My friend but expressed my own sentiments in this, and all like cases. I have learned to put small trust in "profession;" to look past the Sunday, and prayer-meeting piety of people, and to estimate religious quality by the standard of the Apostles James. There must be genuine love of the neighbor, before there can be a love of God; for neighborly love is the ground in which that higher and purer love takes root. It is all in vain to talk of love as a more ideal thing. Love is an active principle, and, according to its quality, works. If the love be heavenly, it will show itself in good deeds to the neighbor; but, if infernal, in acts of selfishness that disregard the neighbor.

"I will observe this Mr. Gray," said I, as I walked homeward from the company, "and see whether the report touching him be true. If he is, indeed, a 'Christian,' as they affirm, the Christian graces of meekness and charity will blossom in his life, and make all the air around him fragrant."

Opportunity soon came. Fletcher Gray was a store-keeper, and his life in the world was, consequently, open to the observation of all men. He was likewise a husband and a father. His relations were, therefor-e, of a character to give daily, a test of his true quality. It was only the day after, that I happened to meet Mr. Gray under circumstances favorable to observation. He came into the store of a merchant with whom I was transacting some business, and asked the price of certain goods in the market. I moved aside, and watched him narrowly. There was a marked change in the expression of his countenance and in the tones of his voice. The former had a sober, almost solemn expression; the latter was subdued, even to plaintiveness. But, in a little while, these peculiarities gradually disappeared, and the aforetime Mr. Gray stood there unchanged—unchanged, not only in appearance, but in character. There was nothing of the "yea, yea, and nay, nay," spirit in his bargain-making, but an meek aspect, when he came in. I asked, turning to my friend.

"If he is, indeed, numbered with the saints, there is cause for rejoicing."

"By thy fruits ye shall know them," repeated my friend, "I will believe his claim to the title of Christian, when I see the fruit in real life. If he truly passed from death unto life, as they say, he will work the work of righteousness. A sweet fountain will not send forth bitter waters."

"It is, perhaps, almost too strong language, this, as applied to Mr. Gray," said I."

"What is a hypocrite?" asked the merchant.

"A man who puts on the semblance of Christian virtues which he does not possess."

"And that is what Mr. Gray does when he assumes to be religious. A true Christian is just. Was he just to me when he crowded me down in the price of my goods, and robbed me of a living profit, in order that he might secure a double gain? I think not. There is not even the live and let live principle in that. No, sir. If he has joined the church, my word for it, there is a black sheep in the fold; or, I might say, without abuse of language, a wolf therein, disguised in sheep's clothing."

"Give the man time," said I. "Old habits of life are strong you know. In a little while, I trust that he will see clearer, and regulate his life from percepts of higher truths."

"I thought his heart was changed," answered the merchant, with some irony in his tones. "That he had been made a new creature."

I did not care to discuss that point with him, and so merely answered.

"The beginnings of spiritual life are as the beginnings of natural life. The babe is born in feebleness, and we must wait through the periods of infancy, childhood, and youth, before we can have the strong man ready for the burden and heat of the day, or full-arm-ed for the battle. If Mr. Gray is in the first effort to lead a Christian life, that is something. He will grow wiser and better in time, I am sure."

"There is vast room for improvement," said the merchant. "In my eyes, he is, at this time, only a hypocritical pretender. I hope, for the sake of the world and the church both, that his new associates will make something better out of him."

I went away, pretty much of the merchant's opinion. My next meeting with Mr. Gray was in the shop of a mechanic to whom he had sold a bill of goods some months previously. He had called to collect a portion of the amount which remained unpaid. The mechanic was not ready for him.

"I am sorry, Mr. Gray," he began, with some hesitation of manner."

"Sorry for what?" sharply interrupted Mr. Gray."

"Sorry that I have not the money to settle your bill. I have been disappointed—"

"I don't want that old story. You promised to be ready for me this morning; didn't you?" And Mr. Gray knitted his brows, and looked angry and imperious.

