

ADVENT REVIEW,



AND SABBATH HERALD.

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

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In the Morning.

THERE is sweet consolation in the following lines for all those who are waiting and watching for the morning. Then we shall know, not those merely from whom we have been painfully parted here, but all the good of all ages, even as we are known.—Ed.

I shall know thee in the morning,
When Jesus calls his own;
In the resurrection morning,
When our heavenly joys are won;
On the right hand where they gather;
Who are fitted for the prize;
I shall know thee in the morning,
When all the saints arise.

I shall meet thee in the morning,
Where the stream of life runs fair,
Where the sunlight gilds the highlands,
And music fills the air;
Where the flower-decked arbors lavish
Their odors fresh and free,
I shall meet thee in the morning
Of a bright eternity.

I shall see thee in the morning
Of Heaven's eternal light,
Where the saints of every nation
Are robed in changeless white;
With Jesus and his angels,
The glad hosts of the skies,
I shall see thee in the morning,
When all the saints arise.

I shall join thee in the morning
Where partings never come,
Where those we've loved in Jesus
Forever are at home.
We'll range the plains together,
And joy in bliss untold,
I shall join thee in the morning,
Where the streets are paved with gold.

I shall greet thee in the morning,
Where sainted ones all meet;
Within those walls of jasper
We'll bow at Jesus' feet.
Where every singing seraph
His harp of glory tries,—
I shall greet thee in the morning,
When all the saints arise.

I shall know thee in the morning,
With the waking sainted dead,
Cheered by the gladsome presence
Of Christ our living Head;
Arrayed in robes of brightness,
Exultant for the prize;
I shall know thee in the morning,
When all the saints arise.

A GOOD ILLUSTRATION.—Industry on our part is not superseded by the greatness and freeness of God's grace. As, when a schoolmaster teaches a boy gratis, the youth can not attain to learning, without some application of his own; and yet it doth not therefore cease to be free, on the teacher's part, because attention is required from the learner; so it is here.

LAW.

ITS OBJECT—HOW FULFILLED.

BY ELD. E. GOODRICH.

THE term *law* signifies a rule of action. Generally it is used to signify some rule of action given by some one having authority to enforce obedience. And although the term may with propriety be applied to almost all the varied avocations of life, yet the use the Scriptures make of it, is to signify those religious, those Heaven-ordained rules, that God has given for the training and government of man.

And as the term, even in the Scriptures, does not and cannot always signify the same thing, no more and no less, we may observe that law, whether used in the divine or in human governments, may be divided into three classes.

In the first, we have commandment or precept law; in the second, we have ceremonial law; and in the third, we have penal law.

Before noticing the above-named divisions, it may be remarked that it is the nature of all law to be absolute and inflexible. A law that can, or could be turned one way or the other at the pleasure of the party expounding the same, is an absurdity. The object of all just law is to express, guard, and secure, the rights of all parties concerned. And what expression or security would there be in an indefinite, changeable law?

The office of precept law, is to define those rights and duties that grow out of the relations sustained in the case. It is to command what may, and forbid what may not, be done. As a marked instance of precept law, we may read Gen. ii, 16-17: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it."

The design of ceremonial law, is to define and witness to certain existing or designed relations. By this law kings are crowned, priests are ordained, the marriage relation is formed, and a thousand other different offices and relations are made known.

The object of penal law, is to restrain the would-be guilty, and to vindicate the majesty of an insulted and offended lawgiver.

The main and central, the all-absorbing object of law in all its different parts, whether considered separately or as a body, is order and harmony. The aggregate misery of this world is but the garnered fruits of discord, or law-breaking; while Heaven itself is but the harvest of holy harmony.

All that we need to labor or pray for is, "Thy kingdom come. Thy will be done in earth, as it is in Heaven." And in turning to the Scriptures to learn what they teach concerning law as concerning any other subject, we should remember that much, if not every thing, depends on a right application of testimony.

Concerning the teachings of the Old-Testament Scriptures on this subject, there is little or no dispute. The burden of controversy is as to what is taught in the New. And here some teach one thing and some another. All cannot be right. And either the Scriptures do not agree in what they teach, (a thought we should not indulge) or else some who read are mistaken in their understanding of it.

One fact that impresses itself upon our minds as we read is, that the subject of law as a distinct question, either its claim upon us, its perpetuity, or its fallibility, is rarely stated in the New Testament. Most of the allusions are to be regarded as incidental: It is not so much taught itself, as used for teaching something else. It is generally used for enforcing something that is taught, or for settling some disputed question. There are, however, exceptions to this general rule, which will receive attention.

As there are different kinds of law referred to in the New Testament, and most of the references are merely incidental, in order to understand the kind or class of law referred to, we need to understand the subject upon which the writer or speaker is treating. And if we would understand the estimate the writer or speaker had of the law to which he referred, we must learn the use he makes of the same.

As an example embracing both sides of the above-mentioned points, both the kind of law referred to, and the estimate the speaker had of said law, we may read the language of John the Baptist to Herod, Mark vi, 18: "It is not lawful for thee to have thy brother's wife." The law referred to in this case is manifestly that law that forbade just such conduct as Herod's. And that John believed in the authority of said law is evident, because he used the same to enforce the reproof; which he would not have done had he believed the law to be dead. Neither can we suppose that Jesus or any of the apostles would make use of a dead law, to give authority to what they taught. In this case the thing preached would be as worthless as the authority by which it was enforced.

As an instance in which different classes of law are understood and implied, we may refer to the case of the woman brought to the Saviour. John viii. As sin, in every case, is the transgression of precept law, and as the crime of which the woman was guilty was plainly stated, the kind of law and even the specific commandment transgressed, is easily understood. It was moral precept law. And as it is the work of penal law to inflict punishment, and we have the expression, verse 5, "Now Moses in the law commanded us, that such should be stoned," we easily understand that penal law is meant. The manner in which Christ disposed of the question, "But what sayest thou?" shows the estimate that he had of each class of law. The answer to the woman, verse 11, "Go and sin no more," shows that he regarded the law transgressed as binding and sacred. The answer, "Neither do I condemn thee" (doom thee to be stoned), shows that he did not teach the penal law as a present truth.

It ought to be observed, however, at this point, as the above case may be used to illustrate New-Testament teaching, that death by stoning was never the full and final punishment of sin. It was only a temporary civil administration of the law of God, whereby he sought to preserve a pure people on the earth unto the coming of Christ. And undoubtedly it embraces the principal idea in the language of Paul. Gal. iii, 19. "Wherefore, then, serveth the law? It was added, because of transgression, till the seed should come to whom the promise was made." And it corresponds with "the ministration of death written and engraven in stones," the glory of which ministration was to be done away by the superabundant glory of the ministration of righteousness by faith. It is

well to have laws to provide for our present good, yet that the law of God has higher contemplations than mere temporal consequences, is a matter too obvious to every Bible reader to need comment. But how can a law exist without a penalty? It cannot. But the final punishment of sin is everlasting destruction from the presence of God and the glory of his power; it is the second death. And as the question is often asked, and apparently with triumph, How can a law exist without a penalty? it may be asked, How is it that all the New-Testament writers and teachers preach the penalty for sin, if "the law of God is all abolished," "nailed to the cross," "done away?" A living penalty for a dead law is unaccountable. As well talk of a living law that has neither power nor disposition to punish offenders. To suppose that either could be a Bible doctrine would be a great error. Better teach that there is a living law, and a certain and fearful punishment awaiting the finally impenitent.

But whether there is a living or dead law, or no law at all, for this age, we will not now decide. One very important suggestion that ought to have been offered before, but may be made at this point is, that in searching the Scriptures to learn what they teach concerning any matter, the first and perhaps the most important thing is to ascertain the question presented before the mind for consideration. For generally, to mistake the question is to misapply the testimony used.

The necessity of the above caution is evident from several considerations: one is, that even the obvious import of plain language is hardly to be relied upon where the object for which it was originally used differs from the application that we seek to make of it.

Another is, that it is frequently taught that the prophets believed thus and so, and the apostles preached so and so, when the fact is that the question that we seek to have solved by their testimony, was never even stated, much less discussed, by them.

The subject of law, as above noticed, is rarely discussed in the New Testament. It is used as authority for teaching something else. But as we never use a doubtful rule to determine a disputed question, the bare fact that it is thus used is the strongest of arguments that its authority, both in the minds of those who used it, and those to whom it was addressed, was beyond dispute. The usual manner of introducing and referring to law, is that of pointing out what it says, what it does, or what it is, at the same time making a quotation of some language, without telling either where it is to be found, or the class to which it belongs. The style is the same as if one should say, "The poet hath said," then giving the language of some well-known author, without the name. And it corresponds with the manner in which we treat all scripture testimony when we say, "The prophet hath said," or "The apostle teaches;" at the same time quoting the language without the name of the prophet or apostle referred to. The name of the author is known by our familiarity with the language.

And as additional instances, showing that there are specific and different classes of laws referred to on different occasions, and for different purposes, also that we are to understand the kind or particular law referred to by the nature of the question discussed, we may read a few such scriptures as the following:

"And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days, that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matt. xii, 10-12.

The object for which law is referred to and used on this occasion is to settle a dispute. The question was not the perpetuity or sacredness of law, nor the sacredness of the Sabbath day; these were not disputed; but the question was concerning what might or might not be done on the Sabbath day. And there is no necessity for supposing that any more or that any other kind of law is referred to, than just that law by which the sacredness of the Sabbath was guarded.

Again, "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." Heb. x, 1. The above may be regarded as a general reference to that entire class of ceremonial law, including everything necessary to a typical system of worship: all of which, as the apostle in the entire epistle labored to show, ceased when the body which was of Christ, shadowed forth, was reached.

