray simply,

and ask Jesus for just what you most want. You have sinned against God's law and his love fearfully; ask him to open your eyes, that you may see yourself. Do you long to have that old account that stands against you on God's "book of remembrance" wiped out? Then ask Jesus, the pardoner; his blood "cleanseth from all sin." Do you want a new heart? Then ask for it. Do you want help from Heaven to meet the first sin that assails you with its sly temptation? Then ask for it as directly as your child asks for bread at the table. Prayer is not a set speech to the Almighty. It is simply asking of God just what you desire to have; no more, no less. Prayer is direct converse with God. By it you confess your sins; by it you tell your wants; by it you offer your thanks to Jesus for his atoning love; by it you bring down infinite blessings. You know what it is to *knock* at a door you wish to enter. Jesus says, "Knock, and it shall be opened to you."

II. But while you are thus praying one way with your lips, be careful that you do not pray in the opposite direction with your conduct. Do not pray to be delivered from sin, and then go off and straightway commit sin. Let us illustrate this. A man attends an inquiry-meeting, and asks his friends to pray with him for his salvation. The next morning he goes over to his place of business, and among the articles for sale in his store he sees a long row of bottles and demijohns. They have an ugly look to his conscience. One is filled with woes, and another with curses, and another with woman's tears, and another with liquid damnation. But an old customer comes in and calls for a basket of choice wines. "I may as well sell him this and get the profit as any other man," whispers a cunning calculator within, and the bargain is struck. The merchant comes home uneasy at night, and when his pastor drops in to ask him what progress he is making, he sits sullen and moody, or else replies, "I don't know why it is, but I feel no better than I did last night." Why should he feel better? He is further from Christ than he was the night before. His conduct has been praying right against the prayers of his lips all day! He has been grieving the Holy Spirit by doing what he knew was wrong. He has been selling his Master for money as directly as Judas did. How long will it take for a man to become a Christian by *prayer* who is making himself a sinner by his *practice*?

This principle of praying one way and living the opposite way is fatal to salvation. What right has a person to pray, "Lead me not into temptation," when he has a ticket to the theater in his pocket? What right has a man to ask Christ to pardon him when he has passed an "enemy" on the street without speaking to him, or has shut his own door against a poor, erring daughter? How can a man expect mercy from Christ when he has been wringing the last dollar from the thin-clad widow who rents her garret from him, or has paid a starvation price to the poor seamstress who sat up all night to make his daughter's rich ball-dress? How can a young girl expect her Saviour's smiles when she is trifling with another's affections, or is concealing the truth from her mother, or is setting her whole soul on frivolities? How can a man of business admit Christ to his heart when every nook and cranny in it is filled with the fierce greed for wealth?

We know of scores in our own congregation who have never yet come to Jesus, even when they were wrought upon in powerful revivals; and the only reason was that they refused to "pluck out the right eye" of lust, or "cut off the right hand" of favorite transgressions. The holy Jesus would not accept them as long as they kept their cherished sins concealed under the garment. Nor will he accept you, my anxious friend, until you not only lay your heart at his feet, but lay down your darling sins also. He that denieth not himself and taketh not up his cross and followeth after Christ cannot be his disciple.

III. Our third counsel is, Take hold of actual *duty* and perform it. Salvation is a free gift on the part of God; but on your part it is a work. "Work out your salvation with fear and trembling." Co-operate with the Holy Spirit. Begin to serve God. Lay hold of the first duty at your hand. You have been living to

Please yourself; now try to please God. Paul's first question, when awakened to his guilt, was, "Lord, what wilt thou have me to do?" A neighbor of ours who commenced to pray with his family last night, got more help from that one act of duty, than from a dozen sermons.

IV. Finally be in earnest. Make no compromise—no delay. Keep open no door of retreat behind you into the world. When Sherman commenced his decisive march to the sea, he put the torch to Atlanta, and extinguished all hope of retreat. When Cortez set out for Mexico, he burned his ships behind him. Look not back. Christ, the cross, duty, usefulness, hope, honor, Heaven are all before you! Lay hold of them. On the delay of a day may hang your destiny.

