

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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TERMS: See Last Page.

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ARE THEY TRIFLES?

"Who hath despised the day of small things?"
WHY do we speak of "little things,"
And "trifles light as air?"
Can aught a trifle be that brings
One moment's joy or care?
The smallest seed in the fertile ground
Is the germ of a noble tree;
The lightest touch on a festering wound—
Is it not agony?

What is a trifle? A thoughtless word,
Forgotten as soon as said,
Perchance its echo shall yet be heard
When the speaker is with the dead.
That thoughtless word is a random dart,
And strikes, we know not where;
It may rankle long in some tender heart,
Is it a trifle there?

Is it a trifle—the first false step
On the dizzy verge of sin?
'Tis treacherous ground—one little slip
May plunge us headlong in;
One light temptation, and we may wear
Death's galling chain for aye;
One little moment of heart-felt prayer
May rend those bonds away.

Drops of water are little things,
But they form the boundless sea.
'Tis in little notes the wild bird sings,
Yet his song is melody
Little voices, now scarcely heard,
In Heaven shall bear their part;
And a little grave in the green church-yard
Holds many a parent's heart.

This trifling is little, if but rightly weighed,
And trilling its joy and care;
But not while we linger beneath its shade—
There are no trifles here.
The lightest burden may weigh like lead
On the faint and weary soul,
In the up-hill path it perforce may tread,
Before it may reach the goal.

Cease, then, to speak of a "little thing,"
Which may give thy brother pain;
Shun little sins, lest they haply bring
The greater in their train.
Seize each occasion, however small,
Of good which may be given;
So when thou shalt hear thy Master's call,
Thou shalt be "great in Heaven."

A Christian Nation.

THE Editor of the *Banner of Liberty* of Jan. 18, seeing the result of the effort that is now being made to constitute this a *Christian Nation*, by an amendment of the Constitution of the United States, lays the matter before his readers in its true light, and speaks out boldly in defense of the liberty of conscience, as follows:—

How preposterous then to talk of making the United States a Christian Nation by legislative enactments! Are those religious fanatics who from the commencement of our nationality have been so ardently striving to establish a hierarchy in our country, willing to be governed themselves by the laws of Christ? Do they love their enemies, and do good to them who despitefully use and persecute them? Are they ready to beat their swords into plowshares, and their spears into pruning-hooks? Do they indeed desire and breathe the spirit of peace on earth, and good will to man? Whatever may have been their professions, history brands them with very opposite proclivities. Behold, says God, ye fast for strife and debate, and to smite with the fist of wickedness. Is not this the fast that God approves? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Imagine what kind of a Christian Nation the Puritanic Pharisees would make if they could carry out their designs. With our National Capitol surmounted with the image of a pagan deity, and the interior orna-

mented with the god of war, and many other emblems of the idolatry of the people, with all manner of corruption, dishonesty in high and low places, thirsting for blood, and ready to destroy one another, yet, wonderful to think, that by a complimentary insertion of the name of God, of Christ, and of a Christian Sabbath, this sin-defiled country, with all its murders, its robberies, its suicides, its crime of every conceivable name and type, is to be transformed into a Christian Nation, by legislative enactment.

As we pass through our towns and cities, how many magnificent temples point their lofty spires up heavenward, inscribed to St. Paul, St. John, St. Stephen, and many other imposing names, in which not one of those saints would be allowed to preach the doctrine of God our Saviour, if they were here in the flesh. What splendid mockery, what garnished hypocrisy! Those who would as eagerly stone the prophets of our God, and shed the blood of the ministers of Christ, as did their fathers the prophets and apostles in the days of old, still crave to be called a Christian Nation, to take away their reproach.

But if it were different with us, even if in truth we could righteously claim to be the most upright, virtuous and blameless earthly nation and people on the face of the earth, still it would be sacrilegious, if not downright blasphemy, to assume the sacred name of Christian Nation. That the church of God is a Christian nation will not be disputed; but it is so because it is the spiritual body over which Christ presides as the head. His subjects being born of God, possess the spirit of Christ, and are called by his name. But if any man have not the spirit of Christ, he is none of his, and consequently has no right to be called by his name. The laws of Christ, by which all his spiritual subjects are governed, are inapplicable to worldly organizations.

If, for instance, the United States were a Christian Nation, none could be admitted as citizens except they were born of the Spirit, and on profession of their faith regularly received into membership as were about three thousand souls on the day of Pentecost. And should all the citizens be received by baptism, there would be no way to expel from citizenship or fellowship disorderly members but by the use of the ax or halberd.

The efforts of an aspiring clergy to so change our Constitution as to make their religious dogmas a part of the organic law, betrays a desire on their part for a union of church and state, and the total abrogation of that liberty of conscience which our fathers intended to secure to all the citizens of these States throughout all time.

When human governments can represent their subjects at the bar of God, and relieve them from their personal responsibility to the eternal Judge, it will be soon enough for them to dictate by legislative enactments, enforced by pains and penalties, what shall be their religious faith, how, when and to whom, they shall pray, and at what altar they shall kneel.

Perfect freedom of conscience, and the liberty for every one to contend for his faith, from the pulpit and from the press, with protection to all in the full enjoyment of their religion, leaves truth free to combat error, and covers all the ground lawful for us to occupy.

What if our neighbors do not worship at our altar, or subscribe to our faith; and even suppose they profess or practice no religion at all; does that infringe upon or interfere with our rights? Certainly not. To God alone they are responsible. Surely the right is not given to any of us to

"Deal damnation round the land
To each we deem God's foe."

The unhallowed union of secular and ecclesiastical power usurped by men, has in no country or age, from the days of Cain, failed to drench the earth with blood. Let us beware.

R. M. KILGORE.

Wayside Thoughts:—Working and Waiting.

In the humble home of poverty, among a toil-worn and oppressed people, dwelt, in early childhood, one whose name shines forth from the sacred page with a luster all undimmed by the flight of ages. The wisest of sages, the most gifted of poets, the purest and most devoted of leaders, he alone, of all the human family, was admitted to the very presence of the Infinite One, and held converse with him as friend with friend.

Only as a child was Moses taught the worship of Jehovah; at the early age of twelve years we see him separated from his father's house and exposed to all the allurements of an idolatrous court. Of noble form and figure, of talents rare, doubtless improved by all the advantages royalty could bestow, he stands forth, in the vigor of manhood, mighty in word and deed, and, as he leads the armies of Egypt out to battle, is regarded by the nation as their future king. Yet even here, in the full blaze of worldly prosperity and glory, he retains his integrity. Refusing to join that people in their heathen worship, he still reveres the God of his fathers; and it is revealed to him that he is to be the deliverer of his brethren from the house of bondage. Methinks his mind is filled with stirring thoughts of leading them forth, in warfare, against their oppressors; and boldly striking a signal blow, he confidently expects to see them rise, with one impulse, and rally around his standard.

But no; God's time has not yet come—and Moses flees for his life to escape the wrath of an offended king. A lonely exile, he finds a home in the desert with the holy priest of Midian and, in that secluded spot, clad in a shepherd's humble garb, he leads the flocks of Jethro forty long years, while his suffering people still groan beneath the oppressor's yoke.

How slowly those tardy years must have passed away; and oft, no doubt, he questioned, Why all this delay? this weary waiting? Ah! God's ways are not as our ways. He who sees the end from the beginning, knows best the training needed to fit that chosen servant for his high and holy mission; and, when the appointed time has come, the voice of the Eternal assigns the life-work for which he has been so unconsciously preparing. On the self same day, says the record, at the very time determined in his immutable counsels, the hosts of Israel go forth.

As we look, with mingled awe and wonder, upon his long forbearance with that murmuring, rebellious people, how often we forget the years of waiting, when the eager spirit, curbed and disappointed, gained, in tending the flocks in the desert, just the experience needed to fit him to lead God's people as a tender, patient shepherd. May we not learn a lesson from his life? Few are called to such a destiny; yet to every one who would gain the meed of true success must come the lesson of unwearied labor, of patient waiting, and steady, earnest aim.

To every person are intrusted talents of inestimable worth—all the soul's wealth of affection, all mental endowments and physical powers, are the material from which by patient toil each may fashion the implements for his own life-work in the world. Not to ourselves alone is this great work intrusted. The Master-builder himself appoints our discipline, and we can work in harmony with him, or, by neglecting it, and idly loitering, we can mar the precious trust by careless, random strokes. Still the work goes on. Each day, as it comes, finds our characters developing for good or ill; and it may be ours, by faithfully discharging little duties, perhaps in a humble station, to learn lessons which in God's own time may fit us for wider fields and greater usefulness.

Perchance this process may seem wearisome, for oftentimes the period required for the formation of right character is long, the

process painful, yet the end to be obtained is worthy of strong effort and great sacrifice. No one may deem the discipline of his own powers or the acquirement of rich stores of knowledge, the object of his life; all these but fit him to become a laborer in the great harvest-field—for he who shuts up in his own bosom the treasures of wisdom, who rejoices in the sunlight of truth without seeking to impart it to his fellows, is little better than the miser, who revels alone in the abundance of his well-filled granaries while multitudes are starving around him. Nay, as the bread of everlasting life is of infinitely greater value than the meat which perishes, so the guilt of one must far surpass that of the other.

Not so did the Great Teacher. His lessons of wisdom fell by the wayside like the seed of flowers, which, springing up, should bless the wanderer with their fragrance and beauty. Every heart was gladdened by his presence, while men listened to his words and, wondering, cried, "Never spake man like this man."

How many lessons of sacrifice cluster around his name who gave even his own life a ransom for the world!

He has bidden all earth's children work in his vineyard. Never did the world need earnest laborers more than now. Those who have gone before us have done well their part. A great cloud of witnesses who, loving not their lives unto death, by faith, labored, endured, suffered, and are now waiting to share with us, if we, too, persevere, the reward of their labors.

Never did such motives for earnestness and zeal exist, since man lost his Eden home, and the plan of salvation was devised, as now, when a few, fleeting years shall bring the consummation of all things spoken by the holy prophets since the world began.

Let us, then, be up and doing, that when the King in his beauty shall come to earth again, some humble place may be assigned us with those who have turned many to righteousness and shine as the stars forever and ever.

MARY ANN DAVIS.

Battle Creek, Mich.

Methodist Ministers on Future Punishment.

A very lively interest has been awakened in the New York Methodist ministers' meeting, on the subject of future punishment. These meetings are held every Monday, in the Mission Rooms of the Methodist Book Concern, Broadway and Eleventh St. The following is the report of the meeting, Monday, Dec. 30:—

Rev. Mr. Terry of Poughkeepsie presented the commonly accepted view. He interpreted the affair of Dives and Lazarus as a statement of fact instead of a parable, which is now the almost universal understanding of it, and concluded that the wicked will suffer a torture that shall never end, and that the final state of the wicked is one of everlasting suffering and anguish. Rev. Dr. True was then called for. Dr. True is an able man, highly cultured, and, for some years, a professor at Middletown. He said he had written a review of the question for the *Methodist Quarterly*, which it had been thought best not to publish, as productive of controversy. He said he was not an annihilationist but a destructionist. Annihilation is the destruction of the material of which man is made, and would require the same exertion of power on the part of the Almighty as the creation of matter. The penalty of the incorrigibly wicked will be the destruction of his conscious existence; a total cessation of all his functions. Man was designed to live forever. He was naturally immortal; the penalty of the law was the destruction of this immortality. There were three great men at three great epochs of the world through whom the divine will was given to man—Adam, Moses and Christ. With the law the penalty of violating the law should be given, and if you do not find the penalty

of eternal punishment given by either of these in direct terms, do not look to parables, figures of speech, or the meaning of words. Dr. True was interrupted several times by Rev. Drs. Curry and Corbett, and severely condemned by them for bringing his views before the meeting. Rev. Dr. Crawford, Rev. George Lansing Taylor, and others, argued that the discussions should be free to all, and that it was best to meet and controvert strange doctrines or acknowledge their force; they defended Dr. True for speaking, as he had done so by invitation solely, though they differed totally from his views. The sentiment of the majority of the preachers seemed to be in favor of allowing a liberal range to discussion. A committee of three was appointed to consider the matter and report rules for the government of the discussions.

The following is the report of the meeting, Jan. 5, as given in the *New York World*:—

"The Methodist preachers of New York and vicinity held their regular weekly meeting in the Mission Rooms of the Methodist Book Concern, Broadway and Eleventh street.

The following questions were proposed for discussion at the next regular meeting: Shall the wicked be finally destroyed? Will the wicked in hell finally become extinct? Are the future punishments of the wicked permanent? Are the conscious punishments of the wicked endless, or are the punishments of the wicked in hell parallel to the eternal bliss of the righteous in heaven?

An elderly gentleman said that there was a disposition to ignore this subject of hell. The foundation of the church stands upon this question. If there is danger, let the people see it. Why shut out the light? During the past week I have been approached by the members of my congregation, saying, "I see that the Methodists are dropping their eternal damnation." If the punishment of the wicked is not endless, then the joy of the righteous is not. One doctrine stands with the other. If the views promulgated by Dr. True be allowed to go unanswered it will make me desperate. My very soul is absorbed. It's an awful thing with me. I propose the following: Do the Scriptures give hope that the wicked shall finally cease to exist? (Cries of "Put him out!")

Dr. True said that it was without any intervention on his part that he was called upon to speak. He had been patient to present his views to the public. For seven years he had taught them to his flock with good results. I did not think that when I spoke I endangered the souls of those present. If you want to reach the point I propose that the following proposition be discussed: "That the eternal future of the wicked is not the eternal consciousness of sin and misery;" or, "Is death, eternal death, eternal punishment?"

Mr. Corbett asked how punishment could be eternal if the soul ceases to exist.

Dr. True—There must be a difference between utter nothingness and destruction. For instance, a house can be destroyed, or a tree, but it is a something. I am so sanguine of my views that I believe the whole Christian church will sooner or later embrace them. If the other question does not meet your approbation, try this: "Does the future punishment of the wicked imply their eternal consciousness?" (Hisses.)

An excited member here sprang to his feet, saying: "We had too much of this at the last meeting, and the notices of the press have occasioned considerable talk. There is danger. (Cries of "Amen.") We are now to startle the religious community for ten weeks to come, when we should devote our efforts to something higher. The devil is rubbing his hands gleefully; he has never had a better chance than the present. If this question be adopted I must read up on hell instead of warning sinners from the wrath to come. Are we to begin the year with this devilish or hellish excitement? I have no objection that this theme be discussed in March. I see reporters present from this city, from Brooklyn, Jersey City, Newark, and other neighboring places. I am not in favor of the discussion of this question with open doors."