Again, "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he (the Law-giver) that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." The apostle here refers to that class of moral precept law, that specifies our duties to our fellow-men. And as he uses this law to enforce what he taught, there can be no doubt that he believed it binding on all Christians.

But if we wish to investigate the claims of law fully, as presented in the New Testament, the proper place at which to begin is the language of the Saviour. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. v, 17, 18, 19. Here the question is plainly stated and discussed, both negatively and positively. And there is nothing lacking, either in time, place, occasion or form of expression, to place the subject in the strongest possible light, and to make it all that argument or interest could. And whether the Saviour wished to teach the supremacy and perpetuity of the law or not, it is certain that had this been his object, he could not have used language better calculated to serve such a purpose. But if it be true, as some modern reformers (?) teach, that the law of God, of which the ten commandments formed the most considerable part, deceased with John, the language of Christ was sadly out of time and place; and it would have been a great deal nearer the truth, if he had said, Think not that I am come to teach the law or the prophets, I came not to teach, but to release men from the teachings of the law and the prophets. For verily I say unto you, the law has "deceased," and the prophets were only until John. Whosoever, therefore, shall follow the letter, though it be of the greatest of these commandments, and shall teach men so, he shall be shut up and cursed.

(To be Continued.)

How to Use Graham Flour.

A SISTER in Michigan wishing some knowledge in the use of Graham flour, or wheat meal, has asked me for information. Thinking perhaps others might derive some little light on this subject, from what I may say, I venture to give it through the Review. I do not profess much skill in this branch of cookery, and therefore may not impart a very perfect knowledge of it, but simply give some suggestions which are useful and good. The old adage, "Practice makes perfect," will apply well here if any where; so any one who has never used Graham flour need not despair at a failure on the first attempt.

We have used it in our family for several years, and can safely recommend it as healthful, economical, and palatable.

Perhaps some who read this may not know what is meant by the term, Graham flour. It is simply this: Wheat ground without bolting, and is used, bran and all, without sifting. Mr. Sylvester Graham, some years since, originated this healthful article of diet. It should not be ground fine, as in that case bread cannot be made as light. This flour is converted into puddings, crackers, biscuits, cakes, leavened and unleavened bread, or may be cooked in every way as fine flour. Pancakes are nice raised with yeast like buckwheat.

The most common mode of use with us is leavened

and unleavened bread, and puddings; and I will say here, that to be without some one of these articles on our table is an uncommon occurrence; in fact, nothing could fill their place as articles of diet. With us, Graham flour is the rule, and fine flour the exception. Leavened Graham bread is also very nice, though not considered so healthy as unleavened. It is made the same as with fine flour yeast bread, excepting to be stirred instead of kneaded. I add molasses or sugar, which improves it. It should rise the third time, and not be stirred too stiff, or it will be dry. When light, bake about an hour. This kind of bread we use as common as some do fine-flour bread.

Perhaps some would think of this somewhat as the man did the first time he tasted of a Rye and Indian loaf, that it was mixed with gravel stones; but when made good and light, a healthy appetite will relish it. And here comes to mind the couplet so common to all,

"If at first you do not succeed,
Try, try, again."

Do not give up and condemn your flour if you do not succeed so well at first. It is certainly more healthy, and often adds much to variety on the table.

To make unleavened bread, or cakes, I offer a recipe given in the "Laws of Life," which is my mode exactly. To make these, requires more skill than any other part of cookery I know of.

A woman who can make nice, light, brown cakes, from Graham flour and cold water, any one would call a good cook. Doubtless many will think and say, this cannot be done, but hundreds will testify that it has been done, and they are good enough for a king.

To do this, stir into cold water your wheat meal till a batter is formed a little stiffer than pancakes; I add a little salt, though this is not in the original recipe. This batter is put into baking-irons, holding as much as a large pastry spoon. These irons may be had at the Review Office; or patty tins will do, though not so good. Heat the irons hot upon the top of the stove, and fill them full of batter. Have your oven heated very hot, though not so hot as to immediately burn your cakes. They will bear a strong heat, and their lightness depends upon the heat of the oven when they are first placed in it. In baking cakes on two sets of the irons at a time, I place one upon the top slide and one upon the bottom slide, unless the top slide will hold both. Let them remain till they are brown, or from five to ten minutes, then change them and let the others brown, then place both on the bottom slide and bake about twenty minutes longer, and they are ready for the table. They should rise as high again as the iron, while baking. These are much nicer than any cakes made of cream, and considered by far the healthiest. Many people, it is true, have been so accustomed to fine flour bread, rich cakes, and pastry, that they call such bread insipid. See Num. xxi, 5. We can only think that such have depraved appetites, which with a little discipline might in time be brought to relish unleavened bread.

Our appetites have, no doubt, by an intemperate course of diet, become unnatural, and crave unhealthy food, but in this time, when sickness and death are so common, do we not do well to take care of our health, even at the sacrifice of what may taste nice?

To make Graham flour puddings, you have only to substitute wheat meal in place of Indian meal, as for Indian pudding, and you have it. I do not make it as thick, however, and boil it about half an hour, or more. This is nice with fruit stirred in after cooking, such as dried cherries, plums, raisins, or dates, then moulded into cups and eaten with cream. It excels corn starch pudding.

Those who look with doubt upon the virtues of Graham flour, need only to try it thoroughly to be persuaded of its healthfulness and palatability. I know some who have commenced its use for health's sake, although they had no relish for it at first. I can here speak from experience. But soon the appetite changes and it is eaten with fondness. I also can vouch for its healthfulness, having been troubled with scrofulous humor from childhood. But since adopting a Graham regimen, and the disuse of animal food, it has entirely disappeared, and I enjoy better health than for years.

There are other ways for using Graham flour, and I would here refer any who wish for information to Dr.

Trall's and Jackson's Cook Books found at the Review Office.

It is certainly for our interest to heed the Heavenly admonitions we have received upon points of health, and our diet is one very essential item. We are taught in Scripture to do everything to the glory of God. Then should we not seek for understanding to do this, that the temple of God may be holy, which temple ye are.

M. D. AMADON.

Jottings.

THE pleasant days spent in conference, with the friends at Adams' Centre, N. Y., soon passed away, and Tuesday morning, Oct. 4th, found us waiting at the depot for the "chariots" which were to bear us from their sight. Our hearts were heavy, but as we parted from relatives and friends, we felt a hope that we should meet again. Arrived in Rochester, about 4 o'clock P. M., where we were kindly welcomed at the house of Bro. and Sr. Lamson. Visited some of the places of interest, while in the city. Wednesday spent several hours rambling through the beautiful grounds of Mount Hope Cemetery. Oh city of the dead! how soon will thy quiet graves be disturbed by the trump of God, calling forth the righteous sleepers to immortality and eternal life. Lying near my writing is a little flower, plucked from the grave of Anna White, which has been nicely pressed, a little memento highly prized. As I gazed upon the mound beneath which "Nathaniel" and "Anna" so sweetly sleep, and thought how safe they were, I could but exclaim, "Blessed are the dead that die in the Lord!" They rest in hope, and when the angels are sent forth to gather the saints, Mount Hope will not be forgotten. I did not envy the sleepers, although I could but contrast their condition with mine. Still I am upon the ocean of life, and know not but my bark will be dashed upon the shoals or rocks that lie hidden beneath the waves.

Friday, in company with the brethren and sisters from the city, we went to the Quarterly Meeting in Western N. Y. The same evening we listened to a discourse from Bro. N. Fuller, founded upon Jno. xiv, commencing with the words, "Let not your hearts be troubled, ye believe in God believe also in me." We felt comforted and encouraged, as we were pointed to the true source of the Christian's peace in these troublous times. Appointments were made for social meeting Sabbath morning, and preaching at half-past 10 o'clock. A goodly number of Sabbath-keepers assembled at the appointed hour, and as their united petition ascended to Heaven, the Lord was pleased to hear and answer. He graciously manifested himself in our midst. Our hearts were lifted above this dark world. We seemed to get a glimpse of the joys awaiting the overcomer in the city of God, the New Jerusalem.

"I love to think of the heavenly land,
That promised land so fair,
Oh how my weary spirit longs
To be forever there!"

The hour for preaching arrived, but still we lingered, and Bro. Fuller thought best that the brethren and sisters should occupy the time. I think this precious season will long be remembered by all who were present. The subject chosen for remarks Sabbath afternoon, is found in 2 Tim. i, 7; and in the evening 2 Kings x, 15, "Is thine heart right?" This was a searching discourse; we felt the necessity of examining our hearts. We must indeed be pure and holy, if we would see Jesus and the good of all ages when they are called forth from their graves to meet the Lord revealed in his glory.

Sunday morning we again listened to the word of life. From this meeting we repaired to the water, where four sisters followed their Lord in baptism. In the evening Bro. Fuller addressed us from the following words: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." We noticed unbelievers present who were deeply interested. Some wept much, and at the close of the discourse when an opportunity was given for all who wished to

go with the people of God, or desired an interest in their prayers, if any such were present, to manifest it by rising, we fear the Spirit was grieved by some of those weeping ones. It was then requested that all the commandment keepers, who would endeavor to draw nearer to God, set a good example before the world, and try to live a life of purity and holiness, should rise. With what fear and trembling did we comply, and take upon us the solemn vow.

Dear brethren and sisters, do we who thus pledged ourselves realize from whence must come our strength to perform what we have vowed unto the Lord? Let us not forget our good resolutions, but look to God for grace to overcome.