"How vain the delusion that while you delay
Your heart will grow better by staying away;
Come needy, come guilty, come just as you be,
The blood of redemption is flowing for thee."

[Cuyler.]

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Odell.

BRO. WHITE: As I have been so many times interested and instructed through the letter department of the Review, by our brethren and sisters rehearsing their experience in the present truth, I feel that the passage, "Go thou, and do likewise," applies to myself. It will be five years next June since I heard the third angel's message. It was truly a light in darkness, for when I went back on my experience thirty-five years, I could call to mind the church all radiant with light and life, compared with 1861, when I heard the message. I felt burdened, and sorrowing would say, "where art thou?" not knowing Babylon had fallen. But when Bro. Bostwick, Allen, Lasher, and J. N. Andrews, preached the three messages, the keeping of the commandments, and the testimony of Jesus, it appeared to me that the ancient pillar of cloud and fire had come again to light Israel on their way. I saw the Sabbath, that it was the seventh day, and that death was the opposite of life, and that eternal death was that from which there was no redemption, and it harmonized the Scriptures. I find it a light that shines more and more, showing us our imperfections, and that perfection which should characterize God's people. It showed me the filth of the flesh was a sin, as much as that of the spirit. I saw that I was polluted from the crown of my head to the sole of my foot, and that I was spiritually dead, or dying a suicidal death, for the transgression of natural laws. To illustrate: Suppose you had seen a ghost possessed with spirits, say tea, coffee, and tobacco; then you have my case. I found more room for reform than when first I became a follower of Christ. 1 Cor. iii, 17 spoke to my condemnation. "If any man defile the temple of God, him shall God destroy." Now I had both seen and acknowledged the truth, and resolved to obey. Then came the test, to leave those idols; for I saw them as such, and still I thought my life was dependent on tobacco; for it was ordered by a physician after he had resorted to all other means, and after it had effected a cure as I supposed, I quitted it; but after three weeks' time my complaint, which was pain in the breast, returned. I then repeated and discontinued the use of it three times—the use of it always removed the pain, while the discontinuance was the opposite. Then came the question of Paul, "shall I continue in sin that grace may abound?" the answer of which was, "God forbid!"

I then came to the conclusion that to continue the use of tobacco was seeking to save my life, and that in so doing I should lose it, and that a more wise conclusion would be to lose my life for Christ's sake, that I might find it. I then laid up my tobacco, and submitted my case to the Lord, and have found his grace according to my day, for which I feel to rejoice. For when the above-named spirits had been cast out, I felt the need of a keeper, which the Spirit supplied. I then let nature fall back to her own resources—cold water for drink, and a vegetable, grain, and fruit diet. Nature, through the observance of the laws of health, and the blessing of God has arisen to more than her wonted strength, and now I am happy that I can say from the heart, Farewell ye flesh-pots of Egypt, and also ye tea and coffee pots of this generation; for there is balm in Gilead, and a physician there, and the word is more than meat.

Brethren and sisters, be admonished by the apostle, "Touch not, taste not, handle not," those things that

defile the temple of God. Remember the first sin was eating, and it has been perpetuated by a perverted appetite, and now may the Lord sanctify his people through his truth, and make them an "eternal excellence," is my prayer.

Oronoco, Minn.

EZRA ODELL.

From Bro. Kinsey.

DEAR BRN. AND SISTERS: I have often felt like casting in my mite with the many testimonies that have been given in favor of truth through the Review. Although one of the unworthy ones in the Lord's service, I rejoice that the way of salvation is so free. I am glad that my feet have been directed in the pathway of truth and righteousness while in the days of my youth. Oh, can I be thankful enough to God for the glorious light that I behold in his word; that which brought me from the ways of sin and wickedness and started me in the way that leads to immortality! Through the mercy of God, and by his assisting grace, I am striving to overcome and be ready to be counted a jewel in the great day when Jesus comes with all his holy angels. When I think of the great prize that lies at the end of the journey, my heart seems to cry out, I must possess it! It must be mine! Yes, I feel that when the earth is robed in Eden's glory, I must be there. I long to see the faces of God's remnant people in that better country.