"Yes, I promised. But—"

"Then keep your promise. No man has a right to break his word. Promises are sacred things, and should be kept religiously."

"If my customers had kept their promises to me, there would have been no failure in mine to you," answered the poor mechanic.

"It is of no use to plead other men's failings in just-fications of your own. You said the bill should be settled to-day, and I calculated upon it. Now, all of things in the world, I have no."

"If you were to call forty times, and I hadn't the money to settle your account, you would call in vain," said the mechanic, showing considerable determination of mind.
"You needn't add insult to wrong." Mr. Gray's countenance reddened, and he looked angry.

"If there is lambs in the case it is on your part, not mine," retorted the mechanic, with more feeling. "I am not a bigger of gold out of the earth, orcorner of money. I must be paid for my work before I can pay the doctor. It was not enough that I told you of the failure of my customers to meet their engagements—"

"You've no business to hate such customers," broke in the mechanic, "nor to take my goods and sell them to men who are not honest enough to pay their bills.

"That wasn't right in me, I know," said the mechanic, "as Gray left his shop. "I'm sorry, now, that I said it. But he pressed me too closely. I am but human.

"He is a hard, exacting, money-loving man," was my remark.

"What full as he has become a Christian," said the mechanic, "Has got religion—been converted."

"They tell me he has become a Christian," said the mechanic, "He is a hard, exacting, money-loving man," was my remark.

"I have paid him a good many hundreds of dollars since I opened my shop here," said the mechanic, "as he walked homeward. "Ah, what! These things make us very skeptical about the honesty of men who call themselves religious. My experience with 'professors' has not been very encouraging. As a man feels, so will he act. I have no use for a man who does not want to gain something of God. He will not be a hard, exacting, money-loving man."
3. There are other accomplishments of prayer which I must not omit. Not only are they prayed and but also mourned and fasted, and made confession. Why should not I do the same?

5. I must plead as well as pray. My prayers must be made with a purpose, and not a mere religious form; nor shall they be the less my prayers because I have any greater ease than I have ever done, of certain places. There is one derived from the character of God. "For thy name's sake pardon mine iniquity. Have mercy on me, as the Agnus Dei." Another is derived from the promises of God. "Hast thou found me? and shall he not do it?; or hath he spoken, and shall he not make it good?" Another is drawn from the past doings of God. "I will remember the years of the multitude of thy endurements, and will give thee praise. I will remember the works of the Lord; surely I will remember thy wonders of old." I must also plead Christ more in my prayers. The argument is drawn out to our hands by Paul. "What if I should even forget thee, O my own Son, but he shall not be with him also freely give us all things?"

6. But again: I must cry unto the Lord. Crying expresses more than praying. It expresses earnest fervent prayer. This is what they all used to do. They cried to God. The psalmist says: "I cried with my whole heart." I must cry with my whole heart—in mightily, as even the Ninevites did, else those heathen would rise up in the judgment and condemn me.

7. I must seek the Lord in prayer, feeling as did John. "I knew where I could find him, that I might come even to his seat!" And this I must do, as Judah is said one to have done with my "whole desire." Yes I must search for him with my heart. I must even pour out before him, as the psalmist on one occasion exclaims. I must "keep not silence, and give him no rest," as Isaiah directs; "night and day praying exceedingly," as Paul says he did.

8. And I must pray in the Holy Ghost, as Jude exhorts. We need the Spirit to help our infirmities, and to make intercession for us. Nor should we be satisfied with any prayer in which we have not seemed to have had the help of the Holy Ghost.

Finally, I must alter and alter my prayers till I get them right; and I must not think right until I obtain the spiritual blessings which they ask. If I pray for more grace, and do not get it, I must pray differently for it till I do obtain it.

Oh, if Christians prayed differently, as well as more, in which heaven’s classes would be! What interesting meetings prayer-meetings would be! What a contrast it would be to the carnal, the unspiritual, the carnal, the worldly!

