

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." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THORNS AND PEARLS.

On Judea's sacred mountains
Roamed a royal Prince of old.
There he scattered pearls of kindness,
Gifts more precious far than gold.

While the halt, the sick, the dying,
Sought his aid to soothe their pain,
There this Prince, so good and noble,
Gave them life and health again.

He beheld the poor and lowly,
And his warm heart yearned for them;
While the rich, the proud, and lordly,
Made of thorns his diadem.

Thus in every day and nation,
Those who are God's suffering poor,
Find for them the thorns are platted,
And the cross is at their door.

But within that glorious kingdom,
Where truth ne'er her banner furls,
There the cross receives its crowning,
And the thorns are turned to pearls.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.
PREACH THE WORD. 2 Tim. iv, 2.

THE EVIL HEART OF UNBELIEF.*

BY ELD. J. N. ANDREWS.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin. Heb. iii, 12, 13.

THESE are words of solemn warning, and they are drawn from one of the most striking examples of backsliding and apostasy that can be found in all the Bible. The case of the children of Israel, journeying from Egypt to Canaan, is made, by the apostle, the subject of this solemn warning: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." If we look into the book of Hebrews with carefulness, we shall find that the two mightiest powers that man is able to exercise, are brought to view there, and commented upon very largely. The mightiest power that man is able to exercise, is the power of faith. It makes feeble man mighty with the strength of God. Faith unites us to the arm of the Almighty; and to learn what faith can do, you have only to read, for instance, the eleventh chapter of Hebrews. We there learn that all the wonderful things brought to view, as wrought by the servants of

God, were wrought by the power of faith. It was faith in the promises of God, that led them, at certain times, when the providence of God called them to it, to perform the wonderful things that are recorded in the Bible. By faith all the great works enumerated in the Scriptures, as wrought by patriarchs, and prophets, were accomplished.

Now there is another power brought to view in the book of Hebrews, that is next in strength to the power of faith, and that is the power of unbelief. When Moses was at the Red Sea with the children of Israel, in answer to his prayer, or by his act of faith in stretching out his rod, the sea was divided, and the children of Israel passed through it as on dry land. Now that was a wonderful thing, surely; and we are all ready to acknowledge it as the mighty power of God. But the power of unbelief that can look on and see such a work wrought, and not be moved by it, is certainly next to it, in the influence it exerts upon the hearts of men. What was it that gave Pharaoh and his army such boldness to enter into the Red Sea, into that path so miraculously opened for the children of Israel? It was the power of unbelief. They dared to venture into the abyss, and pass between the walls of water on either hand, which were stayed up by the power of God; and it was unbelief that gave them that remarkable degree of courage. The power of unbelief had the same effect upon the Egyptians, that the power of faith had upon the Israelites. The one dared to step down to enter the water when it was yet undivided; the other dared to enter its awful abyss though it was God who supported the walls of water.

Take the case of the children of Israel in the wilderness. The act of Moses in smiting the rock, so that water came out, and various other things represented as there happening in answer to the prayer of Moses, were all wonderful illustrations of the power of faith. The children of Israel looked on, and many times were unmoved by it. What was it that gave them this astonishing indifference? It was the power of unbelief; and this is second only, certainly, to the power of faith in the influence it exercises over men. The power of faith works miracles by laying hold upon the arm of God; and the power of unbelief enables a man to look on, and behold the wonderful work, and be unmoved by it.

The apostle calls attention to our danger. The words are timely and proper. I cannot think of anything of greater weight and consequence than some thoughts that may be drawn from this verse. Take heed lest there be in any of you an evil heart of unbelief. It is a heart of simple, sincere, confiding, and childlike trust, that enables us to join ourselves to God by vital union. It is the evil heart of unbelief that separates us from the truth, and from the Holy Spirit. Take heed. Those that think their mountain stands strong (Ps. xxx, 7), and that they are sure of Heaven and eternal life, and have few fears concerning themselves—it is such that are admonished by these words, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God."

Brethren, we are not yet past our danger. We are not yet removed from the power of temptation. We are not where we are safe from the power of the Devil. We have not yet reached the place where we are not

in danger of backsliding. We are not yet secure from the shafts of the Devil, not yet across the enchanted ground. We are still in the utmost danger of departing from the living God, and apostatizing from the faith. If the children of Israel, with the pillar of cloud by day, and the pillar of fire by night, to lead them, and with the ark of God's testament to go before them, and with Moses, the servant of God, as their especial guide and instructor, and with manna rained down from Heaven to supply them with the purest food, and with the rock opened from time to time, that they might be provided with water, and with the clothes upon them, and the shoes upon their feet, not waxing old,—if with all these manifestations of the power and presence and favor of God, they could backslide, I want to know if there is not danger with us? If the evil heart of unbelief could take possession of them, and they could look on unmoved, when all the works of God were wrought by the power of faith, if unbelief was mighty enough in them, to bring this fatal spell upon them, surely there is danger with us.

The children of Israel were led into backsliding, in part, by the fact that these things were so common. Now, the first time the manna fell they were surprised. They said, What is it? for they had never seen the like. And, undoubtedly, their hearts were considerably affected. But when that manna had fallen for weeks and months, it became a common occurrence; it ceased to be a wonderful providence; and from being surprised, and astonished, and feeling deep gratitude to God for providing them with bread from Heaven, they even dared to murmur against him, and speak of it as something not at all adapted to their wants.

I am satisfied that the spirit that dwelt in the children of Israel, dwells in us, and the same feelings are likely to cause the ruin of a great number of us. God speaks; and the first time he speaks, it makes a strong impression upon our minds; but when he speaks again and again, we lose our interest in it, and lose the force of it, and instead of being solemnly admonished, we come to be accustomed to the most solemn realities, and even make light of them.

The children of Israel, when at the foot of Sinai, were called of God, before the law was there proclaimed, to make solemn preparation. They were to sanctify the mountain, that is, to set themselves apart from it, and not a man or a beast should touch it. And after this solemn preparation on the part of the people to meet with God, he descended in awful grandeur on the mountain. The thunders rolled, and the trumpet sounded exceeding loud. Such a scene as was there witnessed, cannot be paralleled until the Son of God shall descend from the opening heavens, with a mighty shout, with the voice of the Archangel, and the trumpet of God, to wake the dead. The people were alarmed, and entreated Moses to speak with God, and then speak with them, but not to have God speak with them any more, lest they should die. God accepted the arrangement. And a few days afterward he called Moses up into the mount. The whole top of the mount was like devouring fire. Moses was gone forty days. The people were waiting at the foot of the mountain, while Moses was, during this time, in the mount, communing with God. All this while the manifestations of God's power and grandeur were before their eyes, and they became so accustomed to them that, before the

*Preached in the grove at Johnstown, Sabbath, June 12, 1869. Reported for REVIEW, by Uriah Smith.

forty days were expired, they said they did not know what had become of Moses, and made themselves a golden calf for worship.

This shows what the power of unbelief can do, and how we can accustom ourselves to think and speak in a careless manner, of the awful realities of the Judgment, and the consequences hanging upon our conduct here, until the force and solemnity of it are entirely lost out of our minds. Now the apostle solemnly admonishes us to take heed lest there be in any of us this same evil heart of unbelief.

"But exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin." Did you ever weigh this expression, and think of the meaning of the term "to-day," as used by David in the ninety-fifth psalm? It is the time limited by the Spirit of God, as the period of human probation. It is to me an awful thought that there is a period of time limited by God, beyond which his mercy will not wait, beyond which the voice of pardon shall not be heard by sinful men, and at the expiration of which probation shall close with mankind forever. The Spirit of God has fixed such a time; and while it lasts it is called to-day; a period that is distinguished by the offer of God's mercy to man, and of pardon, forgiveness of sin, and acceptance with him, if man will repent. But when that time is past, wasted by the most of those that are favored with it, the offer expires by limitation, and such an offer is no longer made to sinful men. Now, says the apostle, while it is called to-day, exhort one another daily, constantly, continually, lest any of you be hardened through the deceitfulness of sin.

If we take this as the whole period of time that is assigned to mankind for their probation, and carefully consider the declarations of the Bible in reference to it, we shall find that this time is almost expired. There can be no mistake in reference to this. The Judgment, with all its terrible realities, is but just before us. The coming of our Lord Jesus Christ, the great time of trouble that precedes his coming, but which immediately follows the closing up of his work in the heavenly sanctuary—these things in their order are right before us. We that are here this morning, profess to believe that this period of time fixed by the Spirit of God, as the "to-day" in which we can find his favor and the forgiveness of sin, is almost expired. And when that ends, then the Judgment! Then we stand before God, to render a strict account to him of all our actions here. And now I want to know how many of us in our hearts believe this. If we believe it, it will be the thought uppermost in our minds. It will not be our worldly business, and how much we can increase our property by skillful management, nor how we can make sharp trades, nor even how by honest industry we can advance our worldly interest. I do not speak against giving proper attention to the gaining of a livelihood; but the one absorbing thought will be, "The period of our probation is now far spent, and will be very soon past, and when that period is ended, our destiny is fixed, either to have eternal life in the kingdom of God, or to be excluded therefrom, and have our part in the lake of fire, which is the second death."

