

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Heaven.

Oh, Heaven, sweet Heaven! I long to be there,
And join in those beauties and glories most fair.
There free from temptation and sorrow and pain,
I long with the King in his beauty to reign.

I'm weary of earth with its sorrows and strife;
'Tis full of temptation, with danger 'tis rife;
Oh, Heaven, sweet Heaven! my soul longs for thee;
Sweet rest of the faithful, fair land of the free.

Oh, Heaven, sweet Heaven! the saints' happy home;
No longer they pilgrims and strangers shall roam.
I long in thy beautiful bowers to dwell,
And help the glad song of redemption to swell.

'Tis there we shall meet, with the friends we hold dear,
Who long have been parted, while sojourning here.
Oh, Heaven, sweet Heaven! friends meet on thy shore,
Where parting, and sighing, and death, are no more.

V. O. EDSON.

Palermo, N. Y.

Spiritualism.

THE BIBLE clearly points out the wonders of spirit-workers as a sign of the last days. False christs and prophets were to work "great signs and wonders," (Matt. xxiv, 24,) and Christ should come "after the working of Satan with all power and signs, and lying wonders." 2 Thess. ii, 9. And just before the great battle, spirits were to work miracles, and go to the kings of the earth and the whole world. Rev. xvi, 14.

Their deception was to be so great that, if possible, the whole elect would be deceived. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." We now see a complete fulfillment of these predictions, in the various workings of modern Spiritualism. There never was, and never can be, a more perfect fulfillment of prophecy.

It is no wonder that the spirits oppose the Bible; for they know it advertises their deceptions, and warns faithfully against them. The Bible contains truths for this generation, which will shield them from the deception. The mass will not receive these truths, and, therefore, will be lost. "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned who believed not the truth." There is nothing to prevent both Catholics and Protestants from getting into the awful snare. Their faith in regard to the conscious state of the dead, spirits of the dead hovering over mourning circles, &c., has just prepared the way for Satan's master-piece of deception. Those who hold the popular view cannot oppose Spiritualism with any strength or consistency. Their mouths are closed beforehand, and the deceiver of the whole world triumphs over them.

The following cutting rebuke upon a Catholic, who wrote against spiritualists, would apply to many Protestants who have tried to oppose them:

Delrico, a Catholic author, in his 'Disquisitions,' says: "It is a truth recognized not only by the Catholic faith, but by true philosophy, that the souls of the departed can return and are in the habit of returning in the divine power and virtue. I am, therefore, astonished that a Catholic of much learning and judgment, should treat such spirits, not as those of the dead, but as demons. * * * To dare to treat as a lie, or as a chimera, a faith accredited by the most orthodox and holy doctors of the church of Asia, Africa and Europe—a faith based upon all the monuments of ecclesiastical history—upon the traditions of the fathers—upon the acts of councils—upon the pages of Holy Writ, preserved from age to age, and delivered through the hands of the whole succession of pastors, is, in truth, an audacity hitherto unheard of."—*Tom. II., Quest. 26, Sect. 1.*

Of late, the spirits are constantly revealing that a new party or government is soon to be organized under the direction of spirits. In describing the new power, they make frequent use of the following: "Religio-Political association or party," "Grand Unitizing Church," "Union of Church and State," &c. In the Banner of Light for May 7, 1864, they declare that "A system will be unfolded, sooner or later, that will embrace in its folds Church and State, for the object of the two should be one and the same." "It is possible that when the child, Organization, is born, it will have to be cradled in a manger."

When they have accomplished this, the image to the beast will be made. See Rev. xiii, 14. The crisis is fast approaching. Let the warning be given, and all be ready.

M. E. CORNELL.

Guarding the Wrong Point.

It is a fact, perhaps generally overlooked, that many men are inclined to guard themselves the strongest where it is least required. "Watch thou in all things," is the exhortation of the word of God. But here, as on other points, we are liable to fail, by bringing our strength to bear in the wrong direction. To illustrate:

Bro. A. is a man of very generous habits. In every charitable enterprise he is ready to assist; and is constantly seeking opportunities to do good. He is ever afraid there will be found in him some little or covetous act. Some there are of this class, who hardly dare cherish the conviction that they do their duty to any around them.

But Bro. B. is naturally of directly the opposite disposition; the wants of the cause, the cause of the poor and needy must often be carried to him. And without much of the grace of God to help him, long cherished fears immediately step forth to guard him, lest he should do too much. It would be well if a portion of A.'s force could be called over to help here.

Bro. C., through great conscientiousness and caution, and much prayer, has learned to watch himself with the strictest jealousy. His wrongs seem like mountains, while those of others are almost unnoticed. He is ever ready to apply to himself reproofs which belong elsewhere.

Another greatly fails in the opposite direction. The

injunction, "Fret not thyself because of evil doers," is forgotten, and he may even fret himself because of those whom he fears may do evil. Herein is manifested a lack of that communion with God, and with his own heart, that the Christian should enjoy.

But, thanks be to God, that the gifts in the church are tempering the body together. That the dilatory will be urged on and helped forward, and the impetuous checked and rendered more thoughtful; that there be no schism in the body.

Oh, for wisdom to improve under the chastening rod, and learn to tread the humble, useful pathway that our dear Saviour trod.

"He is in the way of life that keepeth instruction; but he that refuseth reproof erreth." Prov. x, 17. "He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding."

A. S. HUTCHINS.

Iniquity Abounds.

As set forth in a recent number of the Review, every kind of iniquity is on the increase. A vast number are trying every scheme to rob the public treasury, or to make money in every unlawful way that they are capable of inventing. Some who would seem to be great lovers of liberty and haters of slavery, engage in purchasing men for soldiers as cheap as they possibly can, and then turn them over to the government at the highest bounty, and thus enrich themselves with that which is justly due to the soldier, and heap up to themselves the price of blood. Others enlist to get the bounty with the intention to desert the first opportunity. "War demoralizes." And how many, that before becoming soldiers sustained a good character, have sunk to the lowest depths of vice and infamy. And it is remarkable how eager even the little boys are to rush into the army, and will try every means, even perjury itself to attain an end they think is so desirable. Boys of all ages between fourteen and eighteen abscond from their parents and get admitted into the service, by testifying under oath that they are of the age required by law. Some parents have thus been forced to the alternative to suffer their boys of fourteen or fifteen years to go into the service, or suffer the consequences of their false swearing. How awfully corrupt the veriest youths and striplings are becoming! Disobedience to parents at home, anarchy and rebellion everywhere. Surely, the world has about reached the full measure of its guilt. The day of the Lord is at hand.

R. F. COTTRELL.

Teachings of Christ and Belial Contrasted.

"ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

"The Bible is no better than any other book."—*A. Langworthy.*

"It is like a wornout garment—good in its time."—*Willsie.*

"The Bible was written by designing men, and has been the source of much error and misery."—*Warner.*

N. B. Spiritualists believe most of the Bible, and even lecture from it, when among those who have faith in it.

"The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John v, 28, 29.

"There is no such thing as absolute evil; it is simply undeveloped good."—*Mrs. Willsie.*

N. B. "Woe unto them that say concerning evil, It is good." Isa. v, 20, margin.

"All unrighteousness is sin." 1 John v, 17. "For the wages of sin is death." Rom. vi, 23.

"There is no sin."—*Mrs. Willsie.*

"Sin, indeed, in the common acceptance of that term, does not really exist."—*A. J. Davis.*

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John i, 8. "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." Chap. iii, 4.

"No laws are ever transgressed."—*Willsie.*

"It will be found impossible for man to transgress a law of God."—*A. J. Davis.*

"Pray without ceasing." 1 Thess. v, 17, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke xviii, 1.

"Prayer is nothing but solemn mockery."—*Warner.*

Yet in public, Spiritualists stretch forth the hands in the most solemn manner, and say, "We thank thee, thou God," &c.

"Hypocrite, one who puts on the appearance of sanctity or virtue which he does not possess."—*Webster.*

"In the day that thou eatest thereof, thou shalt surely die." Gen. ii, 17. "The soul that sinneth, it shall die." Eze. xviii, 4. "The wages of sin is death." Rom. vi, 23.

"There is, strictly speaking, no such thing as death."—*Spiritual Age.*

D. M. CANRIGHT.

Coldwater, Mich.

The Punishment of the Wicked—Is it Material or Mental?

A QUIET derisive smile, might perhaps be deemed by two classes a fitting answer to such an inquiry. The one class—those who take the Bible as it reads, believing that God has said what he means, and means what he says. To these the asking of such a question may well be regarded as superfluous. The other, those who choose to clothe the language of the Bible in such symbolic metaphors, that one may form one opinion, another, another, and so on without limit; but would allow none to take it, in its plain literal sense. To these also, it might seem superfluous; for such would have all believe, "that the worm that dieth not, and the fire that is not quenched," is remorse.

But if the word of God is to be our criterion, then can we bring proof that cannot be put aside by incredulous sneers; for it must make men think, and thinking, they will no longer be mental automatons, swayed just as the pressure is brought to bear upon them; no longer held by their greatest danger, servility to superiors in matters of faith. And yet a proper deference to the opinions of others is commendable; and because of this tendency in mankind to lean upon the opinions of contemporaries, we will cite a few who are acknowledged standards, as we refer to the word of God, which shall decide the matter.