And because the Holy Spirit is the Spirit of truth, he would give a different kind of prayer for the Spirit would do more to put down error than all other means which can be resorted to. The prescribers of truth have not put it down without the aid of the Spirit of truth.

Let us then pray differently. Let us try at least, and, if not in its truth, I must pray for it. This is what they all used to do in prayer. I must not omit. Nehemiah not only wept and prayed. He sought the Lord in prayer, feeling as did David. "Sow to thy garden; but if it fail, why should not I do the same?"

At war with sin in their own hearts, and with sin wherewith he is beset, the Christian has much to fight. He must be continually on guard; if he lose ground, he must take it again. He must not be content with all his heart. I must 'even pour out my heart before him; and I must not think them right until I obtain the spiritual blessings which they ask. If I pray for more grace, and do not get it, I must pray differently for it till I do obtain it.

The weapons of the Christian are not to be carnal, but spiritual. He is not to meet the battle with the weapons of the world, but with those of heaven. Truth is his weapon; and, armed with truth, and aided by the Spirit of God, he is to expect the victory. In his warfare the Christian shall conquer. Against the truth of Christianity nothing has been able to stand. It made its way against the arrayed opposition of priests and emperors; against customs and laws; against invertebrate habits and opinions; against all forms of sin, until it triumphed, and the "banners of the faith floated from the palaces of little" it takes to soil the windows of the soul, and to dim and blur the spiritual landscape! How small the worm needed to wither and blight the gorgeousness of our spiritual joys! How little it takes to rust the key of our defenses! How little it needs to wear out the locks, and about us out from the living ear of God. "If I regard iniquity in my heart, the Lord will not hear me."

As it is, "the Lord be Redeemer," who speaks in our motto-verse, to him I must look for grace and strength, for deliverance and restoration. I can do all things through Christ which strengtheneth me. "Wilt thou not receive us, O Lord?" "So will we not go back from thee: quicken us, and we will call upon thy name."—42:1; 1 Cor. 4:23; Ps. 27:10; 1 Tim. 4:13; Ps. 43:3; Ps. 119:105; Ps. 119:111, 112; Ps. 119:117; Ps. 119:118.
The Review and Herald.  
JAMES WHITE, EDITOR.

The Sanctuary.  
(Continued.)

From the opening of this chapter it is evident that Daniel had so far misunderstood the period of the 2300 days. He had assumed that the prophecy terminated with the seventy years' captivity of his people, predicted by Jeremiah. He accordingly "set his face toward the Lord God," and sent forth his supplications that he would remember his promise, and cause his face to shine upon his sanctuary which was desolate. And God answered the prayer of the prophet, as he so often answered the prayers of his people now, not by granting them their direct requests, but by giving them something else which he saw it was better for them to have. So he answered Daniel, not by fulfilling his request, but by correcting the misapprehension upon which it was founded. In the very midst of his supplications, and denly a divine presence stands before him. On a vision of Daniel which had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. Upon what errand had he come? I am now, but that, in order to give thee skill and understanding. On what? That on which Daniel was evidently coming to wrong conclusions; that part of the vision seen at the beginning, which he did not understand, but which our opponents have supposed to be the vision to which the following points, then, are now established: 1. The prophecy was clearly intended to explain the foregoing vision, especially in its chronological part of the 2300 days.

2. That from the date of the seventy weeks, the 2300 days, two of which are in the 69th week, must be completed at the close of the 69th week. The following points, then, are now established:

4. That the seventy weeks refer to the first 28 years of the millennium, as soon as the Jews shall be restored in the earth. And after three-score and two weeks shall the street shall be built again and the wall even in troubl an area of 100 acres, or 4000 square yards. The Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a war. He does it as follows:

3. The fact that the seventy weeks, as well as all the 2400 days, were fulfilled in 490 years, is a demonstration of this theory. The seventy weeks were to be dated from the commandment to restore and build Jerusalem, and we have thus only to find that commandment, to ascertain their starting-point. But the prophecy is still more definite than this; for it gives us also the events which mark the 70 weeks, and which come after the exilic period. We may consider the question decided, and hereafter appeal to this decision as authoritative.