Mr. Corbett said there was no use ignoring the subject. It will not interfere with the salvation of souls. Mr. Wesley did not hesitate to speak of hell and damnation; why should we? Perhaps there may be greater ones here than he. I think this question should be discussed for the salvation of souls. If the doctrine of destruction

be accepted I go about carelessly; but make punishment eternal and I go along carefully. I do not pretend to be an angel. I am liable to err, but when the doctrines of the church are assailed, I rise to arms for its defense. You tell me to be calm. I cannot when that which is so dear to me is wronged. I know that the discussion will do good. The reason why we do not get along faster is because we do not have enough hell in our religion.

A vote was then taken on Mr. McAllister's motion to lay the question on the table, which was lost.

A tall gentleman addressed the assemblage. He was sorry that it was said that the church was ambiguous. It would be unfortunate if a question of such moment be not discussed. He was not in favor of having the reporters admitted. The press tomorrow would have the proceedings of this meeting, and the world at large would see that we are afraid to touch this subject of hell. If a brother is so low as to be afraid of altering his views by a discussion, I recommend that he stay at home and pray. In Wesley's time they preached sermons on subjects like these: "A few groans from hell," or "A nut for damned sinners to crack." I hope we will act like sensible men and not as children. We should not shirk from this question. I go in for fair play. (A voice, "Hallelujah!")

The next speaker said that if a little intellectual investigation be denied they would go where it would not be denied. One of the greatest hindrances in the cause of God is that the people are not impressed enough with hell. This preachers' meeting should speak with no uncertain sound. We want truth. (Cries of "Glory!") I want this question discussed next Monday, and to be continued until finally disposed of. (A voice, "Put him out!") I shall not be frowned down.

Another reverend doctor did not think that this question was one of the doctrines of the Methodist church, neither did he know that he was in a manufactory of Methodist doctrines and creeds. The house built by those shining lights of our church, he said, was built. Shall we take out the foundation stone and show it to the world? (Cries of "No!") We owe something to our people. They have their convictions fixed. Are we authorized to alter them? (Cries of "Yes!")

The motion to postpone the debate until the first Monday in March was lost—twenty-seven to nineteen.

A gentleman moved that when they do adjourn it will be to meet the first Monday in March.

Rev. Dr. Roach asked, Why do we propose to discuss the question at this time? Is it proper to doubt that the future happiness of the pure be everlasting? I have no doubt that Mr. Corbett will do the subject full justice. Hell was preached three or four hundred years ago, and discussed with avidity. It is now settled. The wicked shall be turned into hell. I believe that nothing but evil will come by the discussion of this theme. Have we the authority to discuss questions like these in public? (A voice "Sit down.") These meetings have been reported broadcast. We are not justified in these open proceedings.

The motion to lay the whole subject on the table was lost by a vote of twenty-seven to twenty-eight.

Rev. Mr. Merwin, the chairman, said that he could not afford to allow so much waste of precious time.

Rev. Dr. Curry said that he wanted to waste a little. I express myself decidedly against the discussion. That a representative body of Methodists should gather together and act so unwisely was to be deprecated. It is humiliating to view this question in the light of the profane. That a body of ministers unknown as to their ecclesiastical polity should here discuss the very foundation of Methodism is horrible. If this discussion be allowed, I desire to have my name stricken from the rolls. It should most certainly not be in public, but should be done in private, logically and learnedly. I confess that people have been educated by these meetings through the press. But we do ourselves a serious harm by crudely discussing such a momentous question without due deliberation. I believe that the reports as given by the press of these meetings are substantially correct. But this question will damage ourselves and those who look to us for influence.

Mr. Buckley said he did not attach any importance to any member who says he would be influenced by these questions,

which are sometimes spoken of gravely, other times in ribaldry. We are not afraid to grapple with this question. I hail this glorious time. Many things have been said against me. I fall back on my reputation to save me from the false reports circulated against me. Several years ago a question of similar import was discussed in Boston. It lasted three or four months, and was very exciting. But when completed it was found that but two members dissented from the orthodox views.

Dr. True said he appeared before them by accident—providentially, perhaps. At the last meeting there was but one who stood by me. (A voice—"You brought him in.") I have not advanced a principle contrary to Methodism, but only a modification. We are not stereotyped in the principles of John Wesley. We live in an age of reform—in a progressive age. I, too, doubt whether this is the proper place to discuss. I want no angry controversy. During the seven years that I have accepted this theory of destruction I have converted four hundred and fifty souls. I have not lost an iota of my interest for the salvation of mankind.

A motion was here made that the whole subject be postponed, amid cries of "We want no gag-law here."

The motion was lost by a vote of thirty to twelve.

The question will therefore be taken up for discussion next Monday.

DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELDER J. H. WAGGONER, S. D. ADVENTIST,
AND ELDER PETER VOGEL, DISCIPLE.

THIRD PROPOSITION.

"Do the Scriptures teach that the seventh day Sabbath is to be observed by Christians throughout the gospel dispensation?"

ELDER WAGGONER, affirms; ELDER VOGEL, denies.

ELDER WAGGONER'S THIRD AFFIRMATIVE.

HAVING introduced the third point in my argument, the perpetuity of the law, I will notice a reference made by Eld. Vogel, which will show how a person may be led astray by his theory and prepossessions. He says, "I also believe that there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Heb. 7:18. Here I may justly quote the language which he unjustly used. "This is a convenient way he has of begging the question by assuming that the commandment there referred to was that of the Sabbath. And, that my charge of Bro. V.'s begging the question is just, is simply a matter of fact which any reader has the means to verify by reading Num. 3:10, and parallel passages wherein the service of priesthood was given exclusively to Aaron and his sons; and observing that Paul in Heb. 7, is arguing the change of priesthood from Aaron to Christ. Of course, in making this change of priesthood there must be "of necessity a change also of the law." Heb. 7:12. For disregarding that law a king of Israel was smitten with leprosy; and Paul argued (what every one can see) that if that law remained, Christ, who was of the tribe of Judah, could not be recognized as a priest. This testimony of "our beloved brother Paul" has often been "wrested" by applying it to that to which his words could have no possible reference.

The relations of two laws to which I have before referred are not always kept in view, and this oversight gives rise to serious and fatal errors. Law is primary, but redemption is secondary. Law springs from the will and attributes of God; redemption is occasioned by the willfulness of man. Law must have existed, from the fact that the relation of Creator and creature, of Governor and governed, existed. But redemption would not have been, had not sin come into the world. And we cannot have correct ideas of secondary principles, if we have no just ideas of their primaries. No man can so appreciate a pardon as to receive it in a right spirit and be benefited by it, who has not just regard for the law which condemned him. Thus the gospel is often perverted to be a mere minister to selfishness because the law—the revelation of the divine will and the necessary basis of the gospel—is rejected.

Laws grow out of principles; but principles are not laws. We can have no idea of the principles of any government, human or divine, except through its laws. There can be no difference between the attributes of God and the principles of his government. As God is just, justice must be a principle of his government, and it must unite with and have an influence over every other principle. So of love, of immutability, and of every divine attribute and perfection. We cannot conceive of his possessing an attribute which does not shine forth in his government. But as law is the revelation of principles, and the basis of government, whatever applies to the government of God, applies, of course, to his law. Law is but the expression of his will, and his revealed will must be in harmony with his attributes. Considering that there is so close a relation between the divine law and the divine perfections it is not strange that David prayed thus: "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

1. All that can be said in favor of law in the abstract can be applied to that law which God spake to Israel.

As law is the foundation of government and the rule of action, it follows that character under the government is only determined by the law; and, of course, character is the counterpart of the law obeyed. A man's character being known, it is known by what kind of a law he has walked. Or, conversely, knowing the nature of a law, it is easy to determine the character that will be developed by obeying it. Let us apply these truths to the law in question.

(1) Jehovah said to Israel, if they would obey his voice they would be "a holy nation." Ex. 19:6.

It is impossible to become holy by obeying a law which is less than holy itself. A defect in the law would leave a defect in the character.

(2) "The law of the Lord is perfect." Ps. 19:7. Perfection in a law which is the outgrowth of the divine attribute is of that nature that it cannot be improved. Nor can it be duplicated by another law equally perfect, unless there are two distinct wills of God, emanating from distinct classes of attributes.

(3) "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. The word "man" is here used generically—it means the race. This testimony is of great importance. The whole duty of the race of man is comprehended in those commandments which God gave to Israel. And as that law contains man's whole duty, man would not have come under condemnation if he had kept it. Of course he would have been justified by it. And, again, it is the only law of its kind for it is impossible to have two different laws, each containing the whole duty of moral agents; each containing the elements of justification before God.

(4) "The doers of the law shall be justified." Rom. 2:13. This certainly refers to the same law that is referred to in the Scriptures quoted above; for a law which is perfect; which contains the whole duty of man, which will form a holy character, will certainly justify the doer; and no other would. These are a few of the high testimonials we gather from the Scriptures in favor of that law which God gave to Israel; and the points which follow confirm this.

2. As the will or law of God is the outgrowth of his attributes, it is the revelation of his own character, and is called his righteousness.

(1) We are commanded to be holy, because God is holy; but he said to Israel that they would be holy if they obeyed his voice, or kept that law which he proclaimed to them. This is the nearest that a creature can possibly approach to the holiness of God: to be perfectly conformed to his will, and to form a character in harmony with the revelation of his attributes.

(2) "All thy commandments are righteousness." Ps. 119:172. This is but a fair conclusion from the evident truths here presented. This psalm, which in every verse contains a tribute to the law of God, says, verse 142, "Thy righteousness is an everlasting righteousness, and thy law is the truth." And verse 144, "The righteousness of thy testimonies is everlasting." Also, verse 123, "The word of thy righteousness."

(3) It is referred to in like manner in Isa. 51:7. "Hearken unto me, ye that know righteousness; the people in whose heart is my law." His law is "the word of his righteousness." In harmony with this, are the words of Paul.

(4) "But now the righteousness of God without the law is manifested, being witnessed by the law." Rom. 3:21. Passing for the present the contingent relation brought to view in the first part of this verse and the context, we notice that the law witnesses to the righteousness of God. As a law which can justify the doer must contain the elements or principles of justification, that is, be a complete, holy law; so a law to be a witness to righteousness must itself be the exponent of righteousness; for a law cannot testify concerning principles which it does not embrace. A law will not condemn that which it does not forbid, nor justify that which it does not require. That the law is both a rule of righteousness and an exposition of the righteousness of God could not be more clearly and strongly stated than is here stated by the apostle.

3. On the perpetuity of this law as a rule of righteousness (the righteousness of God), see Isa. 51:6: "My righteousness shall not be abolished." This can refer to but one of two things: a. To Jehovah's own attributes, which, as a revelation would be equivalent to saying that he would not commit suicide! b. To the law, which is the revealing of his character to man, and which is called his righteousness. This must be its meaning, and contains a timely rebuke to those who teach that it has been abolished. See Ps. 119:126: "It is time for thee, Lord, to work; for they have made void thy law."

4. On the law as the will of God

(1) Ps. 40:8: "I delight to do thy will, O my God; yea, thy law is within my heart." As Jesus was here presented in prophecy, so was he in its fulfillment. He said he came not to destroy the law, Matt. 5:17. But he who teaches that he did destroy it (or abolish it, which is the same thing, for when a law is abolished nothing further can be done to destroy it) makes the Saviour's actions contradict his words. As this is Eld. V.'s position I entreat him to pause in this work of presumption and no longer cast such indignity upon the blessed Son of God. Jesus says it is of no avail to cry, "Lord, Lord," to him, if we do not the will of his Father, and that he will say to the rejected, "Depart from me ye that work iniquity"—literally, workers of lawlessness, or law breakers. Matt. 7:21-23.

(2) "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself?" John 7:16, 17. I have said that the law springs directly from the will of God; but redemption was made necessary by the willfulness of man. One is primary, the other is secondary. Here Jesus confirms this view by giving the will of the Father as a test of the doctrines of the Son. The gospel must be in harmony with the law of God or it is not from Heaven—not from God. The harmony between the law and the gospel is based on the unity of the Father and the Son. By these words of the Saviour the Jews would have been warranted in rejecting his doctrines if they had conflicted with the revealed will of God; and so should we now reject every (so-called) gospel that does not harmonize with the law of God. Such a "gospel" puts the Son in antagonism to the Father—it is not from above. But the most decisive testimony on the will of God is that of Paul.

(3) "Behold thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, bring instructed out of the law." Rom. 2:17, 18. This clearly confirms what I have said that the law reveals the will of God. Now note: a. It is the law in which the Jew rested, and therefore it is the law that was given to Israel. b. It is a law of truth (see Ps. 119:142), for the Jew had "the form of knowledge and truth in the law." Had he kept it he would have had the essence and power of the truth as well as the form, as we must judge from what has been said concerning the nature of this law, and as we shall see further. c. It is a law which forbids stealing, adultery, and the worship of idols; verses 21, 22. It is therefore a "tangible" law of direct enforcement. d. The breaking of this law dishonors God; verse 23. Yet some now so far depart from "the apostle's doctrine" as to contend that God is dishonored in the keeping of it!

e. The breaking of this law neutralized the circumcision of the Jew, and destroyed its efficacy as a sign of righteousness; verse 25; chap 4:11. f. If the Gentile keeps this law he will be preferred before the Jew; verse 27. g. There is righteousness in this law which could make the Gentile a Jew "inwardly," and count his uncircumcision for circumcision; verses 26-29; that is, secure to the Gentile a covenant interest in the promises to Abraham, which are the blessings of the gospel; Gen. 17. Of course this law is the basis of the Abrahamic covenant, as will be more fully shown hereafter. h. It is a law which will justify the doer, verse 13. i. And all these words the apostle applies in this dispensation. Here is a mass of evidence too plain to be controverted.

5. That this law is the rule of the Judgment is further proved in Rom. 3, where it is said the Jews received "the oracles of God." Stephen said in Acts 7:38, that Moses received "the lively oracles to give unto us." These are "the living oracles." Paul says that the chief benefit of the calling and separation of the Jews was that the oracles of God were entrusted to them; and from them we are to receive them. And he proceeds to show that if the unbelief of the Jews made the faith of God (faithfulness, truth) of no effect, God could not judge the world. Rom. 3:1-6. Solomon also said the commandments of God should be kept because "God will bring every work into judgment."