And thus our meeting closed. The Lord was with us. We believe the angel of the Lord stood by his servant who proclaimed to us the word of truth, and we doubt not while we received instruction from him, his own soul was refreshed with the dew from Heaven. We shall ever feel a deep interest in the prosperity of the little church at Lancaster. May they all remain steadfast until Jesus comes to take them home.

From Lancaster I came to this place, expecting to meet a friend from the southern part of the State, but was disappointed. Wednesday evening met with a few members of the Allegany church in prayer meeting. The Lord bestowed a blessing while we endeavored to draw near the throne. We find a pleasant home during our stay here with Bro. and sister Bellamy.

And now after five weeks' stay in N. Y., we turn our thoughts once more toward our Michigan home. We shall not forget friendships formed in this State, when we return to the happy home circle. Long will the sweet remembrance of these days linger around my heart.

J. M. GRIGGS.

Wellsville, N. Y., Oct. 14, 1864.

Extravagance in New York.

FAR away the dull boom of cannon, the shrill, sharp report of musketry, the shrieks and groans of the dying, may be heard. There the brave soldiers of the North are battling to preserve our glorious Union. We hear none of those direful sounds here—take no heed of them in this gay and crowded metropolis. Here fashion and pleasure, not grim war, reign supreme. Here music and festivity are the order of the day, not carnage and strife. Never was New York so brilliant, so captivating. We never before made such active preparations for a season of enjoyment and gaiety. Our elite, our aristocracy of money, our shoddy people, have run their mad race of extravagance and show at the fashionable watering places, and are returning to commence in the city a season of unparalleled display.

All classes are taking advantage of the recklessness and extravagance of the day. Now that pleasure, fashion and expenditure rule our people, those who cater to this spirit of extravagance have become as daring and reckless as the crowds they serve, and are playing a game of follow the leader which would have driven the past generation wild with dismay. Our theaters and other places of amusement have increased their price fifty per cent; but this has had no effect upon the masses. On the contrary, it is a noticeable fact, a sign of the times, that since the increase of prices, the audiences have increased in number. In short, increase is the order of the day. Once upon a time people were content to drive two horses, and even one, before their carriages. This summer nothing short of a four in hand, was considered the ton at Newport and such places where some of the extra refined shoddy gentlemen drove as many as ten or twelve magnificent horses at a time. The ladies, in a spirit of emulation, got up pony teams, but were not content to drive a pair. They harnessed three and then five, together, and had postillions and outriders, and made a show which grew greater as the season lasted. The mind becomes bewildered when reflecting upon what would have occurred had the season not drawn to a close.

Taking its cue from the extravagance of the summer season, the city is preparing to outshine itself during the fall and winter. The theaters have brightened up and refitted, and have as we have said above,

raised their prices. The negro minstrels have been seized by this contagious spirit of increase, and their prices have been raised. Our fashionable shops—milliner, and such like—have given themselves up to the mania of high prices with an abandonment which is fearfully admirable. A lady's bonnet—a little piece of velvet and a flower—to cap the climax, now costs one hundred dollars, and cannot be manufactured fast enough to supply the demand. Silks, satins and laces now cost their weight in green backs. Gloves are worth what was formerly considered a week's salary for many people, while other styles of dress have increased in like ratio. The wonder of it all is that, spite of these high prices, the consumption is greater than ever. But never before was the general expenditure of the citizens of this metropolis so liberal, so extravagant.—N. Y. Herald.

Eating Economically.

HALL'S *Journal of Health* furnishes us the following information:

What kind of food has the most nourishment and costs the least? is a question of great practical importance. The following tables may be studied with considerable interest by every family. They will show the mode of preparation, the amount of nutriment, the time required for the digestion of the most common articles of food placed upon our tables. A dollar's worth of meat, at twenty-five cents a pound, goes as far as fifty cents' worth of butter, at half a dollar a pound. Three pounds of flour at eight cents a pound, is said to contain as much nutriment as nine pounds of roast beef, which, at twenty-five cents, is \$2.25; that is, twenty-five cents' worth of flour, goes as far as nine times that much money spent for roast beef, as weighed at the butcher's stall. A pint of white beans weighing one pound, and costing seven cents, contains as much nutriment as three pounds and a half of roast beef, costing eighty-seven and a half cents. Of all the articles that can be eaten, the cheapest are bread, butter, molasses, beans, and rice. A pound of corn meal (Indian) goes as far as a pound of flour; so that fine family flour at sixteen dollars a barrel, and corn meal at four cents, the latter is just one-half less expensive. If corn and wheat were ground, and the whole product, bran and all, were made into bread, fifteen per cent. of nutriment would be saved, with much greater healthfulness. These are standard tables:

Kind of Food.	Mode of Preparation.	Amount of Nutriment.	Time of Digestion.
Cucumbers,	Raw,	2 per cent,	H. M.
Turnips,	Boiled,	4 "	2 30
Milk,	Fresh,	7 "	2 15
Cabbage,	Boiled,	7 "	4 30
Apples,	Raw,	10 "	1 50
Potatoes,	Boiled,	13 "	2 30
Fish,	Boiled,	20 "	2 00
Venison,	Boiled,	22 "	1 30
Pork,	Roasted,	24 "	5 15
Veal,	Roasted,	25 "	4 00
Beef,	Roasted,	26 "	3 30
Poultry,	Roasted,	27 "	2 45
Mutton,	Roasted,	30 "	3 15
Bread, (wheat)	Baked,	80 "	3 30
Bread,	Baked,	80 "	3 30
Beans,	Boiled,	87 "	2 30
Rice,	Boiled,	88 "	1 00
Butter and oils,		96 "	3 30
Sugars and syrups,		96 "	3 30

PROFANITY IN THE CARS.—A writer in one of our exchanges has the following to say about what has been observed by many persons, viz., the rapid increase of profanity and vulgarity on the cars: "Ears polite have often been shocked by profanity in the cars running on different railroads. To so great an extent has this come, that ladies having respect for themselves have been compelled to change cars because of the shocking and lamentable want of common decency, as exhibited by some of the passengers. If a gentleman, out of polite deference to the ladies, should happen to even gently reprimand the uncouth and vulgar fellows, instead of having a desirable effect, it seems to make them worse."

That must be sought with repentance which has been so long lost by disobedience.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 1, 1864.

URIAH SMITH, EDITOR.

The Sanctuary---An Objection Considered.

TO THE BRETHREN CONNECTED WITH THE REVIEW: I write you for the purpose of gaining, if possible, instruction concerning a certain matter wherein a difference exists between your views and those of others on the same point. It is relative to the "Sanctuary." While I am conversant with your views thereon, I am held in check by what has been published by Dr. John Thomas, with whose writings I judge you are acquainted. In his work, "Anatolia," or "Russia Triumphant," &c., he renders the query, "How long the vision," appealing to, and relying on, the original, "Until when the vision (*khahson*) the evening-morning sacrifice, *tahmid*, and the rebellion causing desolation, to give both the holy (*kodesh*) and the army a treading down?" He replies, "The original is not *yahmin*, 'days'; it is *erev boker*, an evening-morning." He says further, "'Then shall the sanctuary be cleansed,' was no part of the answer given in Daniel's hearing. The words he heard were *we-nitzdak kodesh*. The word *kodesh* is not 'sanctuary,' but *holy*; designating what is holy connected with Judah, such as the Holy City, called emphatically 'The Holy,' and the Holy Land. Again, as to *nitzdak*, rendered *cleansed* in the common version, this is not its meaning. It signifies to be vindicated from injury and violence, or to be avenged. The word for to cleanse is *tahhar*, and is used several times in the sense of to cleanse Judea from the putrefying bodies of the slain in the prophecy of the Autocrat of Russia's overthrow in the breaking of the Latino-Greek Babylonian power. Ezek. xxxix, 12, 14, 16. 'Then the Holy shall be avenged,' is the only proper rendering of which the original is susceptible in this place." Pp. 24, 25.

Now, with due deference to all my superiors, when an author like Dr. John Thomas comes out with the original and declares before the world that the original is not susceptible of any other rendering, and subjects the character of his scholarship to the severest test, I have to stand back and wait to see if there is to be found a David who can meet this Goliath, and make a better disposition of this matter. If the above be true, then a great and irreparable rent is made in the theory of our "Advent Review" friends. But we are confident if there can be produced any counter understanding that may successfully contravene this position, they will with pleasure make it known for the benefit of their readers. We wait to see what may come to hand for our relief.

A remnant here in this city, in the temporary absence of our esteemed Bro., M. G. Kellogg, are striving for the unity of the faith of the gospel, and the keeping of the commandments of God.

Yours in the one hope of the gospel.

A. H. OTIS.

San Francisco, California.

REPLY. We are glad Bro. Otis has called attention to this subject, as others may be troubled on the same point. The criticism of Dr. Thomas has reference principally to the import of the original words used in Dan. viii, 13, 14. If we understand him, the only points which he endeavors to make are these: 1. That the vision has reference to the daily, evening and morning, sacrifice of the Jews. 2. That the word *days*, should be translated evening-mornings. 3. That the word rendered sanctuary does not mean sanctuary, but "the holy," referring especially to the holy city or the holy land. And 4. That the word *cleansed* means only "to be vindicated from injury and violence," referring also to the land. Let us look at these points in their order:

1. "How long shall be the vision concerning the daily [sacrifice] and the transgression of desolation," &c. Dan. viii, 13. By referring to this scripture the reader will see that the word sacrifice, is not in the original, but is a supplied word. Now unless there

can be shown some necessity for supplying this word, we may set it down as settled, that the vision does not relate to the daily sacrifice of the Jews.

