


ADVENT REVIEW,



AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

The Broad Way.

DESTRUCTION'S dangerous road,
What multitudes pursue;
While that which leads the soul to God
Is known, or sought, by few.

Believers enter in
By Christ, the living gate;
While they who will not leave their sin,
Complain it is too strait.

Encompassed by a throng,
On numbers they depend;
They say so many can't be wrong,
And miss a happy end.

But numbers are no mark
That men will right be found:
For few were saved in Noah's ark,
While many millions drowned.

Obey the gospel call,
And enter while you may;
The flock of Christ was always small,
And none are safe but they.

Lord, open sinners' eyes,
Their awful state to see,
Oh, may they, ere the storm arise,
To Thee for safety flee.

The Bible—Its Prophecies.

THIS blessed volume of inspiration has stood the test of ages. It carries the impress of divine authenticity to every candid inquirer after truth. Among the many evidences which recommend it to our faith, its prophecies and their fulfillment is not the least. The common mind can grasp the invincible argument arising from this source, and maintain an unshaken faith independent of the opinion of others, whether friendly or hostile. It is the privilege of every one to know why they believe, and to be able to give a reason of their faith to those who inquire.

And the evidence derived from the prophecies is cumulative, increasing with every fresh fulfillment. As empire after empire has arisen upon earth the prophetic word has been verified more and more. And when, in addition to this, we view the many signs predicted of the last days, which cluster around us, we conclude that none need be infidels through lack of testimony.

But, strange as it may appear, infidelity has taken a fresh and unparalleled impetus, right in the midst of these prophetic fulfillments which speak with thunder tones the near approach of the day of God. This does not stagger but confirms the faith of the Christian, for it is distinctly and clearly foretold in prophecy, and that too as immediately preceding the great day. The past history of the world confirms the truth of the prophecies, while present fulfillments unmistakably

declare that earth's closing scenes are upon us. And though the Christian mourns the increasing darkness of this moral night, yet he rejoices with the blessed assurance that the morning light is about to dawn upon all who, with constant faith and hope and love, wait and watch for it.

Faith in past and present fulfillment of prophecy is the only anchor that can hold the soul amid the surging billows of these last days. It is the only chart that can safely guide it amid the rocks and whirlpools, which are dashing in pieces and swallowing up our race. And oh! the apathy, the heartless indifference of those professed Christians who can look "with brute unconscious gaze," upon the thrilling events which cluster around us as harbingers of the day of God, and calmly see their fellow men swallowed up in the whirlpool of spiritualism, while they propose to themselves to "attend to the practical part of religion and let the prophecies alone." And why let the prophecies alone? There seems to be a consciousness that, if they investigate them, they will be forced to the conclusion that the end of all things is at hand; and then all the odium that is attached to those who thus believe, will cleave to them. So they close their eyes to the only truth that can awaken them from their stupor, and sanctify and save them from the awful gulf yawning to receive them.

Fellow Christian, where is your influence? Is it on the side of the Bible, its morality, its teachings, its prophecies? While you see the multitudes of mankind rushing madly into the latest form of infidelity, are you holding up the light of prophecy, which predicts these lying wonders as a sign of the last days, and points out the awful ruin that awaits those who are thus led captive by Satan at his will? Are you giving heed to the "sure word of prophecy, as to a light that shineth in a dark place," as an apostle directs, or are you practically making the prophecies of no account—slighting this bulwark of the Christian faith in such a time as this—a time when the emboldened enemies of the Lord are saying with insulting and defiant strains, where is your God? If you do not now rally to the standard of prophetic truth, your influence is on the side of infidelity, whether you are aware of it or not. While you ignore the prophecies, you yield some of the main props of the faith—the pillar and ground of the truth. Will you tamely surrender this part at such a time as this? Oh, says one, I believe the prophecies, but I do not know what they mean; and there is too much uncertainty about them for any one to be fully assured in regard to them. Such a faith in them is no faith at all. It is a sneaking, cowardly unbelief, which favors the cause of the enemy. Christian, where is your faith and where is your influence?

R. F. COTTRELL.

Both Sides.

BRO. WHITE: I have been very much pleased with "Both Sides," and especially with the last number received, (No. 1 present volume,) in which "Greek meets Greek." The general tendency of the introduction of the languages into a discussion, is to mystify and perplex the minds of the unlearned; but I think the matter is so fairly and simply dealt with in this instance that no one could object to its introduction.

But there is one point which seems to me to have

been overlooked, as indeed there must be many where such a multitude are laid open, and I would like to call attention to it; viz., a practical application of the Elder's rendering to some other of his nine texts. If "the first day of the week" in Matt. xxviii, 1, means "the first of the Sabbaths" or, as the Elder construes it, "the first of the new series of Sabbaths," then the very same phrase in Acts. xx, 7, must mean the very same thing, unless there is some "reason unknown to me;" and thus we find the first of Eld. P.'s "new series" over in Paul's time, A. D. 60.

Perhaps they did not get a good beginning and so commenced again after a trial of twenty or thirty years. We cannot wonder at it; for it must have been hard to establish an institution without precept or command. This rendering also upsets our s. b.; for what have we to do with a practice commanded only for the "first of the Sabbaths?" 1 Cor. xvi, 2.

"That which proves too much, proves nothing in the question."

WM. C. GAGE.

Manchester, N. H.

The Michigan Tent.

BRO. WHITE: Since I left you, I have enjoyed some of the blessing of the Lord. I feel thankful for all his goodness to me, and I want to live so that I may hold sweet communion with him daily.

I met with the church in Tompkins, Sabbath, May 28. The brethren and sisters all expressed a desire to be found walking worthy of the truth, that they might be prepared to go with the remnant people to Mount Zion.

On first-day, the 29th, I preached to a large congregation at home, many of whom are much interested. Thursday, June 23, I started for Hadley. I found Bro. Canright here.

The brethren here, we found to be laboring under some discouragement, but they were cheered by the testimony given during our stay with them. I preached four times, Bro. Canright once, and we had one social meeting. We enjoyed freedom in this meeting, and felt glad to hear the brethren and sisters express their determinations to go through with the people of God.

We left Hadley, Monday morning and came on to Greenbush. We found that our tent had come, so we procured a team, and Tuesday we started for Ithaca. And here we are; but we must acknowledge that we are disappointed. This place was represented to us as having about four hundred inhabitants, but we find about thirteen dwelling houses, and not over one hundred and fifty inhabitants. However we are not discouraged. We shall pitch our tent here, and do what we can. Though this place might have been reached, and all the people accommodated in their school house or courthouse, both of which can be had for meetings, we have concluded to commence meetings here, which will begin Friday evening June 10th.

We trust it will not be in vain that we have come to this place. We shall wait here for Bro. Lawrence, and hope we may be able to do some good. We ask you to pray for us, that we may see our duty clear; for we want to move right in this work.

Yours in the truth.

Ithaca, Gratiot Co., Mich.

I. D. VAN HORN.

Tobacco-Using. No. 6.

TOBACCO ON HEALTH.

ONE man, who called himself a doctor, undertook even to argue, that tobacco sustained life, instead of destroying it; and in proof referred to the fact, that sometimes the Indians, in their lengthy hunting excursions, get out of food, and absolutely save themselves from starvation by the use of this article! But how is this to be accounted for? It was not because the tobacco possesses any property adapted directly to sustain life, but simply because its poison so paralyzes the stomach, that it allayed the gnawings of hunger, which of themselves were wearing out life. By killing the life of the empty stomach, hunger was not as readily felt, and therefore life was prolonged a little space.

Many instances have come before my observation, where medical men have been consulted in cases of diseases from such an origin, who, instead of searching out the primary cause, and decidedly proscribing the tobacco, have permitted the article to remain in the mouth uncondemned, and have recommended various drugs to restore health. This, by whomsoever practised, is the most consummate quackery, and should be sternly condemned by every man of common sense, whether in the profession or out of it; as a gross violation of principles of philosophy and humanity. One trouble, probably, in the way of too many in the medical practice, is, they cannot see clearly through the dingy flood, and the dense clouds of smoke, which proceed from their own mouths. Shame, shame on the medical profession for this! They ought everywhere and always, to be examples to the people in all righteous physical habits. They ought to be patterns of obedience to physiological laws to all beholders.

Because tobacco does not kill outright and immediately, many young men, and many in the meridian of life, suppose they have no occasion for alarm. But could they see the numberless instances of wreck in after life, which have come within the reach of my observation, and of every tobacco-discerning practitioner, they would be filled with trembling for the calamities that cluster in the path before them. Many, possessed naturally of the most solid constitutions, have, in the decline of life, under the long-continued habits of tobacco-chewing, or spoking, or snuffing, brought on themselves varied and accumulated infirmities, premature age, and a suicidal dissolution.

A gentleman, who had been my acquaintance for many years, possessing one of the most thorough athletic bodies found among men, was from early life a tobacco-chewer. Until he became forty-five or fifty years of age, he seemed not to notice the ill effects of this habit. Then his nervous system began to give way. Dyspepsia came on; he had severe and alarming turns of nightmare; symptoms of approaching palsy often appeared; he was unable to get through with daily business without an ill turn; and was finally obliged wholly to suspend his avocations. All this was evidently the fruit of tobacco. All his other habits were simple and inoffensive to health. This is only one case out of millions of like results from like habits. In all such cases, and those approaching such a destiny, the great question lies between health—even life—and the filthy, poisonous tobacco.

Tobacco is a powerful agent in the removal of vermin from cattle. Farmers have applied it in decoction to calves; and not unfrequently it has occasioned death. It might be lawful to chew it when a man should find himself internally infested with vermin, until he shall have purged himself from such an engorgement. And it ought everywhere to be restricted to such a use; so that it should always be understood, when we see a man with a cud, or pipe, or cigar, defiling the inner surface of his face, that it is because he has become internally so verminized that he finds himself obliged to resort to this desperate measure, as his last effort to remove the awful calamity.