Eternal consequences are hanging upon the manner in which we spend these few days; yet few of us have any sense of the fact, and we are quite generally unmoved by it. We are like the children of Israel when they saw the hand of God working for them, and yet were so completely paralyzed by unbelief as to be wholly insensible to the wonderful providence of God.

Exhort one another while it is called to-day. Thank God that to-day all that are here, as I verily believe, may, if they will only be in earnest, make their calling and election sure. And I invite you and beseech you to attend to this; for it is a matter of infinite consequence. I earnestly desire to point out your danger. What is the reason we are not all of us alive and earnest in this matter? What is the reason we cannot be interested to make this brief to-day tell on our eternal destiny? The terrible foe that is likely to ruin many of us, is mentioned in the text: "Lest any of you be hardened through the deceitfulness of sin." What is sin? It is breaking God's commandments; it is wrong-doing; every kind of evil; every kind of wickedness, of every

class, and every description. The kinds and the quantities are beyond all expression; yet it is all summed up and expressed in this short word of three letters, *sin*. Why do so many allow themselves to be ruined by sin? It is because there is nothing honest about sin. It is all deceitful, ruinous, fatal. It lies in wait to ruin and destroy men. Of course I connect with this, the author of sin, as the great instigator of it.

Now sin comes to us in its fairest colors. It does not come to us in all its nakedness and deformity, as some terrible monster to devour us. But it comes with fair looks, and makes great promises to each of us, if we will only do what it requires at our hand. It does not come and say, "I want you to do so and so, that you may find your portion in the lake of fire." That would be honest. But it comes and says, "I promise you great joy if you will disobey God this time, or a few times. And there are such and such joys, very good, and very desirable, which I promise to secure for you; and there will be time enough after that for you to make the matter all right; and so far as its affecting your eternal destiny is concerned, God is very merciful, and you will come out a great deal better off for doing this, than as though you refrained from it."

This is what the apostle means by the deceitfulness of sin. Let us take some case to illustrate this point. I will refer to that of our common mother, Eve. When our first parents were situated in Paradise, with everything to make them supremely blest and happy; when there was no evil of any kind existing in the earth, and every tree that was pleasant to the sight, and every one good for food, existed in the garden of God, and they were restricted from only one, and had enough besides, and could commune with God, and had everything that heart could wish, then the tempter entered, and promised Eve great joy if she would only eat of the forbidden fruit. Unfortunately she did accept of it. And what was the consequence? You know. This simple act of rebellion against God brought death and all our woes into the world; and whereas we once possessed Paradise, we lost it, and whereas we once had no sickness, now it came upon us, and death came with it; and all our race, with two exceptions, have gone down to the silent grave.

But all that sin has ever promised has proved false every time. And after the experience of six thousand years has tried this thing again and again, and always found it false and deceitful, like the apples of Sodom, sin has the effrontery and brazen-facedness to come forward with the same assurance, and tell men what it will do for them, if they will only disobey the God of Heaven. And, strange to say, the great mass of men will do it, and even act as though it were a privilege to disobey the Most High!

The deceitfulness of sin is likely to ruin many of us. It presents itself to us in a thousand alluring ways. It takes us on the right hand and on the left. It draws our hearts away from God. It causes us to lay down our guard.

We frequently come to the forks of the road; that is to say, come to a great many places where the road divides, and one is the path of duty, while the other is the path that appears to be the path of self-interest. They seem to divide only by a slight angle; and sin says, If you will only take the path of interest instead of the path of duty, you will not go very much out of the way; for it diverges only by a slight angle. Now every time you come to such a place, God tests you. It is like passing grain through a sieve to see what that will take out. Now we do not all realize that we must take the path of duty and right, and never deviate from it for the supposed advantage we may derive from doing something that is wrong.

Every time you take the right and shun the wrong, the more certain it is that you will find salvation at the last day. God does not subject us to any trial and temptation that is unnecessary. A certain amount is needed to form our character and prove us; and every time you take the right path, and are not allured into the wrong, you make it more certain that you will gain Heaven at last. But how very few persons there are that spend the "to-day" of human probation in always taking the path of duty, and never swerving

from the right for any supposed advantage whatever.

There is a terrible danger suggested by the apostle Paul in the next clause, to which I will now call your attention. He says, "Exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin." There is no greater calamity that can come on us while this life lasts, than to have our hearts made hard. There is no more hopeless condition a man can live in, than to have his heart hard, unfeeling, and insensible to the influences of God's Holy Spirit. And there is no state so desirable, as it seems to me, while we live in this condition of probation, as to have our hearts tender, capable of feeling, and ready at the first intimation of God's will, to yield ourselves without reserve to him. There are plenty of people that we find, and some even of our own brethren and sisters, that have grieved the Spirit of God so many times that their hearts are hard and unfeeling. They are callous. They have lost their sensitiveness, and their capacity to feel and tremble at the word of God; and the tender, gracious influence of the Spirit of God is gone, because the heart has been hardened by yielding to the influence of sin. It is a terrible thing to be in this condition; and, brethren, the end of this is surely death.

We read a good deal in the Bible about men's having their hearts hardened. The case of Pharaoh is often brought up, and I will refer to it for a moment. There are some places that speak of the Lord as hardening Pharaoh's heart, and other places which speak of Pharaoh as hardening his own heart. I think I can explain this, so that there will be perfect consistency. Some have an idea that God hardens the heart; that he wills the ruin of some men, and makes them hard and stubborn for the purpose of destroying them. But if God hardens their hearts because he wants them lost, the blame is upon God, not upon them. This can never be. How, then, does God harden the heart? by his grace? by his Holy Spirit? No, indeed. The grace of God comes into a man's heart, and the Holy Spirit visits him, and it makes his heart tender, and his conscience quick, and the tears trickle down his face. If the grace of God could be given in full measure to every one of us, it would not harden our hearts, but render them susceptible to all the impressions of his Holy Spirit. Our hearts would be more and more tender, and we should be more willing to obey God in everything; and when we come to where the road divides, we should take the right road every time.

Well, if it is not the Holy Spirit that makes a man's heart hard, what is it? My text tells us: "Exhort one another while it is called to-day, lest any of you be hardened through the deceitfulness of sin." That is the trouble—the deceitfulness of sin! How did Pharaoh harden his heart? By becoming a victim to the deceitfulness of sin. He gave himself up to a strong delusion. But does God desire to have men believe a lie? Never. Strong delusion comes from the opposite source. It is the spirit of the great Adversary that brings strong delusion and darkness upon men. I will tell you what the Lord does do, and what men do, and then you can see how the case stands. The Lord sends the truth, and it lights up the way of mankind, just as the sun lights up this ground. He sends the melting influence of his Spirit to make their hearts feeling and tender, just as he sends the rain upon the earth to water the parched ground, and to make everything green and flourishing upon the earth.

This is what God does; and what do men do? They resist it! The Spirit says, Take up the cross, and walk in the footsteps of your divine Redeemer. The heart ponders and replies, The cross is so heavy, I never can bear it. The Spirit of God says, You must do it or go to ruin. And then there comes more light pouring upon the man, till his mind is all lighted up; and still there stands the cross; and again he says, I cannot take it. The crucifixion is too great, and I cannot endure it, and I never will do it. By-and-by the "to-day" of that man is past. The Spirit of God being grieved time after time, at length leaves the man to himself; and being left to himself, his heart becomes hard and obdurate. He can hear all the terrible threatenings of God's word, and all the gracious invitations of the Holy Spirit, and be unmoved by them. And this

hardening of the heart is the work of the man himself. All that God does is simply this: After he has plead and plead with the man till he can plead no longer, he leaves him to himself; and when thus left, his heart is hard and unfeeling and dark. And how will the man come out in the day of Judgment? He will stand absolutely inexcusable. That will be the case with Pharaoh, and with all others who have pursued a course similar to his. God never made a man's heart hard, only in this sense, that when he could plead with him no longer, because he had wantonly and inexcusably resisted the influence of his Holy Spirit, he left him, and thus the light that was in him became darkness. And how great is that darkness! I am afraid, brethren and sisters, that some of us will come to ruin in just this manner. And if we do, it will be no common ruin. If, after all that God has done for us, in giving us the light of his truth, and the strivings of his Spirit, we come up to the Judgment unprepared, no words can express the terrible situation in which we shall find ourselves. The man that has never made a very high profession, nor entertained much hope of Heaven, will find his punishment far more tolerable than ours, favored as we have been, with the clear light of Heaven shining upon us.

Take heed, says the apostle; and I pass his earnest exhortation over to you this morning, with the prayer that you may heed it. The "to-day" of some of us is just expiring. The "to-day" of all of us will soon be past. But some of us stand at the very termination of our probation, and there is but a step between us and death. Shall we be unmoved and unconcerned? Or shall we arouse, and go to work, with an earnestness that becomes men in such a situation? May the Spirit of God come mightily upon us; and may we regard the solemn admonition of the apostle, lest we be hardened through the deceitfulness of sin.

CHERISH FAITH.

FEAR not the result of upright doing. Let faith in the overruling Power be so strong, that we falter not in the narrow way. Let our daily life be brightened by the firm belief that just what is best for us will surely be granted—not best, perhaps, in a mere worldly point of view, but best, as discipline necessary to prepare us for what lies in the future. As a careful parent strives to prepare his child for future usefulness, even so the all-wise Father is preparing us for eternity. Let us be watchful, lest we weakly shrink from the discipline, choosing rather to live in selfish indulgence, loving the pleasures of the present, more than the glories yet to be revealed; looking upon the blessed hope of life eternal as a shadowy hope, rather than one that becomes an unyielding anchor to stay the soul in the midst of raging life-storms. Struggle not against discipline *Heaven ordained*. The sufferings of the present can last but for a little season. They are only sent to work out the "exceeding and eternal weight of glory."