Brethren and sisters, let us awake. It is high time that we arouse from our slumbers. Let us watch and be sober. Christ's coming is even at the door; the time of the saints' redemption is very near. Eternity's morning will soon dawn, and then if we are faithful Jesus will take us to the beautiful mansions of endless rest.

Yours, striving for victory.
Tonawanda, Erie Co., N. Y.

S. H. KINSEY.

From Bro. Bisbee.

[THE following letter Bro. Frisbie sends to the Office.]

BRO. FRISBIE: I have been thinking some time of writing a line to you to inform you of my feelings, &c. It is now two years since I embraced the third angel's message, as I heard it from you and Bro. Strong. I feel to thank God always that I ever heard his word preached, though I have often heard preaching, but never the truth before,—that the last message of mercy has been sounded in my ears, and that I have ever been called from darkness into light. May God help me that I may improve these blessings. I cannot find words to express my feelings on the subject.

My heart overflows, and my eyes are filled with tears to think that I have trampled God's law underfoot so long. Truly he is a merciful and loving God. My prayer to him is, that I may be counted worthy to be one of his children, and to be ready to meet my blessed Saviour when he comes.

I find it no pleasant thing to live so far from the brethren of like precious faith. We, myself and wife, are alone in this part now. Sister Tolhurst has been living in the city, but has now gone into the country. But our trust is in God, and if God be for us who can be against us.

I long to be with the brethren where we can have sweet seasons of worship on the Sabbath. But we spend the day in prayer and reading the word of God and the Review. There is a school-house in my neighborhood where meetings are sometimes held on Sunday. Perhaps I can get the use of it next fall to hold meetings in for a season, provided some messenger would come here. Could you or Bro. Strong, or both, come here for a few weeks, I think we could get some hearers. Please inform me on the subject. I live six miles from the city of Cleveland, in the town of East Cleveland. If you could make arrangements to come about the first of September, I will see what I can do for a house.

Yours hoping for eternal life.

ALMON BISBEE.

East Cleveland, Ohio.

From Sister Baker.

BRO. WHITE: It has been about thirteen months since I first heard an Adventist preach, except one funeral sermon. At that time I was as bitterly prejudiced against Adventists as I could be. I thought they were the most deluded set of beings professing Christianity. I had been told that they put our Saviour on a level with man, and many other erroneous things, which made me feel that it would be a sin for any one to go to their meetings. But now thanks be to the Giver of all good things, I am as bad as the Adventists. Perhaps you would like to know how I became connected with them. I will give it in brief.

I always had a desire to be a true-hearted Christian, but after I had lived long enough to see the sinfulness of my heart, I came to the conclusion that there was no salvation for me. In this awful state of mind I dragged along about six years; finally light began to dawn upon my mind, and there seemed to be as it

were, a voice calling me to come;—not only when I was awake, but when I was asleep the invitation was repeated. I soon saw I had been distrusting God's word, and I made a firm resolve to distrust him no more. I made up my mind if I perished I would perish trying to do the will of God. I prayed earnestly for direction and I soon began to feel like a new creature. Little by little light came into my dark mind, and as fast as I saw my duty, I tried with all my heart to do it.

One year last February, I discovered that it was my duty to be baptized; but I saw so much corruption in the churches, I did not want to join them; so I went to a United Brethren minister and asked him if he would baptize me without my joining his church. He said he could not. I was now grieved exceedingly. The next day (which was Monday), as I was busy at work, something seemed to speak very plain to me: "Are you doing the will of God by keeping the first day of the week?" I was uneasy all day, and as soon as night came, and my children were all asleep, I left them alone (my husband being in the army) and went half a mile to a United Brethren neighbor, who I thought was trying to serve God. I asked him if he could show me where Christ or the apostles changed the Sabbath. He said he could; so he got his Bible and read the eighth chapter of Romans, and some other passages, and made it appear to his satisfaction that the law was dead; but I was not satisfied. So I continued to investigate, and thought I would keep Sunday until I became thoroughly convinced that I was wrong. But as the sun began to go down Friday evening, I became more uneasy, and resolved to keep the Sabbath. The next day I went to the Advent meeting determined to see what they would do for me. I thought Bro. Russell to be a good man, though I thought he was very badly blinded, but as long as he was good at heart I thought there could be no sin in having him baptize me. I listened attentively to the sermon, and was greatly surprised. I never heard such a sermon before! I saw Bro. R. after meeting and told him what brought me there. He asked me for my reason for not wanting to join the church. I told him honestly how I had always felt toward the Adventists, but that I knew nothing about them, only what I had heard. I promised to listen to their teachings, and as far as they went in accordance with the Bible, I would go with them. I was baptized the next day. I attended meetings regularly (with few exceptions) from that time until the next October, when we moved nearly 100 miles away.