The ordinary and general effects of tobacco are—whether by chewing, smoking, or snuffing—weakness, pain, and sinking at the stomach; dimness of sight; dizziness and pain in the head; paleness and sallowness of countenance; feebleness of the voluntary muscles; tremulousness in the hands; weakness or hoarseness of voice; disturbed sleep, by startings and a sense of suffocation; nightmare; epileptic or convulsion fits;

confusion of mind; peevish and irritable temper; instability and laxness of purpose; depression of spirits; melancholy and despondency; partial, and sometimes entire and permanent insanity.

Insane hospitals have generally more or less inmates who are reported as insane from excessive use of tobacco. And doubtless a much larger portion of them would be enrolled on the same list, if the deadly workings of this article on the brain and nerves were better understood. An agent of such potency in destroying the healthy condition of the nerves is likely to find vent for its deadly poison somewhere, in some portion of the body.

If there is any one organ of the body weaker than the rest, it will be likely to manifest its disturbing qualities there. It may be upon some gland; or upon some vital function; or upon some important nerve, as the nerve of sight or hearing. It will be found that the eyesight of tobacco-eaters begins to fail earlier than that of other men. They are obliged to resort to wearing glasses at a much earlier period than would be required, if they had not in this way abused their nervous system.

Many have seriously, by this means, impaired their hearing. While traveling on the upper Mississippi, two cases of this kind came under observation. They were both young men, between, probably, the ages of thirty and thirty-five. They had been hard smokers from early life. One was on his way for medical advice. On riding with him, and investigating the history and nature of his case, it became my conviction that the seat of the trouble was in the auditory nerve, which had lost its electric energy; and that it was the tobacco that had paralyzed its tone. It was here that its destructive agency had chiefly located itself.

In the other, its direct attack on the nerves of hearing, had DEMONSTRATED itself. The man stated that a few months since, he suspended the use of tobacco for only a single month, and found his hearing essentially improved. But such was the strength of appetite, and his unwillingness to attribute the difficulty to the idol of his mouth, he entered upon its use again, and his hearing became as bad as before. Here the deadly work of this narcotic on the hearing department, had distinctly and unequivocally demonstrated itself.

Hosts of cases might be furnished of a similar character, where the agency of tobacco in paralyzing the nerves and their electric forces, has been manifested; producing dimness of sight and hearing; and many other complaints produced directly or indirectly through a morbid state of the nerves. Some of the severest cases of palpitation of the heart, have been created by the agency of deranged nerves by tobacco. Diseased liver and lungs have had the same origin: but the limits of the work will not allow their statement in detail.

As before remarked, men take advantage of a good original constitution, and go on doing violence to the laws of life, till by and by that constitution gives way, like the granite edifice when its underpinning is gone. Nature will sometimes have long patience with the offender; but we may rely upon her making signs of suffering sooner or later. She is jealous of her rights. Every infringement of her laws she will be sure to avenge. She will sometimes bear a long-continued accumulation of wrongs, but the day of retribution is sure to come. Though her fires may be long in kindling—long remain smothered and unseen—they will break forth in devouring flames, from which there is no escape. Men may possibly escape the grasp of human laws and penalties. The thief, the robber, even the murderer, may possibly outrun his pursuer; but the offender against Nature's law can never outrun, can never hide away from her civil officers. They must and will be overtaken, and when arrested they are sure of punishment. There is no reprieve and no redemption from the punishments made due in Nature's code of laws.

The tobacco-eater must sooner or later pay the debts accrued and accumulated from this unlawful, unnatural animal indulgence. Besides various ill and infirmities, while living, directly or indirectly incident to this habit, he will be obliged to die the sooner. Chewers, and smokers, and snuffers—for these habits are all about equally destructive—as a general rule, are probably cutting off about twenty-five per cent, of their natural period of life. They are not content with burning the

pure oil of life till all is consumed, but wickedly adulterate it with the essence of tobacco; and the lamp goes out before its time, from the ignitibility of the incongruous mixture.

(To be continued.)

1 Corinthians viii, 13.

THE following pungent lines are dedicated by some unknown writer "To the Rev. Domino Spittle."

Says Paul if eating meat should cause my brother to offend,
No meat should ever pass my lips, till mortal life shall end.
Oh what a blessing it would be if gospel preachers, all
Who chew the quid and smoke the weed, would think
and act like Paul!
You preach to us that man's chief end is God to glorify,
And that each Christian this to do should always firmly try.
But who can glorify the Lord by breaking nature's laws,
By poison sucked into his throat, or ground between his jaws,
All brandy, whisky, gin, and rum, with vengeance you pursue,
Tobacco is intemperance, and you still smoke or chew.
Forsake the weed! let reason reign! above this slavery rise!
And try to be a Christian whom your neighbor's can't despise.
For help of missions, and of poor, your appetite deny,
And what you lose in time thereby, you'll gain eternally.
But if you have not grace enough to let the weed alone,
Do n't preach against your neighbor's sins, till you forsake your own.

The Resurrection of the Dead, and from the Dead.

It may have been noticed, in reading our Common Version, that the New Testament writers, in alluding to the doctrine of the resurrection, call it sometimes the resurrection of the dead, and sometimes the resurrection from the dead; but it seems to have escaped notice that this distinction of language is founded on a corresponding distinction in the original, and is of real significance. To point out this distinction, to estimate its value, and to show its connection with the commonly received doctrine of the resurrection, is the object of this article.

Whenever allusion is made in Scripture to the resurrection of all men, without any reference to character, it is called simply the resurrection, or the resurrection of the dead. Thus when Paul preached at Athens, the Epicurean and Stoic philosophers said, "He seemeth to be a setter forth of strange Gods; because he preached unto them Jesus and the resurrection." (Acts xvii, 18. See also verse 32; and xxiii, 6, 8; and Heb. vi, 2.) The Greek word here translated resurrection is *anastasis*.

But whenever the resurrection of Christ and of his saints is expressly referred to, an additional word, a preposition, is employed. It is not simply *anastasis*, or *anastasis nekron*, but, *anastasis ex ton nekron*, and in one case, Phil. iii, 11, *exanastasis ton nekron*; and in all cases, excepting the last, is rendered, very properly, the resurrection from the dead. In this case the translators seem to have overlooked the force of the preposition in composition. The same particle is employed also in quite a number of passages in connection with the verb; as when it is said, 1 Cor. xv, 20, "But now is Christ risen from the dead," etc. The *ex* evidently denotes, not merely the future separation of the righteous and the wicked, which, as we suppose all evangelical Christians believe, will begin at the second coming of Christ and the resurrection; but it denotes also that the resurrection of Christ, and of his followers, differs *in kind* from that of the wicked.

This expression, "resurrection from the dead," has a deep moral significance, exactly corresponding with a passage in Gal. vi, 7, 8, "For whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The resurrection of the wicked is a resurrection of the dead in the moral sense of that word—the dead in trespasses and sins; a resurrection in corrup-

tion and of corruption; of which the only fit emblem on earth can be found in the putridity of the charnel-house. It is an eternal triumph of the loathsomeness of death, as well as of its agony.

But the resurrection of the righteous is a resurrection from among the dead; and the completion of that moral separation from the ungodly which was begun in regeneration: the seal of the divine approbation by which God marks them as his own and reserves them for himself—as the resurrection of the wicked is the seal of their reprobation. The former is a resurrection of life, the latter of damnation. In either case there is something in the composition and condition of the resurrection-body which marks the destination of its owner to the world of purity and glory, or to the world of shame and despair.

That the distinction pointed out is no mere fancy, may be learned from the answer of Christ to the Sadducees, Luke xx, 35, "But they that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry," etc. No one will allege that the resurrection, of itself, is something which must be "obtained." Multitudes who have never so much as heard of it will share in it. The resurrection from the dead is, then, something more than the resurrection of the dead. But the words of Paul, in a passage already quoted, exhibit most forcibly the necessity of this distinction: "If by any means I might attain unto the resurrection of the dead;" *exanastasin ton nekron*, which should have been rendered—"from the dead." Paul's anxiety was, not in regard simply to the resurrection, which he knew would be universal, but in regard to his own condition in it, whether he should be raised in corruption or in incorruption, with a body like unto Christ's glorious body. He says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, . . . that I may know him, and the power of his resurrection," etc. His fear was lest God should gather his soul with the wicked; his desire, that he might be found at the right hand of the Judge, in the congregation of the righteous.

[Boston Review.]

God with Us.

PAUL and his fellow-Apostles were wonderfully calm and collected men. They never indulge in bluster, and never betray fear. No threats alarm them. No sufferings break their spirits. No persecutions turn them from their straight-forward path a single moment. In all the record of the Acts of the Apostles, I do not find one expression of discouragement—one whimper of unmanly fear. What is the secret?

We find the secret of this calm courage in the simple message of Paul to Timothy, "THE LORD STOOD WITH ME and strengthened me." When Paul is summoned to "stand before Cæsar," he meets a greater than Cæsar already there; the arm of God is between him and Nero's lictors clad in iron mail; therefore, stretching forth the hand that had been lifted above the Acropolis of Athens, and opening the lips that had made Felix tremble, he preaches Christ in the ears of the startled tyrant! God's presence made the old man bold; it gave nerve to his right arm, and kept his countenance unblanched.