"Rejoice in hope." Why sink into a state of despair when the shortcomings and failures of our lives array themselves before us? Through no merit of ours can salvation be granted. In only one way can we be delivered from this "body of death." Faith in our Redeemer's atoning blood is the one door where we may gain an entrance to the fold. Let us not sit in grieving wretchedness, feeling that we are outcasts for all eternity. Let us cast not away our confidence, whereby comes the hope of reward. C. P. A. W.

THE most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found, and never will be while the world stands. Of all the miserable human beings it has been our fortune to know, they were the most wretched who had retired from useful employments, in order to enjoy themselves.

LET every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

"RISE NOW."

"Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight are gone;
A place in the ranks awaits you,
Each man has some part to play;
The past and future are nothing
In the face of the stern to-day.

"Rise from your dreams of the future—
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honor (God grant it may!);
But your arm will never be stronger,
Or the need so great as to-day.

"Rise! if the past detain you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret:
Sad or bright, she is lifeless ever,
Cast her phantom arms away;
Nor look back, save to learn the lesson
Of a nobler strife to-day.

"Rise! for the day is passing;
The sound that you scarcely hear
Is the enemy marching to battle—
Arise! for the foe is here!
Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from the dreams of a coming battle,
You may wake to find it past."

GIVE! GIVE!

FELLOW-CHRISTIANS! give of your money to sustain and extend the cause of your divine Redeemer. It is your duty, and you cannot neglect it without being guilty of the basest ingratitude; you cannot neglect it without imperiling the interests of your souls, and even injuring yourselves in temporal things.

The Scriptures appeal to your sense of gratitude to enforce the duty. "Ye know the grace of the Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." And the apostle, after urging the Corinthian Christians at much length to give to God, adds: "Thanks be to God for his unspeakable gift." It was as if he had said, "What are all your gifts to God in comparison with God's gift to you?" And how true this is; and therefore those who refuse to give to God are guilty of the basest ingratitude. It is also injurious to the interests of their souls.

No Christian would expect to prosper in spiritual things if he neglected the duty of prayer. No Christian would expect soul prosperity, if he were habitually engaged in cheating his neighbors. Well, giving to God's cause is just as closely connected with receiving spiritual blessings as is praying. "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." In the one case, we must ask that we may receive; in the other, we must give that we may be blessed. Nor should we forget that withholding the tithes is cheating God out of his portion of our property. Aye, he calls it by a harsher name than that. He calls it robbery. "Will a man rob God? But ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Again, your temporal prosperity is concerned in the matter. Our temporal blessings come from God, and he can give riches, as he did in Solomon's case, and he can send poverty, and he says: "Honor the Lord with thy substance, so shall thy barns be filled with plenty, and thy presses burst forth with new wine." This is the promise of a faithful God, and he has verified it in every age of the church, and thousands have testified that it is most true: "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully," in temporal as well as in spiritual things. And, fellow-Christian, you cannot complain of the rule by which he asks you to give. It is as you have been prospered. Those who have been blessed with thousands are required to give thousands; but if you have but a mite, give it.

"He knows if you blush to bring Him
Your poverty's stinted store;
Just give yourself with your farthing,
And then he will count it more."

Fellow-Christian, we are persuaded that neglect to give of our substance as God has prospered us, is one of the cancers which is eating out the life of the church of God in this present time. Let us determine that it shall do so no longer. Let God's people fill

his treasury with their gifts, and we feel sure he will be faithful to his promise, and will open the windows of Heaven, and pour out a blessing, until there shall not be room enough to receive it.

A NOBLE CONFESSION.

THE *Methodist Quarterly Review*, for Jan., 1869, has some remarks on the annihilation of the wicked, which contain, in fact, one of the most noble confessions from our opponents that we have ever seen. They are an honor put upon our views we did not soon expect to see from so high a source. It first gives a quotation from a writer in the *Christian Advocate* of this city, [New York,] a man of high standing in the M. E. church, which concludes with these words:

"Who would not prefer the dungeon to the cord, the rack to the guillotine? Death is the greatest punishment man or God can inflict. Eternal life in death is preferable to eternal annihilation." *The Methodist Quarterly* responds:

"Now did we believe this, that annihilation is more terrible than eternal misery, we should consider the greatest difficulty in Christian theodicy to have attained a solution. The most terrible of all punishments for sin is attained without the slightest pretext for a charge of injustice upon the divine Inflictor. No one can claim a moment of future existence as a right, or its withdrawal as a wrong. God can justly, at his pleasure, drop any being into instant nothingness. And now, if this be the most terrible of dooms, then God can inflict it, or permit it, for sin great or small, and the most capacious caviller can utter no complaint. Universalism could not charge this theory with injustice, nor orthodoxy charge it with immoral tendency in lightening the penalty of sin. But for our individual part, we would infinitely prefer the brief 'guillotine' to the eternal 'rack.'"

We call this "a noble confession," not because the author of it indorses our views, for he does not; but it is an admission, in the first place, that the doctrine of eternal misery is the greatest difficulty in Christian theodicy; and in the second place, if annihilation is as terrible as the writer in the *Advocate* says, it is a punishment that can be inflicted without the slightest pretext for a charge of injustice upon the divine Inflictor, by any party concerned.

Here, then, is a noble confession. Coming as it does from a mind of long experience, and a Christian minister of high standing in the M. E. church, it is a cheering indication of abatement of the misrepresentations of our views, which we have so long endured from some men in high places in that church and in other "orthodox" churches.—*Ex.*

Pray Without Ceasing.

A NUMBER of ministers were assembled for the discussion of difficult questions, and among others, it was asked how the command, Pray without ceasing, could be complied with. Various suppositions were stated, and at length one of their number was appointed to write upon the subject, and read it at the next meeting, which being overheard by a plain, sensible girl, she exclaimed, "What, a whole month to tell the meaning of that text; it is one of the easiest and best texts in the whole Bible." "Well, well," said an old minister, "Mary, what can you say about it? Can you pray all the time?" "Oh! yes, sir." "What, when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." Indeed, Mary, do let us know how it is; for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning I pray, 'Lord open the eyes of my understanding, to behold wondrous things out of thy law.' And when I am washing, I pray that I may be washed and sanctified and justified in the name of the Lord Jesus. And when I am dressing, I pray that I may be clothed with humility. And as I begin my work, I pray that I may have strength equal to my day. When I begin to kindle a fire, I pray that the love of God may burn in my heart; and as I sweep the house, I pray that my heart may be cleansed from iniquity. And while I am preparing and partaking of breakfast, I desire to be fed with hidden manna and sincere milk of the word. And when I am busy with the children, I look up to God as my Father, and pray for the spirit of adoption, and that I may be his child. And so all the day, everything I do furnishes me with something for prayer."

It is better to be cried down on earth than to be cried down in Heaven.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, AUG. 3, 1869.

J. N. ANDREWS, EDITOR.

JOY IN HEAVEN.

"LIKEWISE, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke xv, 10.

The angels of God do not view repentance in the same light that it appears to sinful men. To them it is an elevated, honorable, and sacred work. To us, alas! it is a work to be shunned, if possible, or if not wholly shunned, to be disposed of in as private a manner as we can. We think of it with shame; we speak of it with pain and regret. It is so humiliating to have it known that we have had to break our hearts, to bow our stubborn wills, to humble our proud natures under the mighty hand of God. We are not so much ashamed of sin, as of repentance. Nay, we are frequently far from being ashamed of sinful conduct or of wicked dispositions. But to have it known that we have made frank and humble confession of wicked acts, is too humiliating for us to endure. We are not ashamed of sin, but ashamed of having it known that we confess and repent of our sin. Yet sin is that abominable thing which God hates, and genuine repentance is that which he approves and accepts. Sin is the fruit of our own evil nature, aided by the powerful co-operation of the Devil. Repentance is the work of the Spirit of God wrought in us by our consent, and with our active co-operation. How strange that we should be ashamed of repentance, rather than ashamed of sin; that we should cherish that which comes from Satan, and loathe that which proceeds directly from the Spirit of God. Sin is the only real cause for shame, and it is cause enough surely. But repentance is something noble, dignified, and honorable. It shows that though we have been wicked, now that we have come to ourselves we put away the wickedness, and allow not one particle of it to cleave longer to us. How the Devil perverts things in our minds when he makes us ashamed of this most sacred work.

What a wonderful fact our Lord has revealed to us in stating that there is joy in Heaven among the angels of God when a single sinner repents. Great as is the joy of the angels in their own exalted bliss, they are capable of feeling an addition to this joy when one poor prodigal returns to God. How intense the interest they feel for us! How disinterested and unselfish is their conduct. If that which benefits us alone can give such joy in Heaven, shall we not make it the most earnest business of life to develop perfect repentance?

It is worthy of notice that our Lord does not speak of the joy of our departed friends, but the joy of the angels at our repentance. Yet if they were in Heaven, how much keener their joy than that of the angels!