First, then, it is not implied in the word "daily," (*tah-meed*) which Dr. T. renders the "evening-morning sacrifice." By the aid of the Englishman's Hebrew Concordance we trace this word through the Old Testament, and find every instance of its use. It is rendered "always, continual, continually, perpetual, ever," and in a few instances "daily." Its usual and almost universal rendering is "continual." This word is used where such expressions as continual burnt offerings, perpetual incense, &c., occur; but where it refers to sacrifice or offering, the word sacrifice or offering is in every instance expressed. The word used alone, as in Dan. viii, 13, never signifies an offering or sacrifice, according to the concordance; and it is more frequently applied to other things than to sacrifices and offerings.

Second. There is nothing in the context to demand that the word sacrifice should be supplied. The word first occurs in verse 11, where, speaking of the little horn that waxed exceeding great, Daniel says, "Yea, he magnified himself even to the prince of the host, and by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down." Here the "daily" is introduced to us as a power, or something, that was in possession of a sanctuary. It would be altogether improper to apply the pronoun "his" to the daily sacrifice of the Jews, and represent it as in possession of a sanctuary where it worshiped. Again, verse 12, "And an host was given him against the daily [sacrifice]." This represents that the daily was something, against which a host must be given in order to supplant it. But this, again, could not properly be applied to the daily sacrifice of the Jews; for any power that was to overthrow that people, would be represented as coming against the people, not against one of their many ceremonies and sacrifices. This would be singular if not absurd. It is evident, then, that there are two great and opposing powers brought to view from verse 11. These appear face to face in verse 13, the one styled "the daily," the other the "transgression of desolation." The daily what? Sacrifice? No. There is nothing about sacrifice, nor any allusion to it, either in this verse or in the context. Then what? Answer, Desolation. We claim that the natural construction of the language demands that this word be supplied. Then we have, as the two powers brought to view, the daily [desolation] and the transgression of desolation.

What powers are referred to by these expressions? All must agree, or if not, it can be easily proved, that the little horn introduced in verse 9, is the Roman power. And as there is no new symbol of earthly governments brought to view in the chapter, but this reaches to the end, we conclude that the two antagonistic forces subsequently mentioned, represent the two great phases of the Roman power, namely its pagan and papal forms. When it first assumed the reins of empire, it stood forth as the embodiment and representative of paganism. Subsequently, in the same empire, paganism was obliged to yield to the papacy. And under these two divisions may be summed up the oppression of the people of God. Paganism and papacy are the two great desolating powers that have trodden under foot the church. The first, the "daily" or continual desolation, paganism, having from time immemorial oppressed and desolated the church; the latter, the transgression of desolation, papacy, finally supplanting the former, and imbruing its hands still deeper in the blood of the saints. Concerning these two powers, then, paganism and papacy, and not the daily sacrifice of the Jews, the vision is given, and the question is asked, How long shall the sanctuary and the host be trodden under foot by them?

2. The original in Dan. viii, 14, unto 2300 days, is not *yahmin*, "days," but *erev-boker*, evening-morning. Granted; the margin says the same; but what of that? There is no allusion in this to the evening and morning sacrifice. Taken alone, these words never mean that. Whenever the idea of offering and sacrifice is connected with them, it is always expressed, as in the case of the word daily, above examined. These are the words used to express the duration of a day in Gen.

i. The evening and the morning (*erev-boker*) were the first day (*yohm*). As denoting duration, then, we may set down *erev boker* as the equivalent of *yohm*. What matters it, therefore, which words are used in Dan. viii, 14? It matters not a particle. Under the word evening, Gesenius, in his Hebrew Lexicon, says: "*Erev boker*, evening and morning, a day and night, i. e., the civil day of 24 hours. Dan. viii, 14." From this it must be evident to all that "days" is the correct rendering; and being given in connection with a symbolic prophecy, covering so long a period of both paganism and papacy, they must be symbolic, each day standing for a year. But,

3. "The word *kodesh*," says Dr. T., "is not sanctuary, but *holy*; designating what is holy connected with Judah, such as the holy city, called emphatically, 'The Holy,' and the Holy Land." Let us look at this. It is true that the word *kodesh* means holy; it also means sanctuary, Dr. Thomas to the contrary notwithstanding. The first three definitions of the word given by Gesenius are as follows: "1st. Holiness, sanctity. 2d. Concr. A holy thing, something sacred, consecrated, opposed to profane. 3d. A holy place, sanctuary, as the tabernacle, Ex. xxviii, 43; xxix, 30; xxxv, 19; xxxix, 1; the temple, Ps. xx, 2; Dan. viii, 14. al. Spec. of the temple itself as distinguished from its courts," &c. The word occurs in the Old Testament four hundred and twelve times, and is sixty-seven times rendered sanctuary, referring to the typical sanctuary of the Jews, and thirty-eight times holy or most holy (place), referring also to the temple. It is the word that is used when God speaks of his holy name, his Holy Spirit, holy city, holy land, holy mountain, &c.; but in every instance of this kind, the words name, Spirit, city, land, mountain, &c., are expressed. This word used alone as it is in Dan. viii, 14, is never used in the Bible to signify holy city, holy mountain, or holy land. An instance cannot be found. But it is used alone as in Dan. viii, 14, one hundred and five times to signify the sanctuary, or holy places of the sanctuary, the place where the Jews offered their sacrifices, and the priests performed their typical service. So far, therefore, as the definition of the word is concerned, Dr. T. certainly mistakes, in thinking that there is any reference in Dan. viii, 14, to the city of Jerusalem, or the land of Palestine.

Again, admitting that the word should be rendered simply "the holy," and that it was once used to signify Jerusalem and Judea, could it signify that now? It could not; for God has cast off that people, rejected that land, and discarded that city; and they are no longer "holy" unto him. What Dr. Thomas' views of the ending of the 2300 days, are, we do not know; but most of that class of Adventists place their termination still in the future. Very well. The text speaks of something called the sanctuary, or the holy, which is to be cleansed at the termination of those days; and if God does not now regard the city or land of the Jews as holy unto him, they cannot be the objects that are then to be cleansed.

But some are continually dwelling upon old Jerusalem, Judea and the Jews, as the especial favorites of Heaven, when God declares expressly that he regards them not. Such might much more appropriately be styled "Judaizers" than Seventh-day Adventists. How must God regard such a course? Let us test it by an illustration. Suppose a certain king for a good and just cause legally divorces his queen, and declares her separated from him forever. Suppose that before she had forfeited all her rights under the marriage relation, he had regarded her highly, and bestowed upon her magnificent favors, and still more magnificent promises. And suppose that after he had put her away, and thoroughly made known the fact, a class of persons should rise up and harangue the people from one end of his kingdom to the other, setting forth how highly he regarded the woman he had put away, what a favorite she was with him, and the magnificent promises he was going to fulfill for her benefit. How would he regard this? It would be a continual insult to him. No less so is it to the majesty of Heaven, to have people continually setting forth Jerusalem, Judea, and the Jews as objects of special affection with God, when he has declared that he has cast them off, and they are no longer his people. There is now

neither Jew nor Greek. Jesus Christ has leveled to the ground all these distinctions. A new covenant is made. A new bond of union is formed. Those only who are in Christ are now the heirs of the promises; and his name alone prevails, to procure for any person, be he Jew or Gentile, the favor or regard of the Almighty. Jerusalem or Judea now holy to God? No more so than Detroit or Michigan.

Once more: There is a "host" connected with this sanctuary to be trodden under foot. This host, all must admit, are the people who are connected with that object called the sanctuary whatever it is. But if the sanctuary is the land, on what ground shall we account for the host's being mentioned in connection with it? For let us inquire what it is to tread under foot a land. A land is literally trodden under foot by those who dwell upon it, be they friends or foes. This then, is not the sense in which it is used in the text under notice. It must be taken to denote the injury or oppression that is inflicted upon it. But how is a land oppressed? It is not by oppressing the stones and dirt that compose the country, but the people who inhabit it. But here are the "host" spoken of besides. Then from the Dr.'s view of Dan. viii, 13, we draw the following: The word sanctuary means the holy land. To tread it under foot means to oppress the people of the land. The host means the people, and treading them under foot means to oppress them. So the question that Daniel heard, divested of all figure, would be simply this: "How long shall be the vision concerning the daily and the transgression of desolation, to give both the people and the people to be trodden under foot?" This would be a nonsensical tautology of which the Scriptures are never guilty. Therefore, again, the word sanctuary in that scripture does not mean the land of Palestine.

But further: It being admitted that the host are the people that are connected with the sanctuary, let us inquire what people constitute this host. Verse 11 speaks of the "prince of the host." We know who this is: it is Jesus of Nazareth, against whom (margin) the little horn, the Roman power, magnified itself when it nailed him to the cross. If, then, Christ is the prince of the host, who are the host? Answer. His people: not the Jews, that is, the literal seed, but those who are Jews inwardly, true Christians. Christ is not the prince of the Jews, since his first advent; for they have rejected him, and been rejected themselves, in consequence. But what connection have Christians with the land of Palestine? None. Therefore, we conclude, again, that Christians being included in the "host" of Dan. viii, 13, the land of Palestine is not the sanctuary of that verse.

4. But, continues Dr. T., the word rendered cleansed does not mean cleansed, but "vindicated from injury and violence;" and this too he applies to the land of Canaan. But there is no more difficulty, except for himself, on this than on the other portions of his criticism. This word occurs forty-one times. Eleven times it is rendered righteous, twenty-eight times justice and justify, once cleansed, Dan. viii, 14, and once clear ourselves. From its use we see that there is an idea of freedom from guilt involved in the word which could not well be applied to the land of Judea.