6. The Gentiles were and are amenable to this law. Paul says of both Jews and Gentiles that "they are all under sin;" Rom 3:9; and to prove it he quotes from the Old Testament. It needs but little, if any, argument to show that quotations from the Scriptures given to Israel would not prove the Gentiles sinners unless they were amenable to the law contained therein. Any amount of quotations from the statutes of England would not prove me guilty of wrong in the United States, because their jurisdiction does not extend here. This is a question of jurisdiction. When the apostle declares that "all the world" are proved guilty by the law, Rom. 3:19, we know there can be no limitation to the term "world," because this is a conclusion drawn from the previous evidence that Jews and Gentiles are on a level and are all proved sinners by the same Scripture testimony. His quotations were entirely without point, and his conclusion erroneous, if, as many now affirm, "the law" did not reach the Gentiles. And this is in harmony with the evidence of Rom. 2, and other yet to be given.

7. Men are proved sinners by the law. This is both the statement of a truth, and the necessary conclusion from the proofs given. "By the law is the knowledge of sin." Rom. 3:20. But this could not be true if the law is abolished, as Eld. Vogel teaches. I have shown that there was a distinction between the law and the sacrifices and offerings. Had no sin existed no sacrifices would have been required. But "where no law is there is no transgression." They exist in the following order: 1st, the Law; 2dly, the transgression; 3dly, sacrifice for sin. But the types of the past dispensation represent the relation we sustain to the offering of Christ in this; and the difference between the law which makes known sin, and the system of remedy for sin, is as clear and distinct in this dispensation as it was in that. In a word, the law, by which is the knowledge of sin; and the gospel, which is the remedy for sin, are as distinct as two systems can be. And the perpetuity of the law is fully and sufficiently proved by this declaration, that it is the instrument which points out sin. While that is a revealed truth, they who argue for the abolition of the law are striking at the very foundation of truth—at the very life of the gospel itself. For the gospel—good news of salvation, redemption, pardon—is a nullity if it has not the pre-existing law as its basis.

Every evidence and reason here produced, and that shall hereafter be produced, shows the unsoundness of Eld. Vogel's theory of law, and the correctness of my premises and conclusions based on his view of Deut 5:15. If the law which was given to Israel had no previous existence, if it did not reach the Gentiles, then it cannot be proved that the Gentiles were under legal obligation; that they were subjects of government or of the Judgment. And this conclusion which I deduced from the Old Testament (and which Eld. V. virtually indorsed), is plainly stated in the New Testament.

But few points in Eld. Vogel's second negative require notice; they will be attended to in due time.

ELD. VOGEL'S THIRD NEGATIVE.

Eld. Waggoner completely misapprehends me on Heb. 7:18, hence all his nice talk about "begging the question," and "wresting" the Scriptures, is without point as against me. He argued from 2 Tim. 3:16, "All Scripture . . . is profitable," &c., in such a way as to leave the impression that all Scripture, because it is profitable, is now binding on us in the same sense that it was on the Jews. I showed that such a conclusion is erroneous from the fact that what Paul says concerning the law of the priesthood is part of "all Scripture," is therefore "profitable," and yet is expressly said to be abolished. In other words, while we may be profited by it, we are not profited in the same way and sense that the Jew was. Hence, for aught that appears from 2 Tim. 3:16, and all similar passages, the entire law may be equally abolished, and yet be "profitable," and "for our instruction."

The third division of my brother's argument, begun in his second affirmative and continued throughout his third, is still unfinished. Courtesy requires me to notice it; nevertheless, I do it with reluctance now since it is difficult to divine what sort of an end so curious a beginning may have. His chief aim seems to be to prove that whatever is expressive of an attribute of God (i. e., whatever is moral) cannot be abolished, but must extend through all time and eternity. But have I not already admitted this? Why, then, spend so much time in its proof? Let him show that the Sabbath is moral in every feature of it—(1) in the idea of sacred rest, and (2) in the idea of rest on the seventh day of the week—and I will surrender unconditionally. I deny that the Sabbath institution is moral in any essential feature of it. Here is something "tangible," and I invite my brother to the issue.

He seems, indeed, to be aiming at this, but in so round about a way that I fear his readers fail as yet to see the drift of his argument. His third sub-proposition reads thus: "The law of which the Sabbath commandment was a part, was not abolished, but is now binding." Granting as he must and does, that at least part of the Mosaic code, as the law concerning the priesthood, together with all ceremonial observances are abolished, he manifestly regards these as no part of the law. But of this he should give

clear proof, since it is vital to his argument, but is by no means self-evident, and is moreover squarely denied.

If I have been at all successful in gathering his position, it is this:—

1. Before sin entered this world, man as creature and subject was under rules and regulations; had he never sinned, he would always have been under these obligations; and the fact of his sinning does by no means release him from these laws, but they are constantly and always binding, since they are for man as man.

2. Since the fall, God has introduced means and expedients suited to man's salvation from sin, and only necessary because man has sinned, and destined to pass away with the complete eradication of sin from the race. These expedients may change with a change of dispensations, as the sacrifices of the law have given place to the better means of the gospel; but the gospel itself, being only an expedient for man's salvation, must eventually share a like fate with the sacrifices of the law.

3. The first class above named is designated by such expressions as duty, the law, the commandments, the voice of God, the will of God, &c., and may be called primary law.

4. The second class is designated by such expressions as pardon, gospel, remedial system, &c., and may be called secondary law.

5. The first class, or primary law, is based on the will and attributes of God, hence is wholly moral; and to this class the ten commandments belong, since they are expressive of duty, and are called the law, the voice of God, the will of God, &c. Consequently the ten commandments are all moral, the Sabbath is moral, and cannot pass away.

6. From the fact that Bro. W. refers the expressions, the law, the commandments, the voice of God, &c., to the ten commandments, and especially since he so refers Eccl. 12:13, "Fear God and keep his commandments, for this is the whole duty of man," it is evident that he regards the decalogue as a complete compend of moral and "primary law."

Having now stated Eld. W.'s argument in such a way that the reader can see his aim (and I think I have done him full justice), let us examine its correctness.

In the first place, not everything which is "duty" now, originated before the fall: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also [so] love one another." John 13:34. "This is my commandment," says Jesus, chap. 15:12. This grew out of redemption, and yet is "duty," and "redemption is secondary." Hence, also, the text, "My doctrine is not mine, but his that sent me," has been taken in an unwarranted sense by my brother.

Secondly, All divine law does not "spring from the will and attributes of God." Moral law may be expressive of the will and attributes of God, but positive law is only expressive of will. It is the absence of any moral reason for it that makes it positive.

Thirdly, The commandment prohibiting Adam to eat of a certain tree was positive, since it rested exclusively on the will of God; and yet, having been given before the fall, it was "primary law." But if one "primary law" is positive, so may another be. Hence if it could even be successfully shown that all of the ten commandments belong to "primary law," it would not thence follow that the Sabbath is moral. Indeed, I have already shown it to be positive.

Fourthly, A positive requirement, resting as it does simply on the will of God, may be changed at any time that God sees fit and man's growth or need requires. Hence, all "primary law" is not unabolishable; and to prove the Sabbath to be a "primary law" has nothing to do with proving its present obligation.

Fifthly, The ten commandments are not a complete compend of moral or "primary law." They do not, for example, contain the "primary law" forbidding polygamy, nor that moral law contained in the Saviour's "new commandment." Hence also they do not contain man's "whole duty," and cannot be called "the law" in my brother's especial sense. They are not even all moral; the Sabbath certainly is not, to say nothing of the prohibition to "make" images.

Sixthly, Even the form which at least some of the moral commandments of the decalogue take is furnished by the facts of the fall. "Thou shalt have no other gods before me," is an example.

Seventhly, Compliance with a positive commandment growing out of the work of redemption is also "duty" (Mal. 3:7, 8; Luke 7:30) and a measure of "righteousness" (Matt. 3:15), and non-compliance, sinful disobedience (1 Chron. 13:10), needing expiation or atonement if forgiven. And there are "fruits of righteousness" which are not by the law, but "by Jesus Christ." Phil. 1:11. The fact therefore that it was "duty" to observe the Sabbath, and keeping it a measure of righteousness, and that atonement was made over it, does neither prove it to be "primary law" or moral. Thus every distinction which Eld. W. seeks to establish by which to prove the Sabbath a "primary law," moral, or perpetual, fails, and with it his third division.

Let us however examine his exegesis of, and comments on, certain passages. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. True; but is the Sabbath still His will? The passover was once his will, is it therefore now?

That was a fine homily, Bro. W., which you delivered from the text, "It is time for thee, Lord, to work; for they have made void thy law," and no doubt might have had a good effect upon some hardened sinner in David's time. But it strikes me that if you were in position to preach to your brethren from Gal. 4:10, 11, "Ye observe days," &c. "I am afraid of you lest I have bestowed upon you labor in vain," or from verse 21, "Tell me, ye that desire to be under the law, do you hear the law?" your sermon might be in keeping with the dispensation under which we live. You could show how the covenant from Mt. Sinai "gendereth to bondage" and how like Hagar, God, not man, hath "cast it out." Then also, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," would make a most happy peroration.

Attempting to prove that the Mosaic code contained two laws, and that the ten commandments are one of these two, my brother quotes Ex. 24:12: "Come up me into the mount, and be there; and I will give to thee tables of stone, and a law and commandments which I have written." Here the words "law" and "commandments" are qualified by "which I have written." This is not only obvious from a glance at the original, but also over the word "law" is found the conjunctive accent *kudhma*, showing that the Hebrews so understood it. But when "law" is made definite by "which I have written," it may take the article on that account, and not because this

law stands apart from the rest of the Mosaic code as *sui generis*, or distinctive and alone of its kind; hence also the King's translators have felt it no unwarranted procedure to omit the article.

Jer. 6:19, 20, does not prove the law one thing, and "incense," "burnt offerings," and "sacrifices," another. It only shows that in the case in hand they were offered in such a state of heart as to be no offerings. The spirit in which an act is done gives character to it; it may or may not be obedience to law according as a proper spirit is present or absent; and the presence or absence of a proper spirit in any particular act may often be undiscernible to the human observer save as it crops out in other acts; hence these, as in the case before us, must be brought up to show the character of that.

"And again," says Eld. W., "chap 7:22, 23: 'For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice!' When they heard his voice he spake his law, the ten commandments. Deut. 4:12, 13. Thus plainly does the Lord separate his law from all secondary matters." This is ingenious. But I must remind my brother of Prov. 18:17: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." "My voice" may apply to anything which God has commanded, whether directly or through an agent (see 1 Sam. 15:1, 20, 22); hence to restrict it here to the ten commandments is unwarranted unless circumstances compel us to it. But there are no such compelling circumstances. "Obey my voice," here refers and is equivalent to "keep my covenant," in Ex. 19:5. This covenant is contained in Ex. 20-23. It was not all spoken directly to the people by God, because they could not endure to hear him to the end (Ex. 20:18, 19), and they begged Moses to act as spokesman. He did so and wrote it in a book, and the people accepted it. Chap. 24:2-8. And this covenant or "voice of God" does contain commandments concerning sacrifices. The words of Jeremiah contain nothing to the contrary: "I spake not . . . nor commanded . . . concerning sacrifices . . . but, obey my voice." The idea is this: Mere sacrifice without the spirit of obedience is not what the Lord wants; but sacrifice in its proper spirit is obedience to God's voice, and this the Lord requires. Obedience is the emphatic word, and the contrast is between it and disobedience in whatever seeming obedience it may inhere. There is therefore no contrast between two different laws, and the attempt to find authority here to so divide the Mosaic code fails. If, however, the contrast were between "sacrifice" and "the voice of God," then, according to the use of negatives to be explained when I come to Matt. 5:17, the sense would be this: Sacrifice is indeed part of the voice of God, but so small a part that, compared with all that, it is as nothing, and to rely on it exclusively or chiefly is as it were no obedience.

I am the more certain of this since I have in a previous number shown the unity of the law. And here I wish to add a few more indisputable proofs. (1) Paul speaks of the entire Mosaic code as "the whole law." Gal. 5:3. Now that which constitutes one "whole law" cannot be two. (2) In John 7:23, the Sabbath is included in "the law of Moses." (3) In Mal. 4:4, the ten commandments are included in "the law of Moses." "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." "With the statutes and judgments" no more makes them no part of "the law of Moses" than "with the bishops and deacons" in Phil. 1:1, declares them not to be saints. But the "with" is a supplement, the Hebrew simply reads "statutes and judgments," as the Douay version correctly renders it, and the Greek "as to statutes and judgments." Take whichever version you will the sense is substantially the same—the Mosaic code is but one "whole law." On this Gibraltar I plant myself.

But granting, for argument's sake, that there are two laws and that the ten commandments form one of these, and that one, namely, which my brother is so anxious to show not to be abolished. Then I want no better proof that it is abolished than some of the very texts on which he most relies to prove the contrary. Take, for example, Matt. 5:17: "Think not that I am come to destroy the law, or the prophets: I am come to destroy, but to fulfil." While I think that this refers to the whole Mosaic code, and can prove it from the context, I will for the present treat it as if it referred only to the ten commandments, since my brother will have it so. Let us first notice a peculiar use of negatives. "I received not testimony from man," says the Saviour. John 5:34. The circumstances show that he does receive it, but that he has "greater testimony than that of John," verse 36, and so much greater that in comparison with the reliance he places on this his reliance on John's testimony sinks into nothingness. Again, "Christ sent me not to baptize, but to preach the gospel." 1 Cor. 1:17. If we construe this as my brother does, Matt. 5:17, it would mean that Paul was forbidden to baptize. But Paul did baptize; hence such a construction is unwarranted, and it simply means this: Baptizing is indeed a part of my work, being included in preaching the gospel; but compared with the grand scope and magnitude of the latter, the mere act of baptizing is as nothing. So in Matt. 5 the Saviour says in effect, The abolition of the law is indeed a part of my mission and is implied in fulfilling it; but compared with the grand work of fulfilling it, of bringing in the verity set forth in type and prophecy, it is as nothing. "The law was given by Moses, but the grace and the truth [the verity, the antitype] came by Jesus Christ." John 1:17. Sabbath, for example, means rest, and the Sabbath is a type of rest; and, says the Saviour, Matt. 11:28, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" "And his rest shall be glorious," says the prophet (Isa. 11:10); "for if that which is done away was glorious, much more that which remaineth is glorious." (2 Cor. 3:11.) We who have believed do enter into rest" (Heb. 4:3), for "the body [the antitype] is of Christ." Col. 2:17. But during the Saviour's personal ministry the antitype had not yet come; hence he said to those "pressing into the kingdom" that the law must stand firm as the heavens till all the types and prophecies should ripen into the gospel; and when that time came, when the day of Pentecost arrived, the law ended and the gospel began. *Sic transit gloria legis.*

Two weeks since, Henry Rogers was hung in New York for murder. Rum did it. While the gallows was being loaded in the yard of the Tombs for removal to Brooklyn, there to be erected for his execution, his mother lay in the Tombs, intoxicated. —*Congregationalist.*

THE GUIDING HAND.