Pen nor tongue cannot express my thankfulness for the gospel light that I received in that time. When my husband came home from the army, he was soon convinced, and now keeps the Sabbath with me. By request of others I have written this sketch.

Your in hope of eternal life.

E. BAKER.

Neilsville, Clark Co., Wis.

EVERY lie, great or small, is the brink of a precipice, the depth of which nothing but Omniscience can fathom.

Obituary Notices.

DIED, in Shelby, March 26th, Sr. Lydia Palmenter, aged 69 years, 1 month, and 11 days. She heard the truth when the tent was in Shelby eleven years ago. She has maintained her profession of present truth amid strong opposition, and died in hope of a part in the first resurrection. Funeral services by Eld. Cannon. Text, 1 Cor. xv, 22, 23.

R. J. LAWRENCE.

DIED, in Peterborough, N. H., March 11, 1866, Elder Albert H. Huntley, aged 49 years.

In his death the family have lost an affectionate and loving husband and father, and the church a kind and faithful elder. We mourn our loss, yet not as those without hope, believing that even as Jesus died and rose again, so also them that sleep in Jesus, will God bring with him.

L. W. HASTINGS.

DIED, at West Milton, Aug. 3, 1865, with consumption, Joseph Carlin, in the 67th year of his age. Bro. C. rejoiced in the Advent truths before the light on the third message was given. He commenced keeping the Sabbath of the Bible in the year 1859, and in all the points of present truth was a firm believer. He leaves a companion and family to mourn, in hope.

C. O. TAYLOR.

Died, in Washington, N. H., March 8, 1866, sister Abigail Stowell, wife of Bro. John Stowell, aged 61 years.

She rests in hope. Her last days were her best days. All through her sickness her sufferings were great. We feel to sympathize with our dear brother in his affliction.

C. K. FARNSWORTH.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 24, 1866.

A Good Example.

For some months past, we have received regularly each week, from one of our brethren in Portland, Me., one or more new subscribers for the Review at full rates,—the money accompanying each name.

How many of our brethren will follow the good example of Bro. E. Lobdell? Twenty-five, fifty, or one hundred such, would materially help our subscription list.

J. M. A.

Question.

I wish to be informed through the Review, by the highest authority, what proportion of the members of a church at a Quarterly Meeting, or any meeting called for that purpose, are sufficient to exclude a member of said church from fellowship. S. PIERCE.

RESPONSE.

In regard to the above question we would state, that, withdrawing from a member must require just the reverse course to that followed in receiving a member. The reception of members requires a unanimous vote, unless opposition to their reception comes from those who are subjects of labor, or under the censure of the church.* It must be the reverse of this to expel a member. That is, it shall be a unanimous vote, unless the opposition comes from those who are subjects of labor, under the censure of the church, or especially implicated or connected with the matter of trial.

In withdrawing from a member, it is proper also to have the matter, if possible, attended to where the church is located to which said member belongs. The meeting for the purpose of dealing with such member should be thoroughly notified to the church. Those assembling in response to such notice, are sufficient to constitute a quorum to act. Those notified who can, and yet do not attend, are considered as virtually acquiescing with the doings of the members assembled.

GEN. CONF. COM.

* Conf. Address on Organization, p. 16.

The Work at Norridgewock.