5. The day for which the 2300 days are to be counted is the day on which the city and the sanctuary are destroyed. This is the date on which the figure of 2300 days is supposed to have been completed, and the prophecy is said to have ended.

6. The 2300 days denote 2300 years, and the seventy weeks, 490 years. The whole system is shaken to its foundation; if it be not complete in itself, it is no more complete than this; for it gives us also the events which mark the 70 weeks, and which come after the exilic period. We may consider the question decided, and hereafter appeal to this decision as authoritative.

7. The 2300 days, or 2300 years, are to be counted from the day on which the city and the sanctuary are destroyed. This is the date on which the figure of 2300 days is supposed to have been completed, and the prophecy is said to have ended.

8. The 70 weeks are to be counted from the date of the seventy weeks. This is the date on which the figure of 70 weeks is supposed to have been completed, and the prophecy is said to have ended.

9. The 2300 years, or 2300 years, are to be counted from the day on which the city and the sanctuary are destroyed. This is the date on which the figure of 2300 years is supposed to have been completed, and the prophecy is said to have ended.

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mandments punished on the cross. We will for the sake of the argument admit their claims, and show, by what follows, the great absurdity and falsity of their position.

1. As the law of ten commandments is the only law that we can prove could be generally binding on all men, it follows that from the time of its abolition, there is no law of general obligation to the world.

2. The apostle represents all responsible men as being divided into two classes, as occupying two positions, or states: the unconverted, or in the terms of the text, the alien or unconverted state, or under grace; and the converted or under the law. The states are two, not one; not a state between the two, nor a state in which we are both under grace and under the law, but in two states distinctly opposed to each other. To be under grace signifies to be justified by grace. Being justified freely by his grace through faith, this is that which is in Christ Jesus. Rom. iii, 24. This is further proved by the consideration that all who are said to be under grace are said to be justified, saved, and pardoned.

The teachers of the No-law school very willingly admit that we are under grace, and not under the law, and then draw their inference that the law is not binding, and that we can transgress it without sin. Such, however, is not the case. Even the Evangelist of the Law, John, who was under the law, and under grace, was therefore not abolished. He says, What then? shall we sin because we are not under the law, but under grace? For sin shall not have dominion over you, for you are not under the law but under grace. Rom. vii, 12. The law, then, was not to be under the law and under grace, is to be in two states distinctly opposed to each other. To be under grace signifies to be justified by grace. Being justified freely by his grace through faith, this is that which is in Christ Jesus. Rom. iii, 24. This is further proved by the consideration that all who are said to be under grace are said to be justified, saved, and pardoned.

The first class is said to occupy a position in which they are not under the law, but under grace. For sin shall not have dominion over you, for you are not under the law but under grace. Rom. vii, 12. This is followed by the expression, because he has sinned against it, and is guilty; and for this reason he is condemned. Hence, the opposite ideas of being under grace and under the law. The apostle tells us that the people of God were not always his people (as Peter says), but for a time. The law, therefore, is abolished. The teachers of the No-law school very willingly admit that the law of ten commandments is the only law that we can prove could be generally binding on all men, and that all who were under that law, could not be under grace. Therefore, the law of the ten commandments, therefore, is abolished. 

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Religion for Bright Days.

Religion is often commended to us as a comfort in sorrow and a support, in the dread hour of death. The young, the hale, and the joyous, listening to the soothing whispers of their poor, weak hearts, are tempted to conclude that it is not for them. They are bound to enjoy life; they feel as if religion would only burden them. But it should not be thought for a moment that religion is suited only to suffering and gloomy scenes. It is meant for the whole of life—

...for the peaceful home and the parl of the battle-field—

...for the peaceable mind and the toiling step of age.