"Is this the way, my Father?" 'Tis, my child: Thou must pass through this tangled, dreary wild If thou wouldst reach the city undefiled, Thy peaceful home above."

"But enemies are round!" 'Yes, child, I know That where thou least expect thou'lt find a foe; But victor thou shalt prove o'er all below; Only seek strength above."

"My Father, it is dark!" 'Child, take my hand; Cling close to me; I'll lead thee through the land: Trust my all-seeing care; so shalt thou stand 'Midst glory bright above."

"My footsteps seem to slide!" 'Child, only raise Thine eye to me, then in these slippery ways I will hold up thy goings; thou shalt praise Me for each step, above."

"O Father, I am weary!" 'Lean thy head Upon my breast. It was my love that spread Thy rugged path; hope on, till I have said, 'Rest, rest for aye, above.'"

—*Advocate of Holiness.*

Meekness.

MEEKNESS, says Webster, is mildness of temper; gentleness. Our admiration is at once aroused upon forming the acquaintance of a person possessing mildness of temper. "He was very meek," was said of a certain minister by one who had often listened to the words that fell from his lips. What more could be said? That expression, if true, proved his right to the eternal inheritance. Matt. 5:5. "Blessed are the meek: for they shall inherit the earth."

A truly meek man is a true Christian. He possesses that which is in the sight of God of great price. Under injuries there appears no resentment. He calmly weighs the reasons of his faith and hope, meekly submitting to all of God's requirements. He is destined to a place upon this earth after the wicked are cut off. "For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Ps. 37:9-11. Are there any there besides the meek? If so, there would be no propriety in saying that it is the meek that inherit the earth. Then if we have not already mildness of temper, it is time we were making a most decided effort in that direction, lest, in the day of the Lord's anger, we have no hiding place. Zeph. 2:3: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

The fact that the meek of the earth are to seek meekness shows something of the earnest effort necessary on the part of Christians if they have the approbation of God. Would we have the Spirit of the Lord gently leading us in the path of duty, meekness is the Christian grace required. Ps. 25:9: "The meek will he guide in judgment; and the meek will he teach his way." The especial object in the Judgment is to "save all the meek of the earth." Ps. 76:9: The Lord was appointed to preach good tidings to the meek. Isa. 61:1. Do we want a Pattern of meekness and gentleness? find it in the person of our Saviour. 2 Cor. 10:1.

But, says one, Is it not a duty to use something besides gentleness in dealing with a wayward brother? Paul gives us the answer in Gal. 6:1: "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Yes, "considering thyself, lest thou also be tempted." Often your efforts to do your brother good are treated, by him, with contempt. Then, be careful. Your meekness may vanish.

ALBERT WEEKS.

Dec. 12.

She Has Done what She Could.

HAVE we done what we could? Two numbers of the REVIEW, on its trial trip, are on the wing. These precious truths which we prize so highly have come to us through great sacrifices. Will we now freely give what we have so freely received? Will we make any sacrifices, any retrenchments, that these truths may penetrate everywhere? Now is our time. Now the dark hearts and the dark corners of the earth can be reached. This will be a good opportunity to accumulate stars in our fadeless crowns. One soul saved is of more value than the cost of the twenty thousand copies, and I trust many will be the fruit.

A. P. LAWTON.

West Winfield, N. Y.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 4, 1873.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } . . . EDITORS.
" J. H. WAGGONER, }
URIAH SMITH, } RESIDENT EDITOR.

The Claims of Philosophy.

Concluded.

ANOTHER fact on which it is supposed that an argument for immortality can be founded is, *The capacities of the soul.* The mind of man, it is argued, by its wonderful achievements, and its lofty aspirations, shows itself capable of some higher and better state of being than we at present enjoy. And from this the conclusion is easy (if people will not stop to scan very critically the connection) that such a state of being inevitably awaits mankind, in which they are destined to live forever.

But this argument, which, stripped of its disguise, is simply an egotistical assertion, I am fit to be a God, and therefore I am a God, will be found to collapse under very slight pressure. Mr. J. Pantan Ham describes it in fitting terms, when he speaks of it as follows:—

"Because man has skill and ability, is he therefore immortal? We, in our ignorance and imperfection, would exalt the intellectual above the moral. The former has greater attractions for imperfect man than the latter. Had we the peopling of paradise, we should fill it with the world's heroes in literature, science and the arts. The skillful are the world's saints, and the proper candidates for Heaven's 'many mansions.' This argument, dispassionately considered apart from the imposing parade of human achievements, is just this: Man is *clever*, therefore he is *immortal*. Here is neither logic nor religion. The cleverness of man is surely no title to immortality, much less is it the proof of its possession. It is a silly logic which asserts human immortality from such strange premises as balloons and pyramids, electro telegraphs and railways."

But all men cannot engineer the construction of a pyramid, nor construct a balloon, nor build an engine, much less accomplish the greater feat involved in their first invention. All men are not learned and skillful, and of such eminent capabilities. Is it not, in fact, almost an infinitely small proportion of the human race that has manifested those great powers on which this argument is based! And can the capacities of a few leading minds, determine the destiny of the great mass of men who possess no such powers?

And if an argument may be based on the capacities of some, may not an equal and opposite argument be based on the incapacity of others? and in this case on which side would the weight of evidence lie? And as there is almost every conceivable gradation of intelligence, who will tell us whereabouts in this scale the infinite endowment of immortality is first perceptible? Looking at the human race, and the races immediately below, we behold a point where they seem to blend indistinguishably into each other. Will an utter lack of capacity be affirmed of the higher orders of the brute creation? And descending in the scale, where shall we stop? Where is the transition from immortality to mortality?

We gave last week extracts from eminent authors showing that brutes reason, that they exercise, to a degree, all the powers of the human mind, that they have a sense to some extent of right and wrong, and give evidence, of the same nature as man is able to give in reference to himself, that they possess just as immaterial a soul as he. And have we not all seen horses and dogs that gave evidence of possessing more good sense than some men? And in this graduated scale of animated existence, where is the dividing line between the mortal and the immortal? Will some one locate it? What degree of mental capacity is necessary to constitute an evidence of immortality? And here we leave this argument. It demands no further notice till its friends who base immortality on mental capacity will determine which class of their less fortunate brothers, is so low as to be beyond its reach.

Universal belief and inborn desire. Men have universally believed in the immortality of the soul, it is claimed, and all men desire it; therefore, all men have it. Strange conclusion from strange premises. As to the first part of this argument, the universal belief, that appears not to be true, in fact. On this, a glance at a quotation or two must suffice. Whateley (Essay 1 on a Future State) says:—

"We find Socrates and his disciples, represented by Plato, as fully admitting in their

discussions of the subject, that 'men in general were highly incredulous as to the soul's future existence.' The Epicurean school openly contended against it. Aristotle passes it by as not worth considering, and takes for granted the contrary supposition, as not needing proof."

Leland on the Advantages of Revelation, says:—

When Cicero "sets himself to prove the immortality of the soul, he represents the contrary as the prevailing opinion," there being "crowds of opponents, not the Epicureans only; but, which he could not account for, those that were the most learned persons had that doctrine in contempt."

Touching the other portion of the argument, the universal and inborn desire, those who make use of it to make it of any avail, are bound to supply and prove the suppressed premise, which is that all men have what they desire. The syllogism would then stand thus: 1. All men have what they desire. 2. All men desire immortality. Conclusion. Therefore all men are immortal. This is a fair statement of the question; but are any presumptuous enough to take the ground that all men have what they desire? It is true, in fact? Do not our every day's observations give it the unqualified lie? Men desire riches, but do all possess them? they desire health, but do all have it? they desire happiness here, but what an infinitely small portion of the race are really happy. To try to get over the matter by saying that these desires that men have may be gratified by their taking a right course, is an abandonment of the whole argument; for thus much we readily grant concerning immortality: all men may gratify their desires here by taking a right course; immortality also is suspended upon conditions, and those only will have it in whom those conditions are found to be scrupulously complied with.

But there is another fatal flaw in this argument in another respect; for it is not immortality in the abstract that is the object of this great desire among men, but *happiness*. And the very persons who contend for immortality because men desire it, hold that a great portion of the race will be forever miserable. But this is not what men desire; and not being what they desire, it follows that all will not obtain what they desire, and hence the argument built on desire is good for nothing on their own showing. It simply proves universal salvation, or that men will be forever happy because all men desire it, or it proves nothing.

The analogies of nature. The day shuts down in darkness, but is not forever lost; the morn returns again, and the bright sun comes forth rejoicing as a strong man to run a race. Nature is bound, cold and lifeless, in the icy chains of winter; but it is not lost in absolute death. Anon the spring approaches, and at its animating voice and warm breath, the pulse of life beats again through all her works; her cold cheek kindles with the glow of fresh vitality; and she comes forth adorned with new beauty, waking new songs of praise in every grove. The chrysalis, too, that lay apparently a dead worm, motionless and dry, soon wakes up to a higher life, and comes forth gloriously arrayed, like a "living blossom of the air," sipping nectar from the choicest sweets of earth, and nestling in the bosom of its fairest flowers. And so, too, it is claimed of man, "that when the body shall drop as a withered calyx, the soul shall go forth like a winged seed." (Horticultural Address by E. H. Chapin.)

Let us take care that here our judgments are not led captive by the fascinations of poetry, or the rhetorical beauties of which this argument is so eminently susceptible. Among the many instances of nature, we find only a few that present the analogies here presented. The chrysalis, so often referred to, after it has spent its brief day as a living butterfly, perishes and is heard of no more forever. So with all the higher order of brutes: they fall in death and make no more their appearance upon our path. The most, then, that can be drawn from this argument, is a faint foreshadowing, perhaps, of a future life. But here, let it be understood, there is no issue. We all agree that the race shall be called again to life. "As in Adam all die, so in Christ shall all be made alive." 1 Cor. 15:22. But the point at issue is, Are our souls immortal, and must this life be, to all our race, necessarily eternal? To prove that man will live again is one thing; to prove that that life will be eternal, is quite another.

The anomalies of the present state. How often do we here see the wicked spreading him-

self like a green bay tree, having more heart than could wish, while the righteous grope their way along, in trouble and want. The wicked are exalted, and the good are oppressed. This does not look like the arrangement of a God who is the patron of virtue and the enemy of vice. It is therefore argued that there will be another state in which all these wrongs shall be righted, virtue rewarded, and wickedness punished. Yes, we reply, there will. But, certainly, a space of time infinitely short of eternity would suffice to correct all the anomalies of this brief life, which so puzzle men here. This argument, like the former, may be a fair inference for a future state; it may portend to the ungodly a scene of retribution, but can prove nothing as to its duration.

Immortality assumed. We are told that the Bible assumes the immortality of the soul as a truth so evident that it is not necessary to expressly affirm it. This is why the doctrine has come to be so generally received against so explicit evidence against it. *It has been taken for granted!* Says Bishop Tillotson:—

"The immortality of the soul is rather supposed or taken for granted, than expressly revealed in the Bible."

"It is taken for granted" that immortality is an essential attribute of the soul, and that therefore for the Bible to affirm it would be mere tautology. But we reply, Is not immortality an essential attribute also of Jehovah? Yet the Bible has been tautological enough to plainly state this fact. And it would seem that it might have carried its "tautology" a little further, and told us as much, at least *once*, about the soul, if that too is immortal; for surely its immortality cannot be *more* essential than that of Jehovah.

Annihilation impossible. Nature everywhere revolts, we are told, against our doctrine of annihilation, and everywhere proves it false; for nothing ever has been, nor ever can be, annihilated. To which we reply, Very true; and here we would correct the impression which some seem to entertain, that we believe in any such annihilation of the wicked; or the annihilation of anything as matter. In reference to the wicked we simply affirm that they will be annihilated as living beings, the matter of which they are composed passing into other forms. The second definition of annihilate, according to Webster, is, "To destroy the form or the peculiar distinctive properties, so that the specific thing no longer exists; as, to annihilate a forest by cutting and carrying away the trees, though the timber may still exist; to annihilate a house by demolishing the structure." Just so of the wicked: as conscious intelligent beings they are annihilated, being resolved into their original elements.

Evil tendency. Why promulgate the doctrine of the destruction of the wicked, it is asked, even if it be true? Will not evil rather than good result from it? Some, honestly no doubt, deprecate any agitation of this question; and we have even heard some, impelled either by their fears or their prejudices, go so far as to declare that "it will make more infidels than Tom Paine's Age of Reason," and that "no conversions to God will ever follow in the track of its blighting and soul-destroying influence."

It might be necessary first to inquire what idea these persons have of infidelity. Perhaps they apply that term to everything that is not in agreement with their own views. And if this is the standard by which they judge of this matter, their assertion may possibly be in part correct; for converts to this doctrine are multiplying at a rapid rate. But giving to infidelity its legitimate definition, we call upon all those who claim that this doctrine makes infidels, to give some proof of their assertion before they again repeat it. This matter can be easily tested. The friends and advocates of this doctrine are neither few nor obscure. Men from all the walks of life, public and private, are daily swelling the ranks; and if this doctrine makes infidels, the infidels of our day should be found among those who receive it. But do we find them there? If one solitary individual can be found who repudiates the Scriptures as the revealed will of God, because he has been made to believe that they do not teach eternal misery for the lost, we would be glad to see him, or even to learn of him. This is not what causes infidelity, it is what cures it. What do we find in the ranks of the friends of this doctrine? Not the criminal and vicious classes, not those who have thrown off all restraint, not rejecters of divine revelation; but we find those who were

formerly skeptics, rescued from their skepticism, and infidels recovered from their infidelity. We find multitudes who can now rest down with sweet assurance on the word of God, the perplexities with which they had been troubled respecting God's dealings with his creatures all cleared from the mind, and whose feelings may be well expressed in the following language from Henry Constable, A. M.:—

"For myself, I cannot express my sense of the value I place on the view I now seek to impress on others. It has for me thrown a light on God's character, and God's word, and the future of his world, which I once thought I should never have seen on this side of the grave. It has not removed the wholesome and necessary terrors of the Lord from the mind, but it has clothed God with a loveliness which makes him, and the eternal Son who represents him to man, incalculably more attractive. I am no longer looking for shifts to excuse his conduct in my own eyes and those of others, and forced to feel that here at least I could never find one to answer my object. I can look at all he has done, and all he tells me he will hereafter do, and, scanning it closely, and examining it even where it has most of awe and severity, exclaim with all my heart and with all my understanding—"Just and true are thy ways, thou King of saints."