I AM happy to report some progress in the work of the Lord in this place. Between seventy and eighty in this vicinity are now observing the Bible Sabbath, and quite a large number of others seem almost decided to obey this great truth. Many of those who began to observe the Sabbath, were not professors of religion, and it has seemed imperatively necessary that the work should be continued in this place until these persons became truly converted to the Lord. Besides the usual Sabbath and first-day meetings, the most of the days have been spent in visiting from house to house, and in pleading earnestly with each person that they should seek the Saviour, and a great part of the evenings have been devoted to such meeting as seemed best adapted to the existing circumstances. Quite a number have found the Saviour. Others are still seeking him.

We have a pleasant house of worship capable of accommodating a State conference. We have also a prosperous Sabbath-School which has been attended during the winter by some forty children.

It has seemed to be clearly duty to continue our labors during the winter as we have mainly in this vicinity. Bro. Cornell has now returned to Michigan, being much in need of rest. I trust he will return in due time. How much longer I shall remain I cannot now say. But I wish to see the work so established that it shall not be readily overthrown by Satan.

Brethren pray for us in this place.

J. N. ANDREWS.

Norridgewock, Me.

The churches and scattered brethren will remember the approaching Fast, May 9-12.

How Sad the Fact

THAT all do not readily receive the truth. The truth was presented to a considerable number in French Creek, Chautauque Co., some three years since. Many were deeply interested and some almost persuaded to obey. Professors of religion were convicted of duty, but were not quite ready to obey. But there was one, a young lady that had never made a public confession of faith in Christ. She not only saw the truth, but readily resolved to obey. I learn that she persevered in keeping the commandments alone in her father's family to the close of her life; for she has fallen asleep, "Asleep in Jesus soon to rise!"

Why not all receive the truth as readily? Ah! the deceitfulness of sin. Professors and non-professors have the truth brought plainly and forcibly to their minds; but they postpone and still delay, and very frequently finally reject. How sad the thought! Why not all receive the message from Heaven and be saved?

But vain our regrets. Sin has entered into the world. The fair inheritance given to man has been forfeited. And though again offered through our Lord Jesus Christ, few are ready with joy to accept it. Oh! how blind. Loving darkness rather than light. Loving the praise of men more than the praise of God. Why not believe God, trust him, obey him, and be saved? Ah! how low we are fallen. Is it not rather a wonder that any of such a race, so fallen, should be saved. But some will be saved, even by the last message of mercy. Thank the Lord! who is still waiting to be gracious. O spare thy people, Lord!

R. F. C.

To Correspondents.

ARTICLES DECLINED. France and the Papacy. We see no reason to change from the common view that the seat of the beast is the city of Rome. To apply it to France would make confusion in Rev. xiii, 2.

ARTICLES ACCEPTED. Change in the Sabbath Anticipated.—Commendable Recantations.—Spare Moments.—Bear ye one Another's Burdens, the heading of which we change to The Afflictions of the people of God.—Are You reconciled to God?—Dying, Dying, Dead.

Appointments.

General Conference.

THE fourth session of the General Conference of S. D. Adventists, will be held in Battle Creek, Mich., Wednesday, May 16, 1866, at 9 o'clock, A. M. The different State Conference Committees will see that their delegates are duly appointed and furnished with credentials. In those localities where there is no State Conference yet organized, brethren can represent themselves by delegate or letter, at their discretion. Let all parts of the field be well represented by delegates or letters. Ministers will remember the amendment of the constitution passed at the last meeting, that all those in the employ of the Conference, make a written report of each week's labor during the Conference year.

By order of the Gen. Conf. Com.

U. SMITH, Secretary.

Mich. State Conference.

THE Michigan State Conference of S. D. Adventists, will hold its sixth annual session at Battle Creek, Mich., Thursday, May 17, 1866, at 9 o'clock A. M. Let there be a faithful representation by delegates or letters from all the churches. Churches who wish to join the Conference, should also make their wishes known at this meeting. Let all delegates and ministers come prepared to make the various reports to the Conference that the constitution requires.

By order of the Committee,

I. D. VAN HORN, Secretary.

Meeting of the S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association, will hold its sixth annual session at Battle Creek, Mich., Friday, May 18, 1866, at 9 o'clock, A. M., to deliberate for the general interests of the Association,

elect officers, and transact any other business that may come before the meeting.