Spurgeon and Ryle, each eminent living teachers, hold the materiality of future punishment; and a quotation from Chalmers shall speak for him. In his sermon on Rom. v, 10, he says, "Willing to escape the pain of hell—this you are now, but not willing to be Christians,—willing that the fire and your bodily sensations be kept at a distance from each other—this you are now, for who among you at present would thrust his hand among the flames? Willing that the frame of your animal sensibilities shall meet with nothing to torture it. You will be as willing then to be delivered from material torments as you can be now." This is strong language; strong as any modern fanatic might use, yet the name of Thomas Chalmers stands enshrined in the heart of many a sober Christian of sound doctrine.

We are aware there is a class, to whom this doctrine is an offense, its preaching, foolishness to their ears,

and its phraseology tires and disgusts. But is this a reason why the plain teachings of the Bible should be softened down, to pander to the demands of an age, degenerated into "torpid unconcern" or into active and haughty defiance, to a doctrine, distasteful to the carnal heart? a reason that the real significance of Scripture language should be set aside, and in its place be substituted the fanciful imaginings of men, which savor far more of the school of Dante, than of that of Christ?

Hooker in his "Ecclesiastical Polity" lays down a rule, broad and explicit, which all fanciful expositors will do well to heed. "I hold it" he says "a most infallible rule in expositions of sacred scripture, that when a literal construction will stand, the greater the deviation from the letter it is the worse." And who does not find this true? for the literal significance set aside, all moorings are gone and one may drift hither and thither as he lists, without security.

Some who object to the doctrine of future punishment, would have it believed that the theory of hell-fire is a peculiarity of the New Testament—thus broadly insinuating, it as an innovation. We are glad that they concede that the teachings of one Testament is too explicit for equivocation. It is to be expected that "our Saviour Jesus Christ" through a dispensation "that brings life and immortality to light," 2 Tim i, 10, would also disclose more fully the penalty of the ungodly. And so he does; for none need mistake when Christ says a class "shall be cast into a furnace of fire;" "Shall burn up the chaff with unquenchable fire;" The withered branches are to be cast into the fire and burned. "These shall go away into everlasting fire prepared for the Devil and his angels;" "They shall have their part in the lake that burneth with fire and brimstone." See also the language of 2 Thess. i, 7-9. The import of these and many like passages none should mistake. With the last quoted passage in view, read Isa. lxvi, 15, and decide if they be not parallel passages, also compare Isa. lxvi, 24, with Mark ix, 43-47. Are any ready to object that the language of one, is borrowed from the other? Granted. More is now conceded than was expected, and yet common honesty demanded as much; for now it must be conceded from their own inferences, that the doctrine is not peculiar to one Testament.

While in this mood let Isa. xxxiii, 12-14, be read. "The people shall be as the burnings of lime, as thorns cut up shall they be burned in the fire . . . who shall dwell with devouring fire—who shall dwell with everlasting burnings? Also chapters ix, 18, 19; x, 16, 18; xxiv, 6. It is fully understood that these passages with the more explicit one in Mal. iv, 1, 3, is sought to be explained away as fulfilled in the destruction of Jerusalem; but the contexts of each and all carry the scenes forward to the consummation of all things, of which the destruction of Jerusalem and the Jewish nation, was but a type, the antitype yet being future.

Defeated, "shut up to the faith," do any inquire as is often done as a subterfuge, what can be worse than mental sufferings? I answer in the language of Old Testament Scripture "The burnings of lime—devouring fire—everlasting burnings—a day that burneth as an oven, that shall burn up the wicked root (Satan) and branch (the wicked) the perishing of the wicked, the enemies of the Lord being as the fat of lambs consumed; into smoke, says the Psalmist shall they consume away; or, in the words of Chalmers: Your bodily sensations in contact with fire—the animal sensibilities wounded and tortured by material torments.

This literal view conflicts, it is true with the received notions of most Christian theories of the present day; but not more than these notions conflict with the word of God. This is clearly shown by Isa. xxv, 8, 9, which plainly teaches that when death is swallowed up of victory, the resurrection, is as unmistakably stated in 1 Cor. xv, 54, is the salvation of the righteous. So too Isa. xxvi, 19, 20, illustrates as plainly "that when the dead men shall live together, when the dead body shall arise," shall the people of God be safe in heaven. As clearly too is this inculcated by the words of Christ, Matt. xvi, 27: "For the Son of man shall come in the glory of his Father, with his angels; then he shall reward every man according to his work." Also, Luke xiv, 14: "For thou shalt be

recompensed at the resurrection of the just." See John v, 28, 29; Phil. iii, 20, 21; 1 Thess iv, 14-17.

To Origen is awarded the unenviable reputation of being the first allegorical expositor, as also the first who inaugurated preaching from detached verses of Scripture. And so well has he been patronized, that to this day, the habit of reading and understanding the Bible textually, instead of by the subjects as are other writings, binds most persons with almost Romish thrall. A few energetic minds break away, learning for themselves "to take heed to the doctrine," by doing which Timothy might "both save himself and those who heard him." 2 Tim. i, 10. And would there were more such persons, since so much comes to us by tradition and since that cannot be "pure and undefiled" doctrine, which shrinks from having the light of God's word fall eagle-eyed upon it.

M. W. HOWARD.

Malone, N. Y.

Tobacco-Using. No. 5.

TOBACCO ON HEALTH.

IN addition to its deadly work on internal organs, and the general circulation of the fluids of the body, its effects are found on its surface. The skin is constantly impregnated with it, and is giving off its essences through the exhalant vessels. The perspiration, whether sensible or insensible, is tinged with it. It prepares the skin to imbibe other hurtful agencies from the atmosphere. And not only this, but the skin of the tobacco-user is constantly giving off influences detrimental to those who are in close contact with him. Many a tobacco-user's wife, by constant sleeping with him has suffered ill-health. It is very easy to see the philosophy of this. The whole circulating fluids of her husband's body are impregnated with the poisonous stuff; his skin is consequently giving off a measure of those influences. The tobacco, affecting also his nervous system, affects his whole electrical circulation. The electricity of his body is impaired and poisoned by it; and his skin is constantly giving off those electrical influences. Why is it bad for young persons to sleep with aged people? Because of the electrical influences growing out of immediate personal contiguity. So the wife, by immediate contiguity with her husband, receives hurtful agencies from his body, saturated with tobacco.

No tobacco-user, therefore, is fit for a bed companion. He is giving forth pestilential vapors from all the pores of his skin. He is an embodiment of perpetual miasm. The immediate atmosphere surrounding him is inevitably impregnated and polluted with the constant effluvia which emanates from his whole surface. He becomes a perfect walking distillery of the deadly essence, sending forth its fumes and vapors into the surrounding atmosphere. His mouth is the mill which grinds out the weed, and his whole body the distillery for its essence. Put a chewer or smoker into a vapor bath, with no tobacco in the room, and in a short time the whole room will be strongly scented with tobacco effluvia that has emanated from his body. Put him into a warm bath, and get up perspiration; then put that water upon flies, or the vermin of plants, and it will instantly destroy them.

As just remarked, the influence of this article on the skin prepares it to imbibe hurtful agencies from the atmosphere. The man who uses it—other things being equal—is more liable to be affected by any atmospheric disease. The morbid condition of the skin, as well as internal surfaces, exposes the system to miasmatic and epidemic influences, which, otherwise, Nature could wholly, or comparatively, ward off. That fearful disease, the cholera, is vastly aided in its dreadful ravages by this means.

According to some statistics by Dr. Mussey, it appears that in 1833, Havana, with a population of 120,000, lost in a few weeks 16,000 people by the cholera. In Havana it is estimated that \$10,000 worth of cigars are used daily. In Matanzas, with a population of 12,000, the cholera swept away 1500. Here is an eighth of the whole population in both places destroyed.

It is stated that in Campeachy, Mexico, about one quarter of the population died of cholera. Here it is said "everybody smokes cigars;" even children of

two years old. It can be plainly seen that, in the Western and Southern States, where tobacco is more extensively used than in the Eastern States, cholera was more fatal than in the latter section.

Tobacco injures the constitution materially, also, by perverting the healthful agency on the glands of the mouth. The Creator, for wise purposes, put three pairs of glands in the mouth, called salivary glands. They are made for a specific purpose; to supply a fluid, called saliva, to be mixed with the food intended for nourishment, and prepare it for the stomach; without which the food is unfitted for the process of digestion, and for the nourishment of the body. While the food is being finely masticated by the teeth, these glands throw out their fluid, and it becomes intimately mixed with the fine particles of the morsel, which prepares it for the labor of the stomach.

Without the intimate mixture of this fluid with the finely broken particles of the food, it is impossible that what we eat shall fully answer the purpose for which it should be taken. The organs intended for its digestion cannot faithfully perform their several offices upon it. They cannot extract the proper amount of nourishment from it. The food consequently passes through the system without imparting that amount of nutrition for which Nature has designed it. Tobacco usurps the whole service of these glands, and stealthily carries off their secretions from their appropriate purposes. It causes the chewer to throw away this health-sustaining, life-preserving fluid. He is spitting away an essential element of his vitality. This is the great cause why tobacco-users are a much leaner set of men, as a general rule, than others. This shows how it is, also, that some who have ceased their spitting, and have swallowed their tobacco-juice, have increased in flesh. Swallowing the juice would be far more fatal, so far as simply the tobacco is concerned, because by so doing they get more of its poison. But saving the saliva—a fluid so essential to life—more than compensates for the increased damages of swallowing the syrup. This shows the great value of saliva for the purposes of life and health; its great service in the digestive process, and the extraction of nutrition from food for the support of the body; and its importance in preserving the tone and vigor of the digestive functions.