The word *kaphar*, which he says is the word for "to cleanse," and which he declares "is used several times in the sense of to cleanse Judea from the putrefying bodies of the slain," &c., occurs ninety-nine times. Sixty-eight times it is rendered atonement. Only once, and that in Num. xxxv, 33, is it used in reference to cleansing the land; and there there is no allusion whatever to putrefying dead bodies. But this is not the word which is rendered cleansed in Dan. viii, 14. And the word *there* rendered cleansed, never has any reference to cleansing the land in any sense.

In the light of these facts, which any one having a copy of the Hebrew concordance can easily verify, the reader can judge for himself of the correctness of the Dr.'s position and statements.

Of our own views of the sanctuary, the transfer from the type to the antitype in Heaven, how is it trodden under foot, and how and when cleansed, it has not been our object here to speak. On these points we refer the reader to our published works on this subject. We have aimed simply to follow Dr. T.'s criticism, and in-

stead of concluding with him that the rendering, "Then the Holy shall be avenged," is the only proper one "of which the original is susceptible," we conclude rather that it is by no means an allowable one in the sense in which he gives it.

A Dark Feature of Our Times.

J. HOLT, Judge Advocate General, in reporting to the government the result of his investigations, relative to the secret order of traitors and conspirators which is widely spread through the free states of the North, draws a graphic picture of the moral degeneracy that is exhibited in our time and nation. He marks it down as "not paralleled in the world's history," and expresses his amazement at the disclosures that have been made. Ancient times have produced individual instances of great depravity. He refers to the one Judas Iscariot of Judea, and the one Cataline of Rome; but it seems to be reserved to our own time to produce whole broods of these vile characters, whom he describes as having "trodden under foot every sentiment of honor, and every restraint of law, human and divine." If we mistake not, this is the very spirit that is to bring about the anarchy of earth's closing scenes. Where shall we put a limit to the dark deeds of mankind, when, not only the laws have no power to hold them, but the restraining grace of God is also withdrawn from the earth? If any one wants a darker and more malignant commencement of these things which are to characterize the last days, will he describe what it should be. We give the closing paragraph of Judge Holt's report, as follows:—

"In the presence of the Rebellion and this secret Order—which is but its echo and faithful ally—we cannot but be amazed at the utter and wide-spread profligacy, personal and political, which these movements against the Government disclose. The guilty men engaged in them, after casting aside their allegiance, seem to have trodden under foot every sentiment of honor and every restraint of law, human and divine. Judea produced but one Judas Iscariot, and Rome, from the sinks of her demoralization, produced but one Cataline; and yet, as events prove, there has arisen together in our land an entire brood of such traitors, all animated by the same parrioidal spirit, and all struggling with the same relentless malignity for the dismemberment of our Union. Of this extraordinary phenomenon—not paralleled, it is believed, in the world's history—there can be but one explanation, and all these blackened and fetid streams of crime may well be traced to the same common fountain. So fiercely intolerant and imperious was the temper engendered by slavery, that when the Southern people, after having controlled the national councils for half a century, were beaten at an election, their leaders turned upon the Government with the insolent fury with which they would have drawn their revolvers on a rebellious slave in one of their negro-quarters; and they have continued since to prosecute their warfare, amid all the barbarous atrocities naturally and necessarily inspired by the infernal institution in whose interests they are sacrificing alike themselves and their country. Many of these conspirators, as is well known, were fed, clothed, and educated at the expense of the nation, and were loaded with its honors at the very moment they struck at its life with the horrible criminality of a son stabbing the bosom of his own mother while impressing kisses on her cheeks. The leaders of the traitors in the loyal States, who so completely fraternize with these conspirators, and whose machinations are now unmasked, it is as clearly the duty of the Administration to prosecute and punish, as it is to subjugate the Rebels who are openly in arms against the Government. In the performance of this duty, it is entitled to expect, and will doubtless receive, the zealous co-operation of true men everywhere, who, in crushing the truculent foe ambushed in the haunts of this secret order, should rival in courage and faithfulness the armies which are so nobly sustaining our flag on the battle-fields of the South."

Report from Bro. Bourdeau.

BRO. WHITE: Sabbath Oct. 1, I attended a quarterly meeting with the church at Enosburgh. Several of the brethren and sisters could not attend because of sickness, and we judged it advisable to omit the ordinances and visit, sympathize with, and pray for, the afflicted. The state of my health was such that I could not visit after bearing the burdens of the day; but quite a number of the brethren and sisters called on Bro. Et Sherman's family who were afflicted with sickness, and two of whom were under the doctor's care. They re-

ported that they had a good time, and that the sick had been comforted and relieved.

Monday, Oct. 3, went to Bro. Alonzo Sherman's to pray for his wife who was very sick, under the doctor's care. For five days she had been confined to her bed without being able to raise herself up or stand upon her feet, and she had not been able to keep down her food for about a week. She had kept around as long as she could, and the doctor and her neighbors said that her courage had kept her up too long for her good, and that she would be one or two months in recovering, if she ever got well.

Fervent prayers were offered for her recovery, and hearty confessions were made agreeable to direction in James v, 16; and the instruction in the original commission, Mark xvi, 15-18, was tremblingly and humbly carried out. She arose, dressed and walked without assistance, sat to the table that she had ordered to be prepared, ate with and waited upon the brethren and sisters, and the next morning she helped in getting the breakfast, and remarked that she was better than she had been for months.

Last Sabbath we met with the friends of the cause at Dunham. C. E. and tried to give them meat in due season. While at Dunham we were interested to hear Bro. Ruiter relate the experience he had had in his sickness, and tell how his mind had been exercised on the subject of sacrificing for the cause. He had felt that he must give one hundred dollars in silver to advance the cause of truth, and that if he failed to carry out his conviction the afflicting hand of the Lord would be upon him. He realized that God was in earnest with him, and gladly responded to Bro. White's remarks on raising the missionary fund, and supplying the Association with paper, and directed to have fifty dollars applied on the Enosburgh meeting house and the remainder on the Vermont and Canada East Conference Fund.

Bro. Ruiter has a small farm (50 acres) one third of which is poor; but he has by industrious labor and economy succeeded in raising some means, and is thankful that he can aid in spreading the truth. Will others in Vermont and Canada East imitate Bro. Ruiter in this respect? Come, brethren and sisters, let not little Vermont and Canada East be backward. Let us manifest our willingness to help in raising the \$5,000 to buy paper for the Association, and the \$5,000 for the Missionary Fund. Here are noble objects before us. All can readily see the necessity of supplying the Association with paper that its work may not be hindered, and of raising the Missionary Fund to push forward the cause in Missionary fields.

We feel an interest for the Eastern Mission. Those engaged in it must go forth free and untrammelled by want. The \$10,000, must and will be raised. My faith says, It will be done, and that too without pressing. There are thousands of Sabbath-keepers who have the cause at heart. God wants free-will offerings. Let those whose interests and affections are wrapped up in this world, and who feel like quibbling, keep their means. Let them have and enjoy this poor fading world; for they can have no part in the world to come unless they reform. When all are rewarded according to their works none will regret that they have denied themselves to help in proclaiming the last message of mercy, and in preparing a people to meet the Lord at his coming.

As we were returning from Dunham, we stopped at Bro. Philip Cross', Sutton, and found his companion very sick in consequence of a hard shock of paralysis. We were greatly blessed, while dwelling on the object of affliction and praying for Sr. Cross. Sr. Cross feels deeply for her children, especially those who have not as yet committed themselves on the truth. These children have ever treated us kindly, and honor their mother in her affliction. May God help them to fully embrace the truth that she loves, and that sustains her in her sickness, and that they will need as a shield and stay in the troubles that are before us.

When we left for Canada we felt very feeble; but now feel stronger, and our health is better than it has been for months. We still intend to spend our strength and energies in this good cause.

D. T. BOURDEAU.

God abhors them most who adore themselves most.

Overcomers.

How often do we hear the children of God in these last days express a fervent desire to be "overcomers," and how frequently does the prayer ascend, "Lord, help us to overcome;" and the question naturally suggests itself, "What have we to overcome?" It certainly becomes us to make some inquiry into the magnitude of the task before us, that we may be the better able to properly estimate the exertion required to contend with the obstacles in our pathway. In Rom. xii, 21 we read "Be not overcome of evil, but overcome evil with good." This text teaches us that the power with which we contend is not passive but aggressive, and that unless we overcome it we shall ourselves be overcome by it. It also enlightens us as to what we have to contend with, namely *evil*. Whenever and wherever we come in contact with evil influences in any form we have a battle to fight, and, if the Lord is our strength, a victory to win. Thus it is all the way through life's journey, a continual warfare, a "good fight of faith." 1 Tim. vi, 12.

Probably the first hard fought battle of every one who turns from the way of death unto the "living way," is the struggle to overcome self, or as the apostle terms it, "the flesh." Study carefully the experience of the apostle Paul, in Rom. vii, and you will find him contending against the "law in his members" which hindered him in his efforts to obey God, so that notwithstanding he served the law of God with his mind he was compelled with "the flesh" to serve "the law of sin." This seems to be the difficulty with many of the latter-day professors, and perhaps we are all of us too much infected with it, most of us being able to say "The spirit indeed is willing, but the flesh is weak." Some are very much inclined to console themselves with the fact that Paul was similarly situated, and are contented to rest their cases right there; but let us follow the apostle a little farther and see if he remained in that state in which he was constrained to call himself a "wretched man." In the next chapter we find him rejoicing in the fact that there is now "no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit," and that he has been "made free from the law of sin and death" by "the law of the Spirit of life in Christ Jesus." Let us then take Paul for an example, and consider ourselves "wretched" indeed until the "law of the Spirit" has enabled us to become free in Christ, and then shall we have obtained the victory and overcome the flesh.