These are among its general good effects. But there exists a special reason at the present time why men should be made acquainted with the true teachings of the Bible on this question. It is the only antidote against modern spiritualism, that master-piece of Satanic cunning and deception, and the climax of his corrupting work in the earth. In what horrid blasphemies has this delusion arrayed itself! To what corruption does it lead its votaries! How utterly it debauches the moral natures of all those who suffer themselves to receive its polluting touch! And notwithstanding it carries in its train all these terrible evils, how rapidly is it spreading through the land, and at what a fearful rate is it swelling the catalogue of its victims!

Why is this? It is because the way has long and thoroughly been prepared for it, in the doctrine of the conscious state of the dead, and the immortality of the soul. This is its foundation; its life and spirit. Take away this, and it is robbed of its vitality. For if it be true, as the Bible declares, that when a man goes into the grave, his thoughts perish, his love and hatred and envy are no longer exercised, and he knows not anything, then whatever spirit comes to us from the unseen world, professing to be the spirit of a dead man, it comes with a lie in its mouth, and thus shows itself to be of the synagogue of Satan. This is the Ithuriel spear that transforms this lying system, which at its best showing is as low and ugly as the blotchiest toad that ever lived, into the real devil that it is. Then let this truth be spread abroad on all the wings of the wind, that in the hands of the people may be placed some safeguard against this ghastly embodiment of falsehood pollution and death.

With the truth clearly stated, as to how God will deal with the sinner and finally dispose of sin, we can appeal with confidence to the calm reason and the better nature of every child of Adam. We can second the tender entreaty which God extends to every wayward soul, "Turn ye, turn ye, for why will ye die?" "As I live saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his way and live." Life and death are set before you. The Saviour bids you look unto him and live. Mercy entreats you to destroy not yourself. The Spirit and the bride bid you come and partake of the water of life freely.

You can no longer take refuge from an awakened conscience under the idea that the threatenings of the Lord are not understood, and may not therefore be so terrific as supposed. The sinner's doom is unmistakably declared; and in the justness of that sentence, however slightly you may now realize the heinousness and just desert of sin, your own reason can but heartily concur. Will you then plunge headlong to ruin? or will you turn and accept the immense gratuity of eternal life? Of course you do not mean to perish. We accuse you not of this. The shining form of Hope is dancing on before you in the path of life—hope that ere it is too late, ere the silver cord be loosed or ever the golden bowl be broken, you will make sure a treasure and inheritance in Heaven.

We would impress upon your mind that this hope may deceive you. Ere you reach the delusive phantom, the earth may suddenly open

beneath your feet, and Hades receive you to its fixed embrace. Ere you overtake the beckoning form, ere the good intention be carried out, ere you grasp the prize, now held only by the uncertain tenure of good resolve, the glory of the coming Judge descending through the parting and dissolving heavens, may suddenly burst upon your unprepared soul. Yes! the great voice from the temple of Heaven crying, "It is finished!" may suddenly arrest you in the midst of your delaying and dallying career! The heavenly court of mercy may cease its sitting, ere you have made a friend of the great Advocate who alone can plead your cause!

"Procrastination is the thief of time." It may be the thief of your eternal bliss. Its every moment is high-handed and insane presumption. Its path is a path of unseen and innumerable dangers. You have no lease of your life. The present state is one of exposure and peril. The shafts of death are flying thickly about you. Time is short and its sands are swiftly falling. The bliss of heaven, or the blackness of darkness forever, will soon be yours. With the saved or lost you must soon take your position. There is no intermediate ground. Choose then, we beseech you, the enduring portion. Choose for eternity, choose wisely, choose now. And may it be ours to join the great song of salvation at last, ascribing blessing, and honor, and glory, and power, unto Him who sitteth upon the throne, and unto the Lamb who poured out his soul an offering for sin, that whosoever would believe on him might not perish but have everlasting life.

Who Will Go Through?

MANY years have passed since we heard the voice of the third angel, warning of the coming day of wrath, and showing the needed preparation to meet the coming events with joy and not with grief. A people are to be prepared for the event; and their preparation will consist in keeping "the commandments of God and the faith of Jesus;" and persecution will be raised against them by those who take part with the dragon, because they "keep the commandments of God and have the testimony of Jesus Christ."

Many years have passed since we heard this message and believed it was from Heaven; and the evidences of its divine origin have not diminished, but increased greatly. There is no chance to go back from our position with any show of reason—there is no possibility of an honorable discharge from this warfare until the final victory is won. We have enlisted during the war. We did not expect that the war would last so long; and how little idea did we have, not only of the extent of the work to be done, but of the great work of preparation which was needful to prepare us for the grand event of a translation into the presence and kingdom of Christ. We were warned by the spirit of prophecy that severe tests and trials were before us—that there would be a great shaking, and many would not be prepared to stand every test; but how little was realized of the vast work of purification and sanctification necessary to fit up a people, here in the very dregs of time—in the very culmination of six thousand years of increasing sin, depravity, degradation, and the consequent curse—for the finishing touch of immortality. Oh! how vast the work, and how little realized! How hard to realize it, while the intellect and moral sense are so beclouded and benumbed by sin!

But the work is moving forward, and it will be accomplished; and those that are finally prepared for the advent will thank God in the end for every reform that has been introduced among us and for every test to which they have been called; yes, for all the labor and toil and sacrifice it has been their lot to bear.

My brother, my sister, shall we go through? Will we cheerfully accept of all the Lord in great mercy is doing for us? Will we confess and forsake our sins? Will we cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord? May God help us so to do.

I wish to confess that I have been far behind my duty, and consequently far beneath my privilege. My darkness is the consequence of being too far from God, the fountain of light, and in whom is no darkness at all. I desire the prayers of those who are nearer to God, that I may get into the light, and so be prepared to do my duty, and shine as a light in the world. I feel that I am willing to humble myself and confess my wrongs, in order to draw near to God. I must go through. I cannot bear the thought of coming short. I crave a part with the people of God—a share with them in the labor and suffering, and also in the triumph and glory. God is leading his people. Shall we not cheerfully follow?

R. F. COTTRELL.

THERE is an efficiency in calmness of which we are unaware. The element of serenity is one which we peculiarly need.

He Calleth Thee.

As poor, blind, and dejected Bartimeus sat by the wayside, feeling weary of the life that to him had been midnight darkness, weary of groping through the gloom of a long, unbroken night, weary of the daily routine of asking those who passed for a little of their abundance, weary of being repulsed and sadly neglected, what words could have been chosen better calculated to inspire hope and courage in the sinking mind than these, which were spoken to him in reference to Jesus of Nazareth who was passing by, "Be of good comfort, he calleth thee."

He calleth thee, Bartimeus, just as thou art, poor, blind, and miserable. He invites thee to come with all thy poverty, with all thy blindness and depravity.

And was the gracious invitation accepted? Oh! see how quickly he arises, and throwing aside his garment (a particular style of an outside garment worn by those in his condition), he hastens to the Saviour, and falling at his feet, he cries, "Thou Son of David, have mercy upon me."

He whose ears are never deaf to the prayers of the penitent, looked with pity upon the pleading beggar, and tenderly inquired, "What wilt thou that I do unto thee?" The suppliant replies, "Lord, that I might receive my sight."

This was the burden of the heart—the one petition. How few the words to express it! No far-fetched phrases here, no studied speech, but the simple language of the heart. Jesus approves. The petition is granted. The blind man receives his sight and follows "Jesus in the way."

Eighteen hundred years have elapsed since these words were first uttered, yet still in tones of unaltered and unchanged affection, we hear their echo, He calleth thee.

He calleth us, even us, to put away our sins as quickly as did Bartimeus lay aside his cumbersome garment. He calleth us to anoint our eyes that we may see our spiritual blindness before Jesus of Nazareth will pass forever by, and the golden opportunity for repentance be irretrievably lost. The invitation is still open, and all who will may come to the fountain of life and light.

He calleth the weary and heavy-laden to come unto him and find rest. He calleth upon those whose life-work is nearly done, whose tottering steps have reached the verge of the tomb, to lean upon him for strength and support. He calleth upon those in the prime of life, in the vigor of manhood, to be strong in him. He calleth upon the young, in mild and gentle accents, "Son, give me thy heart;" follow me, and I will lead thee beside still waters and into green pastures. He calleth upon all to work for him, and there is work enough for all to do. The fields are white, the harvest waiting, and where are the reapers?

"There is work to do for Jesus,
Yes, a glorious work to do,
For a harvest fully ripened
Rich and golden lies in view;
With a prayer to God our Father,
Let us all the work pursue,
For our risen Lord is calling,
And the harvesters are few."

A. M. DRISCALL.

Battle Creek, Mich.

Present Opportunities.

WITH many of us much time has been criminally wasted. The present is all that we can surely claim, and is therefore the most precious time of all. The present time is ours in which to do with our might what our hands find to do, of good acts, kind acts, benevolent acts, for God and our fellow-men, of which, if we are awake to discern them, there are enough to be done.

With some of us, there is an inclination, almost irresistible, to shun responsibilities, or to put off till a "more convenient season" the duties of to-day. But those duties which ought to be performed to-day cannot be put off until tomorrow. To-morrow is always one day ahead. To-day is only ours in which to improve present opportunities.

Perchance in mercy some of the opportunities of yesterday may come back to us to-day; that is, we may have the same chances of doing good to-day that we had yesterday; for, as a sage poet has said, "To-day is yesterday returned." How often have we heard it said, and felt ourselves, "Oh! that I had my life to live over again that I might shun the follies of the past!" Oh! for yesterday to return—to come with power to cancel the mistakes and failures of the past and reinstate us in the way of life.

With us who are associated together here, yesterday has returned, and we should not waste the present by mourning over the past, but, by diligence, strive to redeem it. We have the same opportunities now that we had weeks and months ago, and some, perhaps, that were neglected years ago. May not these that we enjoy to-day share the fate of such, and we be made more wretched for the time which Heaven has graciously given us.

But we must not overlook the little God-given duties. If we would fill our sphere of usefulness in the world, we must be willing to do little things. Says Dr. Johnson, "He who waits to do a great deal of good at once will never do anything."

"A little child once illustrated a good idea on this subject. A poor woman had a supply of coal laid at her door by a charitable neighbor. A very little girl came out with a small fire shovel, and began to take up a shovelful at a time and carry it to a sort of bin in the cellar. A gentleman who was passing by said to the child, 'Do you expect to get all that coal in with that little shovel?' The child seemed rather confused by the question, but modestly said, 'Yes, sir, if I work long enough.'"

Thus it is with us. We have great opportunities for doing good, but like the little girl with her small fire shovel our capabilities are limited, and our talents few; yet by working long and diligently, we may accomplish something for the Master, although the time is far spent and the day is at hand.

P. L. HILLIARD.

Battle Creek, Mich.

Elevate the Standard.

THE standard of Christian character and consecration which are in the minds of professed followers of Christ, is altogether too low; and unless the aim can be directed to higher attainments, it is in vain to hope for a preparation for translation at the coming of Christ. Iniquity abounds; it is so common; the standard of piety is so low, that to purify a people and prepare them to stand in the hour of temptation which is coming to try them, is truly a great work. In the time of the end, "Many shall be purified, made white, and tried." It is a perfect purification that will prepare them to bear the trial. They must stand blameless at the close of the intercessions of Jesus, our High-Priest, or they cannot stand with him thus on Mount Zion in the city of the living God.

This work can and will be done for the waiting church; but it cannot for those who aim no higher than the standard in the minds of professors generally. It must be seen that it is our "reasonable service" to sacrifice our all, our dearest idols, for His sake who "gave himself for us." The Spirit of Christ will lead to self-sacrifice for the good of others, and if any man have not the Spirit of Christ, he is none of his." To renounce one's self and take up the cross and follow Christ, is a greater work than the mass of professed Christians are aware of. To get the mind elevated from the low grounds of sin, and from the selfish desire of being saved by Christ by a mere profession of faith in him, or a little less than that, without following him in his example of self-sacrifice and labor of love, is the great work that is needed, and which is most difficult to be done.

In consequence of prevailing apostasy and loose moral sense, the standard of Christian character is trailing in the dust. Who will take hold to elevate it? Who will go up into the gaps, that the house of Israel may stand in the battle in the day of the Lord? Who is ready to meet the fiercest assaults of the enemy, by advancing and taking position in the gap?

Let those who can see the need of a higher standard take hold of the work. Let them begin at home, and build against their own house. Until men can see that there is a higher standard, no progress will be made in coming up to it. Let Israel arise. Let them come up to the help of the Lord. A vast work is to be done; and there is but little time. Let the time past of our lives suffice to have followed the inclination of the carnal mind. Let the old man be crucified, and let the new man appear.

We have the light, and we are responsible for it. Shall we not walk in the light? Have we not remained here long enough? Is it not time to advance? Let us advance at the risk of all. It is the courageous that will be victorious.

R. F. COTTRELL.

The Ancient Deluge.

CONFIRMATION OF THE BIBLE STORY FROM CHALDAIC SOURCES.

WE have received from the accomplished discoverer, Mr. George Smith, of the British Museum, the subjoined most interesting account of the record of the deluge, which, as we announced a day or two ago, he has lately deciphered from the Assyrian monuments:

"The cuneiform inscription which I have recently found and translated, gives a long and full account of the deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Erech (one of the cities of Nimrod), now represented by the ruins of Warka. In this newly discovered inscription the account of the Deluge is put as a narrative into the mouth of Xisuthrus or Noah. He relates the wickedness of the world, the command to build the ark, the filling of it, the Deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account translated by the Greeks from Berosus, the Chaldean historian, than to the Biblical history, but it does not differ materially from either. The principal differences are as to the duration of the Deluge, the name of the mountain on which the ark rested, the sending out of the birds, etc. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing

previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis."—*Sci.*

Associations to Prevent Crime.

FRANK LESLIE'S Illustrated Newspaper of Dec. 14, 1872, contains the following:

"Even the most staid journals are debating about the necessity which exists for Vigilance Committees. It seems to be conceded on all sides that the administration of criminal justice is a failure as it stands. And it is equally obvious that the means at hand are not enough, either in quantity or quality, to prevent much crime which might be crushed in the bud. Well may the press talk about associations to prevent crime, now that New York City has converted *The Tombs* into a 'Grand Hotel for Murderers.'"