THE "TO-DAY" OF CHRIST'S PROMISE TO THE THIEF.

SOME of the readers of the REVIEW may remember the concluding argument in the sermon on Paradise, published not long since. It was there shown from several examples of similar language in the Bible, that this term "to-day" is used in making promises and declarations, not always with reference to the time of their fulfillment, but sometimes with reference to the time of uttering the declaration, and especially with reference to the time when it becomes a fixed fact that such a thing shall certainly be. We have a good illustration of this fact in 1 Sam. xviii. Saul sought the destruction of David. He would gladly kill him with his own hand, but in this he was not successful. He then determined to destroy him by a snare. He therefore offered him his daughter as a wife, with the condition that he should slay one hundred of the Philistines, Saul's enemies. He hoped that this would prove the death of David. And now observe the promise Saul made to David. Having learned that his daughter

Michal loved David, the record informs us of his attempt to take advantage of it.

"And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, *thou shalt this day be my son-in-law in the one of the twain.*" 1 Sam. xviii, 21.

Did Saul mean that David should that day take Michal to be his wife? By no means. He did not mean that he should have her at all. There was a condition to be fulfilled. He must first slay one hundred Philistines. And Saul hoped this would be the death of David. There was even a time fixed in the future, as verse 26 informs us, by which this must be accomplished. Now it is evident that the promise, "thou shalt this day be my son-in-law," must be explained in harmony with the fact that this could not actually be the case until a certain work was first wrought, and a space of time employed in that work. And Saul, in making the promise, even fixed this space of time. Compare verses 21 and 26. It is certain, therefore, that the "this day" of the promise relates not to the time of its fulfillment, but to the time of its being made. Probably no one will dispute this fact. And why should not the same candor be found in the use of Christ's promise to the thief, inasmuch as we do know from his own words that he was not in Paradise till three days after that promise. John xx, 17. And Peter, reasoning from the words of David, confirms the same fact by informing us that his soul was in hades, instead of Paradise, from his death till his resurrection. Acts ii, 25-31; Ps. xvi, 8-11. And Paul adds his testimony to that of Peter, when he tells us that Christ descended into the lower parts of the earth, *i. e.*, hades (Eze. xxxii, 18-32), BEFORE he ascended into the Heavens. Eph. iv, 9, 10. Surely, Peter, and Paul, and Christ, form by their testimony a three-fold cord "not quickly broken."

THE WICKEDNESS OF THE SONS OF ELI.

IT is a sad chapter in the life of Eli that relates to the wickedness of his sons. No stain appears upon the life of this amiable priest and judge in Israel except his sufferance of the wickedness of his sons. Undoubtedly this fault dated back to their early childhood. Though judge in Israel, he had no government over them. We may be certain, therefore, that he had failed with his sons in their early life. He had not formed their characters to virtue. He had not implanted in their breasts that love for purity, and that abhorrence of evil, which, by the aid of God's Spirit, he could have formed within them, had he watched over their early lives as he might. He had neglected family government. Very probably he excused himself on the ground that his duties to the cause of God left him no time to look after his own sons. Yet this was a fatal mistake. If the current saying, "Charity begins at home," were applied to cases of this kind, we might well approve the maxim. It was Eli's business, first of all, to govern his own sons. He should have devoted his time first to the formation of righteous characters in them. He would have found the remainder of his time worth more to the people of Israel than all of it could be with his sons growing up in wickedness.

But he signally failed in this important matter. He left that work to the Lord, which the Lord had enjoined upon Eli to do. When he should have taught his sons diligently the law of the Lord, he excused his neglect because he had no time for this work. And, whereas, he should have visited with correction their first waywardness and disobedience, he evidently left this to the Lord, presuming that somehow it would all come out right. Probably he thought they must have a time "to sow their wild oats." At all events they had such a time, and they used it in the diligent performance of wicked deeds. It is, perhaps, not very strange that young men, growing up under such a system of parental government, should throw off all restraint and thoughtlessly plunge into sin. But it is, indeed, surprising that their father should forget that they would certainly reap the very crop they had sown. They sowed to the wind and they reaped the whirlwind. Their father flattered himself that their early follies would soon be succeeded by wisdom and discretion. Perhaps he reasoned that as he had himself turned

from folly and from sin, to God, so, in due time, they also would do the like. Now they were like him in his days of folly. Soon they would, by true repentance, become like him in piety toward God.

What a fatal mistake was made by Eli! He left that work undone which God had given him to do. But though Eli was thus neglectful of the precious opportunity to form his sons to virtue, Satan was by no means idle or indifferent. He seized the chance to ruin the young men, and he did it most effectually, even in the plain sight of their father. The sin of the young men was very great, both in the sight of God and man. Eli filled two offices, high priest, and judge in Israel, and either of these offices would have given him ample authority to put the young men, his own sons, out of the priesthood. But the same lack that appeared in the parental government of Eli, appeared also in his rule as a magistrate. He feebly remonstrated with them against their course of sin, but when he saw that they would persist therein, he suffered them still to remain in the office of the priesthood. The supreme Judge and Ruler in Israel sent him first an awful warning by "a man of God" (1 Sam. ii, 27-36), and afterward a final announcement of the terrible fate of his family. 1 Sam. iii, 11-14. Surely Eli suffered an awful chastisement. 1 Sam. iv. Let us consider the wickedness of his sons:

1. They were emphatically the "sons of Belial." 1 Sam. ii, 12. Their office was to minister in sacred things. But they forgot its solemn obligations, and devoted their lives to the service of sin, of Satan, and of self. They were the disgrace, the scandal, and the stumbling-block of the people of Israel. Their conduct gave men occasion to say that religion was a farce, that piety was a sham, and that the profession of godliness was only mockery and hypocrisy.

2. Though the vows of God were upon these men, they were of no consequence in their esteem. When they were consecrated to the priesthood, the blood of consecration was placed upon the ear, the great toe, and the thumb, of each man. And this declared to them the fact that the ear was set apart to hear God's word, the hand to do his work, the foot to run in the way of his commandments. Ex. xxix, 20; Lev. viii, 23, 24. But they forgot God. They forgot those solemn vows which themselves had ratified. When God spoke they had no ear to hear. Their feet were swift to run in paths of evil and of sin. Their hands, so solemnly consecrated to the service of God, were defiled with the most accursed deeds of evil.

3. The offerings of God were seized upon by these wicked men, and used for their own selfish purposes, while the honor of God was utterly disregarded. Their conduct caused men to abhor the offering of the Lord, and made the very name of sacrifice to be an abomination among men. 1 Sam. ii, 12-17. But this, awful as it was, stood only among their smaller sins.

4. We are further informed respecting their sin against God. These young men made the sin of adultery the chief business of their priesthood. They turned the grace of God into lasciviousness. They made religion a cloak under which to commit the most awful abominations. They deliberately, systematically, and, it is probable, for a considerable period of time, carried on the work of corrupting the worshipers of the Most High. It does not appear that there could be any forgiveness for this awful crime. They sinned not merely from sudden temptation which took them unawares, but they made this their deliberate purpose, and they dared to persist in it against light and knowledge.

The crime of Eli's sons is placed on record to show to all future ages how God looks at such sins when committed by his ministers. God swore that this iniquity should not be purged with sacrifice nor offering, forever. 1 Sam. iii, 14. It is not unlikely that this very oath of the Almighty had reference to the peculiar form of temptation which gave boldness to these young men. They were priests. It was their business to offer sacrifices for the sins of men. We may very certainly decide that these sons of Belial reasoned with themselves, that sin was not after all a very dangerous thing. What if they did allow themselves to commit sin? Could they not make an offering for themselves?

Were they not the Lord's priests? Did they not minister before the ark? Were they not an indispensable part of the Lord's cause? So they may have reasoned. And it seems that they thought themselves perfectly safe in going out to battle with the ark of God against the Philistines. They little thought that for their own sins against the law of God, that law and ark were to be delivered into the hands of the enemy, and themselves to be slain, and Israel to be smitten with a sore destruction. There are some solemn reflections to be drawn from this lesson:

1. Those that bear the vessels of the Lord must themselves be clean. Those that minister in holy things must themselves be holy men. God will not wink at sin because his ministers commit it. No man is to be spared in sin because he is so serviceable to the cause of God, or because he fills so important a station. The expulsion of Satan, the highest of the angels, from Heaven, settles that question. God has no favorites. He respects character, but he does not respect persons.

2. The violation of the seventh commandment, which is among the greatest and the most abominable of crimes, is that form of sin which Satan especially delights to lead the ministers of God to commit. He can thus most effectually dishonor the cause of God. If such persons are willing to turn the grace of God into lasciviousness, he can make even the service of the Christian ministry an opportunity for this awful transgression, as did the sons of Eli their office of priesthood.

3. But let the men who are exposed to this heinous sin, remember that such sin deliberately committed under the cloak of religion, is a sin never to be forgiven. It is lying to the Holy Ghost, worse than did Ananias and Sapphira. It is a sin unto death, not to be prayed for. Surely the end of such must be in the fire of Gehenna.

THE ARABIANS DID NOT BELIEVE IN THE IMMORTALITY OF THE SOUL.