The father of ancient poetry has described his hero as ever attended by the goddess Minerva, who, in his greatest perils, stood constant at his side. In the thickest of the fight she is seen attired in celestial armor, holding the glittering *Ægis* before him, warding off the darts that were aimed at his life, and cheering him on to deeds of daring. This striking and poetical conception was born of the blind bard's imagination; but what Homer aimed at in beautiful fiction becomes a glorious truth in the infinitely more beautiful providence of God. In every great struggle for the right, a mightier and more august Being than heathen poet ever conceived of does ever stand beside his faithful servants, inspiring them by an assurance of Almighty protection, and strengthening them by the infusion of a courage from on high.

The history of God's church is illustrated by the shining memorials of God's faithfulness. A countless cloud of witnesses can testify how often he interposed to deliver them from danger—to console their griefs, to supply their necessities, to dispel their fears—to

preserve their lives and to bring gladness to eyes that were ready to fail through "wakefulness and tears."

Moses, from the shores of the Red Sea and beside the smitten rock, testifies to the constancy of the Almighty arm. From out of the lion's den, at Babylon, comes the same inspiring testimony: the barren solitudes of Brook Cherith and the craggy rocks of Patmos are vocal with it too. "The Lord stood with me," exclaims Paul in Nero's judgment-hall. And with me—re-echoes Martin Luther from the Imperial Diet. And with me—responds John Bunyan from Bedford Jail. And with me—whispers Halyburton from his couch of suffering. And with me—sounds from the tent of Havelock, that man who was every inch a soldier, and yet every inch a Christian. And with all of us—respond the noble army of martyrs, confessors, missionaries, reformers, and heroes for the truth, who have consecrated themselves to God. He never forsook one of them. He never forsakes a soul that throws itself into the conflict for his cause. He never betrays or deserts a people that are true to him.—Cuyler.

Is the Gospel a Failure.

WHERE in the Scriptures can it be shown that the gospel was ever designed to do more than to "take out" from the Gentiles "a people for his name. (Acts xv, 14.) If more than this was designed, then the gospel has proved a failure already. But there has been no failure, and will be none in this regard. It is man who has made the failure; God can make no failure. Nor can the gospel ever fail in accomplishing all it was designed to accomplish. But has not the gospel been preached for eighteen hundred years? and yet to this day, but a few only have believed it; while men have pushed on and plunged deeper and yet deeper in crime with every successive generation, notwithstanding the pleadings of the cross and the thunderings of the law. Witness the following facts: After the gospel, with all its pentecostal influences and aggressive power has been in the world for eighteen hundred years, it is said that only four-tenths of the present population of the globe have ever heard of Jesus Christ! Again: Burke estimates that thirty-five billion men have been slain in war; although Dick estimates the number as not being more than eighteen billion. But let us think of it for one moment; at the lowest estimate, we have men enough slain by the hands of their fellow-men, to populate two solar systems, or eighteen worlds! With human blood enough shed, it has been thought, to float the navies of the world! Think of the frightful fact, and whose heart is not sickened at the appalling spectacle of human depravity? And what Christian heart does not in an agony pray for the coming of the PRINCE OF PEACE, when "nations shall learn war no more!"

WHERE THE FAILURE LIES.

No, it is not the gospel, but men who have made the failures. They have failed to apprehend the purposes of God in Christ and in the church; they have failed to rally around the blood-stained banner of the cross; to maintain the unity of the faith; and to glorify God instead of men. Failures have been met with at every step. In the church there have been apostasies and schisms.

And are these evils in the way of being remedied? Were sects ever more rapidly multiplying than at the present time? And among the kingdoms of earth, we witness an ever-increasing restlessness, which is satisfied only with revolution and war. Men easily become dissatisfied with the old regimen, and demand change. And in view of the unheard-of and unprecedented preparations for war and bloodshed, both on sea and land, throughout the civilized world, what may we expect better in the future than what has been realized in the past, until "he comes whose right it is" to reign. Who will say that now, in this day of wonders, in this age of stupendous facts, when the events of a century are crowded into a twelvemonth, when both the Jewish and Christian world acknowledge that time has nearly filled its measure of six thousand years—who can say that God is not now speedily making ready to hush into eternal silence the clamors of angry foes, and to establish the reign of his Son, and bring in the "times of the restitution of all things!" Did not the Bishop of

Oxford speak advisedly, when in a recent charge, he said, "The stream of infidelity might pass away as it had passed away before. That might be so; but, on the other hand, it might be that they were but just entering on the first approaches of that dreary winter of unbelief which should usher in the coming of the glorious spring-time when the Son of man cometh. But, however it might be, it becomes our duty to hold fast for ourselves the word of truth, and to mark, as God's witnesses, vigilantly the signs of the times, that they might be ready." Do any know the day or hour when the Son of Man cometh, so that they can say it will not come speedily? Look! we have with us the history of the past, the events of the present, and the prophecies of the future; and shall they teach us nothing? And can we "fold our faith-clad arms in lazy lock," and heed not and care not if these things be so? Have we not interests of infinite moment pending the decision of that hour? And, too, have we fulfilled our duty to an unbelieving world? Are we prepared to enter into the sublime realities of the scenes which shall then open to our view? Are we the children of the light and of the day? Then let us have our lamps trimmed and burning; let our loins be girt about, and we "like unto men that wait for their Lord." And let ours be the apocalyptic "Amen, even so come Lord Jesus."—Sel.

Unnecessary Chains.

AN Egyptian, who acknowledged Fire for his god, one day doing his devotions kissed his god, after the manner of worshipers, and burnt his lips. It was not in the power of that false and imaginary deity to cure the real hurt done to his devoutest worshiper. Just such a fool is he that kisses a danger, though with a design of virtue, and hugs an opportunity of sin, for an advantage of piety. He burns himself in the neighborhood of the flame, and twenty to one but he may perish in its embraces: and he that looks out a danger, that he may overcome it, does as did the Persian who worshiped the sun, looked upon him when he prayed him to cure his weak eyes. The sun may as well cure a bad eye, or a great burden knit a broken arm, as a danger can do him advantage that seeks such a combat, which may ruin him; and after which, he rarely may have this reward, that it may be said of him, he had the good fortune not to perish in his folly. It is easier to prevent a mischief than to cure it, and besides the pain of the wound, it is far more full of difficulty to cure a broken leg, which a little care and observation would have preserved whole. To recover from a sin is none of the easiest labors that concern the sons of men; and therefore it concerns them rather not to enter into such a narrow strait, from which they can never draw back their head, without leaving their hair and skin and ears behind.—Jeremy Taylor.

MEN are impelled to seek information either from a love of knowledge with a view to usefulness, or from selfish motives with reference to gain. A sound discriminating logic in the investigation and defense of truth is wholly incompatible with the promptings of passion. We instinctively refuse to believe what a mad or excited man says about anything. That he was excited or mad when he made the statement is quite sufficient to cast suspicion upon the correctness of it. Whenever we attempt to talk or argue from selfish motives or passions, we are easily excited. The slightest opposition enlists the passions, and an angry unprofitable discussion, so far as truth is concerned, is the result. On the contrary, the man who sincerely desires to know the truth, the whole truth and nothing but the truth, with reference to usefulness, is patient and persevering in his arguments; forbearing and courteous toward opponents, readily yielding any position as soon as the error of it is shown. Truth, with such a man, is everything; error, nothing. There is moral grandeur in such a man.—West Recorder.

It is bad to see children afraid of their minister. You ought to have the confidence of the youth committed to you, to such a degree that to you, next to their parents, and in some cases even before them, they should spontaneously apply in emergencies.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 21, 1894.

URIAH SMITH, EDITOR.

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"But let us here pause a moment, and inquire, *Where are now the two tables of stone?* And echo must answer, *WHERE!* For that once holy place, where those tables were kept, is now destroyed; and the vail which kept all but the high priest from the mercy-seat, has been rent in twain from the top to the bottom; and the ark and the two tables of stone have also been destroyed. The priesthood, which made atonement for the people at that altar, has been changed; and as the apostle says, there has been a change also of the law, or of the covenant. If therefore the tables of stone which contained the law, or the covenant, for keeping the seventh-day Sabbath, —the most holy place where the tables and covenant were kept, the mercy seat above them,—and God's ancient dwelling-place 'between the cherubims' all destroyed; and a *new and living way*, which the living Jesus 'hath consecrated (or *new made*—margin) for us, through the vail, that is to say, his flesh' (x. 20): I say, if all this change has taken place, *WHERE* is THERE NOW ANY LAW OR COVENANT TO BE FOUND FOR KEEPING THE SEVENTH-DAY SABBATH? Let the man who is able point it out if he can!"

REPLY.—Eld. P. may not be aware of the fact, but he has here proposed no very hard task; for he only calls upon the "man who is able" to point it out "if he can;" but the man "who is able," certainly "can" do it without any difficulty. He asks "Where are now the two tables of stone?" and echo, he says, must answer, "Where!" The Sabbath question is a very singular question, exciting such opposition to itself, Rom. viii. 7, that even "echo" can scarcely give a correct response concerning it. In reply to the question, "Where in the New Testament do we find any command to keep the seventh day?" echo once answered, "No where!" See Review of Filio, p. 41. Eld. P.'s echo is a little more within bounds as it does not supply words not found in the question; yet it is a little singular that echo which usually deals with the closing portion of an exclamation should patiently wait till the sentence is finished, and then go back and repeat the first word, with such emphasis, dropping all the rest.

But we return to the question, *Where are now the two tables of stone?* In answering this question, we shall show that it matters not what has become of the tables that existed in the sanctuary of old; for there are tables of that law, still existing, as superior to those as the heavens are higher than the earth.