How long will it be before we shall have such hotels all through the country (if not already) for the protection of murderers, providing the assassins have money enough to pay their bill. Notice the following privileges which cut-throats can enjoy in this New York hotel. The quotation is from the same paper as above.

"They can dress in the extreme of fashion, be attended every morning by a first-class tailor or hair dresser, have their meals sent in from a first-rate restaurateur, be supplied with wine from their peculiar wine-merchant, smoke the finest calamus or conchas, and receive any first-class female friend at stated hours, provided they can afford to pay the regular tariff for such creature comforts. No enjoyment is denied them, if only they have money enough in their purses, save the somewhat perilous one they might experience in a daily ramble along Broadway."

Men are becoming alarmed at the condition of the world; the many strange signs which are coming up, from time to time, cause them to cry out in amazement, "What next?" These things they cannot prevent.

Many are equally alarmed at the moral condition. Not looking at it in the light of prophecy, they can not account for it, and in vain devise plans to stop the onward tide of corruption. Hence some are attempting to check the tide of corrupt, sensational, and licentious literature which is flooding the land. Temperance societies have been organized to put down intemperance and have accomplished much; yet intemperance is a crying sin. Educational institutions and church organizations have effected much good. Yet all these associations have not converted the world. Now they are perfecting some special effort for the prevention of crime.

It is plain to be seen that the laws of the land are not effectual, for many will neither fear God nor regard man. What is to be done? What can be done? What can these crime-prevention associations accomplish? Money is king, and if the criminal has a plenty of it, he can go to the "Grand Hotel" and fare sumptuously every day. All these things show plainly where the world is drifting. The truth of the matter is, the wicked are waxing worse and worse, and crime is on the increase. The great spiritual declension in the churches shows plainly the fulfillment of the prophecy, "Because iniquity shall abound, the love of many shall wax cold." Matt. 21:12.

We have an Association (thank the Lord) in which all can work, and act as "Vigilance Committees." Even if we have but one talent, we can use it in the circulation of books and tracts. How much was accomplished by sister Hannah More's vigilance in this work? and how much has been done by many others? These facts should encourage us to work, and as the time is short, we should do what we do quickly. I thank the Lord that we have such leaders in the field. We should look upon the work of preparing tracts for translation into other languages as a great work, and one designed greatly to advance the truth. Let us pray for the success of this work, and if means are wanted to publish them, we can aid in this way. These are associations to prevent crime in which we should work with a heart and a will.

WM. PENNIMAN.

If there is some little thing I can do for Christ, though my minister will not know about it, though the deacons and elders will not know, and nobody will know, and if I leave it undone nobody will suffer any calamity because of it; but if I do it, it will please my Lord, and I shall enjoy the sense of having done it to him, therefore will I attend to it, for it is no slight work if it be for him.—*Spurgeon.*

THE SEED AND THE SOWERS.

EVER so little the seed may be.
Ever so little the hand;
But when it is sown, it must grow, you see,
And develop its nature, weed, flower, or tree;
The sunshine, the air, and the dew are free
At its command.

If the seed be good, we rejoice in hope
Of the harvest it will yield.
We wait and watch for its springing up,
Admire its growth and count on the crop
That will come from the little seeds we drop,
In the great wide field.

But if we heedlessly scatter wide
Seeds we may happen to find;
We care not for culture or what may betide,
We sow here and there on the highway side;
Whether they've lived or whether they've died,
We never mind.

Yet every sower must one day reap
Fruit from the seed he has sown;
How carefully then it becomes us to keep
A watchful eye on the seed, and seek
To sow what is good, that we may not weep
To receive our own.

—Hearth and Home.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.

California.

My last report was made shortly after the close of the tent meeting in San Francisco. Since that time, in connection with Bro. and sister White, have attended the quarterly meetings at Santa Rosa, Bloomfield, and Petaluma, and spent three Sabbaths in San Francisco. The meetings, in each place, have been interesting, encouraging, and profitable to the church.

At the Santa Rosa quarterly meeting, one more was baptized, and on Christmas day still another, who had embraced the truth by reading, was baptized, and united to the Santa Rosa church.

There is now a good state of things in San Francisco. Although it became necessary to withdraw from two or three disorderly ones there, double this number immediately united with the church. Still others are embracing the truth who will unite with them soon.

At the meeting last Sunday evening, the hall was completely filled with attentive listeners. The labors of Bro. and sister White have been a source of great profit to the San Francisco church.

For myself, I would say, I am happy to have the privilege, after several years' separation, of associating again with Bro. and sister White. Although the state of things here has made some hard labor for them, God has blessed them. They are free. May the Lord raise them above trials and infirmities, that they may gain rapidly in health in this beautiful climate, and with renewed vigor be prepared to counsel, instruct, and feed, the church of God with the pure truth God has given them.

J. N. LOUGHBOROUGH.

Santa Rosa, Jan. 14, 1873.

Wisconsin.

SINCE my last report, I have held twelve meetings in Monroe, besides eight social meetings which were seasons of vital interest to the church, as all made a humble effort to draw near to God. He came near to us by the power of the Holy Spirit. A good influence was also shed upon others.

I then met my appointment at Waterloo, Grant Co., where I remained eleven days, and held thirty-one meetings. The plain, pointed truths were preached which are calculated mightily to stir the people, and which led the church to confess their faults to God and to one another. This brought in the sweet blessing of God, and that peace, fellowship, and brotherly love, which are always an evidence of the operation of the Spirit of God upon the heart. Then the lukewarm and backsliders began to be stirred and turn to the Lord. Then the sinner began to break and turn to God, so that in all there were about twenty-four who made a fair start for the kingdom. I think all who attended those meetings will admit that they were the best and most profitable ever held in that place.

Practical duties were plainly presented, and all seemed willing to accept them, promising God that in the future they would walk in obedience to them. The promise is that they that do these things shall never fail. And we know the promise will never fail.

I should like to hold such a meeting in every church in the Conference. I find Bro. Decker a good helper at such times. I went from Waterloo to Mount Hope, to commence a protracted meeting the 16th; but receiving a letter on my arrival there that my wife was sick and very low, I immediately started for home.

This is the fourth day since I came home. The daughter is better, but Mrs. Sanborn is about the same, so that at present it is uncertain when I shall be able to go to Mount Hope and other places where labor is much

needed. I do earnestly pray that I may not be detained long. I trust the brethren and sisters will all remember us at the altar of prayer, that the Lord may turn our captivity, and that disease may be rebuked, that I may be at liberty to go into the vineyard of the Lord and labor successfully; for our trust is in the Lord, who doeth all things well.

I. SANBORN.

Traverse Co., Mich.

THERE are a few names of us here keeping the Sabbath. We have a small church, organized by Brn. Strong and Milk. We keep up our prayer-meetings and Sabbath-school, which are very interesting and edifying. We are truly thankful that we have been permitted to hear these blessed and sacred truths; also that we have been enabled to receive them into our hearts, where we trust they will spring up and bear fruit to the honor and glory of God.

These brethren commenced a series of lectures here last August. For some time, the people apparently listened with deep interest, and some gave expressions of approbation. Even the pastor of the M. E. church highly approved of two of Bro. Strong's lectures. All moved on fairly until the Sabbath was taken up, when the pastor withdrew. He said he was sorry he had listened to any of their lectures, and he did hope the church-members would stay away. But some of us concluded that we were not under a pope, and that if the truth would not bear investigation we would see it go down. But, praise to Him who ruleth high over all, a few of us had the scales picked loose; and the fogs of theological mystery began to clear away, and we set to work in earnest, praying for light and help to search out the truth. As the result, we found that we were breaking the commandments of God, especially the fourth commandment.

I am astonished that this commandment has been so long neglected, or overlooked; and that so few, comparatively, are willing to listen to any testimony brought to substantiate the Sabbath of the fourth commandment. Why is it that those who have listened, and have become convinced that the seventh day is the Sabbath, will not come up honestly and walk out in the truth? They dare not violate the customs of their fathers and the laws of the State. But what do we see them doing? Transgressing the holy law of God, trampling his holy Sabbaths under their feet, fearing a little disarrangement in their business transactions, or the disapprobation of brother or sister so-and-so. But it is said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

R. C. DOWNS.

Jan. 12, 1873.

Hixton, Wis.

OUR meetings at Hixton, Jackson Co., have continued to the present. There has been much opposition, both public and private; but the Lord has owned and blessed his truth. Of those who first started to keep the Sabbath, a few are trembling under the cross and opposition, while a goodly number are growing strong in the Lord and rejoicing in the truth.

There was only one man in the neighborhood that had experimental knowledge of religion. Now there are several who are earnestly seeking God. The enemies of the truth have had to confess that it is the work of the Lord. To his name be the glory. They now have regular Sabbath and weekly evening prayer-meetings established. Eight have subscribed for *Advent Tidende*. May the Lord be with them.

O. A. OLSON.

Iowa.

SINCE I returned to Hamilton County I have labored incessantly. No great results have crowned my efforts. At the close of the meetings at Bach Grove, three more commenced to keep the Sabbath. I shall try to visit them again, and strengthen the things that remain.

On New Year's evening, I began meetings in Bro. Riley's neighborhood. Closed them on last Sunday evening. This meeting has convinced me that labor bestowed in fields so near to the tent operations, where men and women have heard just enough to confuse their minds, accompanied with reports from those who were prejudiced, and have given their decision as to what they will believe and what they will not believe, will not result in as great good as in those fields more remote.

Another family of three have embraced and commenced keeping the Sabbath since this meeting.

I am now visiting from house to house, and shall hold meetings with the church here until the Lord opens the way for me to go elsewhere. I am ready to go, and my prayer is, "Lord send me."

I shall be glad to hear of fields where good may be accomplished. I have no opening before me here at present. I do not want to be idle while there is so much to do. May God direct.

R. M. KILGORE.

Webster City, Hamilton Co., Iowa.

Massachusetts.

My last report was written from Rowe. I continued my labors there as long as I thought any were undecided. The weather being unfavorable, as it snowed nearly every day, the attendance was not large, and grew smaller as I approached the Sabbath question. Only two decided fully, and commenced, to keep the Sabbath. There were three Sabbath keepers there before my visit. They were in a lukewarm, discouraged condition, having never heard any lectures, and but little preaching, and none for upwards of three years. They expressed themselves as much encouraged and strengthened to press on in the work of overcoming. I have learned since leaving there that the new converts are holding on and trying to work for the Lord. Others are investigating.

I am now holding meetings at South Amherst, Mass. Have spoken twelve times. The interest has increased from the beginning. The people welcome me to their homes, which gives me opportunity for fireside labor. The people are disposed to read, and are willing to pay for their books. The place here is called "Heathen Corner." Most of the young men are sadly addicted to the use of tobacco and intoxicating drinks. We have drawn up a temperance pledge, and secured nearly thirty signers. This move seems to give us favor with the more respectable portion of the community. The devil is at work trying to injure our reputation and influence by lying reports, so we are expecting some good may be accomplished. I feel much encouraged to hear that dear brethren and sisters are praying for me. I hope to profit by past experience and mistakes, and walk humbly before God that he may bless my labors with success. Brethren and sisters, will you continue to pray for me and the cause of truth here?

J. CRANDALL.

Shiawassee Co., Mich.

SINCE our last report, we have tried to follow up the work in Clare Co.; but the season for lumbering coming on, we deemed it best to go to a more open country; and accordingly started for Bay Co. Here, Bro. Haskins was called home on business, and I was left alone. I labored in the town of Williams, two weeks, which I think was not wholly lost. On account of the cold and stormy weather, the outside attendance was not large; but a good impression seems to be left on the minds of the people, and a great amount of prejudice is removed. Four expressed a desire to go with us, and three of them took a firm stand upon the truth. Others seem to be interested, and were the right kind of influence exerted over them, might possibly be drawn into the truth.

From Williams, I went to Thomastown, in Saginaw Co., where I gave ten discourses, after which Bro. H. rejoined me, and we decided that the interest in that place would not warrant our stay; so we started for Shiawassee Co., and have commenced a course of lectures in a small settlement, familiarly known as Shi-town, two miles south-west from Vernon. The people appear to be intelligent, and listen with marked attention to the word spoken.

Bro. H. will probably commence meetings this week in an adjoining district, and try his hand alone. May the Lord prosper his work, and may his servants be fitted to stand in the place where he would have them.

J. O. CORLISS.

Ft. Scott, Kan.

I HAVE been lecturing in the vicinity of Uniontown, Bourbon Co., Kan., since the 17th of December. Two were keeping the Sabbath when I commenced. Eight others have joined them, and the work is not yet finished. I would say to parties who have been corresponding with me in relation to labor in their respective localities, that the present appearances are that I shall not get away from Bourbon and Allen Counties this winter. Pressing calls come in from the immediate neighborhoods where I am laboring, and duty seems to point in these directions. I feel sad that I cannot respond favorably to all. The fields are white for the harvest. The Macedonian cry is urgent.

Times are the closest that I have ever seen in the State. The people where I lecture are eager to read; but to buy reading matter, is almost out of the question with them. The wheat crop last year was a failure. Corn is the only surplus of farm production, and that is from twelve to fifteen cents per bushel, so that the necessities of life have by many to be sacrificed. It is more particularly so where I have been laboring than in many

other parts. I will hope for better times, and labor on what time I can spare aside from administering to the wants of my family at home.

J. H. COOK.

Salisbury, Mo.

By request of Bro. Lawrence, I went, on the 27th of November, to respond to the call of Bro. Gallemore for labor at Salisbury, Charitan Co., Mo. Obtained the Baptist house of worship, and held three meetings; but the weather being intensely cold, and the house a cold one, adjourned to the Presbyterian house where I gave some seven discourses to but few hearers.

Failing to secure a hearing there, I next went two miles south, to the Christian house. Here I gave some ten discourses, all on scriptures relating to the second advent, except two on the agency of the Spirit in regeneration and Christian life. The epizootic among the horses prevented a large attendance, but the interest was good. Our position on the above doctrines was heartily indorsed by nearly all who heard; some, anticipating us, even admitted the Sabbath in advance.

At this juncture, a deep snow fell, and the weather turned exceedingly cold. This compelled us to discontinue our meetings. I studied and visited a week, till the weather had moderated some, and then tried to renew the meetings. As the snow was still deep, the roads poorly broken, and the horses sick, I found it unadvisable to continue longer, hence returned home on Jan. 1. The drawbacks seemed many, but some are so deeply interested that I think and hope they will "rise and trim their lamps."