Tobacco perverts this Divine arrangement in another way. It brings these glands into unnatural exertion. It not only stimulates them by acting on their nervous susceptibilities, but acts on them by mechanical pressure. The act of chewing, whatever may be the substance, calls these glands into action by the motion of the jaws, and the muscles which sustain them. While the muscles of the mouth are at work, these glands are constantly secreting their fluid. The chewer of tobacco keeps his masticating apparatus constantly at work: while he is awake there is no cessation. So these glands are kept evermore at labor. They never find time to rest, and their fluid is constantly flowing.

This makes a very great draft upon the system. This secretion, of course, is formed from the blood, and costs the system an amount of this vital fluid which it cannot afford to spare. It is like a largely running issue or ulcer; it is draining the body of its vitality. It is like any other morbid or excessive secretion. How soon will Diabetes drain the system of its healthy blood! This extra secretion and exit of fluid in this way weaken the whole system. Almost a continued stream of this saliva is running from the mouth; so much so, that, especially considering its polluted state, a wish has often been in my heart, that a long tube could be fastened steadfast to every mouth containing tobacco, that would reach into some deep sewer, or some far-off quagmire, where the unwholesome, filthy, sickening stream could discharge itself, for the safety of "all the world," and the peace of "the rest of mankind."

Not only is tobacco-chewing doing this injurious work, but smoking also. The glands are in this case operated on, not only by its stimulus, but by the effort of the mouth in making its draft upon the pipe or cigar. Smoking, probably, does not make so great a draft upon these glands, as chewing; yet it keeps up a great taxation on them. Smoking may not do as great damage to health in this way, as chewing; but

it probably makes as great, if not greater, inroad upon the natural arrangement of the nervous system, and the good quality of the blood. The essence of tobacco, in chewing or smoking, mixes with that portion of the saliva which is not spit off, but passes through the digestive organs into the circulation; so that it not only impairs the saliva for subserving the purposes of healthy digestion, but enters, with all its vile properties, into the rivers and streams of life.

Persons leaving off tobacco invariably find, after giving Nature a chance to recover herself from the effects of the abuses she has received, that they improve in health and flesh. This invariable, uniform testimony—where everything else is right—gives positive proof of its destroying agency. Some have excused themselves for using it, on the ground of being too corpulent; for the purpose of keeping down their flesh. This plea might have some little plausibility in it, provided the Creator of his body had perpetrated a blunder in his physical arrangement, and made him fatter than he intended. But this plea will not do; no blunder has been made in the original economy of his being. His system is made right, and will work right, if no violation of organic law shall derange it; and if any hereditary influence from violated law in his progenitors is bearing on him, his better way is, so to discipline himself into the path of Nature's law, that Nature herself can overcome, as far as possible, any such embarrassments; and then let him be content with being as fat as Nature originally intended him.

The great trouble is, as a general rule, that these fleshy, squabby men are too fond of pork and beef; of rich greasy gravies and fixings; and of other so-called good things of life. If they would curtail their rule of life to the principle of EATING TO LIVE, rather than LIVING TO EAT, they might be relieved from the burden of corpulency. When a man confesses himself so illy made that he is obliged to resort to such an unnatural, uncomely habit to bring him right, he makes an admission that is not only degrading human nature, but which cannot be true. In too many of these cases, there is another, and far more difficult argument to counteract, hid behind the curtain—the hardest argument in all the world to meet; it is embraced in three small words, which, if uttered by them, would stand thus, "I LOVE IT."

But the great and momentous question for every lover of tobacco to settle is, which will he value most—which love the strongest—health or tobacco: which prize the highest, health and soundness, or the deadly weed with its filthy gratifications? For he cannot always have both. If he will choose the latter, he must sooner or later part with the former.

The medical faculty have been greatly in fault on this subject. They have not brought their knowledge of the laws of life, and of the real properties of tobacco, to a bearing. They have recommended this dreadful poison as a medicine, without counting the cost; and they have not cried aloud against the extensive and destructive habit of tobacco-using as a luxury. They have not been ready to perceive and declare the deadly doings of this article in their patients, where this has been an important, if not the only cause of complaint.

While passing on the Gulf of Mexico, a man on board the steamer fell in conversation with me on the subject of his health. His case was complicated. He had dyspepsia, torpid liver, palpitating heart, weakness of spine—in short, almost everything that could grow out of a ruined nervous system. He was a man of apparently temperate habits, in the common use of the phrase, but had been from very early life—now about thirty-five—an inveterate tobacco chewer and smoker. No other great cause seemed to account for his complaint. He was now returning from a visit to two different cities for medical advice; but finding himself no better, was returning without hope of recovery.

What pained me more than all in this case was, to find not one of his medical advisers had even hinted to him that tobacco was doing him harm. Not one had discovered that this, which most obviously had done the whole mischief, was the cause of his complaints. After listening to me a while on this matter, he ejected his huge cud into the sea, threw away his tobacco, and solemnly declared it should never more have a

chance to destroy him. He kept his pledge while we remained together on the boat, and if he has continued to subdue this created fleshly lust, he probably finds himself recovered or recovering from his complaints.
(To be continued.)

Dancing, Raffle and Other Amusements.

THE New York Observer, under the head of "Letter from a Frightened Pastor," publishes the following racy epistle:

Messrs. Editors:—We are making great progress here in our quiet country village in New Jersey. We have known for a long time that your Christian people in New York had become so far emancipated from the old-fashioned, straight-laced notions of the Puritans, that you could have cards, and dancing parties, and private theatres, and all that sort of thing, but we never could see our way clear to go into them till this winter. The fact is, we have had no revival, and very little interest in religious matters for some time, and I suppose our people want some excitement, and, when the sanitary fair was proposed, they resolved to raise some money by getting up plays at private houses and charging half a dollar for admission. They have done it, and made a hundred dollars in three or four nights. They want the use of the church or lecture room for another, but I have set my foot down that this is carrying the thing too far. Indeed, I am not convinced that any part of the performance is right. Perhaps, it is early prejudice.

Am I so old fashioned as to be absolutely wrong? Is the march of christian nature such that private play-acting, dancing and card-playing are to be numbered among the christian graces? If the father and mother who go about playing petty farces in christian drawing rooms should chance to find their sons and daughters doing the same in unchristian theatres could they utter a single remonstrance? Suppose that I, as the pastor, should be invited to come and introduce the play of Poor Pillicoddy with a suitable prayer, would it or not be considered an appropriate thing, or a huge joke? And suppose, between the acts, some one should propose that all should join in the good old hymn, "Life is the time to serve the Lord," what would be thought of it?

Perhaps, it may not be long before we shall have as an appendage to our prayer meetings or evening lectures a theatrical performance to draw the unconverted to the house of God! And possibly, at present rates, it may at no distant day, be considered quite the style to announce: "There will be an evening lecture on Wednesday evening, next, in the lecture room, by the parson, upon the first question and answer of the Assembly's Catechism, after which will be performed by the members of the Bible class, 'The Devil is not so bad as he is painted,' in which the last new convert will appear for the first time, to conclude with whist parties in the pastor's study, and waltzing in the Sunday school room." Whither are we drifting?

[Coldwater Union Sentinel.]

WAY TO AVOID CALUMNY.—"If any one speaks ill of thee," said Epictetus, "consider whether he has truth on his side; and if so, reform thyself, that his censure may not affect thee." When Anaximander was told that the very boys laughed at his singing—"Ay," says he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him—"It is no matter," said he: "I will live so that none shall believe them."—Hearing, at another time that an intimate friend of his had spoken detractingly of him—"I am sure he would not do it," said he, "if he had not some reason for it." This is the surest as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a good conscience.

WHAT IS FAITH? A receiving into the mind the truth concerning Jesus, a going to Jesus as revealed in the truth, a committing of the soul to Jesus, a trusting in Jesus, and a living upon Jesus for all things, to the glory of the Father.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 14, 1864.

URIAH SMITH, EDITOR.

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

We have up to this point given from Eld. P. what constituted three of his articles in the *World's Crisis*, numbered one, two, and three, respectively, each paper containing an entire number: number one being in one paper, number two in another, and number three in another. To his third article he appended the following postscript:

"P. S. When I sent my second No., I was in hopes I could close my argument on this subject with this No.; but I am unable to do it without making my article too lengthy for one paper. Hope the readers of the *Crisis* will have patience with me, and I will close with my next."