We therefore turn from the ghostly visions of the "old dead schoolmaster," which have thus far seemed to haunt Eld. P., to give a moment's attention to the subject of the sanctuary. The sanctuary has ever been to us, since we received the light on it, a delightful subject. Neither is it so foreign to the Sabbath as might at first sight be supposed; for it throws around the perpetuity and immutability of the great law of ten commandments, bulwarks of adamant, which will stand fast forever.

The tables of stone, as they existed on earth under the former dispensation, were written by God and delivered to Moses on Mt. Sinai. They were carefully deposited in an ark, not "made expressly for the purpose," as Eld. P. asserts; for it had other uses besides being a mere receptacle of the law; but a very sacred part of the furniture of the sanctuary. This ark was then placed in the most holy place of the earthly sanctuary, into which no man was to enter, but the high priest once every year. These distinguishing honors bestowed upon the law, its being spoken with God's own voice, written with his own finger, placed in the ark, and that placed in the holy of holies, all go to show that the law engraven upon the tables, in the very bosom of which rested the Sabbath commandment, was the most sacred object connected with that dispensation. The ark, on account of its containing the tables of the law, was called the ark of the cov-

enant, and the tables, the tables of the covenant; for, as we have seen, God declared his ten commandments to be his covenant; and the ark could not, and would not, have been called the ark of the covenant, had it not contained the tables of the ten commandments. Bear this fact in mind till we make the application.

Into a description of the sanctuary, the building erected by Moses, with its holy and most holy places, we need not enter. It will be found in great minuteness in Ex. xxv-xxx; of the ark as the furniture of the most holy place, we have already spoken. In the holy place there were the table of show-bread, the candlestick with its seven lamps, and the altar of incense. The service connected with the sanctuary was briefly this: The man who had sinned brought his victim to the door of the tabernacle, placed his hand upon the victim's head, and confessed over him his sin, thus transferring to him his guilt, and by giving him up to be slain, acknowledging himself to be worthy of death. The blood of the victim was taken, and by the priest carried into the sanctuary and sprinkled before the vail. This service went on daily through the year. At the close of this yearly service, the high priest went into the most holy place, with the blood of a sin-offering, before the ark containing the law of God which the people had transgressed, and sprinkled that blood upon the mercy-seat which was the cover of the ark, and before the mercy-seat to make atonement for the sins of the people, and to cleanse the sanctuary.

Let the reader now seriously ask himself what the object of this singular arrangement could be. As Eld. P. has said, that once holy place is now destroyed. The earthly sanctuary is gone, and its service discontinued. Was it a mere arbitrary arrangement which has failed of its purpose, and passed away? or did it possess some significance which is meeting its accomplishment in this dispensation?

That the ministry of those ancient priests, typified the ministry of our Lord Jesus Christ, none will deny. Did it ever occur to you that the place where those ancient priests ministered, the sanctuary, built at the express direction of God, was also designed to be a type or figure of the place where Christ performs his priestly office? Yet this is stated in the Scriptures, no less distinctly than the former. Listen to a few of the numerous instances in which the earthly sanctuary is declared to be but a pattern of the true: "Let them make me a sanctuary," said the Lord to Moses, "according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv. 8, 9. Then the tabernacle and its instruments made by Moses, were not the original. They were but duplicates, made according to some great original which existed somewhere else. Again: "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Verse 40. See also chap. xxvi. 30; xxvii. 8. We read in Acts vii. 44, "Our fathers had the tabernacle of witness, in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." And Heb. ix. 24, says, "For Christ is not entered into the holy places made with hands, which are the figures of the true."

From this testimony but one conclusion can be drawn; namely, that there is a true or original sanctuary, which constituted the pattern from which the earthly tabernacle was erected. What is this true sanctuary or tabernacle, and where is it located? Paul definitely answers both these questions in Heb. viii. 1, 2. He has been showing the transfer of the priesthood from the house of Aaron to the everlasting priesthood of Christ, after the order of Melchisedec, and says, "Now of the things which we have spoken, this is the sum: We have such an high priest who is set on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man." There can be no question but that Paul is here speaking of the antitype of the earthly sanctuary; for he contrasts it with that built by man. That was built by human instrumentality, this by the Lord. And Paul here states positively that the true sanctuary is in Heaven, and that Christ is our High Priest, ministr-

ing for us in that Heavenly building. He then goes on in the remainder of the chapter to argue that as the priests on earth had a ministry to perform and sacrifices to offer, so Christ should minister in the sanctuary above; that the earthly building was made after the pattern of the Heavenly; and that the priests who served therein, served unto the example and shadow of Heavenly things. And he then proves that this change has taken place from the earthly to the Heavenly, by what? Nothing less than an application of Jeremiah's prophecy that the days should come when a new covenant should be made with the house of Israel.

Then this arrangement, this Heavenly sanctuary, and the superior priesthood of Christ is established by, and exists under, the new covenant. Paul says of the first covenant, Heb. ix. 1, "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary." This word, worldly, must have been introduced to express a contrast; for if no other covenant was to have a sanctuary, or if that was the only sanctuary that ever had existed, or was to exist, Paul would simply have said that that covenant had a sanctuary, without any qualifying word; but that was not sufficient; the idea must be expressed by way of contrast, that it was a *worldly* sanctuary. Paul is contrasting in the book of Hebrews, the two covenants, the old and the new, and the contrast expressed on the sanctuary must be respecting the sanctuaries of these two covenants. The first was a worldly or earthly sanctuary, that is, built by man; and what is the other? Answer, a heavenly sanctuary as Paul has shown, built by the Lord himself. To express it in full, it would then read like this: Then verily the first covenant had also ordinances of divine service and a *worldly* sanctuary; the second covenant has a "more excellent" system of service, and a *heavenly* sanctuary. Paul makes this subject clear, beyond misapprehension, to those who will carefully study his language.

The book of Hebrews having clearly given us the theory of the Heavenly sanctuary, John in the Revelation gives us a view of the thing itself. In chap. iv. 1, he says that "a door was opened in Heaven;" not Heaven itself opened, but some building, some apartment, in Heaven, opened. In verse 5 he says that there were seven lamps of fire burning before the throne, which are the seven Spirits of God, corresponding to the candlestick with its seven lamps in the first apartment of the earthly sanctuary. In chapter viii. 3, 4, we read that an angel "came and stood at the altar, having a golden censer" and offered much incense, &c. Then here we have a view of the altar of incense, and a censer; but these were instruments of the sanctuary, the altar of incense being located, with the candlestick in the first apartment. All this shows clearly that John is looking into the first apartment of the Heavenly temple which the Lord pitched, and not man. We come down still further, to chapter xi. 19, and read, "And the temple of God was opened in Heaven," not the first apartment for that we have seen opened already, but the second apartment, as is proved by what John beheld therein, "and there was seen in his temple," he says, "the ark of his testament."

We have now reached the point where the application of the foregoing remarks can be seen. It matters not to our present argument at what particular time the event here brought to view, the opening of the temple in Heaven, takes place, as all will agree that it transpires sometime in the present dispensation, which is sufficient for our purpose. And now we ask the reader to look again at the fact that there was seen in his temple the *ark of his testament*. What was the ark? The chest in which the tables of the ten commandments were deposited. And is there such an ark under this dispensation, in the temple in Heaven? John says it was seen there, and hence we believe it is there. What is there in that ark in Heaven? John says it is the ark of his testament; and the word rendered testament is διαθήκη, the very same word that is in other places rendered covenant; the word which is rendered covenant in Deut. iv. 13, "And he declared unto you his covenant, which he commanded you to perform, even ten commandments." And as the ark of old, was called the ark of the covenant, only because it contained God's covenant of ten commandments, so when John beholding the ark in Heaven,

calls it the ark of his [God's] testament or covenant, it is proof positive that that ark contains the same commandments. And that ark is connected with the sanctuary of this dispensation. It contains the law for this dispensation; and that law, just as it was when spoken by Jehovah from Sinai, is still called his covenant.

Thus we see that as the earthly sanctuary and its instruments, were but figures or patterns of the true, built after that great original, so the law given to Israel to be kept in that sanctuary, was but a copy, duplicate, or transcript of the original tables which he still retained in the ark in the sanctuary above. And this is our answer to Eld. P.'s question, "Where is there now any law or covenant for keeping the seventh-day Sabbath?" There it is, safely deposited in the archives of Heaven, beneath the eye of its great Author, who slumbers not nor sleeps. If Eld. P. had not lost sight of this great original, he never would have asked this question; but having lost sight of it, and seeing nothing but the earthly arrangement, when that came to an end, when the sanctuary, and, so far as we know, the ark and those duplicate tables of stone, were destroyed, he seems to think that everything went by the board, and that God rubbed all out, and began anew. But nothing then perished that had not subserved its purpose, nothing failed of accomplishment; that sanctuary and that system had answered the end for which it was designed, and then what? No abolition of moral law, no break in the plan of salvation, no cessation of the work, but simply a transfer from the type to the antitype, from the shadow to the substance; and now we look away from earth to Heaven, and behold in the true tabernacle, the plan of salvation still going on, and our great High Priest there ministering for us; and there we behold the ark of his testament, and God's great moral law, reposing in security and glory beneath the mercy seat, safe from all the opposition of men, or the malice of devils. The poet has well expressed it,

"For God well knew perdition's son,
Would ne'er his precepts love,
He gave a duplicate alone,
But kept his own above."

And as God so dealt with his law in the former dispensation, as to show that it was the most sacred object connected with that system of worship, does he not, by revealing it to us in the sacred ark in the holy of holies of the Heavenly temple, show that it is the most sacred of all inanimate objects even in the Heaven of heavens? And can that law be changed or abolished? Oh, the infinite presumption of the thought! Vain man! Mount up to heaven, drive the angels from your august presence, burst into the heavenly temple, remove Christ, dethrone Jehovah, clothe yourself with omnipotence, and then change that holy law! but never before that, never!