I found an agreeable and pleasant home with the family of Bro. Gallemore. Found them consistent, exemplary representatives of the truth, and trust they may yet have a few in and about Salisbury to accompany them to Mt. Zion. I am now at home, weather-bound; meanwhile watching the providence of God for an opening to some other field of labor.

Respectfully yours,

T. J. BUTLER.

A Letter from Denmark.

THE *Advent Tidende* is very dear to me, especially because it is a means of enlightening many precious souls of the truths that pertain to the last message of mercy. I am much interested to see the fulfillment of prophecy, especially those relating to the papacy, and to read the many short exhortations from my brethren, as I am deprived of the privilege of meeting with those of like precious faith. I am glad to hear that you have sold out the first edition of the Sabbath book, and have on hand so large editions of new tracts; for I believe they will be for the instruction and salvation of many. I received the twenty thalers (one thaler is about fifty-five cents) from Bro. Matteson, and had 1000 Sabbath books printed. This was in June, 1872. I intended then to go out with books, but was taken sick and laid up about eight weeks. While sick, I folded, stitched, and cut open, 400 Sabbath tracts. At a large fair, I sold and distributed some.

Many are convinced that we have the truth on the Sabbath, but as yet none have taken hold of it. I have received the *Advent Tidende*, but do not get enough yet to supply the demand. Many like to take it when they get acquainted with it. I am thankful for the new tracts you have sent me, and shall try to use them to the best advantage. The last five weeks, I have again been peddling, and can now walk without a cane. I do not use liquor or tobacco in any form, and I can also leave off the use of tea, coffee, and pork, if you explain to me the reasons why they are hurtful.

I was rejoiced to hear of the good camp-meeting in Michigan. My prayer is that God may continue to further on his work. My greatest desire is that some here also may be gained for the truth. Mr. M. A. Sommer, who is a preacher, and also publishes a little monthly for emigrants, says he will send one dollar for the *Advent Tidende*, for he likes that paper well.

If I could only get a little help to supply our scanty living, I would gladly go out with books and papers, and try to present the truth. I have been thinking if our brethren in America would help us to get more books, then I could sell them, and perhaps get what help I needed from the sale of the books. They will print 1000 sheets for ten thalers, and 1000 more of the same kind for seven thalers. I have thought of getting 1000 books and tracts printed of each kind you sent me, which would be about 29,000 sheets, and cost 300 thalers. I appeal to our brethren in America to do for us what they can in this direction, that the precious truth may also here shine forth with clearness to the salvation of many precious souls, before the great and terrible day.

GODSKE PETERSEN.

Denmark, Europe, Dec., 1872.

The Macedonian Cry.

CAN you not send some one to preach the truth to us? is the appeal that comes up from all parts of the country. A brother writes from Cottage Grove, Oregon: When my time expires for the REVIEW AND HERALD, please notify me, as I do not want to be without your valuable paper. The pamphlets you sent me have been read by a large portion of the people in this part of the country, and have created a deep feeling of inquiry after the truth. Our minister, the strongest man we had in the Christian church in this country, who has been absent for about a year, when he heard how things were going on in regard to the Sabbath and law, concluded to come back, and give us a protracted meeting to keep us from Judaizing (as he called it); for he argued with all his strength (which in this direction was not great), that the terms, commandment law, and the law of Moses, were given at the same time and constituted the law of Moses, and was abolished at the death of Christ; and that there was no law until it was given on Mt. Sinai.

It is strange to think how long this law and Sabbath question has been overlooked, and misunderstood. I used to think our preacher was an able man on the Bible, but on this question his position seems very weak. He has been challenged by my cousin, E. W. Shortridge, to discuss the question of the Sabbath and law, but declined. He thinks any one who advocates the term commandments, is virtually lost and beyond redemption. We, as a denomination (Christians), according to our preacher, challenge investigation on any subject pertaining to the great plan of salvation; but oh! how prejudiced and sectarian we are in our views when anything does not agree with our traditional teaching!

I hope the time is not far distant when you can send some one to Oregon to present the truth to the people in regard to the law of God; for I fully believe that we are far down in the chain of prophecy, and that the final consummation of all things spoken of by the mouth of all the holy prophets since the world began, is close at hand. Wishing you God-speed in the great work that is before you, I remain your brother in hope of immortality.

A Grateful Acknowledgment.

THE "REVIEW AND HERALD," through the kindness of some friend, has found its way into my household; and permit me to make this grateful acknowledgment. It comes a welcome visitor. The world is full of new-fangled doctrines, and the religious, as well as the secular, press, is teeming with strong appeals to the passions or prejudices of men, to build up this or that sect upon the ruin and downfall of all others. And this unholy strife has imbittered the feelings of one religious society toward another, and I often severed the ties of personal friendship.

But I can say of the REVIEW AND HERALD, that it faithfully advocates its own doctrines, and leaves others to enjoy theirs. This distinguishing feature of your religion commends itself to all, and the candid, intelligent mind is at once invited to examine the scriptural evidence upon which your faith is founded.

From my earliest recollections, I have been taught to revere the Bible; but how little I knew of its teachings, until I read and thought for myself. Your paper has awakened a new and lively interest in my mind, and led me into a deeper research after truth. My early education and religious instruction have fixed certain doctrines so indelibly upon the mind that it is difficult to displace them. However, there is one thing upon which I am clear, viz., The observance of the seventh day as the Sabbath of our Lord is keeping the command of God; yet the custom of the society in which we live exercises a strong influence to lead us from our convictions of duty in this respect.

A READER.

Newfane, N. Y., Jan., 1873.

A Tract.

ABOUT fifteen years ago a tract on the Sabbath question left the REVIEW Office at Rochester, N. Y., passing into the hands of one who was already a Sabbath-keeping Christian. He, desiring that others should see the light, gave it to a friend, hoping thereby to influence him to an observance of the true Sabbath. Although it did not have its designed effect upon the person to whom it was given, still the seed sown was destined to spring up and bear fruit, after many days.

In the transfer of some books from the receiver of the above tract to another person, through mistake the tract was included. By this mistake—shall I not say Providence?—the tract came into the family of which I was a member. I gave it a reading. An interest in the Sabbath question was aroused, which resulted, after due investigation, in myself and wife becoming Sabbath-keepers. But this is not all.

Three others in the same place embraced the Sabbath from the interest that that tract started.

At this time none of us knew anything of Seventh-day Adventists or their doctrines. We subscribed for the REVIEW and Reformer, sent for works on different points of our faith, and gradually embraced in full the doctrines of Seventh-day Adventists. After this, several years, we heard the voice of a Seventh-day Adventist minister for the first time.

This, dear friends, is the way the sound of present truth reached us; and it is reaching many at the present time through the same source. Let those that are especially laboring in the interest of the tract and missionary work be encouraged. It is evident that a great work is to be accomplished by the circulation of works in which the truth is taught.

May the Lord bless every effort of his servants to advance his cause.

ALBERT WEEKS.

Quarterly Meeting of the T. & M. Society of Dist. No. 3, Wis.

THE T. & M. Society of Dist. No. 3, held its first quarterly meeting at the S. D. Adventist meeting-house in Waterloo, Grant Co., Wis., Jan. 5, 1873.

Meeting called to order by request of the Director, by Eld. I. Sanborn.

Introductory remarks by Eld. I. Sanborn and H. W. Decker, showing the importance of this branch of the work.

Secretary's report was then called for, which read as follows:

No. families visited, 81.
No. subscribers for REVIEW, 12; REVIEW on trial, 5; Instructor, 9; Reformer, 6.
No. of pages of tracts given away, 4191; loaned, 7797.
No. reports, 15; No. members, 38; No. not reported, 23.

Money received for delinquent subscribers, \$4.50.
By donations, .50.
Amount pledged on Poor Fund, \$8.00.

Total, \$13.00.
Adjourned to the call of the Chair.

ALMA DROULLARD, Pres.

MARY E. PHINNEY, Sec.

Quarterly Meeting of the T. & M. Society of Dist. No. 5, Mich.

THIS meeting was held as appointed in the REVIEW, and we were favored with the presence and labors of Eld. S. N. Haskell. He gave two discourses on the Sabbath, which were calculated to stir up the heart of every believer in the present truth to earnest action in the cause of God.

Sunday morning, at 10 A. M., the brethren and sisters came together to hold a business session relative to the Tract and Missionary work. Prayer by Bro. Haskell. The Secretary being absent, I. D. Van Horn was chosen to act for the time being.

Bro. N. N. Lunt, the Director, read reports from the churches of Battle Creek and Newton; others did not report. Eld. Haskell made some excellent remarks on the nature and design of this work, and related some very interesting incidents as the result already of the circulation of tracts. All felt satisfied that when this system was carried out as it should be, it would be a mighty power to help on the cause of truth in the earth. Adjourned.

I. D. VAN HORN, Sec. pro tem.

SISTER M. F. SMITH writes from Linn Co., Oregon: There are some good Christians here who would obey the truth if they understood it all. I have conversed with several of my neighbors on the subject. They seem to think well of it. After reading my paper, I give it to them to read. Have also given them some tracts that my brother left with me. They are anxious to learn more.

I am alone here. I embraced the truth under the labors of Brn. Kilgore and Bartlett, at the time of their meeting in Harrison Co., in Western Iowa. I wish they were here to preach to the people. There are several ministers in California. May we not expect one here in the spring? He would be thankfully received. Please come and give us a start.

This is a very mild, healthy climate. Farmers can plough nearly all winter. They are doing so to-day (Jan. 1) where I am stopping. From what I learn of Adventists, I think this would be a good country for them, as we have an abundance of all kinds of fruit.

SISTER SARAH A. DUNBAR writes: If the Lord is with us, who can be against us? He has fought many battles for his people, and always gets the victory. Jesus has promised never to leave or forsake those that put their trust in him. He will do as he says, for he cannot lie.

"But unto them that are contentious and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and

anguish, upon every soul of man that doeth evil."

May we investigate the word of God carefully, and make sure that we are on the safe side. If we sin in the law, we shall be judged by the law. May we make haste and delay not to keep the commandments, including the fourth, that we may "have right to the tree of life and enter in through the gates into the city."

The Discussion at Hutchinson.

I HAVE been having very warm times here for the past few days, and many things of much interest have occurred; but as they are local in interest, I will give but a brief notice of some of the leading points.

I had been absent five weeks, lecturing at Silver Lake, twelve miles east, at the close of which I went to Glencoe and stopped a few days. Immediately, report was circulated that I had run away—left for parts unknown—and this, too, under very suspicious circumstances. This was told so confidently that many believed it; and even some of my friends thought that probably I had gone on some urgent business. In the midst of this general talk, I returned to Hutchinson, very much to the grief of some. Found three ministers actively at work giving lectures against the Sabbath. They had already given two or three, of which my friends had taken notes. Eld. Sweet had given the first of a series of four lectures. At the second, I was present, and before meeting requested the privilege of giving out a review of his lectures, as soon as he was through. The ministers thought it would be very bad to have the thing run on so far, and proposed that at the end of each lecture I review Eld. Sweet, and thus get through sooner. Of course I accepted this, and the first evening took about three quarters of an hour to reply to his lecture of about an hour and a quarter. Then another minister got up and took nearly as long time as I had; and then a second one was called on, and then a third man spoke. Of course, I had no time or privilege to review them.

Next evening, at the close of the lecture, it was demanded that I should confine my remarks to about thirty-five minutes. This was not in accordance with the arrangement we had first made. It simply showed a disposition to crowd me down. I spoke nearly an hour; then three others followed, reviewing me. Each one took nearly or quite as much time as myself. The third evening, I resolved to take as much time as I chose; and so spoke an hour and a half. The others followed again, and so kept us there till nearly eleven o'clock. I felt first rate over it, and think I had reason to. The next Sabbath, several came out decided on the Sabbath, who before had been doubting; and some who had not been keeping the Sabbath, took their stand with us for the first time.

The following Sunday evening, the Methodist minister gave another discourse on the Sabbath. Before meeting, I went to him quietly and requested the privilege of giving out an appointment. He said, emphatically, "No, sir; you can't give out any appointment." I suggested that I did not wish to appoint to review him; but simply a series of meetings that we proposed having. Again, he said, "No, sir; you can give out no appointment here." At the close of the meeting, by the kindness of one of the leading members, I had the attention of the audience long enough to announce a meeting for the next Sunday, to be held in the church if we could have it. This quickly brought the minister to his feet, with the very emphatic statement that the church could not be had.

This church had been built with a special provision, both in the subscription paper and in the deed, that it should be open for all other Christians, when not occupied by the Methodists. It was in one sense a Union house. All the citizens supposed that it would have to be open to everybody, for even the spiritualists have had it. Political meetings have been held in it, and it has never been shut against anything before. In taking this action, the minister and church immediately brought upon them the indignation of the whole community, who are not bigoted church-members.

Honorable mention should be made of one prominent member in particular, who strongly opposed this action, but was overruled. Hence great excitement prevailed in the village the next few days after this decision—the preacher, in particular, being denounced in the strongest terms.

As for us, we care but little about it, for there is a good, large school-house here that we can have at any time, and is really a more comfortable place for meetings than the church. The following article from the county paper gives a good idea of how outsiders regard the matter:—

"HUTCHINSON CORRESPONDENCE.

"EDITOR GLENCOE Register: The most excitement we have ever had here, not excepting the Good Templar fracas, the Donnelly sen-

sation, the Indian disturbance, and the small-pox scare, has been stirred up within a few months over the Sabbath question.

"Since Eld. Canright came here in August, this matter has been pretty well ventilated. The ministers at first adopted a policy of masterly inactivity, and determined to give the elder or apostle a severe letting alone. But in the short space of three months, they found that he had built up a larger church than all other denominations combined during the past fifteen years. Evidently the time had come for something to be done; but who should take the field against this modern Luther? Subscription papers were circulated to raise money enough to induce Miles Grant, or some other great light from the East, to come and set things right again. This scheme failing, and no one here feeling quite equal to the emergency, Father Sweet, of Glencoe, was finally persuaded to present the claims of the first-day Christians. This he did in four lectures, commencing last Monday evening.