DR. GOOD, M. D., F. R. S., &c., some years ago, delivered a course of lectures before the Surry Institution, London, at the request of Dr. Adam Clarke, and others. These lectures were on the "Science of Nature," and were attended by popular and crowded audiences. These he has written out in his "Book of Nature," from which I quote. He was a firm advocate of the soul's immortality, hence his testimony is of the greater weight.

He says: "If we turn to the oldest hypothesis of the East, to the Vedas of the Brahmins, and the Zendavista of the Parsees,—to those venerable but fanciful stores of learning, from which many of the earliest Greek schools drew their first draughts of metaphysical science, we shall find, indeed, a full acknowledgment of the immortality of the soul, but only upon the sublime and mystical doctrine of emanation and immanation, as a part of the great soul of the universe; issuing from it at birth, and re-absorbed into it upon the death of the body; and hence, altogether incompatible with individual being, or a separate state of existence." *Series 3, Lecture 2, p. 372.*

Of the Arabians he says: "If we turn from Persia, Egypt and Hindostan, to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from whence it is certain that Persia, and highly probable that Hindostan, derived their first polite literature, we shall find the entire subject (of the immortality of the soul) left in as blank and barren a silence, as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition, indeed, of a future state of retributive justice, seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; but the future existence it alludes to, is that of a resurrection of the body; and not of the survival of the soul after the body's dissolution. The oldest work that has descended to us from this quarter (and there is little doubt that it is the oldest, or one of the oldest works in existence) is that astonishingly transcendent composition, the book of Job; a work that ought assuredly to raise the genius of Idumea above that of Greece, and that of itself is demonstrative of the indefatigable spirit with which the deepest, as well as the most polished sciences were

pursued in this region, during what may be comparatively called the youth and day-spring of the world. Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before us is merely, as I have just stated it, a patriarchal or traditionary belief of a future state of retributive justice; not by the natural immortality of the soul, but by a resurrection of the body. And the same general idea has, for the most part, descended in the same country to the present day."—*Ibid.*

This is a good testimony as to the faith of that ancient nation, and also as to their faith since that time. He also acknowledges that the book of Job does not teach the immortality of the soul. D. M. CANRIGHT.

Siourney, Iowa.

THE LORD'S SABBATH PROVED BY SUNDAY ARGUMENTS.

(Continued.)

LAST week several important extracts were given from the pen of Mr. Kingsbury, a first-day writer, which were entirely in harmony with the views of those who observe the Sabbath of the Lord. This week still more of these extracts are presented.

On pages 41-43 of his work are some very pertinent thoughts relative to the Sabbath and the law of God's being known and understood in the earliest ages of the world. These are as follows:—

"Should we take it for granted, that there was no law requiring our first parents, and the antediluvians, to keep a day of rest, because none was then written, we must also conclude that there was none against murder. But God certainly did punish Cain for the murder of his brother, showing that he had, in some way, made known such a law. For where there is no law, there can be no sin. For the same reason, the antediluvians must have understood his will; or they would not, for acting contrary to it, have been buried in one common grave. Yet there is not the least allusion made to any of the ten commandments in the history of the old world. On the other hand, suppose it were indisputably proved that there was no Sabbath instituted until after the flood; this would not prove the Sabbath to have been intended only for the Jews. It would only be presumptive evidence that God could not keep men from wickedness, and lead them to himself by oral instruction, without a particular day set apart, to give and receive such instruction; and that therefore he established a new dispensation, wrote the commandments, and appointed one day in seven, when they should be read and expounded. But there is not, in our mind, a shadow of doubt, that the Sabbath was given in Eden, and designed for all men, and of perpetual obligation. Nor, can there be any doubt that all the moral laws were understood by the inhabitants of the old world. Else, the destruction of the antediluvians is wholly unaccountable and unjust. From God's dealings also with Sodom and Gomorrah, it is evident that they were held accountable for their conduct. This would not have been, had there existed no law; yet they were destroyed before Israel, as a nation, had come into existence.

"From the dealings of God with the Jews, and from what is recorded respecting them before the giving of the law on Sinai, we are irresistibly led to conclude, that they were, previous to that event, acquainted with, and governed according to, the laws contained in the decalogue. We find indisputable evidence that they were acquainted with the laws in regard to the Sabbath, marriage, and murder. From plain allusions it is obvious that idolatry, adultery, covetousness, and theft, were also understood to be sins against God, by the Jews, in this early stage of their history. The manner in which the law was given was admirably suited to impress on their minds the importance of obeying it, and to fill them with awe and reverence for the character of the terrible Lawgiver. The commandments were repeated in the hearing of all Israel amidst thunders and lightnings, and quakings of the earth, and the voice of a trumpet, waxing louder and louder,

that the people might believe them, and they were written that they might remember and do them. The whole transaction seems designed, not so much to give the people information on the subject of their duty, as to so impress the commands on their minds, that they might never forget them.

"There are expressions in the commandments which show that they were not at that time new to the people of Israel. In the second, for instance, God speaks of showing mercy unto such as love him and keep his commandments—not these commandments, as though they were now for the first time promulgated, but 'my commandments,' as if they were already acquainted with them. Again, the fourth commandment commences 'Remember the Sabbath day.' But we cannot remember what we have never known; and to suppose that God was calling on the people to remember what was then entirely new to them, is to suppose that he, who is infinite in wisdom would speak nonsense."

Pages 43 and 44 speak still further of the law, why it was written, and of its adaptation to Gentiles as well as Jews:—

"The same grand moral principles by which all past generations had been governed, must now be written. The writing of these moral precepts must not be left to Moses, but be done by the finger of God. Other laws were given at the same time, very important for the religious improvement of the Jews, to whom this precious treasure was committed. But they were ceremonial, only designed for them during their scholarship, and these might be written by Moses. They were types and shadows of things to come; yet were they practical lessons, adapted to deepen the impression on their minds. The chosen people, too, were so far gone in wickedness, so ignorant of the divine character and government, that they were kept forty years, as it were, in one vast camp-meeting, learning the mind and will of God, and forgetting wickedness and idolatry.

"At length we find them prepared to come out among the Gentiles, with those moral laws so indelibly written on their memories, as well as on tables of stone, that they could never be entirely effaced. These laws were now to speak to them instead of God; and are also to be to us in his stead. For he does not communicate his will to us, as he used to do to Adam, Noah, Abraham, Isaac, Jacob, Moses and the prophets.

"These same commands were often repeated, in substance, after the transactions on Sinai, which seems to show that very probably they had often been before.

"The fact that there were many laws given to the Jews not contained in the ten commandments, and which cannot be inferred from them, furnishes additional proof that God made a distinction between these and other laws which were given only for the Jews as a nation. A distinction was obviously needed between those which, from their very nature, are binding on all men, whether Jews or Gentiles, and those which referred only to one nation, and embraced only a limited period of time."

"We may safely infer that God intended the Sabbath for the Gentiles, because the reasons of its observance apply to them as much as to the Jews. They, and their servants and cattle, as much need the refreshment of a day of rest—they have as much cause for gratitude and admiration in view of the work of creation—God's resting is as much an example for them as for the Jews."

Mr. Kingsbury speaks again with much clearness in reference to there being no mention made of the Sabbath for some time after creation:—

"Others object, that as the Sabbath is not mentioned for the space of twenty-five hundred years after the creation, it could not have been instituted in Eden. But if this argument proves any thing, it proves too much. For it is not mentioned from the time of Joshua till David ascended the throne. Circumcision is neither mentioned nor alluded to from a little after Moses till Jeremiah, a period of eight hundred years. Are we to believe that none of the pious kings, during that long period, were circumcised? Who, then, can say that none of the holy patriarchs kept a Sabbath, because it is not mentioned during a period of

twenty-five hundred years? Neither are sacrifices mentioned for fifteen hundred years—from Abel to the deluge; nor from Jacob, at Beersheba, till the deliverance from Egypt—two or three hundred years more. No mention is made of the Sabbath in the books of Joshua, Ruth, 1st and 2d Samuel, or 1st Kings, which are so much more specific and minute, and more voluminous, than the book of Genesis, in which the history of many centuries is written on three or four leaves of a common Bible. 'The ordinance of the red heifer is never noticed, from the Pentateuch till the close of the Old Testament; but we know from the apostle that it was in constant use.' The book of Psalms, and some of the prophets, rarely mention the Sabbath; but this is no evidence that it was not kept."

On pages 52-57, inclusive, our author argues in favor of the perpetuity of the law with all the zeal of a Sabbath-keeper. He is meeting the objection so common in our time, that "the moral law, or ten commandments, has been abrogated." Mr. Kingsbury says:—

"The objector to the Sabbath also often meets us with the assertion that the moral law, or ten commandments, has been abrogated. There were given to the Jews a moral, ceremonial, and judicial or civil law. One or more of these may have been abolished, and the other still remain in full, if not augmented, force. We shall see if the latter is not the case with the whole of the moral law, or ten commandments. Infidels, and all those who would give full license to their covetous desires and unholy passions, often quote Paul, Acts xv, 5, 24, to prove that the law, meaning the law of the Sabbath, and indeed the whole decalogue, is now no longer in force. Some of them would have no law, neither moral nor civil. Say they, Let public sentiment be the only law to regulate men's actions. But it may be well to see how Christ and his apostles understood this matter.