It will now be still more clearly seen that the law of God occupies the same position in both dispensations, or under both covenants. Under the former, a copy of that law was deposited in the typical sanctuary, and transgressions of it were typically atoned for by the blood of beasts; under the present, the original of that law exists in the ark in the sanctuary in Heaven, and transgressions of it, are in reality pardoned through the blood of Christ. But reader, can you approach the mercy-seat which covers that Heavenly ark, before which Christ pleads his blood, while beneath that mercy-seat lies the holy law you have transgressed,—we say, can you approach there with confidence, unless you are conscious that you are trying to keep every precept of that law just as it is written? And mark that the fourth precept reads, "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

This little digression on the subject of the sanctuary has been rendered necessary in order to answer Eld. P.'s question, Where is there now any law or covenant for keeping the seventh day Sabbath: and we trust we have made this matter plain to every one however skeptical he may have been. We are now prepared to listen again to Eld. P.

Preble.—"But, says the objector, 'I do not believe the new covenant is now in force; neither do I believe

it can be until God writes his laws upon the heart, and all shall know him from the least to the greatest; and that, of course, cannot be until Christ comes the second time; and hence the law, or covenant, which contains the law for the Sabbath, will hold good until the end of the world, or until Christ comes. But if it can be shown that the new covenant is now in force, then I will give up that you are right.' Very well. Now in regard to this objection and admission, we will test the whole matter by the word of truth."

Reply.—Eld. P. here seems to be making huge preparations to demolish a man of straw. We have never heard the objection raised by any Sabbath-keeper, that the new covenant is not now in force. We know of none who hold that position. But if Eld. P. has found such a curiosity in the way of an opponent, we find ourselves under the necessity of listening to his answer, as we have promised to give his articles entire, though it has no application to seventh-day Adventists.

Preble.—"The particular prophecy in relation to this new covenant is found in Jer. xxxi, 31-34. But as the apostle quotes this in Heb. viii, 10-13, I trust all will be candid enough to take the same view of it as is given in the New Testament; and hence we proceed:—

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

The objection to my view, as has just been raised, consists in this:—When this new covenant is in force, the Lord is to put his laws into their minds, and write them in their hearts, and 'all shall know the Lord, from the least to the greatest.' Now the first question to be settled is this.—To whom, or to what class of persons does this 'all' refer? Does it refer to all mankind living at that time? Or does it refer to all of that particular class who believe in or observe this covenant? I will now show that it must refer to a particular class, and not to every body, as will be seen by the passage just quoted that the covenant is made 'with the house of Israel.' Now let it be remembered, that the Lord has nowhere even intimated that he will ever make a covenant with the Gentiles, as such, and then bring in the 'house of Jacob' under such a covenant as that. But, as we see by the passage under consideration, he has promised to make a covenant 'with the house of Israel'; and all candid minds will see that the Gentiles will be brought in under this. This great truth is clearly presented in the 11th of Romans. The apostle inquires:—'What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded,' (or hardened—margin), and then adds, 'through their fall salvation is come to the Gentiles.' (Rom. xi, 7, 11) Hence we see that Israel is not grafted in among the Gentiles, but the Gentiles are grafted in among them, the natural branches."

Remarks.—We say remarks; for we have nothing to "reply" to here, inasmuch as we endorse it all; but we cannot forbear reminding the reader, of Eld. P.'s previous reasoning on this point. When speaking of the middle wall of partition between Jews and Gentiles that had been broken down, in his zeal to show that the Gentiles had nothing to do with the law by which the Jews were governed, he asked the following question: "Was the middle wall of partition broken down that the Gentiles might go in where the Jews had been! or were the Jews to come out where the Gentiles were?" He was then arguing that the Jews, leaving all the institutions committed to their charge, were to come out to the Gentiles; we are glad to find him now turned square about, and arguing on the right side of this question, namely that the Gentiles were admitted into the commonwealth of Israel to be partakers with them of their blessings. We submit to the reader that his present argument sounds much better than his former.

Preble.—"Therefore Israel proper are the natural branches of 'their own olive tree,' and the Gentiles are grafted in among them. Hence the blindness—or hardness—is happened to Israel, 'until the fullness of the Gentiles be come in. And so all Israel shall be saved.' The apostle then immediately adds, 'For this is my covenant unto them, when I shall take away their sins.' (Rom. xi, 25-27) Now if we can find when God shall take away their sins, then we find when his new covenant shall be with them. We have now

reached a point where I will propose to my objector above alluded to the following question:—

WHEN WILL THE LORD TAKE AWAY, OR FORGIVE MEN THEIR SINS?—Will it be in this world, while Christ is the mediator between God and men? Or will it not be until after Christ comes the second time, to 'judge the quick and the dead'? O, says the objector, in this world, certainly. Very well. This shows us that if men's sins are forgiven them in this world, (Matt. xii, 31, 32), then the new covenant is for this world; for we are now considering the passage which says: 'This is my covenant unto them, when I shall take away their sins.' But again, the Greek word here rendered 'take away,' is *aphaireo*; and it is found elsewhere in the New Testament but once, when it is applied to sins; and this will be found in Heb. x, 4: 'For it is not possible that the blood of bulls and of goats should take away (*aphaireo*) sins.' So of the passage in Romans: 'This is my covenant unto them when I shall take away (*aphaireo*) their sins.' By this, then, we learn that it was impossible for the blood of bull and of goats to take away sins under the first covenant, and therefore those who lived under the first covenant must have their sins forgiven by virtue of the 'mediator of the New Testament,' or covenant, as we learn by the following passage:

"And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix, 15

But a few words here in relation to this word which is translated *testament* in this last quotation. In the Greek this word is *diatheke*; and it is found in the New Testament thirty-three times. It is rendered *covenant* twenty, and *testament* thirteen times. Its meaning according to Greenfield's Greek Lexicon, is 'any disposition, arrangement, institution, dispensation,' etc. Thus we are to understand this word *diatheke* in the sense of covenant; and to mean the Lord's institution, or arrangement, to save men, whether it was under the old or the new dispensation. The first *diatheke*, or covenant, written upon 'tables of stone,' is disannulled' (Heb. vii, 18); but the *diatheke*, or covenant, written 'in fleshly tables of the heart,' is now for the benefit and salvation of men.

Remarks. Eld. P. has here given us a good definition of the word covenant; it is 'the Lord's arrangement to save men,' whether 'under the old or new dispensation.' Now if, in speaking of the first covenant, he would be careful to confine it, according to his definition of that covenant, to the arrangement that then existed to save men, he would save himself and his readers much confusion. But here we find him saying that the first covenant was written on tables of stone. But there was no 'arrangement to save men' written on the tables of stone. Nothing of the kind. But under that arrangement, God's law was written on the tables of stone, and that only. Hence, the tables of stone do not constitute the covenant which has been disannulled. But that typical arrangement has been disannulled, and a better one instituted in its place; and under this new arrangement, the law, not the arrangement or covenant, is written in the hearts of God's people, the same law which under the former arrangement was written on the tables of stone.

Preble.—"We have already seen that sins could not be taken away under the first covenant. Let us now examine and see if sins can be taken away, or forgiven, under the 'new covenant.' The apostle explains this by saying:

"The Holy Ghost this signifying, that the way in to the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix, 8-14.

But the apostle continues and says: 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more con-

science of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt offering and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.' Heb. x. 1-10.

"And again he says: 'Whereof the Holy Ghost also is a witness to us; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' Heb. x. 15-22.

"By these three portions of scripture we are shown how and when sins are taken away. In the first it is said, 'The Holy Ghost this signifying'; that 'gifts and sacrifices' under the first covenant 'could not make' any one 'perfect, pertaining to the conscience.' But under the new covenant, Christ being come an High Priest of good things to come by his own blood, through the eternal Spirit, could purge the conscience; so we can serve the living God. Hence we see that our sins can be taken away by the blood of Christ, and not merely carried into the wilderness on the head of a 'live goat,' as was the case under the first covenant.

"In the second it is said, The law, being a shadow of the good things to come, can never with those sacrifices make the comers thereunto perfect. For if this could have been done, the worshipers once urged would 'have had no more conscience of sins.' But in those sacrifices there is a remembrance again made of sins EVERY YEAR.' Because it was not possible for the blood of bulls and of goats to take away sins. But when Jesus Christ came, he said, 'Lo, I come to do thy will, O God.' And so Jesus, our High Priest, took away the first covenant, that he might establish the second covenant. And by this will, or covenant, we are sanctified. Praise God, through Jesus Christ our Lord. Amen.

"In the third it is said, The Holy Ghost also is a witness to us, as it had been said before. This is the covenant that the Lord promised unto our fathers; and under it, brethren, we have boldness to enter into the holiest by the blood of Jesus, by a new and living way, which has been 'consecrated for us.' Then 'let us draw near with a true heart,' 'having our hearts sprinkled from an evil conscience.'"

REMARKS.—The reader will now appreciate in a measure, if he has not before, our remarks in the last number about the unnatural length to which Eld. P. drew out his articles, after our reply was commenced, and the publication of his side in full promised. For what other purpose than the one there intimated could this imaginary objection, about the new covenant not being now in force, have been raised, and then these ponderous quotations of scripture introduced to rebut it? We call it an imaginary objection; for Eld. P. must have known that such was not our position; at least he had no excuse for not knowing it, for a few moments' examination of any of our publications touching that point, would have satisfied him that we held no such view.

(To be continued.)

What It Costs.