In the first lecture, he laid out his ground systematically, with square and compass; gave a general idea of what he had to do, and how he intended to do it; laid the foundation for his argument in a thorough and workman-like manner, and so candidly and fairly withal, that even Adventists could take no exception to anything that had been said. The next night, Eld. Canright came, and asking for the use of the house for a course of lectures on the same subject, the next week, he was told that the controversy must be finished up, that week; but in order to give him a fair chance he should speak after Mr. Sweet closed. So when Mr. Sweet got through, he left them to fight it out among themselves, Canright on the Sabbatarian side against Mr. Butler (Congregationalist), Mr. Griffith (Age-to-come—no day), and Mr. Windsor (Methodist). Canright spoke first, and the others followed; and for two hours it was give and take, and he who struck the hardest was the best fellow, while outsiders enjoyed the sport. It must be confessed, however, that some of the speakers were perfectly calm and gentlemanly throughout.

"The next night, it was the same, only more so, and the last night (Thursday), eleven o'clock sounded before meeting closed. Since then, people have been looking around among the rubbish and debris of the battle to find the Sabbath, and lo! it is not to be found. Still the fight, transferred from church to P. O. store, and bar-rooms, goes bravely on. We have here a notable example of the church militant, but it is doubtful whether we shall ever see the church 'triumphant.'

"The Methodists have decided that Bro. Canright is a wolf in sheep's clothing, and have closed their doors against him in future, which grieves father Putnam's pious soul exceedingly, and brother Asa, feeling that 'free speech' has received a stunning blow in the house of his, and its pretended friends, is far from happy.

"Thus the fight goes on, and the 'end is not yet.' "SPECTATOR.

"Hutchinson, Dec. 16, 1872."

P. S. By mistake, the above was not sent for several weeks after being written out. D. M. CANRIGHT.

WE very seldom hear of any great number of conversions under very eloquent preaching—very seldom indeed.—Spurgeon.

THE REIGN OF BLOOD.—The reign of pistols, burglars, and brigands, is upon us. The police, powerless to protect, do the next best thing they can.—Burlingame, from N. Y. to Boston Journal.

JOSEPH HEIDENBERG, a glazier, living in Henry St. (New York), was snow-balled to death on New Year's day!—Boston Herald.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, at his residence in the town of Walnut Lake, Faribault Co., Minn., on the morning of Jan. 3, 1873, our beloved Bro. Ezra Odell, in the fiftieth year of his age, after an illness of four days, the most of which time his mind was deranged. His illness was thought to be the result of a recent injury of the spine, and a former severe injury of the head.

Bro. Odell embraced the truth some twelve years since, to which he has faithfully adhered in prosperity and adversity. In his death, we feel that a pillar in the church has fallen, a sincere friend, and loving husband and father. He leaves a companion and three children to mourn their loss. Words of comfort from Job 14: 14, by the writer. CALVIN KELSEY.

DIED, in Vienna, Wis., of consumption, Jan. 17, 1873, Bro. James Paul, in the seventy-first year of his age.

Remarks were made at the funeral from 1 Cor. 15: 21. N. M. JORDON.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 4, 1873.

About one hundred and sixty bushels of mail matter were sent out from this Office the past week—the largest amount ever sent out in a single week.

We spent last Sabbath with the few brethren in Johnstown, according to appointment. They have had some discouragements to pass through; but those who remain seem to be growing stronger in the truth. Four, who have just embraced the truth in the town of Assyria, were present, and it was good to hear them express their gratitude for the light, and their love for the truth. A Tract and Missionary Society was organized by Bro. N. N. Lunt, Director of this district; and we now have some faith that the cause will yet prosper in that vicinity. We learn that the church in Battle Creek enjoyed an excellent social meeting on the Sabbath.

In a great speech in the Spanish Cortes, Dec. 27, 1872, Emilio Castelar spoke of the United States as "the miracle of modern history."

The great World's Evangelical Alliance is to be held in N. Y. City, commencing the 2d of October next, and continuing to the 12th. An immense congregation, says the Methodist, assembled in the Madison Square Presbyterian church, Sunday, Jan. 12, to hear information respecting the coming meeting, and make arrangements concerning it. Among the subjects set down for discussion are, "Church and State," "Constitution and Government in the United States as related to Religion," "Legislation upon Moral Questions," "Sunday Laws," &c.

The law of Russia exempting Mennonites from military duty having been repealed, they propose to emigrate in a body from that country. They are looking to the United States; and the prospect now is that they will settle along the line of the Northern Pacific R. R., in Minnesota and Dacotah. The Mennonites of Prussia are also placed in a similar situation, and propose emigration to America. We learn these facts from the Herald of Truth, of Feb. 1873, a Mennonite paper published in Elkhart, Ind.

In the last number of The American Farmer's Advocate, published at Jackson, Tenn., we find the following significant paragraph:—

"We find it difficult to make the farmer comprehend the meaning and force of the word CO-OPERATION, but unwillingly they are compelled to co-operate in their contributions to monopolists; and their joint contributions are building up, with a rapidity beyond comprehension, a monied power which today is the threatening danger in our republic."

These monied monopolies are amassing wealth at a rate which has never been equalled. And the Scriptures point to this very time, and this very work, when they speak of the rich heaping together treasure for the last days. James. 5: 3.

Roman Catholics Supporting the Sunday Law.

A CHICAGO paper of recent date contained the following statement, which in our eyes has more significance than people would perhaps generally be inclined to attach to it:—

"The Common Council of this city came to a test vote Monday evening upon the Sunday-liquor-selling question, resulting in a temperance victory. The retention of the present prohibitory ordinance was decided upon by a vote of 20 to 18. It will now be the duty of the municipal authorities to enforce the ordinance 'in letter and spirit.'"

"In this connection we are glad to learn that the Catholic Bishop of Chicago recently gave instructions to all the priests in his jurisdiction to urge their people to co-operate with the public authorities and the friends of law and order for the enforcement of the law against Sabbath desecration, and that all good Catholics are now in full sympathy with the anti-Sunday-liquor-selling movement."

War in the East.

THE most significant political movement now on foot is the movement by which Russia purposes to drive the Turks from Europe and take possession of that territory. Preparations have long been going forward, and, according to the following paragraph from the Chicago Journal, there is every probability that matters will soon begin to move actively in that direction:—

"Russia has sent an army across the borders of her possessions in Asia into Turkestan, to punish the Khan of Khiva, the ruler of that country, for having sold Russian subjects into slavery. England protests, suspecting Russia's designs, and there is serious danger that the controversy will result in a war between Russia and England. The latter power is apprehensive of her interests in that region, Hindoostan and her other East Indian colonies lying adjacent to Turkestan. It is also suspected in British political circles that Russia's ulterior design is really upon Turkey and the control of the commerce of the Mediterranean Sea, which of course Great Britain would not quietly submit to. Late dispatches announce that Russia, in order to quiet British fears as to her intentions, now proposes to give certain guaranties, and to establish in Afghanistan a 'neutral zone' between her anticipated conquered province and the British East Indian possessions. We would not be surprised to learn of the breaking out of a war between Russia and England as the result of the pending controversy."

THE horse disease has reached New Orleans, where the street cars, omnibuses, drays, etc., have been withdrawn.

Review to the Poor.

THE recent move to establish advance pay on the REVIEW is calling in many responses from those who prize the paper, and who do not know how to do without it, but who are unable to pay for it. Some cases as reported are calculated to touch the tenderest feelings of the heart.

One brother writes that he must have the REVIEW, and that as soon as he can sell his cow, he will pay up. Another writes that he has lost the use of his hands, but manages to operate a musical instrument, with which he procures a livelihood. During the winter he is deprived of this means of support; but he wants the paper continued, and as soon as it comes warm weather he will go out again and try to get the means to pay for it. A sister, who meets with nothing at home but opposition, but who feels that she must have the REVIEW, as it is, next to the Bible, her only earthly support in the Christian life, finds it almost impossible to obtain any money to pay for it. She thinks she can devise some way to raise one dollar a year, if the paper can be sent her for that.

And so we might continue the list. But such an instance as any who loves the paper being deprived of it from lack of means, must not be allowed to occur. The friends of the cause will not be willing that it should. Enough will be found ready to contribute, either directly to the Office or through the Tract Societies, to sustain the offer which is made to the poor and those in embarrassed circumstances to receive the REVIEW at whatever sum they are able to pay, even if it be in some cases without money and without price. Now is a good time to remember the poor by contributing to send the REVIEW to them.

Notice to Delinquents in N. Y. and Pa.

We are in unison with the suggestions of Bro. White in regard to delinquents, and design to carry out his plan. Delinquents have been notified in a gentlemanly manner, time and again, of their indebtedness, by Bro. Whitney and others, and requested to pay up, or report. You therefore have no good reason to complain if your names are dropped. We do not wish to part with any of our subscribers. You need the periodicals, and the Publishing Association needs your patronage. We therefore invite you once more to pay up, or report. The Tract Society will gladly furnish the REVIEW, Reformer, and Instructor, on the conditions proposed by Bro. White.

We have become aware that many of our delinquents are those that have never subscribed for the periodicals themselves, but receive them from friends. To such, we would say, that we regret that there has been any occasion for unpleasant feelings in consequence of presenting a bill for you to settle which you were under no obligation to pay, and we beg your pardon on the plea of ignorance of the facts in the case, on the part of the agent. And if you have interest enough to continue to read, we will settle up the past on your own terms, and if unable to pay the subscription, we will gladly renew it for you for a year, by your stating your circumstances and desires to B. L. Whitney, Kirkville, Onondaga Co., N. Y. P. Z. KINNE, Pres. N. Y. & Pa. T. & M. Society.

Reading.

(Extract from a Critique read before the Literary Society, Jan. 13, 1873.)

Too LITTLE attention is paid to the art of reading. To be a good reader, is a finer accomplishment than to be a good singer, or performer on the piano-forte. The voice of song is not sweeter than the voice of eloquence; and there may be eloquent readers as well as eloquent speakers. To be a good reader, one must be in earnest; and the sentiments and feelings of the author must be infused into his own breast, or he will not be able to convey to the hearer the correct meaning of the author. There is a mistaken idea that to read so as to be understood, we must read very loud; and the voice is pitched so high it has a strained, unnatural sound. The fault generally lies more in the articulation than in the key. Another fault is in the tone of voice. There should be a difference in the tone of the voice, to suit the grave and gay, the sublime and ridiculous. JENNIE R. MERRIAM.

News and Miscellany.

"Can ye not discern the signs of the times?"

PARIS, Dec. 21. A demonstration was made yesterday, in Paris, by 3,000 students, in favor of Professor Robin, a member of the Institute, who was struck from the jury list in consequence of his disbelief of God.—Boston Journal.

"THE blood-bounds purchased by order of the Captain-General of Cuba have arrived at Espiritu Santo, for the purpose of capturing runaway negroes in the mountains." Blood-bounds, in this western hemisphere, and this the nineteenth century, for such a purpose!—Congregationalist.

REFERRING to Foster, the New York murderer, the Boston Globe says: "Had he been a well-dressed villain, who could dazzle juries with his diamonds, or bribe them with his money, had he shot his man with an expensive revolver, or stabbed him with an elegant bowie knife, he would not have been obliged, after two verdicts against him, to hunt up a judge to stay proceedings on merely technical grounds. That justice is represented with a pair of scales would seem to have encouraged the opinion among New York juries that they are to be used, not in weighing the merits of the case, but the wealth of the crimina-

als. This accounts for the fact that while Tweed has been able to turn the balance so as to avoid a trial, the poor wretch who steals a loaf of bread kicks the beam with wonderful celerity."

Appointments.

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

QUARTERLY meeting of the Seventh day Adventists at Appleton, Licking Co., Ohio, commencing Friday evening, March 21, 1873, and continuing over Sabbath. We invite all to come that feel an interest in the cause of present truth. J. B. T. NICHOLS, Clerk.

QUARTERLY meeting of Dist. No. 7 of the Mich. T. and M. Society at Wright, Sabbath and first-day, March 1 and 2. The churches of this district, Cedar Springs, Casinovia, Oceana, and Blendon, are invited to attend this meeting. Eld. Byington and E. H. Root will attend, and Eld. S. N. Haskell is expected. C. BUCK, Director.

QUARTERLY meeting of the Rockton, Ill., church, Feb. 15 and 16. We invite all who can come to do so. Eld. R. F. Andrews is requested to meet with us. In behalf of the church, T. M. STEWARD.

QUARTERLY meeting of N. Y. and Pa. T. and M. Society for district No. 2, at Roosevelt, Feb. 8 and 9, 1873.

The librarians of the respective churches are requested to make a report in time for the meeting. All are requested to attend. D. BOWE, Director.

THE first general quarterly meeting of the N. Y. and Pa. T. & M. Society at the close of this quarter will be held at Lancaster, Erie Co., Feb. 15, 16. The quarterly meeting for Dist. No. 1 will be held in connection with it.

" " 7, Brookfield, Feb. 15, 16. " Nos. 5 and 6, as Brn. Russel and Tyrel may arrange.

Dist. No. 8, Genoa, Feb. 18. " 3, Adams Center, " 20. " 4, Buck's Bridge, " 22, 23.

In connection with the latter, the second general quarterly meeting will be held. A general attendance is desired. Teams will meet the friends coming from the south on arrival of trains at Canton. P. Z. KINNE.

MONTHLY meeting of Cattaraugus Co., N. Y., at East Otto, the second Sabbath and first-day in February, instead of the third Sabbath; and the quarterly meeting of the Missionary Society will be held at the same time. B. B. WARREN.

MEETING of the Tract Society of Dist. No. 13, Mich., with the church at Genoa, Feb. 9, in connection with Bro. Stoddard's meeting. All are cordially invited to attend. If any are detained, please forward report of labor. Are any delinquent on our periodicals, please try to make a clean list before or at that time. Let us all seek the Lord that he may bless us. ALEX CARPENTER, Director.

QUARTERLY meeting of the church in Vernon, Isabella Co., Mich., the second Sabbath and Sunday in February. All are invited. Cannot Bro. Corliss or Haskins meet with us? THEODORE W. PHINSEY, Clerk.

T & M SOCIETY quarterly meeting at Dell Prairie, Wis., Feb. 15 and 16, 1873. We hope for a general attendance of the brethren and sisters of this district (No. 9). The brethren and sisters of Mauston are invited.

Meeting at Poy Sippi, first Sabbath and first-day in March. We hope the brethren and sisters will come to these meetings prepared to labor in this good cause. These meetings to commence Sabbath evening with a prayer meeting. P. S. THURSTON, Pres. Wis. T. & M. Society.

Business Department.

Not slothful in Business Rom. 12: 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 Pastors' file—If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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- O Mears \$6.17, N Orcutt 13 21, Mich T & M Society, District No 13, 3.00, Ill T & M Society 25.00, L McCoy 6.15, L R Long 6 50

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The Review and Herald.

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