But it is true that religion is most needed in times of tribulation, just as the mariner most needs the aids of science when the storm comes and the sea is rough.

What would you think of the voyager who should neglect to use the acknowledged requisites for safe navigation, because he was conscious of being safe on a bright day, and was likely for the present to have plenty of way-marks to sail by? When the night and the cloud hide his way-marks, and he can see neither sun nor star, and the tempest is raging, he will want these helps. Would they have rendered his clearing days and fair sailing less pleasant and happy?... "Wisdom is a tree of life to them that lay hold upon her."—Sol.

Salvation.

Ten work of the Saviour is salvation. It involves all that we can imagine of perfection, deliverance from mortality and all its ill, immortal youth and beauty, angelic intelligence and power, perfect excellence, like the excellency, of Christ, the society of all the glorified, the vision of God, and intimacy with him forever. Revelation searches the entire creation, and uses all its beauties and glories as shadows of that higher beauty and blessedness. This is salvation—the work of him who bears the precious name, Saviour. This work is the works of God, and works of the Son of God, and the works of the Spirit. This work is done in hearts, and for ever.

Thus they that feared the Lord, make often one to another.
I reviewed the whole argument over and over, and every word that the Sabbath was made for man. I said the matter before God, and felt that I was not at all inclined to look favorably toward the Sabbath, but her arguments were easily met, yet her prejudice against the change was very great. "What will you do? the Sabbath has long been a bond of love to me, and I shall be ready to receive such great blessings from the hand of God!"

I fear many times on account of my own wicked heart that I shall at last lose some of the grace of God: but I would not get discouraged, knowing that God and the people of God are against me. Brethren and sisters pray for me, that I may so live as to exert a good influence upon my friends, and those around me, that some by my course may be led to embrace the truth.

I feel glad for the unity of faith, and oneness of spirit; it was manifested at the late General Conference. My prayer is that God would still work for his children. I want to get where I can enjoy more of the Spirit of Christ in this life, and be an active member in the church of the living God, and eventually see his salvation.

Your brother striving to endure to the end.

J. L. How.

Mary Nicola.
The next quarterly meeting of Seventh-day Adventists in Iowa, will be held the first Sabbath and first day in August, at Mason City, Iowa. B. F. Snook are requested to meet with us. The sister churches and scattered Bm. generally are cordially invited to attend. Brothom come come, and the Lord may meet with us, and refresh us by his good Spirit.

J. A. Lake.

The next monthly meeting for General N. Y. will be held at Brooklyn, New York.

By request of the church, D. Arnold. I am also requested to say for and on behalf of the church, that we extend an invitation to Bro. and Sr. White to hold meetings with us on their intended eastern tour and appoint the same through the Review. By a unanimous vote of the church. D. Arnold.

Business Department.

Bibles.

In consequence of the increased cost of English Bibles, we have obtained a good assortment of American Bibles which we sell at cost as follows:

Small Pica, Plain... $2.50, by Express.

Plain... 1.50.

Minion, New... 1.50.

Pearl, Pearl... 1.50, postages 17 cts.

Plain... 0.50.

Diamond, Plain... 0.50.

Plain English Bibles.

Minton, Morocco, Reff. after vs... $3.25, postage 25c.

Napolean... 1.50.

Calf, Marginal Ref... 2.50.

Pearl, Brass Rim, Reff. after vs... 2.25.

Diamond, Brass Rim, Marginal Ref... 1.50.

Michigan Tent.

Bao: Write: The interest here is still increasing. Books go off rapidly. We are out of several kinds. Fifty-seven dollars worth of books have been taken, and nine dollars worth of charts. Last evening there were according to good judges over eight hundred persons present. When we ask for an expression of so many as we have named, the answer is true Sabbath, about three hundred arose to their feet. But when we asked those to rise who still believed the first day was divinely appointed, not one arose. As near as we can learn, about twenty have already decided to keep the Sabbath, and shall probably remain about two weeks longer.