"In the first place, then, in Matt. v, 17-19, in the memorable sermon on the mount, we find Christ using this language,—'Think not [for some at that day talked just as infidels and deists now do] that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' But, it is asked, What law is here spoken of, the ceremonial or moral? Not the former, of course; for that, as a matter of fact, was destroyed, *i. e.*, abrogated, at his death; which is implied in the wall of partition between Jews and Gentiles being, by that event, broken down. The apostles, too, throw the whole weight of their inspired teachings, and divinely-bestowed authority, against the observance of the ceremonial law. Christ, then, did come to destroy that law. But he fulfilled the moral law, in his own person; he inculcated it in its purity, and as one having authority; his whole system of morality is based upon it. If he came to destroy the moral law, he came to undo his own work, the effect of his own mission. But Christ, in the succeeding verse, has put the matter forever at rest. 'Whosoever, therefore, shall break one of these least commandments, and shall teach men so,' &c.; *commandments, i. e.*, the moral law, which no man may break, no, not the least of them.

"One jot or one tittle shall in no wise pass from the law, till all be fulfilled.' All the prophecies must be fulfilled; for he came not to destroy them. But all the prophecies are not yet fulfilled; therefore, not one jot or tittle of the law, of which Christ spoke, can pass away, until such fulfillment. Consequently he spoke of the ten commandments, the moral law. Now, who dare take from this law, from these commandments, the law of the Sabbath? Would the fourth precept be not so much as a jot or a tittle, or one of the least of them? If not, then Christ may not call the man who tears it from the decalogue to account for his conduct. But be it remembered by all who would go to Heaven, that their righteousness must exceed the righteousness of the Scribes and Pharisees, far exceed it, or they will finally fail of reaching that holy place. The whole of the decalogue, then, as written by the finger of God on tables of stone, and

all the prophecies, remain as they were at Christ's coming. The law is still, and forever shall be, every word of it, in force; and all the prophecies shall be accomplished. The ceremonial law, the things typical of Christ, were abrogated when he hung upon the cross, and these only.

"Matt. xxii, 36-40: 'Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.'

"This Pharisee, who was a lawyer, understood what was meant by 'the law and the prophets;' he evidently anticipated the answer he received. No sooner was the question propounded, than Christ gave the answer. This he did by including in one commandment the sum of all that was contained in the first table of the law, touching his duty to God; and in the other, the sum of all that was written on the second table of the law, or ten commandments, touching his duty to man; assuring the lawyer that these two commandments were the foundation on which all the law and the prophets stood: they were built on these two main pillars. Unless these were observed, the prophecies could not be fulfilled, nor would any of the ceremonial or judicial laws avail any thing, if these, *i. e.*, the ten commandments, were given up.

"Christ did not tell this lawyer that there was any difference in the commandments; that the Sabbath was one of minor importance, and could be dispensed with; or that those in the second table were not equally dear to him with those in the first table: but 'the second is like unto it'—each, all are important, and cannot be separated. Should any person say that the Sabbath cannot be included in either of these commandments, mentioned by our Saviour, he would greatly err, not understanding the Scriptures, nor observing the physical as well as spiritual benefits of that day. Love to our neighbor will prompt us to give him a Sabbath. And we cannot love God if we 'do not the things which he says.'

"In Luke xvi, 17, Christ says, 'And it is easier for heaven and earth to pass than one tittle of the law to fail.' In the previous context he had said, 'The law and the prophets were until John: since that time the kingdom of God is preached.' As if he had said, *before* it was not preached as it *now* is. But let no man suppose from this, that John or myself have done away the law or the prophets; for 'it is easier for heaven and earth to pass, than one tittle of the law to fail;' the law is immutable; heaven and earth will fail, but the law cannot."

G. W. A.

(Concluded next week.)

MEETINGS IN ILLINOIS.

AFTER laboring through the winter in Illinois, I went North after my family, and since May I have labored in the same places where I labored last winter. Some thirty had embraced the truth, and they had kept up meetings every Sabbath while I was gone. Some have moved away, others have given up, while others have come in. So there are now about twenty who attend the Sabbath meeting.

Sabbath, July 24, nine were baptized, and others are only waiting to see their duty more plainly. Nearly all of these are persons who had previously made no profession. I intend to labor in this vicinity until Conference.

I want to live more consecrated than ever. I feel the need of a deeper work of grace in my own heart. I hope we may never be guilty of lowering the standard erected in God's word; but to faithfully elevate the standard, and by constant and humble consecration strive to come up to the mark (perfection), for the prize (eternal life). Oh, that the little remnant of my life may be spent in the service of God as a faithful servant! May the Lord help me in the work of preparing for the Judgment.

The Lord will bless his people and his cause. He will take care of the remnant, and see that they are

safely conducted through the perils of these last days. Dear brethren, let us be faithful in this great work.

Yours, hoping for deliverance soon,

T. M. STEWARD.

GOOD FEELING AND WELL DOING.

HERE is a man who is a roaring good Christian. He goes to meeting. There is a revival, and his religious feelings are all aglow. And it is all right. He does feel just as he says he does. There is no hypocrisy in his profession. He takes his hymn book, and the minister happens to be fortunate, and the hymn comes right home, and circumstances concur, and the electric influences are favorable, and the meeting is a joyful one, and he will not go home until twelve o'clock. He has sung twenty hymns, and he does feel as though he could not keep himself on the ground. "A little more, Lord," he says, "and I shall fly away." Now I want to see if to-morrow he will go to his neighbor, with whom he has been at variance, and say: "Look here, my dear fellow, we are wrong; at any rate I am, whether you are or not. I have been ugly. Forgive me. I had such a good time last night, that I must clean my heart. My pride must come down. And I must be reconciled to you."

He did have a good time, and that is the sign that the feeling which he experienced was genuine. That he roared his hymns joyfully was no sign of it; that he had an ecstasy of prayer was no sign of it; but that, having that elevation, he changed it to a moral purpose; that out of that feeling he wrought garments of duty; that out of that experience he came back to his fellow-man more sympathetic, more humble, more Christlike—ah! that was a sign that the feeling was a genuine one. Otherwise it would have been simply a sign of self-indulgence.—H. W. Beecher.

How Many Would be Left?

A WRITER in the *Church Union* asks the following pungent questions:

When the following classes are taken out of our churches, how many would be left?

- All who will not pay their just debts?
- All who are hypocritical?
- All who are deceitful, and talk about others behind their backs?
- All who go in debt without the prospect of paying the same?
- All who are proud and scornful, holding themselves above their fellow-men, and shunning those less fortunate than themselves?
- All who worship money more than they do their Creator?
- All who speculate off of the ignorance of others?
- All who are tattlers?
- All who sell intoxicating liquors to make money?
- All who think more of a wicked rich man than they do of a pious poor one?
- All who oppress the poor?
- All who are vain and self-conceited?
- All who make long prayers for the sake of being seen and heard of men?

When these, and a good many others that could be mentioned, are taken out, the "church" will be left almost without members. The religion of Jesus does not have any of the foregoing effects. It makes the true convert cheerful, hopeful, and charitable, disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud and scornful, but on the contrary, makes one desirous to do good, to be meek and humble, and to be kind to all, as opportunity may offer. Oh! that we had less pretension in our churches, and more genuine Christianity!

THERE is a large class who would confound nature and grace. These are chiefly women. They sit at home, nursing themselves over a fire, and then trace up the natural effects of solicitude and want of air and exercise, into spiritual desertion. There is more pride in this than they are aware of. They are unwilling to allow so simple and natural a cause of their feelings, and wish to find something in the thing more sublime.—Cecil.

If Satan seeks to puzzle thee about the time of thy conversion, content thyself with this, that thou seest the streams of grace, though perhaps the exact time of thy first receiving it may not be easily found. You may know the sun is up, though you did not observe it rise.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Stone.

JULY 1 and 2, I was present at a discussion of the Sabbath question, between Bro. D. T. Evans and a first-day Adventist preacher, at the Union meeting house in Warren, Vt. Quite an interest was manifested by the community, which reached to the adjoining town of Granville, from which many came to hear. The preacher, as usual with those of his class, took the ground that the law of the ten commandments written on the tables of stone by the finger of God, was but a part of the law of types and ceremonies, and shared the same fate, by being nailed to the cross, and is not obligatory under the Christian dispensation. I think the result of the discussion will be to advance the truth.

The following Sabbath and first-day, held meetings with Bro. Evans in Granville, where some interest is manifest, and about forty persons came to hear. Some wept, being convicted of the truth. Bro. Evans is laboring there part of the time.

Our meetings with the churches in Vermont are good and refreshing, without exception; yet we earnestly hope the time may soon come, when this State will become the theater of a more powerful baptism of the Spirit; when tradition and prejudice will yield to the convictions of truth, and the pent-up streams of salvation will flow through the land.

ALBERT STONE.

From Sr. Taylor.

DEAR BRETHREN AND SISTERS: For the first time I write a few lines for the REVIEW. Two years ago I began to keep the Sabbath of the Lord. Bro. Town, at that time the only believer in the Lord's Sabbath in this place, came here with books and papers, and labored long and untiringly to explain the third angel's message to the people. My husband, myself, one daughter, and my brother's wife, embraced the truth.