Let the reader mark well the statement here made. Eld. P. had hoped to finish with number three; but to write what he then designed to write, would make that number too long for one paper, so he promised to finish in his next. Acting upon the idea here expressed as plain'y as it could be, without using the very words, that one more paper would conclude his argument, that one more number, completed in one paper as each of his preceding numbers had been, would finish his articles, our review of them was at this point commenced, and the announcement made that his articles would be given *entire*, in connection with the reply. After a lapse of some weeks, Eld. P.'s "number four" appeared in the *Crisis*, and what was our surprise to see at the close of it, "To be continued." Another paper appeared with another article, and what was that? Number five? No; but *number four continued*. Another paper appeared with still another article, and was that as it should have been, number six? No; but "*number four, concluded*." Eld. P. could not write more than one "number" more after number three; for he had pledged himself to close with his "next," (?) but he could resort to the subterfuge of *continuing* number four through several papers; and he did so continue it, till that number which he had hoped to get into the same paper with number three, covered as much space as all three of his previous numbers put together! If the reader sees in this anything that looks like an effort on his part, after we had committed ourselves to publish his articles *entire*, to take advantage of that offer, and abuse our liberality, by endeavoring to worry us out, and overload our limited space with long columns of matter, he must explain it as best he can. We make no assertions and prefer no charges. We have simply stated facts, and they must carry with them their own conclusions. And we state these facts as an apology to the reader for the unwieldy length to which we thus find ourselves under the necessity of drawing out this review. In agreeing to give Eld. P.'s entire articles before they were concluded, even though their conclusion was fairly promised in one more paper, we acknowledge that we were too fast. Perhaps our past experience should have taught us to presume upon no man's honor, to use no stronger term, who believes in the abolition of God's great standard of moral rectitude. If there was no design in this, Eld. P. is certainly unfortunate in the attitude in which he has placed himself before the public.

There is another item which should be brought into this digression, at this point. Eld. P., for some reason, seems not to be well pleased with the manner in which this controversy is proceeding, and hence, under date of May 13, 1864, he sent to this office the following letter, which, as it was superscribed "For the Review," will be most appropriately presented in this connection:

"BOTH SIDES OF THE SABBATH QUESTION."

"BRO. WHITE: I notice in this week's Review, that you have expressed the opinion that Bro. Smith is 'now about half through' with his 'review' of my ar-

ticles on the Sabbath question, as recently published in the *Crisis*.

"I also notice that it is your opinion that 'both sides will make a splendid book on the question of the Sabbath and Law of about two hundred and twenty-five pages, which will be ready in a few weeks.

"From the above, I conclude you expect to end 'both sides' as soon as Bro. S. finishes his 'review' of what I have already written. But I hope this will not be so, as I trust you will be liberal enough to give me the privilege of correcting some mistakes which Bro. S. has committed thus far; and others, if he should commit more.

"And I am quite sure of one thing; if there is not a little more caution exercised, and less errors committed in the review of the remainder of my argument, than there has been thus far, the 'book' will hardly be 'ready in a few weeks,' or 'two hundred and twenty-five pages,' contain all that may be said on 'both sides' of the question; that is, if I am permitted to speak for myself, so that I shall be fairly represented before the readers of the Review.

"What say, Bro. White; do you intend I shall have a fair opportunity through your columns to review my Review? and so correct some of the errors and misrepresentations which may be committed in Bro. Smith's review of my argument? I shall expect this privilege, and I do not know as I have any just reason to doubt but I shall be permitted to do so.

"T. M. PREBLE.

"East Weare, N. H., May 13, 1864."

To this letter we have but a few words of reply to make.

1. We have placed ourselves under no obligations to Eld. P. by reviewing his articles. In a world like this, where the advocates of almost every species of error, compared with the advocates of truth, are more than one hundred to one, truth would stand a poor chance, if, every time she arose to defend herself against the attacks of opponents, she thereby placed herself under obligation to them to continue the controversy as long as their prejudice or passion might dictate.

2. In regard to the "misrepresentations" of which Eld. P. complains, we took the precaution to fully guard against any such charge, by giving his articles *entire*. We give them word for word, italics, quotation marks, and all, just as he published them; not a quotation is garbled, changed or condensed; and if we do not faithfully represent his arguments, can not the reader, with both sides before him, discern it? We fail to see the need of such suspicious sensitiveness here. Belief on either side cannot be compelled. Much must be left to the judgment and discernment of the reader.

3. These articles of Eld. P.'s were not called forth by any attack upon him. He voluntarily, we may presume, undertook to set before the people his side of the question. He has taken his own time for it, his own space, and his own manner, and been as thorough and minute as he pleased; and if his arguments are intrinsically sound, they will stand, and have their effect, however they may be treated. But if, upon their being reviewed, he finds that they are lacking in some of their essential features, a link gone here, and a length there, and he thinks he could do better upon a second trial, that is his concern, not ours. But

4. We have the following fair and liberal proposition to make. If the *World's Crisis*, in which Eld. P.'s articles originally appeared, will publish what we have written and shall write in reply, and will also give both sides of whatever future discussion there may be between us, on this subject, small as our paper is, its columns will be open to him on these terms, to any extent. We are sometimes accused of being uncharitable and exclusive. But we have yet to see, in any of the papers which raise this charge against us, a thorough and connected article from any accredited writer on our side of the question, such as we are now giving from Eld. P. on theirs, and such as has frequently been given through the Review on both the no-sabbath and Sunday sides of this controversy. And to ask that our columns shall still be open while theirs remain closed, is asking that this inequality shall be continued. Whereas all that can justly be required of us, is that we shall be as liberal as they, conditions to which we will cheerfully accede.

We turn now to a consideration of Eld. P.'s "number four."

Preble.—"THE TWO COVENANTS.—'He taketh away the first, that he may establish the second.' In confirmation of what has been already argued in relation to the old 'law' being 'done away,' and with it the seventh-day Sabbath, I will present the following in regard to the 'old' and 'new' 'covenant,' which embrace the plan of salvation of a lost world. But in doing so I shall confine myself mostly to the epistle to the Hebrews, where we have presented to us the most perfect analysis of the two systems of the divine arrangement by which man may escape death and obtain eternal life. While treating upon the subject of the old and new covenants, the apostle says,—'For the priesthood being changed, there is made of necessity a change also of the law.' (vii, 12.) But as he labored to convince the Hebrews, or Jews, that their system of worship, or their 'ordinances of divine service' (ix, 1) were only 'imposed on them until the time of reformation' (ix, 10); and that now there had been 'verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof' (vii, 18); and that they were now under 'a great high priest, that is passed into the heavens, Jesus, the Son of God' (iv, 14), 'of whom—as he said—'we have many things to say, and hard to be uttered, seeing ye are dull of hearing' (v, 11.) And it is the same with me now, I 'have many things to say' on this glorious subject, but they are 'hard to be uttered, seeing' there are so many who 'are dull of hearing.' Yea, there are many now, as there were then, who love the teachings of the old dead 'schoolmaster' far better than that of the LIVING JESUS!

REPLY. Eld. P. now sets out to confirm what he has 'already argued in relation to the old law being done away,' by showing that the old covenant has passed away. What he means by the old law is, the ten commandments. Now has the old covenant anything to do with the ten commandments; that is, does the passing away of the old covenant affect the existence of the ten commandments? Not unless the old covenant was the ten commandments. But this Eld. P. has not shown and can never show. He quotes Heb. vii, 12: "For the priesthood being changed, there is made of necessity a change also of the law." What law? That law, of course that regulated the priesthood. Is there anything about priesthood in the ten commandments? Not a word. What was the law concerning the priesthood? The next two verses to the one quoted read: "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Here it is. The law concerning the priesthood was that the priests should be taken only from the tribe of Levi; but our Saviour was from another tribe; hence when God made him a priest forever after the order of Melchisedec, it is evident that he thereby changed or set aside that law which confined the priesthood to the tribe of Levi. Thus the priesthood being changed, there was of necessity a change also of the law; yet men with a marvelous obtuseness, will quote this testimony to show that the ten commandments have been changed! and that the Sabbath has given place to Sunday!

There are other component parts of the old covenant brought to view in Eld. P.'s quotation, such as "their system of worship, 'ordinances of divine service,'" language which is never applied to the ten commandments; ordinances that were imposed on them only till the time of reformation; not the ten commandments; for they are moral, and are the very foundation of all reformation; but something which is declared to be weak and unprofitable. It would be blasphemy to apply such language as this to the ten commandments, the only document we have, which God ever wrote with his own finger. It is no wonder that David exclaimed with the deepest reverence in view of this fact, "The law of the Lord is perfect."

But in comes the "old dead 'schoolmaster'" again. This time Eld. P. applies it to the Jewish system of worship, their ordinances of divine service, the regulations of their priesthood, &c. Here to be sure he has stumbled into the truth; but he adds, "There are many now, as there were then, who love the teachings of the old dead 'schoolmaster' far better than that of the living Jesus," thereby insinuating again that we adopt all the typical services of the former dispensation. He might as well accuse of cannibalism; for

all who know anything about us, know that it is no such thing; and those who do not, will not be foolish enough to believe it, even though a minister of the gospel be father of the charge.

Preble.—"I will now spend a few moments in turning to the Old Testament, in order to prove that the old 'covenant' referred to was that which was written on 'two tables of stone,' and that only. And if this is found to be really true, it will furnish an argument which will overthrow all that can be said in favor of Judaism or the seventh-day Sabbath."

Reply.—Eld. P. has here outstripped the most ultra of his no-law brethren, in the assertion that the old covenant was what was written on tables of stone, and that only. We will let him introduce the testimony which he claims proves this point, and then we will show that not a syllable of what was engraven on stones was included in the old covenant at all. The quotations are lengthy, and the reader will perceive that they concern other questions a great deal more than they do the ten commandments. But we hope he will have patience to read them carefully through, considering all the while that they are from New England's champion opponent of the seventh-day Sabbath, and see how much abolition of the Sabbath he can find therein.

Preble.—"THE TWO TABLES OF STONE. What did they contain? Let the following answer: 'And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.' Deut. iv, 12, 13.' Where were these tables of stone kept? 'And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me. And I turned myself, and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me.' Deut. x, 4, 5.