M. E. Connell.

Appointments.

Meeting for Southern X. and Northern Penn.

We think it advisable before leaving this section, to hold a general meeting for the special benefit of the friends of the cause. We therefore appoint such meetings to be held at Olypias Pa. Aug 8 and 9. We rejoice that the brethren are cordially invited to attend. Those who come to the above meetings will come praying to the Lord to give us a good time.

I. Sarsfield, B. F. Snook.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, on pamphlets and tracts, two cents for each four ounces, or fractional part thereof. On presentation of the check, the postage must be prepaid, and the cash. Address Elias J. White, Battle Creek, Michigan.

To Correspondents.—Please notice the following rules. If you will notice them, you will save our secretaries much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be turned over when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, state first the name of the person, the Post Office, County, and State where you wish it sent.

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Minton, Morocco, Reff. after vs... $3.25, postage 25c.

Napolean... 1.50.

Calf, Marginal Ref... 2.50.

Pearl, Brass Rim, Reff. after vs... 2.25.

Diamond, Brass Rim, Marginal Ref... 1.50.

Michigan Tent.

Bao: Write: The interest here is still increasing. Books go off rapidly. We are out of several kinds. Fifty-seven dollars worth of books have been taken, and nine dollars worth of charts. Last evening there were according to good judges over eight hundred persons present. When we ask for an expression of so many as we have named, the answer is true Sabbath, about three hundred arose to their feet. But when we asked those to rise who still believed the first day was divinely appointed, not one arose. As near as we can learn, about twenty have already decided to keep the Sabbath, and shall probably remain about two weeks longer.

M. E. Connell.

Appointments.

Meeting for Southern X. and Northern Penn.

We think it advisable before leaving this section, to hold a general meeting for the special benefit of the friends of the cause. We therefore appoint such meetings to be held at Olypias Pa. Aug 8 and 9. We rejoice that the brethren are cordially invited to attend. Those who come to the above meetings will come praying to the Lord to give us a good time.

I. Sarsfield, B. F. Snook.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, on pamphlets and tracts, two cents for each four ounces, or fractional part thereof. On presentation of the check, the postage must be prepaid, and the cash. Address Elias J. White, Battle Creek, Michigan.

To Correspondents.—Please notice the following rules. If you will notice them, you will save our secretaries much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be turned over when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, state first the name of the person, the Post Office, County, and State where you wish it sent.

Bibles.

In consequence of the increased cost of English Bibles, we have obtained a good assortment of American Bibles which we sell at cost as follows:

Small Pica, Plain... $2.50, by Express.

Plain... 1.50.

Minion, New... 1.50.

Pearl, Pearl... 1.50, postages 17 cts.

Plain... 0.50.

Diamond, Plain... 0.50.

Plain English Bibles.

Minton, Morocco, Reff. after vs... $3.25, postage 25c.

Napolean... 1.50.

Calf, Marginal Ref... 2.50.

Pearl, Brass Rim, Reff. after vs... 2.25.

Diamond, Brass Rim, Marginal Ref... 1.50.

Michigan Tent.

Bao: Write: The interest here is still increasing. Books go off rapidly. We are out of several kinds. Fifty-seven dollars worth of books have been taken, and nine dollars worth of charts. Last evening there were according to good judges over eight hundred persons present. When we ask for an expression of so many as we have named, the answer is true Sabbath, about three hundred arose to their feet. But when we asked those to rise who still believed the first day was divinely appointed, not one arose. As near as we can learn, about twenty have already decided to keep the Sabbath, and shall probably remain about two weeks longer.

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We think it advisable before leaving this section, to hold a general meeting for the special benefit of the friends of the cause. We therefore appoint such meetings to be held at Olypias Pa. Aug 8 and 9. We request a general attendance. Those who come must come prepared mainly to take care of themselves. Those who come to the above meetings will come praying to the Lord to give us a good time.