Another power with which we have to contend, and which we must overcome, is that in which our blessed Lord and Master himself gave us an example. In Jno. xvi, 33, he says, "I have overcome the world." Blessed words! Our high Priest and Intercessor "was in all points tempted like as we are," and can help us to overcome even as he also overcame. When the temptations and trials incident to this world of sin and sorrow are brought to bear upon us, as they often are in a manner that threatens to overwhelm us, how delightful the thought that we can go to him and pour out our griefs into an ear that is ever open to hear, and relate all our trials to one who knows just the meaning of every word and the weight of every trial from an experience exactly corresponding with that of us poor mortals. How much more pleasant it is even in our earthly friendships to hear the words of consolation and sympathy from those who have passed through trials similar to our own, and what real benefit do we often derive from their experience. How much more then, may we expect assistance from one who not only can but will grant us the timely aid we need to help us in overcoming the world. In 1 Jno. v, 4, we read "and this is the victory that overcometh the world, even our faith." We may learn from this that faith is a necessary assistant, or means by which we may obtain the requisite aid and strength. We need a practical, working faith in this as well as in every thing else; a faith that will stand the test to which it will be put in these trying times. In order to successfully overcome the world we must see to it that we do not have too much interest in it; that our affections are not bound to it by too many strong cords, or in other words we must completely correspond to the description of our Sav-

iour. "They are not of the world, even as I am not of the world." Jno. xvii, 16. We could hardly expect a soldier to enter with ardor into battle with a nation and people with whom his affections were bound up, and where all his earthly interests and treasures were located; and the same principle holds good with regard to the soldier of Christ. He cannot manfully and boldly contend with the evils that are in the world if his interests and affections are of a worldly nature, nor can he expect to overcome with half-hearted exertions, or anything less than a manful determination to win.

But of all the enemies to which we are compelled to give battle, none so powerful as the author of all evil, that arch-enemy, the Devil. So little do we estimate his power, and so wily are his exertions to destroy, that we are less on our guard against him than we should be if we were fully acquainted with the nature and ability of this terrible enemy of all righteousness. We should remember that he is cunning and crafty, and ever ready to take advantage of any unguarded moment to accomplish our destruction. The Scriptures furnish us abundance of evidence of his great wisdom and power, and also of his activity in "seeking whom he may devour." And this enemy we must overcome if we would "inherit all things." Well might we shrink back from the contest if the battle were to be fought in our own strength, but we have the blessed promise of grace sufficient for our day. We know that if we submit ourselves to God and resist the Devil he will flee from us; Jas. iv, 7; and notwithstanding his snares are laid for us on every hand, a way of escape will be made with every temptation, that we may be able to bear it.

In view of the magnitude of the work before us, we need much encouragement that we may enter upon the task with a zeal and determination which will insure a victory. That encouragement is found in the precious promises that are held out to those who finally overcome. They are contained in Rev. ii, 7, 11, 17, 26; iii, 5, 12, 21; xxi, 7, and may be briefly summed up as follows: a glorious eternal inheritance, the privilege of reigning with Christ, in eternal life, to be recognized as members of the family of Heaven, and having a right to the tree of life in the midst of the paradise of God. Is not all this worth striving for? Then let us be faithful, remembering that we have but a little while longer to struggle amid the waves of trouble and sorrow before our trials will be ended, and the powers of earth will be overcome by the Lamb, "for he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful." Rev. xvii, 14. Dear brethren and sisters, may it be your lot and mine to be of the faithful and chosen ones.

W. C. GAGE.

Manchester, N. H.

Meetings in Western Mich.

BRO. WHITE: In order of our appointments we held six meetings with the church in Wright, Ottawa Co., from Sept. 27 to Oct. 4 and closed with the funeral services of Sr. J. R. Ginley. Her sudden and unexpected death caused a deep feeling in the hearts of her brethren and friends in W. One young woman recently converted, was baptized, and two were added to the church. Said the brethren, we have had a good meeting. The Lord added his blessing in celebrating the ordinances of his house.

October 5-10, we held five meetings with the church in Fair Plains. The churches in Orleans, and West Plains united with them, and the Lord blessed and strengthened his people.

BRO. R. from Cato, Montcalm Co., where Bro. Frisbie and Strong recently raised up a company of Sabbath-keepers (not yet organized) was drafted, and experienced much difficulty and detention on his examination before the district marshal, not because he was not well recommended by his brethren and officers of his town, and also by the elder and clerk of the church in Fair Plains, but because he did not present a certificate from the clerk of his church. This of course he could not do. Here again our brethren will learn the importance of organization.

October 11 and 12, held two meetings in Bushnell, Montcalm Co. Two families of Sabbath-keepers and

their neighbors had become deeply interested while attending to Bro. Philip Strong's course of lectures, which he was obliged to close on account of ill health, and return home. Many are still interested and anxious for Bro. Strong to return.

October 13-16, held six meetings in Orleans, Ionia Co. Brethren from Fair Plains, North Plains, Bushnell and Ionia, came together here and enjoyed a cheering precious season worshipping the Lord and celebrating the ordinances of his house.

Sabbath, Oct. 22, good encouraging meetings with the church in Monterey. Two recently converted were buried with Christ by baptism, at the close of our meeting; one of them a young man who volunteered and served his country three years in the present rebellion, and who immediately on his return home volunteered to serve the Lord, hence forth and forever. Two other candidates are waiting to go forward in baptism the next Sabbath. Our sick, thank the Lord, are coming up. JOSEPH BATES.

Monterey, Mich., Oct. 26, 1864.

The Approbation of God.

WHAT an inestimable blessing! We cannot prize it too highly. It cannot be purchased with wealth, or compared with the costliest diamonds of earth. Let the worldling seek honor, wealth, fame, or whatever this poor world can give, but let me know that the approving smile of my heavenly Father is resting upon me; that his holy angels are watching over me, and I ask for no more.

The approbation of God! how it sweetens the cup of affliction! In every circumstance whether in prosperity or adversity, sickness or health, it sustains, encourages and animates the care-worn heart. As the sun breaks forth from the dense clouds, as the water drops upon the parched ground, so is the influence of the Spirit after hours of darkness and temptation. It was this that nerved up the martyrs and saints of all ages to endure their sufferings with composure. It is a life-boat upon time's tempestuous billows, a guarantee to all who possess it.

But if we would enjoy the approbation of the Lord, we must do his will; and we know it is his will that we keep his commandments. Can we expect he will approve us in disobedience? Should an earthly parent command a child to do a certain piece of work and he should go and do something altogether different, would the father approbate his course? And will the Creator of Heaven and earth be less particular?

Oh for the spirit of obedience. Unto this man, saith the Lord will I look, even him who is poor and of a contrite spirit, and trembleth at my word. To secure his approbation is to secure everything; to lose it is to lose all. What would the sinner give when every earthly prop shall fail, in that day when left to call for the rocks and the mountains to fall on him, if he felt God's approbation resting upon him! But 'tis now too late; he has trampled on the Law of God, spurned offered mercy, and now he feels that he is not his friend.

Not so with the Christian. The wild tempest may sweep, the loudest thunder roar, and the red lightnings blaze, the heavens and earth may shake; yet with a calm trust he exclaims, This is our God, and he will save us. Oh sinner! seek the approbation of God, ere mercy closes forever. Get safely on board the old ship of Zion, and with Jesus at the helm, you will be able to escape the ruins of earth; and safely land on the eternal shore. S. ELMER.

Ashfield, Mass., Oct. 1864.

A Short-Argument on the Sabbath.

Sab. "Then you do not believe the Sabbath to be a divine institution?"

Anti-Sab. "O yes, I do. I believe the Sabbath to have been a divine Hebrew institution, a shadow of good things to come, which shadow has now passed away."

Sab. "But 'remember the Sabbath day' is among the ten commandments."

Anti-Sab. "I know it, but so is the promise in the fifth commandment, 'That thy days may be long upon the land,' which means the land of Canaan. You don't

expect to spend your days in Palestine, do you, because that promise is in the decalogue? I believe that all the ten commandments are *Hebrew laws*, not binding on us except in the *general principles* which they contain."

Sab. "What is the 'general principle' contained in the 5th commandment to which you have referred?"

Anti-Sab. "Obviously that all should honor their parents. This is applicable to every age and nation."

Sab. "Has each command in the decalogue a 'general principle' of its own?"

Anti-Sab. "Yes"

Sab. "Does this principle in each case have the sanction of divine authority?"

Anti-Sab. "Certainly."

Sab. "Well, what is the 'general principle' contained in the fourth commandment, 'Remember the Sabbath day to keep it holy'?—a principle applicable to every age and nation—a principle having the sanction of divine authority?"

Anti-Sab. "What principle?—why—obviously—that is, if it has any general principle—well—I will think of it."—L. S. P. in *Tract Journal*.

Something for Thee.

TUNE: "Nearer, my God, to thee."

Something, my God, for thee,
Something for thee:
Each setting sun may bring
Something for thee;
Some trial meekly borne
May bring some wanderer home,
In thy dear name 'tis done,
Dear Lord for thee.

Something, my God, for thee,
Something for thee:
That to thy throne may rise
As incense free.
Uplifted eyes with tears,
And faith unstained by fears,
Hail joy, and light from thee,
Dear Lord, from thee.

Something, my God, for thee,
Something for thee;
For love that thou hast given,
Even to me.
My heart allegiance brings,
And upward plumes her wings,
Nearer, my God, to thee,
Nearer to thee.