"This shows that the tables were put into an 'ark' made expressly for that purpose. Where was the ark then put? 'And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.' Ex. xxvi, 33, 34. 'And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims. For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.' 2 Chron. v, 7, 8, 10.

"With this agrees the testimony of the apostle Paul: 'Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil the tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.' Heb. ix, 1-5.

"Now let it ever be remembered, that under the 'first covenant,' God's dwelling-place for his people—or his 'mercy-seat'—was 'between the cherubims,' as the following passage will more fully show: 'And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.' Ex. xxv, 20-22.

"And strange as it may appear to us, none but the high priest alone was ever permitted to approach the 'mercy-seat,' and that only once a year: 'Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest once alone every year, not without blood, which he offered for himself, and for the errors of the people.' Heb. ix, 6, 7. Hence we see that God's ancient people had no privilege of approaching the 'mercy-seat' for themselves."

REPLY. At the commencement of the quotation just given, Eld. P. set out to prove that the two tables of stone contained the old covenant. Having given his long quotations of scripture, he reaches the conclusion that "God's ancient people had no privilege of approaching the mercy-seat for themselves." The connection between these two points we leave the reader to discover if he can.

It is true that the ten commandments are called a covenant; and because there is testimony that some covenant has been done away, and there are scriptures which speak of the ten commandments as a covenant, our opponents put these two classes of scriptures together, and declare that the ten commandments have been done away. This is a very illogical method of reasoning. Before they can offer such a conclusion, they should prove one of two things: either 1. That there was no other covenant but the ten commandments in existence, previous to the time when some covenant was done away, so that it must necessarily have been the ten commandments; or 2. That if there were other covenants in existence, the ten commandments are unmistakably the one which is pointed out as done away. But neither of these points are proved by them; and hence their conclusion is wholly illegitimate. If scripture can be used in the way they use it, Eld. P. might have proved his points without referring to the covenants at all. Thus he could have shown the abolition of the Sabbath by quoting Ex. xx, 10, "The seventh day is the Sabbath of the Lord thy God," with 2 Cor. iii, 11, "which is done away." And then he could have proved his Sunday Sabbath by quoting 1 Cor. xvi, 2, thus; Now "upon the first day of the week let every one of you lay by! "But it will be seen that this would not be the most innocent way of dealing with scripture.

Let us then inquire briefly into the question of the covenants. What constituted the first covenant? What the second? Are the ten commandments the first, second, or neither? There are many definitions of the word covenant, and there are various kinds of covenants. The word is defined thus: "Any disposition, arrangement, institution or dispensation: hence a testament, will; a covenant; i. e., mutual promises on mutual conditions, or promises with conditions annexed; by metonymy, a body of laws and precepts." *Greenfield.*

What was the first covenant? Before answering this question we will offer a few words to show that it was not the ten commandments.

1. The first covenant was made with Israel when they came out of Egypt; Heb. viii, 9; but the ten commandments existed from the beginning and were binding on man from Adam down; and the principles of each one, especially the Sabbath, are revealed to us in the book of Genesis.

2. The first covenant had ordinances of divine service and a worldly sanctuary, Heb. ix, 1; but the ten commandments say nothing about a sanctuary, or any system of worship. It must be evident to all that the covenant to which these things belong, must have something to say concerning them. The ten commandments have nothing to say, and hence are not that covenant. It matters not that the tables of stone were put into the ark, and the ark into the sanctuary; it was that system of worship of which the sanctuary and its services were a part, not the ten commandments.

3. The first covenant had a priesthood, and contained the laws regulating it, Heb. ix, 6; but the ten commandments have nothing whatever to say about priesthood.

4. The service of the first covenant "stood only in meats, and drinks, and divers washings, and carnal ordinances." Heb. ix, 10. This being true, there was not one of the ten commandments in that covenant, unless they came under the head of meats, drinks, divers washings and carnal ordinances.

5. The first covenant was dedicated with blood. Verse 18. The ten commandments were not so dedicated.

6. Moses spoke all the precepts of the first covenant; Heb. ix, 19; but the ten commandments were spoken not by Moses, but by God himself from the summit of Sinai.

7. The first covenant was written in a book by Moses. Ex. xxiv, 4, 7. The ten commandments were written with the finger of God upon two tables of stone.

8. The first covenant provided blood which could, and did, take away sins in figure, but could not take them away in fact. Heb. x, 3, 4. The ten commandments said nothing about blood whatever.

We might continue this contrast to a still greater extent; and every time, we should find by what is declared of the first covenant, that the ten commandments could not be that covenant. What, then, did constitute that covenant? We have seen from the definition given of the word covenant, that it primarily signifies a mutual agreement between two parties upon mutual conditions. Do we find any agreement entered into between God and Israel when he had brought them out of the land of Egypt? We do. In Ex. xix, 5, we read that God made to Israel, through Moses the following proposition: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation." To this the people responded, verse 8, "All that the Lord hath spoken, we will do." Here was a covenant entered into between God and the people. They made mutual pledges to each other. The people were to obey God's voice and keep his covenant, and he, on his part, was to make them a peculiar treasure, a kingdom of priests, a holy nation unto himself. Now as this covenant was to make them a distinct and peculiar people from all the rest of the world, it must include that which made them thus distinct and separate. And what was that? Answer. Their ordinances of divine service, their sanctuary and its ministration, in a word, the whole body of their ceremonial regulations. Read what Paul says in the book of Hebrews about the first covenant with this view, and there is harmony throughout, but read it with the idea that the ten commandments constituted that covenant, and we are involved at every step in utter contradiction.

But the reader may be ready to inquire, what covenant the ten commandments are, or were, if they were not the first or old covenant; for they are plainly called a covenant. We answer, *God's covenant*, existing independently of any action on the part of man. To prove this we introduce Ex. xix, 5. When God was entering into that covenant which he made with Israel, while yet he was proposing to the people what he would do on certain conditions, one of his conditions was, that they should keep "*his covenant*." This shows that God's covenant, antedates the covenant made with Israel at Horeb; it was already in existence when that arrangement was entered into between God and Israel; and on the condition of their keeping his covenant, the blessings of the Horeb covenant were suspended. To keep his covenant was the same as to obey his voice. To obey his voice, was to observe that law which he uttered with his voice from Mt. Sinai, the principles of which had existed and were known from Eden down. Hence we read in Deut. iv, 13: "And he declared unto you his covenant which he commanded you to perform, even ten commandments." Now a covenant commanded, and a mutual agreement entered into between two parties, are two things. And this language being used in reference to the ten commandments, shows that they are an independent covenant on the part of God, owing nothing of their existence to any action on the part of man, but something which God as the creator and ruler of the race, enjoins upon them to be obeyed. Thus God's covenant, the covenant commanded, is co-extensive with moral obligation. The ten commandments are doubtless called a covenant on account of the promises annexed to their faithful observance; for in keeping them, as the Psalmist says, there is great reward.

We have now seen what constituted the old covenant, and what kind of a covenant the ten commandments are. We now inquire concerning the new covenant. The terms first and second, old and new, are only relative terms. The covenant introduced by Christ is called the second and the new, only because a covenant had preceded it, which was the first, and which having passed away is the old in distinction from the new which remains. This shows that these two covenants

have reference to the same general principles; for a covenant referring to one object could not be a first or second, as related to another which referred to an entirely different object. The great blessing declared to be secured by the second covenant is, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii, 12. Then the second covenant cannot be any thing which makes known sin or unrighteousness; for unrighteousness and sin existed before it, and the object of this covenant was to take away such sin. Hence the new covenant cannot be composed of any moral law, "new code" or old, or any rule of life; but there must be such a law existing to show what sin is, independent of this new covenant, and distinct from it. This will be apparent to all minds, yet Eld. P. has here fallen into the confusion of making the new covenant the new code of laws, which he contends was given by Christ!

We have seen that the old covenant consisted of the arrangement by which sins were taken away in figure; and as the new covenant results in our sins being remembered no more, the only conclusion left us is, that it is some arrangement by which our sins are taken away in fact. In other words it is the gospel, the superior sacrifice, service, and ministration of this dispensation, by which sins can be in reality pardoned. Hence Paul says of Christ, Heb. viii, 6, "He is the mediator of a better covenant, established upon better promises." Why is this covenant a better covenant than the old? Eld. P.'s arguments answer like this: Because under it we are released from keeping the seventh-day Sabbath [notwithstanding we have to keep another day, Sunday, just as strictly]; but Paul carries the idea that it is because it is established upon better promises. And what are these better promises? Answer. The promise that sins shall be taken away in fact, whereas under the former covenant they were taken away only in figure. There, remembrance was made of sin every year; Heb. x, 3; but here, sins are to be taken away so as to be remembered no more forever.

A word now in reference to moral law under these two covenants. Is it the same under the second as it was under the first? The second covenant was a subject of prophecy; and the prophecy has something to say about the law that should be binding under it. Jer. xxxi, 31-34: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Now what law is this, which under the new covenant was to be written in the hearts of his people? Answer. The same law, beyond controversy, which God in the days of Jeremiah could call his law; and no one can deny but that was the ten commandments. Mark also the declaration of God that he will write it in the hearts of his people. God is ever the writer of his own law. Under the first covenant he wrote it on two tables of stone; under the new he writes it on the fleshly tables of the heart. Hence the very prophecy that declared that a new covenant should be made, declared also that under that covenant, the ten commandments should be written in the hearts of the children of God. Why will not men believe this testimony, and cease their assertions that the law has been abolished, or their vain imaginings about a new code having taken the place of the former? If we are living under the new covenant, as we certainly are, here are the ten commandments in all their life and power; not shut away from us, by being enclosed in an earthly ark, as under the shadowy dispensation of old, but brought home to every true believer by being stamped with the Spirit of God upon his heart. And he who has not this law thus written in his heart, cannot be in covenant relation with the God of this new covenant.