I kept the Sabbath for a while with great comfort; but I had not on the whole armor. When persecution came, I could not stand. I confess to my shame that I ceased keeping the Sabbath for a while. Oh! what leanness it brought to my soul. Thank the Lord; he followed me day by day. It rang in my ears, If ye love me, keep my commandments. I gave ear to the still small voice, and no sooner had I made up my mind to keep all of God's commandments than the Lord unloosed my stammering tongue, and I could praise him. Now when I meet with trials, I can count it all joy.

I am improving in body and mind since I embraced the truth. Our number is few, but we meet to pray often, and encourage one another. I wish to render my warmest thanks to the brethren for sending the REVIEW to us. As we have no Sabbath preaching, it is a great comfort to us. By the grace of God, I am trying to overcome sins that I never discovered in myself before. Pray for us.

CHARLOTTE TAYLOR.

Franklin Co., N. Y.

From Bro. Hoffman.

DEAR BRETHREN AND SISTERS: I feel that it is a great privilege, as well as a duty that I owe to my Heavenly Father for his goodness and mercy toward me, to tell, through the REVIEW, what he has done for me. I feel that I can say with the psalmist that "he has taken my feet out of the miry clay and placed them upon the Rock, and established my goings." "He has put a new song into my mouth, even praise to the Most High."

I feel that I have great reason to praise his name for raising me up from the pit of despair, by means of the health reform. It has saved my life, and been a source of many blessings to me. Truly I can say that, "Wisdom's ways are ways of pleasantness, and all her paths are peace." I mean, by the grace of God, to live out the reforms as taught by the Spirit

of God. I believe that God is leading his people, and will purify unto himself a peculiar people, zealous of good works.

I attended the tent-meeting at Oakland, and received great encouragement and benefit from the teachings of the servants of God. I there saw pointed out our true condition as a people, and there made new resolves that I would consecrate myself anew to his service, and be more faithful in his cause.

We have passed through great discouragements and trials here, but are coming up in the work, and a few are trying to move forward in the light, unitedly. Pray for us, that we may so let our light shine that others, by seeing our good works, may be led to glorify our Father in Heaven.

J. P. HOFFMAN.

Lapeer Co., Mich.

From Sr. Simonds.

DEAR BRETHREN AND SISTERS: I am still keeping the Sabbath, and striving to live out the truth in my every-day walk. I sometimes feel sorry to see my friends and neighbors so careless about their eternal interests. I have faithfully distributed tracts and my papers, and I always try to honor my Saviour and his cause. I feel that we are indeed living in the last days. We see professors, of all denominations, conforming to the world and its fashions and vanities. Death is abroad, striking down our fellows, on the right hand and on the left, and still they are not warned.

Dear brethren and sisters, I ask an interest in all your prayers that I may prove faithful unto the end, and meet you all where parting will be no more.

Your sister, striving for the kingdom,

JANE E. SIMONDS.

Union Co., Iowa.

From Sr. Webster.

DEAR BRETHREN AND SISTERS: Your cheering testimonies encourage me to add mine to those already given in favor of present truth. I feel that this Heaven-sent truth of the third angel's message is a soul-sustaining truth in this dark world. I feel to thank my Heavenly Father that amid the gloom that surrounds us, we have the illuminating rays of true gospel light as we are hastening on. The perils of the last days will soon close in around us. Are we prepared for that time? Shall we stand firmly planted upon the true foundation? Are we building of gold, and silver, and precious stones? If so our work shall remain, and we shall receive our promised reward. I often ask myself the question, What am I doing? Is my work such as is approved of my Heavenly Father? Oh! how often, as I review the past, tears fill my eyes as I think of what poor material I have been building. Oh! for heavenly wisdom to enable me to order all my ways.

Let us strive manfully to win the race. Eternal life is before us; then let us run with patience. Think what eternal life has cost. Is it not worth all our best endeavors to win eternal joys, eternal bliss? The once-bleeding, but now glorified, Saviour has left us encouraging promises, and his pure example. He followed none of earth's vain fashions. He was a Man of Sorrows, and acquainted with grief. How meekly he bore the railings of his persecutors, and then the shameful death of the cross. And now he cares for us still. He has us always in remembrance, and lends a listening ear to our petitions, no matter how feeble they may be. Having gone before us, being tempted in all points like as we are, he knows how to succor those that are tempted. The lonely ones he never forgets; earth's suffering ones he soothes. He has declared himself the way, the truth, and the life; and because he lives we may live also.

C. WEBSTER.

Gratiot Co., Mich.

From Sister Pierce.

DEAR BRETHREN AND SISTERS: Though I have never contributed anything to the Conference Department of our dear REVIEW, I have not been uninterested in its contents. My heart has often been cheered while reading of the goodness of the Lord to his trusting

children, and his special care for those who are alone. A few weeks ago I took up the REVIEW, when I had but a few minutes' spare time, thinking I would read the letters; but, alas! it contained none to read.

I feel to say truly that the love and mercy of the Lord toward me has been very great. I do greatly desire to so appreciate and improve the blessings which he bestows upon me that I may bear the fruit of the Spirit, and at last receive the reward of everlasting life.

I would break up the fallow-ground of my heart with the ploughshare of repentance, that the warnings and admonitions of the Lord through the Gifts of his Spirit, and by his servants, may not be lost upon me. It seems to me that the power of the enemy to benumb and stupefy the mind to a sense of important truth, was never so great as now. Hence the more need of constant watchfulness and prayer, lest we, like the first disciples of our Lord, sleep when it is most important that we watch, and thus, like Peter, be left to deny our Lord in times of trial.

I never felt a more full assurance of the willingness of the Lord to help than at the present time. Truly he is waiting to be gracious. But how solemn the thought that if we do not help ourselves by perseveringly seeking unto the Lord, we shall be left to our own ways. The most of the time since my connection with the Advent people (which has been from childhood), I have known by experience how to sympathize with the lonely ones, and those afflicted and tried with peculiar trials. The Lord proves us in various ways, and I have felt of late, that as in time past he has proved me in the furnace of sorrow and adversity, he is now proving me with blessings and privileges, which will prove a savor either of life unto life or of death unto death. I am now situated where I can meet with quite a large number of those of like precious faith three times a week, to worship the Lord and enjoy their society at any time. The Lord help me to improve these blessings, and help us each, dear brethren and sisters, to endure the trial of our faith, come forth as gold, and so be fitted for a home in his heavenly kingdom.

Your sister in hope,

SARAH E. L. PIERCE.

Franklin Co., Vt.

From Sr. Phippeny.

DEAR BRETHREN AND SISTERS: I would say that I realize more fully than ever, the sad and awful time in which we live. Everything is indicative of the near approach of the closing scenes of earth. We are indeed living in the perils of the last days. How necessary that we have on the whole armor of God, working with all our combined energies, against the powers of the great adversary.

The most effectual way of doing this, is to watch unto prayer. I feel like consecrating myself anew to the work of overcoming, and to the cause of present truth. How doubly dear it is to me, when I see it is in danger of being trodden upon by the workings of Satan. Let me get nearer to the side of my great Commander, and then I shall feel safe! Let me get low down at the foot of the cross, where Jesus can smile upon me, where holy angels will love to be, inciting me by their holy presence to deeds of charity.

Satan is working hard to destroy us. May God have mercy on us, and help us to humble ourselves beneath his mighty hand, that we may come forth from the crucible, fully purged from all dross.

R. F. PHIPPENY.

THE rays of the sun shine upon the dust and the mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the villainess of the world, and yet be pure in itself.

To indulge anger is to admit Satan as a guest; but to indulge malice is to close the door upon him as an inmate; in the one he finds a transient lodging; in the other a permanent home.

WISDOM does not show itself so much in precept as in life—in firmness of mind and mastery of appetite. It teaches us to do as well as to talk; and to make our words and actions all of a color.

THAT is the best part of beauty which a picture cannot express.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 3, 1869.

The articles of Bro. D. M. Canright on the immortality theme are well worth the careful perusal of the readers of the REVIEW. They have cost the writer much labor and research, and they furnish a large amount of valuable information. The article beginning on the first page of the REVIEW for July 27, is richly worth a second perusal. It gives the entire testimony of the Apocrypha on this important subject.

Call for Help.

BRO. WARREN SUTLIF, of Minnesota, asks that a preacher be sent to Burns, La Crosse Co., Wisconsin. He says that in consequence of a visit to that place last winter by himself and wife, and from the distribution of publications, quite an interest has been awakened to hear on the present truth. He earnestly requests Bro. Sanborn to visit the place, as it would probably be not much out of his way to do so. He gives very strong reasons why this call should be heeded. See the note from the Gen. Conf. Com. in this REVIEW.

To Correspondents.

C. M. J.: Your manuscript is read and considered. We think you entirely mistake our Lord's meaning in Matt. xvi, 18. The rock on which Christ builds his church is the great truth confessed by Peter that Jesus is the Son of God. The mere fact that this truth was revealed to Peter by God the Father, cannot, as we think, be the rock on which the church is built. The subject of Spiritual Gifts is one of great importance, but we can add nothing to their force by arguments not founded in sound reasoning.

B. F. M.: The subject of the two covenants is now being prepared for publication.

JOSEPH CLARKE, Ohio: You request articles touching the Judgment, resurrection of mankind, and the reward of the righteous and wicked, etc. Perhaps it will be some time before they can be furnished, but your request shall be remembered.

BRO. S. A. HOWE: Your request for help has by accident been mislaid, and not read till to-day, July 25. It is now too late to answer your special request, but if you are still in need of help, please write again, and if possible it will be sent.