A SINGLE gambling house in London cost \$50,000, and its receipts were enormous. The money lost in London alone, by various modes of gambling, annually amounts to thirty-five millions. At Crockford's, a noted resort for gamblers, five millions were lost and won in one night. An English nobleman gives fifteen hundred dollars for a box at the opera. An Italian singer receives an annual salary of seventy thousand dollars. This would sustain forty-six married missionaries among the heathen. In one year London wasted on one of its twenty-two theaters sufficient to supply one hundred evangelists to the world. Great Britain expends annually on tobacco and ardent spirits about

one hundred and twenty-five millions, enough to sustain sixty thousand mission families for a ruined world. In war what enormous sums are expended. Four of the prime powers of Europe maintain two millions in arms, at an annual expenditure of hundreds of millions. There is no end to what the world expends to gratify the evil passions of our nature, while to spread the Gospel and shed over earth the blessings of life how scanty is the measure!

And yet the gospel is triumphing over the world and the temporal millennium is just upon us! At least so says the peace and safety cry, and so a popular theory compels men to claim whether they believe it or not.

Report from Bro. Andrews.

BRO. WHITE: In the good providence of God we have been brought thus far on our journey and have endeavored to discharge with faithfulness the duties of this mission. We have found enough to do, to tax the strength of each, yet from the brief sojourn we are able to make in the places visited, our business seems to be rather to learn the state of our brethren and their wants, than to adequately supply those wants. I am glad to be permitted to make this tour with Bro. Byington and to form acquaintance with many brethren whom I have never seen before.

Our first meetings held at Monterey, May 27 and 28, were designed to benefit the church and were well attended, and we trust profitable meetings.

May 29, dedication services in Allegan. Our brethren at this place have erected a very tasty and commodious yet plain and modest house of worship. The dedication services were a little disturbed by the owners of a church which stands within a few feet of ours. For soon after the services in our house were fairly commenced the bell of this church began to ring—though at an hour unusual with them—and was kept up till near the close of the discourse. Our windows being open and the houses immediately adjoining each other we had the full benefit of what was doubtless a preconceived annoyance. In the evening we had a good season in worship at this house of prayer and also the following evening.

From this place we came to Caledonia, and endeavored to give our brethren there some much-needed counsel and exhortation. From Caledonia, we came to this place. Have had ten meetings. They have been meetings of labor but we think that good is accomplished.

J. N. ANDREWS.

Wright, Mich. June 8, 1864.

SINCE the above was in type, we have received the following note from Bro. Byington, who is with Bro. Andrews on his present tour:—

After a hard day's ride of nearly forty miles much of the way in a cloud of dust we arrived at Bro. Maynard's near the Fair Plains meeting-house, June 10, just before the Sabbath. Several churches of this vicinity came together at the meeting-house in this place and listened with deep interest to the word preached. Quite a number of those without the church attended on first-day and listened to two discourses from Bro. Andrews, one on the signs of the times, the other on the Sabbath a memorial of our great Creator. Whether obeyed or not, truth was heard that never will be forgotten. We have had here in all six meetings, The church is encouraged. We leave for Orleans to-day and for Oakland to-morrow.

J. BYINGTON.

Fair Plains, June 13, 1864.

Preparation for War.

THE preparations for war are still increasing instead of abating; and they will not exceed the demand for the implements of warfare. War ships of the most formidable character are being built by the French, English and Americans, as fast as possible. It is said the Russians are now preparing war upon a more extended scale than ever before. Truly it looks like preparation for "the battle of that great day of God Almighty." The whole world appears to be getting ready for the terrible onset.

Now is the time for Christians to gird on their

armor, and stand up boldly for the gospel of peace. Let there be no wavering, no "halting between two opinions;" but let all be upon the altar, even life itself. Now is the time for brave men. There is work for such. Dear brethren, do not be faint-hearted in this hour of peril. Victory is ours, if we are only faithful.

"Unworthy of Eternal Life."

As it was in the days of the apostles, that some judged themselves unworthy of eternal life, so it is now.

Those who are unwilling to hear and heed the word of the Lord will not come to Christ that they may have life. Professors of religion, of all denominations, who are not willing to have their faults and errors corrected by the testimonies of the Bible, are in the same condition in which were those Jewish professors to whom the apostles said, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts xiii, 46. It is a sad, a terrible thing, to be abandoned of God. Woe to that person of whom God shall say "Let him alone." He has chosen his own way, "he is joined to his idols."

But if the consequences to the Jews who neglected and rejected the apostolic message were so disastrous, how much more so to those who received the light and tasted the heavenly gift—partook of the Holy Spirit, tasted the good word of God and the powers of the world to come, and then fell away: having chosen and "loved this present world," and for its lying vanities thrown away eternal life and unending bliss.

How pitiable is the case of those in our own time, who have seen the light of the third angel's message, have rejoiced in the hope of immortality so soon to be realized, have felt as it were the resurrection power and by faith had a foretaste of an endless life, and then, with their eyes open have thrown themselves away, have not only given up the blessed hope and judged themselves unworthy of everlasting life, but have sold themselves to the Devil to fight with all their feeble, puny powers against God and his truth, and thus, for a moment's gratification of pride, self-will and sensual desires, have lost all that was worth living for, and pierced themselves through with many sorrows. What would they give in the time of trouble and of fiery indignation, in exchange for their lives! But, alas! it is too late. They have trampled under foot the Son of God, and counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite to the Spirit of grace. Nothing remains for them but the avenging vials and the fiery indignation which shall devour the adversaries. Oh, woful state! Oh, could they now be brought anew to repentance! But they have gone too far—the die is cast—they have resigned the only valid hope of eternal life, and God has accepted of their resignation.

Brother, sister, shall it be so with you! shall it be so with me? Will ye too go away? Shall we thus undervalue eternal life, and judge ourselves unworthy of it? May God forbid! No, brethren, let us never forsake the cause of God and truth. Let us hold fast that which the Lord has given us, that no man take our crown. Let us never, for any consideration, judge ourselves unworthy of eternal life.

R. F. COTTRELL.

POPULATION OF ROME.—By a recent statistical account, there are included 48,000 cardinals, prelates, priests, abbots, monks, and persons receiving greater or less income from the church; 10,000 women of religious orders; 1,000 beggars, who pay a first class patent, empowering them to exercise their professions upon the steps of St. Peter's; 6,000 beggars who pay for a second class patent, admitting them to practice at the doors of the other churches, before the theaters, in the streets, and other public places; 2,000 women who live by serving as models to painters and sculptors, or by begging when that resource fails; 4,000 soldiers of all nationalities; 20,000 servants; 20,000 Jewish "pariahs;" 50,000 Romans, called citizens but having no part in administering the government, and most of them in a condition bordering closely on misery

Sometime.

'Tis a varied picture, this pathway of ours,
A rough, thorny hedge-row, then borders of flowers;
But then there'll be sunshine with no damping showers,
Sometime.

'Tis hope bright and joyous, then doubting and fears;
'Tis laughter and singing, then sighing and tears;
Oh! we shall rejoice when deliverance appears,
Sometime.

Yet here, while life's pictures exposed to our sight,
Two sides will be seen, both the shady and bright;
But the dark will be merged and enveloped in light,
Sometime.

'Tis a hard, cruel world for the weary and sad,
For earth despised wanderers, too, I may add;
Yet pilgrims and strangers on earth will be glad,
Sometime.

Here mourning, and weeping, and conflicts, and fears,
More thickly surround as the blest haven nears;
But there will be gladness, not sorrow and tears,
Sometime.

For Jesus hath promised, "again will I come;"
There are mansions preparing for pilgrims who roam;
There'll be a response and a glad welcome home,
Sometime.

Shall I be among the redeemed of the Lord,
To see his dear smile of approval? The word
Of acceptance to hear? Oh! there'll shoutings be heard
Sometime.

Then, Lord, lead my feet in the pathway, though strait.
Suffer not me to fall just this side of the gate;
May I, with the saints, share their victory great,
Sometime.

MARY HOUSE.

Nile, Allegany County, N. Y.

No Waste in the Universe.

WHAT an economist is Nature, so made by God! She economizes even the light she so immensely possesses; catches it on the moon as a candle, after the sun has gone down, as we say, when he is but rising on other lands; and sends it inconceivably far to us from the stars. She economizes heat, equalizing it for the life and health of the whole world, by currents in the air and ocean and of the electric fluid. She economizes water, to answer a thousand successive important purposes, in a thousand different places, with the same drop. How nicely and carefully she sifts out its minutest portions from the briny sea, to cleanse the air and revive the plants at this season, to fill the springs, and paint the sky, and support all human life! How, with her mighty elemental agencies, she crumbles and bears down the barren rocks from the mountains and hills, to fertilize, for boundless and endless crops, the valley and the plain! How she makes the ashes even of the dead spring into grass, and blossom into flowers! How, applying the same economy to crude mineral, from the very gravel in the ground, she distills a curious, delicate wash to protect the tender stalks of the growing grain; though you may not think what perhaps cuts your hand to bleeding is this varnish of flint! How she saves every hair, particle, nail-paring, and exhalation, to turn it to some account! How she converts ice, and the snow that matures the poor man's ground, into harvests of corn and wheat! How she nourishes her vegetable offspring, so that her animal may not die of hunger! The roots of a shrub, thirsty for a supply that had been drawn aside by an artificial channel, have been known, in their resolution not to be defrauded, to find their way to the aqueduct under ground, and bore a hole through its soft wooden plug, that every fiber might drink its fill, as was divinely intended. To one who looks with a careless view on Nature, it seems as if everything with her were in extravagant excess. We quote the line about "many a flower born to blush unseen," and we talk of the floods that are poured away to no purpose. But a closer inspection corrects this error, and shows how frugal her utility, and perfect her order; enough, but "no room to insert a particle," however Art may rearrange her forms to educate and give scope to human power.—Rev. C. A. Bartol.