In our remarks upon 2 Cor. iii, in relation to the two ministrations, we promised to show what law it is of which we now have the ministration of the Spirit.

We here see clearly enough. It is the ten commandments. Under the former dispensation the ministration pertaining to those commandments was the ministration of death, under this, it is the ministration of the Spirit. Under the old covenant there was a real law that had been transgressed, hence real guilt, demanding a real atonement; but a real atonement could not be made with the blood of beasts, which was the only blood provided by that covenant; hence the necessity of a new covenant which should provide a real atonement that could take away real guilt. Thus the old covenant had reference to the ten commandments, by taking away man's transgression of them, in figure. The new covenant has relation to the same commandments by taking away man's transgression of them, in fact.

(To be continued.)

Report from Bro. Stone.

BRO. WHITE: Since our State Conference last June, I have attended quarterly meetings with the churches in Vermont and Canada East as follows: Three with the church in Eden and Johnson, one at Roxbury, two at Sutton, one at Irasburgh, two at East Richford, one at South Troy, one at Morristown, one at Wolcott, one at West Enosburg, and one at Stowe.

These meetings have been characterized by some tokens of the divine presence and favor, and most of them have been the best I have attended in Vermont. The word has been spoken with freedom, many warm, heart-cheering, testimonies have been given by the brethren and sisters. The spirit of love and unity has been increased, and there has been a feeling manifest that a cheap kind of religion that does not deny self, crucify the flesh, nor suffer for Christ, will be of little avail in the hour of trial. In these meetings I have usually met with one or more of the Vermont preachers. I have been much blest in connection with these meetings. The truth seems very precious; and I desire, if it is the will of God, that I may be able so to arrange my affairs, as to spend more time in the service of the cause.

ALBERT STONE.

Eden, Vt., May, 1864.

Our Urgent Need.

BRO. WHITE: It seems to me the third second-advantage message has risen to a position which calls for more earnest prayer to God in a little different direction than formerly. Systematic order has proved a success so that messengers in the field are now cared for without embarrassment either by them or the church.

Formerly, before system and order was established, the church was poorly prepared to take care of those who gave their time to preach the message. Now there is a change, and while the people are calling for help in every direction, the wise servant feels inadequate for the amount of labor appearing before him and he calls for help.

Brethren, has he not a right to call and expect from us? We must feel on this point. God will be inquired of concerning this thing. Let us pray fervently that God will send help to those servants now in the field by raising up those who shall be humble instruments in the hands of God to meet the demands of the times in this last work.

I feel like making a business of prayer to God, the Lord of the harvest, to send more laborers into the harvest field.

With the sanction of the Lord of the harvest who directs us to pray, and the preparatory work in the church for it, we should feel deeply, and consequently pray earnestly, that the Lord of the harvest will send more laborers into the harvest field to help those faithful servants in filling the numerous calls for help in this day of preparation for the Lord's coming.

I have no doubt the Lord will work in this direction when he sees a corresponding work and feeling of necessity and earnest prayer in the church. This work should not rest on a few. The feeling should be universal and the prayer united with faith unwavering.

Will not God be inquired of concerning this thing? Yes, verily. Then certainly there is a foundation to

rest faith upon, and if the work moves slowly, it will be because our unbelief hinders. In a pecuniary sense nothing hinders. Then let us be careful that unbelief does not condemn us. Let us prove the Lord and see if a blessing is not even now ready in fullness and power. Yours waiting and watching.

H. S. GURNEY.

Jackson, Mich.

Feasting on the Truth.

BRO. B. F. CARPENTER writes from Peace Dale, R. I.: I have become very much interested in the pages of the Review which are well filled with Bible truth, as I now look at it, and also soul-cheering testimonies from those that are striving by the help of the Lord to be overcomers.

The Sabbath question, connected with the third angel's message, looks good to me, since I have had the privilege of hearing it so plainly set forth by Bro. Cornell and Loughborough. It was a real feast to me while listening to their able discourses. May the Lord ever be their helper in proclaiming the last message of mercy.

The number in this place who are striving to keep all the commandments is few, but by the help of the Lord I trust we shall hold on to the truth. We meet twice a week for worship, and I believe that God does really bestow upon us a blessing.

Christ said, "Where two or three are gathered together in my name there am I in the midst of them."

My prayer is that we may always be ready to give our testimony on the side of God's truth, whoever may oppose. We have some opposition, but it does not amount to much when God's word is brought forward to give its testimony.

Brethren in the West, we want your prayers to the end that we may grow in grace and in the further knowledge of the truth, and that others in this place may see the beauty and harmony there is in God's Book. May the time be short ere some of your able ministers again feel it duty to come this way. The Lord bless you all abundantly in your good work, is the prayer of your unworthy brother.

Ohio Conference.

CONFERENCE met at Portage on the 28th and 29th of May, at the M. E. meeting-house. An attentive audience listened to Bro. Waggoner, as he reasoned upon the Scriptures. The brethren and sisters were blessed and strengthened, and our hearts were made glad to meet so many at this Conference, who came to attest to the world and to the church, to the vitality of present truth. Much interest was manifested by the community in this meeting, and a good influence has been exerted in behalf of the truth by the powerful arguments and reasoning of our brother, who labored for us on this occasion. To God be all the glory, who raises up our help for us, and may he in his mercy raise up and send forth many more laborers into the ripe, wide harvest field.

Business arrangements were promptly and satisfactorily and harmoniously made, and we need not report more than such items as will be of general interest. Eight churches were represented by delegates. (Townsend and Wakeman not represented.) Whole number of church members reported 144. Gain 36. Loss 12, during the year. Amount of s. n. Fund pledged \$594.84. Paid in during the past Conference year, \$558.21, paid out \$378.15, now on hand \$180.06.

Resolved, That we heartily coincide with the Gen. Conf. Com. relative to labor with the Ohio Tent for the coming season, and

Resolved, That we tender our sincere thanks to the Gen. Conf. Committee and to the Mich. State Conference for their generous aid in sending laborers to Ohio.

Resolved, That we deeply deplore the want of gratitude manifested by many in Ohio in reference to past labor, especially to the Mich. State Conference, who have from time to time sent their most efficient laborers to Ohio, and to show our deprecation of the murmuring spirit manifested by some, we hereby pledge ourselves to give them our cheerful co-operation by our means and our prayers.

Resolved, That we appreciate the visit of Bro. and Sister White to this State in Feb. 1863 believing that it was the means of freeing the cause from many hindrances, and dispelling the dark clouds which long hung over this State, and that we tender them our thanks together with a fervent request to visit this State again at their earliest convenience.

Bro. Hutchinson is expected to attend the quarterly meetings. Bro. Waggoner and Bro. Ingraham are expected to preach in the tent as arranged by the Gen. Conference.

The cause we feel to be one, and are ready as far as is in our power to extend our aid beyond our own State, and if it is expedient, we shall be happy not only to tender the use of the Ohio Tent, but our means to other fields. Officers for the coming year, Pres. O. Mears; Sec. Jos. Clarke; Treas. Jno. Mears; *Ex. Committee.* Jos. Clarke, I. N. Van Gorder.

At the close of Conference Bro. Waggoner started for Trumbull Co., intending to pitch the tent in Mesopotamia. Bro. Hiram St. John is to join him to take charge of the tent. JOS. CLARKE.

Quarterly Meeting in Wis.

BRO. WHITE: Our Quarterly Meeting held the 14th & 15th of May, was one of much interest to all who attended. Brn. Steward and Goodenough were present, though Bro. G.'s health has been much impaired by sickness the past winter and spring. Bro. Steward bore a pointed testimony against the using of tobacco, and other idols by those who profess to be commandment-keepers, which resulted in good, as two who had long been struggling with this bane of health and vital piety, have given it up. May the Lord preserve them from its withering influence hereafter.

Sabbath evening at 5 o'clock, the church met to attend to the ordinances. This was a happy season for all who engaged in this most solemn work. There were some present who never before witnessed the order in which the Adventists administer the Lord's supper, who were constrained to bear testimony in its favor to the glory of God. The church here is making some advancement in the precious cause of truth.

Yours in hope of eternal life. WM. RUSSELL.
Mauston, Wis.

Blessings of the Sabbath.

THE holy Sabbath of our God! How it comes to us freighted with rich blessings just as we need! With what gratitude should we remember this blessed institution of the Creator, who, when he had finished his work of creation in six days, "rested the seventh." "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work, which God created and made."

Thus has it come down to us a sanctified rest-day, just such as is needed in this world of toil and trouble. It brings with it rest, not only of body, but of mind. With what joy we hail it when weary with the labors and cares of the week. What a relief it brings! How soothing are its calm quiet hours, when we are enabled to lay aside the care and anxiety consequent upon the temporal duties that devolve upon us, giving our bodies that rest which is necessary to restore and invigorate them for coming labor, and enabling us to give our minds without molestation to holy pursuits which bring refreshment, strength, and new courage to do battle against the powers of darkness.