By order of the Trustees,

J. M. ALDRICH, Secretary.

THE next Monthly Meeting of the scattered brethren of Parma, Jackson, Tompkins and Leslie, will be held at Parma the first Sabbath in May.

Nothing preventing, I will be present.

I. D. VAN HORN.

THE next series of Quarterly Meetings for the Conference of S. D. Adventists in Minnesota will be held as follows:

Enterprise,	May	5,	6.
Pleasant Grove,	"	12,	13.
Oronoco,	"	19,	20.
Deerfield,	"	26,	27.

It is requested that all the brethren and sisters will attend at their respective churches and settle up all their accounts as the cause demands it. Bro. Stephen Pierce will attend each meeting if Providence permit.

WM. MERRY, } Minn. Conf.
H. F. LASHIER, } Com.

Business Department.

Business Notes.

Nathaniel Keyser. Where is your Review NOW sent?

CHANGE OF ADDRESS. The P. O. address of R. F. Cottrell is Ridgeway, Orleans Co., N. Y.

RECEIPTS.

For Review and Herald.

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

J H Cottrell 29-1, A D Rust 29-14, L A Sargent 28-14, H Keefe 28-20, J L Merritt 28-16, P Pambla 29-16, L C Slawson 28-14, E Trumbull 30-1, J H Fletcher 29-14, E Lobdell for J R Deering 28-21, J Brigham 29-16, C Ruiter for T Harvey 29-21, Mrs M Sinclair 27-9, H Main for J Crandall 29-21, W S Urquhart 27-13, each \$1.00.

S Edmonds 30-1, D McCrillis in full, J Moody in full, Mrs L Eggleston 28-8, G Stone 28-7, L Drew 29-14, E S Lane 29-19, Simon Miller 27-14, L M Jones 30-1, L J Hall 27-16, A Rathbun 29-19, J A Gregory 29-1, A Diamond 28-1, M Losey 30-1 L R Chapel 29-23, J Nichols for Wm Nichols 28-18, S J Herson 29-20, Mrs E D Carmichael 31-21, Ruth Stanbury 29-1, J W Baily 29-16, S Harryman 28-1, L Wiswell 29-13, T Fletcher 28-9, J Stowell 30-1, C K Farnsworth 29-20, W Morse 29-21, J Hebrner for N Cook 29-21, J Bennett 29-19, Wm B Haywood 29-8, O P Bovee 29-1 each \$2.00.

J Bell 28-16, L A Woodruff 28-13, H Olmstead 28-21, C N Ford 28-5, each 50cts.

R H Cowles 2,50 28-1, Mrs E McCrosky 75c 28-16, Mrs A Clark 1,50 28-13, Mrs A Grimes 4,00 31-1.

Subscriptions at the Rate of \$3.00 per year.

R T Paine 1,50 29-1, Wm E Newcomb 3,00 29-17, T Bryant 1,50 29-1, M N Cross 3,00 29-17.

Review to Poor.

A Friend 1,00.

For Shares in the Publishing Association

Bro P E Ruiter 50,00, Sr C Ruiter 50,00.

Donations to Publishing Association.

E G Doud 1,00, A True 1,00, H H Bramhall and family s n 2, 87, Wm Edgar 4,85.

Cash Received on Account.

A J Richmond 6,00, J W Landes 2,00.

Books Sent By Mail.

W J Cook 1,25, R T Paine 1,00, S H Kinsey 13c, C B Preston 2,75, T H Starbuck 4,00, I F Fraunfelder 13c, J Taylor 13c, S P Nichols, 1,00, R Keck 13c, M A Ballard 12c, B G Allen 50c, G Sweet 1,25, Henry Main 75c, Mrs W D Ludington 1,37, S B Gowell 16c, L Urquhart 35c, A D Shepard 28c.

Gen. Conf. Missionary Fund.

A J Richmond and family s n 4,00.

Michigan Conference Fund,

Ch at Tompkins 9,00, Ch at Jackson 30,00, A J Richmond and family s n 3,00.