There angel's songs we'll join,
Nearer to thee:
No more in sorrow pine,
Ever with thee:
Forever there at home,
No more we exiles roam,
But raise our songs to thee,
Dear Lord, to thee.

H. S. GURNEY.

Jackson, Mich.

The Cost of an Estate.

"What shall a man give in exchange for his soul?"—*Matt. xvi. 26.*

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion and through rich fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul."

A solemn pause followed this brief answer. The person to whom it was given was not seeking first the kingdom of God and his righteousness.

The late possessor referred to was the son of a pious man, who supported his family by the labor of his hands. The son early obtained a subordinate position in a mercantile establishment in the city. He was then a professor of religion. He continued to maintain a reputable profession till he became a partner in the concern. He then gave increasing attention to business and less to religion. Ere he was an old man he had become exceedingly wealthy and miserly, and no one who knew him had any suspicion that he had ever been a professor of religion. He purchased a large landed estate, built the costly mansion referred to above, and died. Just before he died he said, "My prosperity has been my ruin." Of how many individuals and families may it be said that their "prosperity was their ruin."

Letters.

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

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

From Sister Phippeny.

BRO. WHITE: As I have been an occasional reader of the Review and Herald, I have come to the conclusion I cannot do without it, but must have it a constant member of my house. Thinking perhaps I might pen a few lines that would be of interest to some of our brethren that have been with us the past season, I will say that I attended meeting at Ithaca last Sabbath. The weather was bad, it being quite rainy. But in spite of the inclemency of the weather, there were about fifty present. We had a very interesting meeting and Sabbath-school. The Lord was with us while we were there, endeavoring to worship on his holy Sabbath. Opposition is growing stronger every day, but I think it only has a tendency to strengthen our little band of Sabbath-keepers. A goodly number bore testimony to the glorious truth, and their determinations were strong to overcome temptations and opposition.

I also attended a meeting that was appointed for the reviewing of notes taken from a few discourses delivered by Bro. Lawrence near this place, some weeks ago; and never did I feel with such force the abounding of iniquity in these last days, as I did then. The misrepresentations of our doctrine, and the perversions of Bro. L.'s discourse had a tendency to establish those, who heard both sides of the question, on the side of truth. May God open the eyes of others to this last solemn warning that is now going forth. It seems almost a miracle that we ever heard this warning here. But God is good, and I never can be grateful enough for the light that has been revealed to me. I now look with anxious longing for the appearing of my Lord, and my greatest desire is to have an inheritance in the kingdom of God. I am a lover of present truth, and my prayer is for the success of all means that are in operation for the promulgation of the great and good cause. I have just been reading the first, second, and third volumes of sister White's works called *Spiritual Gifts*, and have been strengthened by her good counsel, and made stronger in the promises of God.

ROSINA F. PHIPPENY.

Ithaca Mich. Oct. 19th, 1864.

From Bro. Howe.

BRO. WHITE: Bro. Lawrence met with us according to appointment, October first. The brethren of North Plains were with us. We had a good meeting, and felt while Bro. Lawrence presented the subject of purity to us, that truly it is a great thing to be a Christian. We felt thankful for the truth so plainly given. We mean to profit by it. All felt that it was good to be there.

Our first-day meeting was also one of interest, and the truth spoken was well received by those who heard. We think that all were interested and hope that they may have courage to obey the truth. We are well pleased with the arrangement of the committee and trust there will be laborers for this work.

Yours in hope of eternal life.

F. HOWE.

Orange, Mich.

From Bro. Gardner.

BRO. WHITE: I like the proposal of Bro. Aldrich well, to pay three dollars for the Review. I would not do without it for twice the amount. I renew my subscription by enclosing the above sum. I hope we here in Battle Creek shall not be behind in this matter.

Yours for the spread of the present truth.

HENRY GARDNER.

Battle Creek, Mich.

From Bro. Pierson.

BRO. WHITE: As I am a firm believer in all the teachings of the Bible and am a reader of the Review which is wholly based on that holy book, I would like to express my feelings in regard to it. The Bible and those precious volumes, bearing the undisputed title, "*Spiritual Gifts*," and the Review, combined, form a treasure for all those that love to feast on the word of God, and have faith in a compassionate Saviour.

The paper is a welcome visitor in my family. I could not enjoy myself without it. I love it; I love the cheering testimonies, that are weekly recorded on its pages, from God's dear people.

I am a poor man, with nothing but my hands to rely upon, but the Review is cheap enough for me at three dollars a year.

Let me inquire of the many young men in our ranks, who have no families dependent on them, and who read the Review from year to year, Will you not consider the wants of the cause, and open your hearts and purses to the precious cause of truth, that it be not hindered for the want of means. Wages are high and money is plenty. Every one can do a little. The widow's mite was more acceptable than the rich, because she gave what she could. Let us try to be awake to these things; for we have but a little time to work. "We are not our own, we are bought with a price." Let it not be said of us "ye have robbed the Lord in tithes and offerings."

Yours in hope.

J. D. PIERSON.

Plainwell, Mich.

From Bro. Canright.

BRO. WHITE: I met with the church at Salem Center the 8th inst. The only three brethren who were subject to military duty were drafted. This made them feel somewhat sorrowful; but by the good hand of God, all finally cleared themselves.

Oct. 12, we began meetings in Jackson, two miles south of here. We have had fine weather so far, and a good attendance. The interest to hear is increasing. We have given eight lectures with good freedom. Bro. Doty is with me.

D. M. CANRIGHT.

Orland, Ind., Oct. 18, 1864.

From Sister Robinson.

THE Conference held at Adams' Center, N. Y., has just closed, and truly it has been a meeting of deep interest and one to be long remembered by those who enjoyed the privilege of attending. The Lord met with his people, and his Spirit rested upon them, and we felt that it was indeed good to be there. A goodly number from other parts of the State were in attendance, also Bro. and sister White were with us, and the word spoken by them will, we trust, incite us to renewed diligence and faithfulness in the cause of our Master.

Sr. White spoke to us twice with much freedom; and as she pictured forth the beauty, loveliness, and glory, of the earth made new, and the reward of the faithful, we felt that Heaven was worth striving for; that we could cheerfully and gladly give up the fleeting and transitory pleasures of earth, endure the scoffs and scorn of the world, be willing to bear persecution if need be, if at last we might share in the reward of God's people, with them be permitted to walk the golden streets of the new Jerusalem, pluck the fruit of life's fair tree, and join in the song of praise to the Lamb that was slain for us.

The spirit of love seemed to pervade the meeting to a great degree; and as we met from different parts of the State, we felt that we were all of our Father's family; that our joys and hopes were one, and that together we were on our journey home. Our hearts were bound to those of like precious faith by the bonds of Christian union, and we felt to throw aside the cold formality of strangers, and speak freely of our joys and the hope of soon seeing our absent Lord, and being taken from this dark world of temptation and sin. We scarcely thought of parting until the Conference had closed, and then as we took the parting hand, and realized with sadness that perhaps we never should all meet again on earth, we felt to rejoice in the hope that if faithful in living out these great and glorious truths, we should ere long meet in that better world where parting will be unknown. And thus we parted to return each to our several homes. Oh that the influence of that meeting, and the words spoken by the servants of God, may prove a lasting benefit to each and every one of us. May the Lord help us to be more diligent and in earnest to renounce everything that is not in accordance with the word of God.

EMILY ROBINSON.

Ellisburgh, N. Y. Oct. 3, 1864.

It is the night owl of ignorance which broods and hatches the peacock of pride.

Obituary Notices.

DIED in Ulysses, Pa., Oct. 13, 1864, of typhoid fever, Mary: E. Cory in the 24th year of her age. One year ago her Father was taken away by death, almost in full strength. Her mother has been sick ten weeks; her sister, five. Constant care, and anxiety had worn so heavily upon Mary, when the fever fastened upon her, it proved fatal. Previous to her last sickness, she expressed her determination to keep all the commandments of God. May the Lord give grace, and strength to those who are so deeply afflicted, to endure patiently to the end.

The sweetest flowers that ever bloom,
Are nipped by death, and laid away
To rest awhile within the tomb.

But bloom at last, in endless day.

N. FULLER.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 1, 1894.

We would call the attention of the brethren and sisters to the afflicted state of Bro. Waggoner's family. One of his children, as will be remembered from the obituary in No. 18, was removed from him by death, Sept. 11th. Since then, four others of his children have been attacked with the prevailing fever of this season, and brought very low. Though some of them, at last accounts, had passed the crisis, they were all still in a state to need unremitting care and attention. A scarcity of help has thrown upon him the care and burden of watching with the sick day and night, until he is fast being reduced to utter prostration and disease himself. We need only mention these facts to enlist in his behalf the earnest sympathy and prayers of every member of that body which is so constituted that when one member suffers all the other members suffer with it. Remember Bro. Waggoner and his family. Important fields are awaiting his labors. We are taught to pray the Lord of the harvest to raise up laborers to go forth into the field. Should we not still more earnestly cry that those already raised up be not hindered from the work? His address is Burlington, Calhoun Co., Mich.

In three weeks we reach the close of another volume. At that time many subscriptions for the Review will expire, all of which we hope to see promptly renewed. And we would request the friends while renewing their subscription, to remember the proposition now before them, that those who are able, pay \$3 a year for the paper, that the Association may still continue to offer it through these exorbitant times at its present liberal rate.

In "The Convalescent," published semi-monthly at the "National U. S. Gen. Hospital," Camden St., Baltimore, Md., we find the following:

"For several weeks past we have received, as an 'exchange,' a very neatly printed paper, from Battle Creek, Mich., entitled the 'Advent Review, and Sabbath Herald.' It is the organ of the Seventh-day Adventists, and is filled with excellent matter from the best authors in the denomination. Our friends of this faith should give it their attention. Subscription price: \$2.00 per annum."