Bless the Lord, O my soul, for the light of present truth, which embraces and holds out with such clearness the obligation imposed by the fourth commandment which has been trodden under foot so long. Thank God, it could not always thus remain. It is being redeemed by the instruments which God has chosen, from the oblivion into which those who have trampled upon it would gladly have it remain, and from the few who hold it in unrighteousness. It stands out clearly, surrounded by a halo of glory—the seal of the living God. Who would change it for a substitute? God forbid that any who have seen its truth should be so unwise.

"Sweet day! thine hours too soon will cease,
Yet while they gently roll,
Breathe, heavenly Spirit, source of peace,
A Sabbath o'er my soul.

"When will my pilgrimage be done?
The world's long week be o'er?
That Sabbath dawn that needs no sun,
That day that fades no more."

D. T. FERD.

Nile, Allegany Co., N. Y.

Letters.

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

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

From Sister Austin.

BRO. WHITE: As I have looked over the goodness of God to me, his numberless mercies and blessings that have been so freely bestowed all my life long; and especially his love that has been manifested in causing the glorious light of present truth to shine upon my unworthy heart,—a truth that will fill every heart that receives it in the love of it with love to God and his word, and increase our faith in his precious promises, and strengthen our zeal and courage to labor with increased faithfulness for our own salvation and the salvation of those around us,—I have been astonished that my steps have been so slow toward Mt. Zion. And if I had nothing but my own strength to depend upon, to help me along the heavenly way, I should despair of ever reaching the city of the living God. But when I think of what Jesus has done for us, of his faithful admonitions and earnest counsels, of his long suffering and patience, waiting for us to get his lovely principles engraved in our hearts, and to form a character all like his own; and then realize that to-day he stands before his Father's mercy seat, pleading the merits of his own blood for guilty sinners, saying to his Father, Forgive them for my sake; and to us "Be zealous and reform," I feel like saying, The Lord will help and I must gird on the armor anew, and walk faster in the narrow way. I want to be baptized anew with the Holy Spirit, and have the constant language of my heart be, "Nearer my God to thee," and be so sanctified through the truth, that all I do, or say, shall be for the glory of God. Truly it is a solemn time that we are in. Death is all about us hurrying mortals to the tomb; and those that remain instead of their being warned by the signs of the times, and all the distress and woe in the land, and turning to the Lord to obey him, seem to plunge still deeper in sin, and hurry to fill up their cup of iniquity, and soon it will be full; and oh! what a doom awaits this generation! Surely all that have faith in God and his word, should be using all the energies they possess in efforts for the salvation of those around them.

And while our hearts ache as we see the awful destruction that will soon overtake this wicked world, and we fear that many of our acquaintances will be swallowed up in the ruin, still we are glad that God has given us an existence on the earth groaning under the curse, with an opportunity to secure a home in the earth made new, where there will be no more curse, and that we have a place here in this generation where with the night that shall cover an ungodly world, will come that morning all bright with glory for God's children—that morning that begins a never-ending day, a day that will bring no tears or sorrow, no pain or anguish, and where the feet of none of the inhabitants will ever be taken in the snare of the wicked one; but they shall be forever free from the tempter's wiles, and the poisonous breath of evil men. And nothing shall hinder them from rendering an acceptable service to him, who created them intelligent beings, and gave himself a ransom for them that he might redeem them from all iniquity.

Can we not, for a home in that world of glory, turn our feet away from earth's follies, and sins, to the testimonies of the Lord, that are sure making wise the simple, and keep the law of the Lord which is perfect

converting the soul, and his commandment that is pure enlightening the eyes, and his statutes that are right rejoicing the heart? "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honey comb. Moreover by them is thy servant warned and in keeping of them there is great reward."

May the Lord hasten on that glad morning, and help us to hasten our preparation for it, is my prayer.

C. R. AUSTIN.

From Sister Sanders.

BRO. WHITE: I hope through the mercy of God to have part in the holy city. Though my way is sometimes dark, yet I have no wish to exchange it for an easier one that would lead to death. I wish the prayers of God's people, and also I wish to ask you and Sr. White to forgive me the wrong I have done you in opposing your course, as I now think I was wrong. My confidence has been much strengthened in Sr. White's visions by the course of M. H. and the testimony to him. These are indeed perilous times. I wish to gird on the armor afresh, lest I fall by the wiles of Satan. My companion is now keeping the Sabbath. We feel much the need of religious associations, and influence as to assist in directing our family. There are two families in Ripon, five miles from us, keeping the Sabbath. We earnestly wish that some labor could be bestowed somewhere in this vicinity. Some are anxious to hear. If the tent could go through this region this season it would doubtless do much good.

Yours in hope.

N. G. SANDERS.

BRO. J. M. Foster writes from Allegan, Mich., June 1, 1864: We have been very much encouraged for a few days past with the labors of Brn. Andrews and Byington. The church here have been much strengthened, and have resolved to take hold anew of the work of the third angel's message, and to press on toward the kingdom. The Spirit of the Lord seemed to rest upon us during the meeting. There was a good attendance at the dedication on Sunday, P. M. It is our prayer that the Lord will go with them by his holy Spirit in their labors of love with God's dear children.

TRIALS.—It is the pruned church, like the pruned vine, that bears the most precious clusters; it is the crushed soul, like the crushed aromatic plant, that is the most fragrant.

The harp of David reserves its sweetest notes for dirges, and the pencil of the Holy Spirit draws its brightest pictures on a dark ground. He who is a stranger to the depths of divine mercy is a stranger to the heights of divine promise, to the riches of religious joy.

Man never appears more glorious, nor God more gracious than when the prophet stands among lions. It is true greatness, says Seneca, to have in one the frailty of man and the security of God. Hence persecution is spoken of as a gift:—"Unto you it is given in behalf of Christ not only to believe on Him, but also to suffer for His sake;" and the prediction of suffering is in the clear words of the Master; "In the world ye shall have tribulation."

Obituary Notices.

DIED in Alma, Allegan Co., N. Y., May 16, 1864, of consumption, Bro. E. L. Barr, aged about 51 years. His mind was calm, and he felt that death would be a sweet rest.

He was at the residence of Bro. Daniel Oviatt, where he had the best of care. The writer spoke on the occasion from 2 Tim. iv, 7, 8. N. FULLER.

DIED in Ladlow, Vt., March 2, 1864, Charley W., son of Gilbert E., and Clarissa M. Hemenway, aged two years, two months, and fourteen days.

C. HEMENWAY.

DIED in Alton, Mich., April 9, 1864, sister Lois, daughter of Theophilus, and Mary Crocker, and wife of Franklin Henry, aged 65. Disease unknown. She fell asleep in full faith of the soon coming of her Lord.

A. WHITE.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 14, 1864.

To Correspondents.

CORRESPONDENTS will please bear in mind that the editorial and business departments of this Office are separate and distinct. No business letters are brought into the editor's room, and hence should not be addressed to him. Some Offices make this distinction to have the business letters addressed to one party and matter for the paper addressed to the editor. But as this would be very inconvenient for the friends of the Review, it has been decided to have all letters come to one address. The entire correspondence of the Office should therefore be addressed to Eld. James White, Battle Creek, Mich. Attention to this rule will save confusion, and aid in the design of having the business of the Office go on systematically and in order.

One distinction, however, we would still enjoin upon every one: Let all business matters be on a sheet or part of a sheet by themselves, so that they can be readily separated; the business to go into the hands of the secretary, and matter for the paper to the editor.

WE are happy to add to our exchange list, "The Earnest Christian and Golden Rule," published by B. T. Roberts, Buffalo, N. Y. "devoted to the promotion of experimental and practical piety."

Also, the "Gospel Herald," "the organ of the Christian denomination in the West," published in Eaton, Ohio.

To Delinquents.

NEXT week we shall drop the names of those who have not paid up to Vol. xxi. Next we shall drop the names of those who have not paid up to Vol. xxii, and so on till the lists are cleared of delinquents.

One thing is certain in most cases, if they cannot pay up now, when money is plenty, worth but little, and easily obtained, they never can pay up.

We are ready to settle arrearages upon the terms delinquents may suggest. We wish to send the Review free to all who should have it free, and for half price to all who should have it at half price. But all should consider the fact that these times are ruinous to any publishing house that adheres to old prices. Paper has doubled in price, while labor, fuel, lights, &c., have increased at least one half former prices.

The Trustees of the S. D. A. P. Association decide not to advance prices until absolutely necessary. The first thing to be done is to establish a strict advance-pay system. Those in arrears will take warning. Look at the Vol. and No. of the Review, then compare it with the Vol. and No. beside your name on the wrapper or margin of your paper. If you are behind, pay up, or report yourself unable.

We would say to churches and scattered brethren and friends, it is your duty to see that all within your knowledge have the Review who should read it. If you cannot encourage them to take the paper, subscribe for it for them yourselves. Let preachers and people help us, and we will see our lists properly cleaned up and all still have the Review who should read it.

J. W.

Nearest to the Word of God.

BRO. S. TREAT writes from Searsport, Me.: "I am much interested in the discussions which have of late appeared in the Review. I think the Review has the advantage, because it has the immutable word of God to stand upon. I can say in truth, that among all the religious papers with which I am acquainted, none, in my view, adhere so strictly to the word of God, as the Review and Herald."

We had rather have truth than popularity, or even a small paper and few subscribers, with these on the side of the word of God, than a multitude of supporters gained by advocating popular sentiments which the word of God does not uphold.