Six, all sin, is fruitless; it blossoms fair, but always deceives: "What fruit had ye in those things whereof ye are now ashamed?"

Bearing much Fruit.

GREAT stress is laid here upon the word "much;" but how much is it? The word is comparative. What would be much with one person would be very little with another. The single hour which the overworked seamstress snatches from her ill paid labor to devote to her prayer-meeting or her tract-distribution is more than whole days devoted to God's service by the moneyed man of leisure. And her dollar—given at the cost of a supperless night's rest or a fireless room—really outshines the one thousand "greenbacks" which the millionaire flings into charitable treasuries from his enormous heap. The thorough teaching of a mission-school class by some pious mechanic is a full match, in God's sight, with the delivery of one of those colossal sermons with which Chalmers used to "make the rafters roar." It costs quite as much labor for one to teach three boys as it did for the other to teach three thousand men.

"Much fruit" means simply the giving to Christ the best we have got. It is the lading of every bough on life's tree—he that tree a giant or a dwarf. He who, in the humblest walk of life, walks according to the Bible, employs his time, controls his words, directs his choices, and regulates his conduct so as to glorify his Saviour, and make his religion clear and legible to all about—such an one bears much fruit.

How to Interpret the Scriptures.

A VENERABLE gentleman in Kentucky, who signs himself "An Old Man," sends us the following:

"In addition to your regular workmen, it is likely that, like myself, there may be some volunteers, and amongst us, visionary wild ones. Visionary hair-splitters will bring the *Times* into disrepute. I remember, many years since, a wealthy man died. His son, his executor, wrote to his brother, an eminent jurist, to look at the will and write to him as to its import in certain particulars. The jurist wrote back to him, 'Read the will to your wife, and to brother Richard's wife, and they will tell you what it all imports.' Wills are to be interpreted according to the most simple, common acceptance of the language in which they are written. Common minds, with common sense, will ascertain their true meaning, when hair-splitters will doubt. What are prophecies but the will of God? Let us then receive it in its most plain and simple acceptance, and we will not run wild."

"An Old Man" has spoken eloquently and to the point. We have repeatedly said, that one of the strangest things in the world is the manner in which some people read the Bible. It would almost seem as if they turned it upside down, and read it backward. "Eyes have they but they see not." They praise it, and hold it in holy regard, and insist that everybody ought to have it; yet they look into it only as some recondite volume, which is a good text-book for preachers, but quite beyond the reach of their understanding. Many seem to view it as a very sacred book of mysteries and sublime riddles, rather than a plain piece of information and advice given by a Father to his inexperienced and exposed children. And many who sit down to write commentaries upon it appear to be continually haunted with the idea that there is something mystical in every word, or that the real mind of the Spirit is not to be found in the plain import of the letter, but in some abstruse or latent analogy which it is their business to dig after. We hold that the Bible is a book for everybody, that the prophecies in it are for everybody, that every where in it God speaks for the purpose of being understood by everybody, that its language is conformed to the ordinary uses of speech, and that it is to be interpreted in the same homely way in which we would interpret the will of a deceased parent or ascertain the meaning of a serious letter on important business. And we fully agree with our correspondent, that, if we will receive it in its most plain and simple acceptance, we will not run wild. Or, if this hyperspiritualistic and rationalistic age should call us "wild," God will himself in due time attest the wisdom of our course.

[Prophetic Times.]

Honor God's saints, especially his ministers, but above all his Spirit and word.

What can be Done in the Strength of the Lord.

Sister S. Weathers writes from Rossville, Ind.: I must now tell you what I have been enabled to do by reading your articles on the use of tobacco. After having been a submissive slave to the use of that all-powerful weed for over forty-three years, being at first induced to use it by a physician, I now, at the age of eighty-two years, have been clearly convinced that it is a useless practice, and as unwholesome as it is useless. I have therefore abandoned the pipe. I have not smoked a whiff for about three months. And although I am surrounded by those who do smoke, I do not feel tempted in the least, and would not resume the unnatural practice for anything.

THE following is a short but pointed and comprehensive description of the manner in which too many use the word of God.

"Thus men go wrong with an ingenious skill;
Tend the straight rule to their own crooked will;
And with a clear and shining lamp supplied
First put it out, then take it for a guide;
Halting on crutches of unequal size,
One leg by truth supported, one by lies;
They slide to the goal with awkward pace,
Secure of nothing, but to lose the race."

ANOTHER SIGN APPEARING.—In enumerating the characteristics of the last days, our Saviour says, "there shall be famines." It has been announced by the public prints, that in Hungary, the harvest has failed for the last two years. The plains of the Theis, which, from their extreme fertility, have been called the granary of Hungary, are now little better than a desert. The numerous flocks and herds which compose the wealth of this pastoral people have perished. Townships which formerly possessed from 20,000 to 30,000 head of cattle, now have not 1,000 left. Many farmers, for want of fodder, have been obliged to slaughter their oxen, sheep and pigs, and good horses have been sold for 2s. or 3s. each. The excessive severity of the winter and sickness have further aggravated the sufferings of the people. At this moment starving multitudes are wandering about the country, men, women and children, pale and emaciated, to an extent fearful to behold.

Extracts from Letters.

Bro. W. H. Wild writes from Brooklyn, N. Y.: My mind has been unsettled in regard to the fourth commandment being binding upon us, but having received of a fervent lover of God's blessed commandments a few copies of the *Review and Herald*, and having examined the reply to Preble's argument against the Sabbath, it has taken away every lingering doubt from my mind that the fourth command is binding. I have been endeavoring for some time to keep the Sabbath, but having doubts about its being binding on us, I have not, neither could I while in that frame of mind, let my light shine. I wanted just such light as I now have obtained from the Reply. I am now firm and established in the faith that the ten commandments are yet in force. The idea that that which exposes sin is dead or nailed to the cross, looks to me very absurd.

Obituary Notices.

DIED, of measles and lung fever, at North Sutton, C. E., April 11, 1864, Philip A. Cross, only child of Bro. and Sr. Amos Cross, aged 5 months and 19 days.
D. T. BOURDEAU.

DIED, in North Dartmouth, Mass., April 21, 1864, my mother, after four days of severe illness, (lung fever and pleurisy) borne with that calm patience which marked her whole life.

JARVIS T. ASHLEY.

DIED, in Upton, Me., Feb. 3, 1864, of diphtheria, Frank, second son of Bro. and Sr. Generous Ames, aged 11 years, 3 months, and 14 days. He had read the Instructor for about one year, and was much interested in it.
C. WOODMAN.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 21, 1864.

To Delinquents.

NEXT week we shall drop the names of those who have not paid up to Vol. xxii. Next we shall drop the names of those who have not paid up to Vol. xxiii, 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.

NEW CATALOGUE.—Prices of Concordance, Bible Dictionary, &c., and works on health, have recently risen, so that we offer our friends a new and much more full Catalogue, which we will send them free of price and free of postage, with office publications, or alone, for a two-cent postage stamp.

J. W.

A correspondent sends us the following from the Janesville Gazette, remarking that straws tell which way the wind blows. By Sabbath, we are of course to understand Sunday.

SABBATH OBSERVANCE.—A large meeting was held at Dr. Gurley's church, Washington, awhile since, to promote Sabbath observance in the army. Rear-Admiral Foote made a strong speech for the Sabbath and the veteran Gen. Casey said: "I have been thirty-six years in the military service and know that the army needs a Sabbath. I was five years in the Florida war. In long marches, better time will be made, and the men will go through in better condition, by resting on the Sabbath than by continuous marching. No prudent general will plan for a Sunday battle. I would appeal to the American people to save our American Sabbath. If our wealth is lost in this terrible war, it may be recovered. If our young men are killed off, others will grow up; but if our Sabbath is lost, it can never be restored, and all is lost."

Caution.

A DR. A. CLARK is endeavoring to pass himself off in some parts of Ohio as a S. D. A. preacher. He holds meetings and offers to organize under another name than that held by the body. We have fully and repeatedly warned him and instructed him, but in vain, for nearly a year. He misrepresents and injures the cause and the brethren; and as he continues his course, and as we understand he intends visiting Indiana, fearing further mischief, we say to the brethren, Beware of him.

By order of the Ohio Conference Committee.

J. CLARKE, Sec'y.

The supply of meat in England is subject to enormous waste through the disease of the animals. The value of those unfit to be eaten is estimated in the United Kingdom at £6,120,000 per annum.

Note from Bro. Sanborn.

BRO. WHITE: Pursuant to appointment, I met with the church at Mackford, where we had an excellent meeting. I had great liberty in preaching the word. After preaching twice on first-day, we repaired to the water, where I baptized thirteen, some of whom had embraced the truth recently. On Monday morning I baptized one more. We also had a refreshing time at our quarterly meeting at Johnstown, which has just closed. We had a large attendance from other churches, and Bro. Ingraham and Steward were with us, and did most of the preaching. Five were baptized, and seven added to the church.

This meeting closes my labor in the Wisconsin and Illinois Conference for the present. And now, dear brethren and sisters, while I go to Minnesota to labor, may your prayers follow me in that field that much good may be done, and sinners be converted to God.

ISAAC SANBORN.

Notice

TO THE SEVENTH-DAY ADVENTISTS OF IOWA.

BRETHREN, in consequence of my poor health I will remain at home for a while, and by exercising in the air at manual labor, try to gain better health, and hence will not be with you at your quarterly meetings.

WM. H. BRINKERHOFF.

Lisbon, Iowa, June 7, 1864.

Appointments.

Meetings in Ohio.