We thank the "Convalescent" for its friendly notice, and can likewise recommend that sheet as one well calculated to interest "the sick and wounded soldiers," to whose interest it is devoted. J. S. Clarke, editor and publisher. Terms, \$1.00 per year.

A \$270 Response.

At the Wisconsin and Illinois State Conference, the subject of donations for stock for the Association came up. The result was, a response in the shape of free-will offerings to the amount of \$205, which will be found receipted in this number.

Since writing the above, a response of \$44 has been received from the church of Rockton, Ill., of the same Conference.

Still later. Just as we are going to press a donation of \$21 more comes in from other members of the Conference, swelling the amount from the Wis. and Ills. Conference, in this week's issue, to \$270!

This is cheering. It shows that the brethren have the good of the cause at heart, and are determined that there shall be no lack.

Submission to God.

This does not consist in yielding to God with the proviso that he shall so far modify his requirements that they shall not conflict with our purposes; but it does consist in giving up our will and ways to God and that without any reserve. When Paul entreates us to present ourselves as a living sacrifice to God, he exactly describes that state of submission to God which he requires on our part and will ever accept with favor.

It costs a painful effort sometimes to thus yield to God; but it always brings sweet relief from trouble and distress. The Lord withholds no good thing from

them that walk uprightly. Whatever therefore he requires us to deny ourselves of, we shall always find that we are better off without. To submit to God unreservedly is really to obey the first commandment, i. e., to dethrone self and give to God the whole heart.

J. N. ANDREWS.

Note from Bro. Sanborn.

BRO. WHITE: Since our State Conference at Clyde, Ill., I have continued the meetings one week which were quite well attended most of the time. Last first-day four were baptized and added to the church. Three have been drafted.

I have now commenced a course of lectures in Mount Carroll, and will continue as long as the interest may demand.

ISAAC SANBORN.

THE credit in last week's Review of \$286 to Isaac Sanborn on account was a mistake. We received that amount from him by express, without directions where to apply it. We therefore credited it to him on account. We have since received a letter from him directing us where to apply it, and the amount is receipted in this week's paper.

E. S. W.

GIVE me, O Lord! a spirit lowly,
That seeks to praise Thy name alone;
Let faith make all my conduct holy,
And love in all my life be shown;
Tame Thou what'er in me is wild,
And own me always as Thy child.

Let me not aim beyond my measure,
But in my place be still content;
To do Thy will be all my pleasure,
For this let all my life be spent.
And if my duties lowly be,
Let this suffice—they honor Thee.—Sel.

REFORMS NOT POPULAR.—To attempt to redeem men from the thrall and the power of bodily passions and appetites, and the lower forms of social affection and of reason, and compel them to conform to their ideas, their laws, their usages, their customs; to their higher moral sentiments; to revolutionize life, so that it shall be the coronal power of the mind that shall work in human life and disposition, this has always been unpopular and hateful. There is nothing that to-day would make communities hiss and foam as water hisses and foams when hot iron or a live coal is thrown into it, so much as to take the law of love and go through with requisite power and authority to change men's pride and selfishness, and all their animal investments, and bring them up to the level of a true moral and divine wisdom. To make a man that is foul cast down the filth to the bottom, and make all the upper part of his life pure as crystal water—that process is one that men do not like. In short, casting the devil out of a man is a painful operation, and men do not like to have it done, either in whole or in part.—Beecher.

Appointments.

THE next Quarterly Meeting in Mouree, Wis., will be the first Sabbath and first-day in November.

I have been waiting for the movement of others, and could not possibly send on this appointment before.

WM. S. INGRAHAM.

PROVIDENCE permitting, I will meet with the brethren in

Allegan, Allegan Co., Sabbath, Oct. 30.
Parkville, St. Joseph Co., Sabbath and first-day,
Nov. 5 and 6.

Brady, evening, Nov. 8.
Colon, Sabbath, " 12.
Osego, Allegan Co., Monthly Meeting Nov. 19, and
not the 12th as previously appointed.

JOSEPH BATES.

Monterey, Oct. 22, 1894.

THE next Quarterly Meeting of the church at Mauston, Wis., will be held on the 12th and 13th of November. Bro. Ingraham or Sanborn is expected to attend. We wish to see a general attendance of the friends of the cause.

WM. RUSSELL.

NEXT Monthly Meeting for Western N. Y., second Sabbath in November at my house in Somerset.

J. M. ALDRICH.

Business Department.

Business Notes.

J. Vansyoc: We have been sending the Review to J. H. Morrison, Pella, Iowa.

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 not in due time acknowledged, immediate notice of the omission should then be given.

C Brooks 26-12, E Robbins 26-12, F Crummet 26-12, W H Wing 26-12, J Jones 26-1, J R Potter 26-1, L H Pierce 26-8, Sarah Robinson 27-1, H A Flint 26-1, T Bracket 25-13, Mary A Joslin 26-14, C Norris 26-9, Mrs McConnell 27-3, J Howlet 26-1, L J Shaw 27-1, each \$1.00.

P Alvord 26-4, C Walter 28-1, Margaret Current 26-13, D R Seely 26-1, C A Worden 26-17, A M Shepard 26-18, A Heath 27-1, L Darling 26-12, W B Pringle 26-16, A Pierce 26-1, Nancy Caldwell 27-7, G A W Grant 27-1, G F Richmond 27-1, L H Winslow 27-1, T P Burdick 26-1, J Kemp 27-1, F Stowell 27-1, S Zollinger 26-20, A J Emans 26-17, S S Jones 26-1, Jane Moore 26-20, Mrs. P Birch 28-18, Newel Brister 27-1, Ch at Couvis, Mich. for B Carver 27-1, L H Russell 27-1, each \$2.00.

R Asberry 25-22, G C Clark 25-22, Rachel Clark 25-22, Sarah Orton 25-22, M M Dayton 25-22, C Garlick 25-22, J A Luke 25-4, W P Stetson 25-22, T S Sadler 25-22, J D Pennell 25-22, each 50c.

B L Tripp 15c 24-23, P McCormick \$1.50 26-14, Mary Jane Hoyt \$2.75 27-15, Laura Smith for Mrs S Smith \$1.50 27-1, James Baker \$2.40 27-1, J Iden \$2.50 26-13, W F Crous \$2.50 27-4.

Review to Poor.

A M Shepard \$3.00, V B Gaskill \$5.00.

Subscriptions at the Rate of \$3.00 per year.

G W Burnham \$3.00 27-1, H G Buck \$3.00 27-1, Eli Wick \$3.00 27-1, N Hodges \$3.00 27-1, D W Milk \$1.00 27-1, C G Saterlee \$3.00 27-1, J Sisley \$3.00 27-7.

Books Sent By Mail.

Geo Inwood \$2, D Wilcox \$1.66, E Starbuck 20c, Mrs N Dennison \$1.66, E F Reynolds \$1.66, J B Sweet \$1.66, A Lewis \$1.66, Andrew Olson 8c, J McMillan \$1, E Engles 10c, M A Dayton 83c, C Buck 83c, S A McPherson \$1.63, C Fisk 17c, J H Curtis 56c, J F Hammond 83c, E L Bascom \$1.66, D W Milk 80c, R B Delap 25c, Wm Lawton \$1.32, Miss M Moody \$2.34, E E Warren \$1, G F Richmond \$1.28, D M Canright 40c, Wm S Foote \$1.66, T M Steward \$3.53, L H Russell \$1.

Donations to Purchase a Stock of Paper.

I Sanborn, Viletta Sanborn, J Berry, W A McIntosh, V B Gaskill, G Rhodes, each \$10.

G W Burnham, P E Ferrin, H C Blanchard, O W Terpenney, Benj Berry, D Berry, Wm Russel, E Stormer, W A Dances, S Simons, Bro & sister Vagell, W H Colcord, S M Holly, B F Meritt, S F W Gove, S Newton, E Wick, H C Stone, W H Ingraham, J G Wood, A Wood, H Johnston, J Hardy, H Crosby, R Hart, S Hart, I Colcord, Geo White, Wm Lawton, R Godsmark, Anna Pennock, E M Kilgore, M J Bartholf, T Loomis, each \$5.

T Patten \$20, H H Buxton \$3, J Roushey \$2, S Harris \$1, M Berry \$1, D Blanchard \$3, J French \$2, S H Marshall 50c, S H Gardner \$2.50, J Davis \$1, D Huger \$1, Abraham Hough \$1, Alfred Hough \$1, D Seeley \$1, W S Fairchild \$2.50, A P Lawton \$2.50, J A Lawton 50c, C Lawton \$1, L Potter \$1, D W Milk \$3, J Sisley \$2.50, N Brister \$8, S Lane \$1, M Brackett \$1, M Scott, \$1, Ch at Rockton, Ills. \$44, D Farrar \$3, T Passel \$1.

General Conference Missionary Fund.

Wm. Lawton \$5, W S Fairchild \$2.50, A P Lawton \$2.50, J A Lawton 50c, F Kittle \$2, Edward Lobdell \$5, D W Milk \$2, John Sisley \$2.50, W A McIntosh \$10, V B Gaskill \$10, Church in Clinton, Mass., \$30.

Cash Received on Account.

Robert F Andrews \$50, Wm Russel \$10, Isaac Sanborn \$14.50, J D Hough \$4, L G Bostwick for Isaac Sanborn \$4.

For Shares in the Publishing Association.

V B Gaskill \$10.

Soldiers' Tract Fund.

V B Gaskill \$5, James Baker \$2.35, Louisa Baker \$2.