BRO. W. H. LITTLEJOHN is earnestly requested to write out for the readers of the REVIEW, his argument in reply to the seventh-part-of-time theory as presented by him at the Orange tent-meeting.

TO THE brethren in Indiana, who inquire relative to laborers' being sent to them: We are sorry to be compelled to say that at present there are none who can be spared to visit that part of the field. We earnestly invite you to attend the Camp-meeting in Michigan or Ohio, and, if possible, some provision will be made to send you help.

ISAAC SANBORN: We forward to your address, Cassville, Grant Co., Wis., the letter of Bro. Warren Sutliff, of Minnesota, an abstract of which is given in this week's REVIEW. He asks for help at Burns, La Crosse Co., Wis.

We also send you a letter from a brother of that place. If consistent with duty we earnestly request you to visit Burns. Stop at Bangor Station on the La Crosse and Milwaukee R. R. It is two miles thence to Burns, the residence of those interested.

GEN. CONF. COM.

Notice is hereby given that Bro. S. E. Sutherland, has, at our request, returned to us his license as a local preacher. We think this the proper course of action in his case.

MICH. CONF. COM.

Ohio Camp-meeting.

THERE will be a general Camp-meeting at Clyde, Ohio, to commence August 12, 1869, and hold over Sabbath and first-day, and longer if thought best. The tents should all be erected on the 11th, and all things be ready for a service in the evening of that day.

CAMP-MEETING COMMITTEE.

Michigan Camp-meetings.

IN view of the large membership, and extent of territory of the Michigan and Indiana Conferences, it is decided to be best to hold two Camp-meetings the present season in the State of Michigan.

The first of the two will be held in Owosso, Shiawassee Co., August 18-23. The second will be held at Ceresco, Calhoun Co., August 25-30. More particulars next week.

GEN. CONF. COM.

The brethren who attend the several Camp-meetings for the season, may expect to find on the ground a good assortment of all our publications.

JAMES WHITE.

BRO. J. MCGREGOR: It will not be possible to visit Tittabawassee before Camp-meeting.

JAMES WHITE.

J. WALTON: We will do the best we can for you at Watrousville, but do not see how your dedication can come off before the Camp-meeting.

JAMES WHITE.

The Book Fund Report is free to all who will enclose in their order the postage.

Those especially who have donated to this Fund, should obtain it, and see if their donations are correctly credited. I shall be happy to correct all mistakes.

JAMES WHITE.

For several weeks, during the season of Camp-meetings, our address will not be Greenville, but at the several points of meetings, which will be made known through the REVIEW.

JAMES WHITE.

Almost every one with whom I have done business in Allegany, N. Y., inquires about money paid to Nathan Fuller, for the REVIEW, Instructor, Reformer, Book Fund, &c., which has never been credited, and they request me to see about it. To all such I wish to say, had the money been sent to the Office it would have been credited, and the only way for them is to look to Mr. Fuller for it. He has a handsome property which he has obtained of the brethren under false pretenses, and he is abundantly able to settle all just claims against him.

J. H. WAGGONER.

Rain, Mud, and Mildew.

THESE are the order of the day here, and have been for weeks. We have had our tent pitched here four weeks, and have hardly seen half a dozen fair days. Those who know anything about Iowa mud can imagine about what the roads are here! Of course our congregation has been almost wholly composed of the villagers. As often as we have succeeded in getting up the interest, the rain has come and broken us up. This week it has rained harder and longer than at any time before. We have had to abandon the tent entirely, and go to the Court House. So it is about settled that our meetings here must be a failure. We regret it the more as this appeared to be an excellent opening.

But the Lord lives and reigns, and we believe that all will be for the best in the end, though we cannot see how. We try to improve our time in reading and writing.

D. M. CANRIGHT.

Sigourney, Iowa, July 16.

Appeal to the Friends of Truth in Ohio.

DEAR BRETHREN AND SISTERS: The cause of truth in this State has demanded for some time a general gathering of its friends, in order to concentrate their efforts for the advancement of present truth. In the

providence of God, such a meeting has now been appointed. Nothing in providence preventing, Bro. and White will be present.

It is for your special benefit that this meeting is held. You cannot receive this benefit unless you are present on the ground. You should let no excuse keep you away. Are you driven with work? Make a sacrifice and you will receive a blessing that will more than make up the loss. Don't let earthly interests be brought into the account at all. Come one, come all; come to the meeting, and receive a blessing from the Lord. Those who have lost their interest, grown cold, and backslidden, are the very ones who should come to the meeting.

To the scattered ones, who cannot come with tents, I would say: Ample provisions will be made for you by the brethren in Clyde. Come to the meeting. We must make this, our first Camp-meeting, a success. May the Lord meet with us and grant us his rich blessing.

By order of the Committee. I. D. VAN HORN.

Be neither lavish nor niggardly; of the two avoid the latter; a mean man is universally despised, but public favor is a stepping-stone to preferment—therefore generous feeling should be cultivated.

REVENGE converts a little right into a great wrong.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

The next Quarterly Meeting of the S. D. A. church of Farmington, Tioga Co., Pa., will be held at Thorn Bottom, in Farmington, Sabbath and first-day, Aug. 14 and 15. The brethren and sisters of the churches of Ulysses, and West Union, and as many others as can, are earnestly invited to meet with us. Let us have our hearts uplifted to the throne of grace, that we may have a heavenly sitting together in Christ Jesus our Lord. Bro. and Sr. Lindsay, and any of the preaching brethren that can, are especially invited to attend.

JASON C. SUTTON, Clerk.

The Monthly Meeting in Rhode Island, for August, will be held with the church on Block Island, Aug. 14 and 15, as brethren may arrange. Eld. S. N. Haskell will attend. Boats run from Newport every Tuesday and Friday. Also from Stonington every Monday and Thursday.

P. C. RODMAN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

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, which should correspond with the Numbers on the Fasters. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. D J Burroughs 35-1, J M Daigreau 34-1, I D Cramer 35-1, D D Haines 35-1, Sarah Osgood 35-1, A Hopkins 35-1, Ann Alvira 35-1, E Briggs 35-1, A H Vankirk 35-4, L H Ellis 35-6, Mrs Jacob Smith 35-1, Lillis M Fuller 35-1, C S Lynell 35-3, M Adelt 34-1, W Shade 35-1, T Brackett 35-1.
\$2.00 each. H Evans 36-4, L P Baldwin 36-1, S Bowers 35-14, Geo Crouse 35-8, C Van Horn 35-1, A Hough 36-10, A Graham 35-1, A Wright 36-1, L O Morehouse 35-1, M P Martin 36-1, Mrs S Verplank 36-1, S J Nelson 36-1, B B Warren 36-5, Lucy Royce 36-1, Mrs A E Hurd 36-1, Wm Coats 36-1, W S Urquhart 34-7, Mrs M A Pasco 36-1, Mrs Wm Page 36-1, Geo Dant 36-1, L McCoy 36-1, J M Brunt 36-1, Thomas Smith 36-1, W Farrar 37-1.
Miscellaneous. P Chaffee \$2.50 36-1, J A Hoyt 50c 35-1, N Sargent 3.00 36-1, J M Dunlap 75c 35-1, J G Sanders 5.00 35-1, D R Seeley 2.24 34-1, W W Davis 3.00 36-1, S Hastings 2.70 36-18, E M Chamberlain 1.50 36-1, Nancy Gains 1.50 36-1, Jennie Green 1.50 36-1, E Herps 75c 35-1, G W Whitney 75c 35-1, John Caskey 1.50 36-1, Adaline Eaton 1.50 36-1, Ella Crouse 1.50 36-1, D S Hall 1.50 36-1, L M Barrich 1.50 36-1, Margaret Arnold 75c 35-1, J Warren 50c 35-1.

Books Sent by Mail.

A Caldwell \$7.00, Joseph Clarke 10.00, T Denmon 3.10, L Dysert 50c, L P Baldwin 50c, Sarah Bugg 1.78, Martha Van Dorn 6.00, J E Crocker 1.62, R H Johnson 1.10, L E Millie 1.25, W Shade 20c, J N Russel 50c, H I Farnum 2.00, Wm Boynton 5.00, F A Buzzell 85c, D R Seeley 2.74, S O Winslow 50c, F W Mace 2.25, A J Stiles 10c, L H Ellis 50c, A H Sanders 2.12, Mrs E A Bennet 30c, J N Loughborough (Envelopes) 1.50, W Farrar 1.75, W G Israel 1.20, John C Revell 1.00, E Van Deusen 25c.

Michigan Conference Fund.

Church at Parkville \$10.00, A friend 5.00.

General Conference Missionary Fund.

R M Warren \$1.50, Church at Haverhill, Mass., \$14.00.

Foreign Missionary Fund.

C B Preston \$5.00, E A Preston 5.00, W C Gage 5.00, E S Walker 5.00, S H Lane 6.00, A H Adams 5.00, E M 1.00, Mrs Jacob Smith 5.00.

On Shares in the Health Institute.

Cyrenus Smith \$25.00.

Books Sent by Express.

Eld R F Cottrell, Median, N. Y., \$13.00, B F Merritt, Paxton, Ill. 29.80, A Paton, Madison, Wis., 25.00, U Smith, Owosso, Mich., 7.80.