THERE will be a meeting of S. D. Adventists at
Cass, Hancock Co., Ohio, July 2 and 3.
Portage, Wood " " July 9 and 10.
Lovett's Grove, " " July 16 and 17.
Gilboa, " " July 23 and 24.
Ayresville, " " July 30 and 31.

Those coming to Cass, can take the cars at Fremont and stop at Arcade, at Bro. H. J. Kittle's, near by; and those coming to Portage, will stop at Weston, where conveyance will be in attendance on the Dayton and Mich. R. R.; and those coming to Lovett's Grove, will stop at Tomogony, on the same road, where they will find brethren with conveyance. Bro. Wm. Hutchinson is expected to attend these meetings.

By order of the Committee. J. CLARKE.

PROVIDENCE favoring, the next Quarterly Meeting of the Seventh-day Adventists on the Western Reserve, Ohio, will be held in the tent at Wayne Center, Ashland Co., commencing sixth day, July 1, at 2 o'clock P. M., and hold over Sabbath and first-day. Bro. and sisters are all invited to come in the fullness of the blessing of the gospel. This is a new field, and no cold-hearted formality should be allowed to chill the work here commenced.

Wayne Center is ten miles east of Orwell Center, and fourteen miles from the A. & G. W. Railway, at Bazetta.

Brethren coming in wagons should be prepared to lodge in the tent. Lodgings for the sisters will be procured in houses.

By instruction.

J. H. WAGGONER.

THE next quarterly meeting of the Seventh-day Adventists of Avon, Rock Co., Wis., will be held on the first Sabbath and Sunday in July next. Come, brethren, prepared to work for the Lord.

JOSEPH G. WOOD.

Business Department.

Business Notes.

Mrs. E. D. C. Green. We send the Review six months to Miss E. Halleck and Mrs. Wm. Trumble, and credit each 50 cents.

A. S. Hutchins. Drafts on New York are as good to us as Government currency.

J. Huber. Your name was left out of the list in correcting, through mistake.

J. Bates. You omitted the Post Office in the address of Geo. Kelly, Huron Co., Ohio.

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 receipted pays. If money for the paper is a loan due acknowledgment, immediate notice of its omission should then be given.

J. H. Cottrell 1.00, xxv.1. H. Gardner for P. A. Field 1.00, xxvi.1. M. C. Hoag 1.00, xxiii.9. J. T. June 2.25, xxv.14. C. Woodman for G. Ames 1.00, xxvi.1. C. Woodman 2.00, xxvi.1. A. A. Cross 2.00, xxv.17. S. Saxby 1.00, xxvi.1. Levi Wiswell for L. Cole 0.50, xxv.1. J. Claxton 3.00, xxvii.1. Eliza Keefer for Ellen Charlesworth 0.50, xxv.1. J. H. Mallory 1.00, xxv.1. E. D. C. Green for Miss E. Halleck and Mrs. W. Trumble each 0.50, xxv.1. E. D. C. Green 1.00, xxv.13. Edward Kellogg for Juliette Albrecht 1.00, xxvi.1. E. Kellogg 2.00, xxvi.1. D. Wilcox 2.00, xxvi.1. W. McClenathan 1.00, xxv.1. J. Heath 2.00, xxvi.14. A. Stone for T. N. Elliott 1.00, xxvi.1. J. Howlet 1.00, xxv.1. F. A. Dayton for Miss E. Beebe 0.50, xxv.1. S. A. Howard 1.00, xxiv.18. N. A. Lord 1.00, xxv.1. C. Howe 1.00, xxvi.1. V. Weed for Mrs. W. Wilcox 0.50, xxv.1. M. M. Graves 1.00, xxvi.1. S. Burdick 1.00, xxvi.1. Friends for S. McDowell 1.00, xxvi.1. M. Edson 1.00, xxv.1. E. Church 2.00, xxii.1. T. Lindsay 2.00, xxvi.7. F. Straw 1.00, xxvi.1. J. D. Brown 3.00, xxv.17. M. V. Cole 4.00, xxv.16. D. A. Ford 1.00, xxv.1. F. Kittle 1.00, xxvi.1. E. Smith 1.00, xxiii.1. A. Rogers 2.00, xxiv.7. G. Hodges for Mrs. L. Hodges 1.00, xxvi.1. L. Kettle for P. Grinold 1.00, xxvi.1. A. Pierce for J. Chamberlain 0.50, xxv.1. M. J. Edwards 0.50, xxv.1. A. Marquart 1.00, xxiv.10. I. G. Camp 0.50, xxv.1. D. W. Johnson for U. Johnson and H. N. Allen each 1.00, xxv.1. D. W. Johnson 2.00, xxvi.1. A. E. Gridley 2.00, xxv.8. J. Cole 1.00, xxv.1. B. Ballard 0.50, xxv.1. W. Edgar 2.00, xxiv.17. C. Higgins 2.00, xxvi.1. C. Foster 1.00, xxvi.1. S. N. Brown 1.00, xxvi.1. J. A. McAvoy 2.00, xxvi.1. W. H. Slown 1.00, xxv.1. W. Coman 1.00, xxvi.1. J. P. Benedict 3.00, xxv.13. W. T. Davis 3.00, xxiv.18. S. D. Salisbury 2.00, xxv.21. J. C. Brown 1.00, xxvi.1. J. Brown 1.00, xxv.1. B. B. Francis 1.00, xxv.14. D. Stiles 2.00, xxv.1. H. S. Lay for Mrs. Geo. Perkins 1.00, xxvi.1. A. C. Hudson for Mrs. S. Baldwin 1.00, xxvi.1. H. Gold 1.00, xxv.1. J. Q. Brown 1.00, xxvi.1. O. F. Walker 1.00, xxvi.19. C. B. French 1.00, xxiv.1. H. Bingham for Eld. J. Steel, S. Dow, F. & O. Allen and Dr. Steel each 1.00, xxvi.1. S. Brigham 1.00, xxv.1. N. S. Brigham 1.00, xxv.1. G. L. Holliday 2.00, xxiv.1. J. P. Hunt 3.00, xxvi.1. R. Griggs for Mrs. L. Bogue 1.00, xxvi.1. G. L. Holliday for A. Grinley 1.00, xxvi.1. J. M. Avery 1.00, xxv.1. T. T. Brown 1.00, xxv.1. D. W. Milk 2.00, xxvii.1. J. O. Thompson for F. M. Thomason 1.00, xxvi.1. C. Johnson 1.00, xxv.1. F. T. Wales 1.00, xxv.1. O. Frizzle 1.00, xxiv.1. G. Thew 1.00, xxiv.1. J. Moore 2.00, xxv.1. A. M. Gravel for N. Saunders 1.00, xxvi.1. A. W. Maynard 2.00, xxvi.1. S. Kennedy for L. Pound 1.00, xxvi.1. Mrs. J. Eckert 2.00, xxv.1. Mrs. J. Eckert for Mrs. A. M. Eckert 1.00, xxvi.1. A. M. DeGraw 1.00, xxii.19. J. L. Wilson for J. Hamilton 1.00, xxvi.1. E. M. Davis for M. Overton 1.00, xxvi.1. M. A. Hoke 2.00, xxv.17. A. C. Bordeau for H. Feller 1.00, xxvi.1. T. Bryant 2.00, xxvi.1. J. Trask 1.00, xxvi.1. D. Meserve 1.00, xxvi.1. C. Griffin 2.00, xxvi.1. A. A. Fairfield 2.00, xxvi.1. W. H. Whitney 1.00, xxvi.1. H. Slater 1.00, xxvi.1. T. Ramsey 1.00, xxvi.1. P. Shafer 1.00, xxvi.1. J. B. Merritt 2.00, xxv.10. W. G. Watson for R. E. Ly 1.00, xxvi.1. J. L. Baker 1.00, xxv.1. G. G. Dunham 2.00, xxv.4. M. J. Kay 2.00, xxvi.1. W. White 2.00, xxv.21.

Books Sent By Mail.

T. Lindsay 15c. M. C. Aldrich 15c. J. L. Montague 15c. C. Wilber 15c. A. Crapo 15c. E. Edson 15c. V. Weed 75c. W. A. Dains 51c. J. A. McAvoy \$3. F. H. Howland 92c. A. Adams 25c. D. Demarest \$1. Miss E. Beebe \$1. C. M. Nichols 1.20. E. Goodwin \$1. J. Demay 50c. I. Sanborn 88c. D. Brewer 50c. M. Hilton 30c. J. H. Mallory 15c. J. P. Benedict 15c. A. M. Degraw 45c. D. B. Welch 25c. O. S. Edly \$5. W. H. Brinkerhoff 2.84. R. B. Nichols 33c. G. W. Heath 1.45. Mrs. E. C. Stillwell 81c. H. Gold 25c. S. D. Salisbury \$2. H. Bingham \$1. Wm. H. Brinkerhoff \$3.54.

Books Sent By Express.

I. Abbey, Utica, N. Y. \$34.88. B. F. Snook Marier, Linn Co. Iowa \$49.98. Wm. Russel, Mauston, Juneau Co. Wis. \$2.50. W. B. Salisbury, Adams Center, Jefferson Co. N. Y. \$12.50. J. Clarke, Weston, Wood Co. Ohio, D. & M. R. R., care Levi Taylor \$18.70.

Books Sent by Rail Road as Freight.

Wm. S. Higley Jr. Lapeer, Mich. \$96.38.

Cash Received on Account.

E. S. Griggs \$20. E. Kellogg \$3. S. H. King \$9. H. W. Decker \$5. H. C. Blanchard \$10. J. Clarke \$6.50. I. Abbey \$29.85. H. O. Nichols \$78.75.

For Shares in Publishing Association.

Lucinda Wales \$5. Alfred Hurlburt \$20.

General Conference Missionary Fund.

G. G. Dunham \$1.