A Sure Remedy.

BRO. WHITE: A brother who embraced present truth in Ohio, wrote out the following prescription for a sister in the church, to which he belonged, who would not hear. I was permitted to copy. As the disease is quite prevalent, others may be benefited by it.

J. H. W.

RECIPE FOR PREJUDICE.

Shut yourself up in the closet of private meditation, and when your passions are subsided, and your mind is in a right state, then send your faithful servant prayer, up to the closet of never-failing wisdom, and obtain three ounces of pure wisdom; two ounces of the essence of true love; two ounces of the pure oil of grace; and the same amount of the clear spirit of charity. Put these into a vessel of good will to all, well shaken by the hand of caution; then turn twenty drops into the spoon of common sense, and take them with feelings of impartiality, and you will certainly be cured.

Note from Bro. Bates.

BRO. WHITE: Sabbath 7th inst. we met with the church in Otsego, and attended to the ordinances of the Lord's house. Our meetings were solemn and interesting, and evidently blessed of the Lord.

Sabbath, 14th inst., was a good day for the church in Monterey. The ordinance of baptism was administered to one newly come into the faith, and added to the church. The church then united in attending to the ordinances of the Lord's house, and were much encouraged and strengthened by the good Spirit of the Lord.

Praise Him for all his blessings bestowed upon his willing people.

JOSEPH BATES.

Woodhull, Shi. Co., May 26, 1864.

Appointments.

Special Meetings.

ELDERS J. N. Andrews and John Byington will, providence permitting, hold meetings at Battle Creek, July 2d. Preaching in the evening, at the commencement of the Sabbath, social meeting Sabbath morning at 8 A. M., preaching at 10½, and at 2 P. M. A general attendance from surrounding towns is desired.

Elders Andrews and Byington will also hold meetings at the house of prayer at Newton, Sunday July 3d at 10½ A. M., and at 2 P. M. A general attendance from towns around is solicited.

GEN. CONF. COM.

ON, or near the fourth of July, a special meeting has been held in the vicinity of Battle Creek for the past two years. These have been glorious meetings, and we expect to have as good a meeting this year. It is expected that a special effort will be made for a general gathering both at Battle Creek and at Newton.

J. W.

PROVIDENCE permitting, I will meet with the church in Vernon, Vt., Sabbath, June 18, where the brethren may appoint.

Also with the church in Jamaica, Vt., Sabbath, June 25, where the brethren of that church may appoint. As the distance is considerable, the brethren of these places may deem it best also that I meet with them on first-days following these Sabbaths respectively.

STEPHEN PIERCE.

Providence permitting, I will meet with the church at Pleasant Grove, Minn., June 25 & 26. Will some of the brethren meet me at Rochester, the 23d?

Also at Oronoco, July 9 & 10. I hope to meet many of the scattered brethren at the above meetings.

I will stop on my way over Sabbath and first-day, and hold meetings at Sand Prairie, Richland Co., Wis. Will some one meet me at Blue River Station the 16th?

ISAAC SANBORN.

I will give the following appointments for quarterly meetings in Vermont: Richford, June 11, 1864; Stowe, June 18; Troy, June 25; Roxbury, July 2; Enosburg, July 9; Wolcott, July 16; Irasburgh, July 23; Berkshire, August 6; Johnson, August 13; Sutton, July 20.

By order of Executive Committee.

HIRAM BINGHAM.

THE following arrangement for the quarterly meetings in Iowa is presented to the churches interested therein. From this time hence the churches com-

sing the quarterly meetings may appoint the place of meetings, but this fixes the time:

Fairview, beginning June 17th at 8 o'clock. LaPorte City, 24th. Waukon, July 1st. Pilot Grove, 8th. Vernon, 15th. Sandyville, 22nd. Osceola, 29th. All the above meetings to begin on Friday at 8 o'clock P. M., and to continue over first-day, if the interest demands. Eld. B. F. Snook will attend the quarterly meetings at Fairview, La Porte, and Waukon, if not providentially hindered, and will attend as many of the meetings south as he can reach, especially Vernon and Osceola.

IOWA CONF. COM.

Business Department.

Business Notes.

H. Miller. No.

C. L. Palmer. We sent all the missing numbers we had on hand.

L. C. Tolhurst. We have mailed the Instructor regularly to Josephine Baca, Copopa, Lorrain Co. Ohio.

Mrs. R. Wilkins. There is one volume due on your Review.

W. A. Dains. No.

I. Colcord Jr. The P. O. address you desire is Millville, Jo Daviess Co., Ill.

RECEIPTS.

For Review and Herald.

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

A J Richmond 1,00,xxv.1. J Frank for John Frank 1,00,xxvi.1. J I Taylor 1,00,xxvi.1. J Brown 1,00,xxvi.1. W P Ballard 2,00,xxiv.6. R Adams 1,00,xxv.9. Z Brooks 2,00,xxvi.20. L P. Baldwin 2,00,xxvi.1. Mrs R Smalley 1,00,xxv.1. P Scarborough Jr 2,00,xxvi.1. B N Berry 2,00,xxvi.1. A R Justus 2,00,xxvi.1. R Whites for J D Sell and D D Sell each 1,00,xxvi.1. H Patch 2,00,xxvi.1. F A Dayton for Mrs H Latin and P Bassett each 0,50,xxv.1. S Treat 2,75,xxvi.1. S Treat for Mrs L Blanchard 1,00,xxvi.1. C Stebbins 2,00,xxvi.1. J Whitmore 0,50,xx.1. S Robinson for W C Way 1,00,xxv.14. C L Davis 2,00,xxvi.1. F Hall 1,00,xxiv.1. W H Brigham 1,00,xxv.1. Mrs E M Taplin 1,00,xxvi.1. N H Schooley 3,00,xxiii.14. S R Nichols 0,58,xxvi.3. G E Gregory 2,00,xxiii.1. F Lawson 2,00,xxvi.1. T F Morey 1,00,xxiv.1. H W Jones 2,25,xxvi.1. W Livingston 2,00,xxvi.1. J Ballard 1,00,xxiii.1. W P Ballard for C Ballard and J Miller each 100,xxvi.1. T B Burdick 1,50,xxiii.1. J Andrews for Mrs M Armstrong \$2,75 in full of acct. J Andrews 2,00,xxv.1. M Hull 1,00,xxvi.1. D B Weber 1,00,xxvi.1. J A Wilcox 1,00,xxv.1. S R Twist 0,85,xxiv.23. H Patch 2,00,xxv.1. F S Kipton 1,00,xxvi.1. J Chase 2,00,xxvi.11. M H Leonard 2,00,xxv.1. R Godsmark 2,00,xxvi.1. E Macomber 0,48,xxiv.23. C M Edmunds 2,00,xxiv.1. O McOmber 1,00,xxv.1. J P Snyder 1,00,xxvi.1. A G Phelps 1,00,xxv.1. Jane Goodwin 2,00,xxvi.1. C McNeil 1,00,xxvi.1. E Richmond 1,00,xxv.1. J A Myers 3,00,xxiv.1. G A Gilbert 1,00,xxv.1. F Anderson 0,00,xxv.1. A Sornson 1,00,xxv.1. Mrs C Eager 1,00,xxvi.1. J Hockenberry 1,00,xxvi.1. P Mills 1,00,xxvi.1. B F Bradbury 2,00,xxvi.1. R Connelly 1,75,xxiv.14. P M Cole 1,00,xxvi.1. A Thomas 1,00,xxii.18. G Smith 1,00,xxvi.1. S C Collier 1,00,xxv.1. G Parsons 1,00,xxvi.1. E Robbins 1,00,xxvi.1. L M. Rieker 1,00,xxvi.1. Mrs C Manly for Mrs C Burrett 1,00,xxvi.1. F F Johnson 1,00,xxiv.22. J Loop 1,00,xxvi.1. M A Farnsworth 2,00,xxvi.1. E A Averill 2,00,xxvi.1. W Boylan 1,00,xxvi.1. G A Barker 1,00,xxvi.1. L Mann for G Sprague, E Parish and H Bass each 1,00,xxvi.1, for L Amadon 0,50,xxiv.1. L Mann 0,45,xxv.13. L Winslow 5,00,xxv.1. J D Hull 2,50,xxiv.1. A Thayer 2,00,xxv.1. G W Pierce 2,00,xxvi.1. A Amburn 2,00,xxvi.6. A Amburn for J Sourwine 1,00,xxvi.1. J Wall 2,00,xxiv.1. W McPheter 2,00,xxvi.1. C McKinnis 1,00,xxvi.1. M E Reynolds 0,25,xxv.17.

Books Sent By Mail.

C L Davis 13c. C L Palmer 30c. S H King \$1. S S Schooley 45c. M A Graham 20c. S R Nichols 42c. S Elmer 18c. J A Strong 15c. R F Andrews 50c. H Patch 60c. Mrs C Manly 30c. Wm H Wild 30c. J A Myers 20c. A B Williams 40c. M A White \$1,50. S O Winslow \$1. E Halleck 50c.

Cash Received on Account.

R F Andrews \$5,25. H W Decker \$5. W Russell \$5. C L Palmer \$2. E Macomber 52c. W A Dains for I Sanborn \$1,30. Electa L Lane \$1. I Sanborn \$65,20. J H Waggoner \$4.

For Shares in Publishing Association.

A Sornson \$20.