

# 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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#### Advent Hymn.

ETERNAL Father, hear!  
Haste to fulfill Thy word!  
Let Israel's Hope appear!  
Reveal to earth her Lord!  
We wait for Jesus from the skies;—  
When shall His glories greet our eyes?

How long shall Death yet reign,  
And Hell our race oppress?  
When shall earth bloom again  
In Eden's blessedness?—  
We wait for Jesus from the skies;—  
When shall His glories greet our eyes?

The waves of ill are high;  
The world with trouble reels;  
All lands and creatures cry;—  
Speed Judgment's chariot-wheels!  
We wait for Jesus from the skies;—  
When shall His glories greet our eyes?

The times are prophets now;  
They preach impending doom;  
Let each, repentant, bow,  
And saints prepare for home.  
We wait for Jesus from the skies;—  
Soon shall His glories greet our eyes.

Hail to the dawning day,  
By holy seers foretold!—  
Hail to Messiah's sway,  
One Shepherd and one fold.  
We wait for Jesus from the skies;—  
Soon shall His glories greet our eyes.—*Sol.*

#### LAW.

ITS OBJECT—HOW FULFILLED.

BY ELDER E. GOODRICH.

(Concluded.)

BUT it may be asked, Was not the reference to law general, and did not the Saviour use the term fulfill as applicable to the entire question under consideration? Most certainly. The reference to law was full and complete; and not only is the term fulfill applicable to all classes of law, but above all others it is the most appropriate word that may be used in discussing the law of God. It means the very opposite of annul or destroy. To fulfill, is to fill up full. And applied to law as to any design, it signifies to accomplish the end or purpose. And Matt. v, 18, in the strongest possible language, teaches that though heaven and earth pass, not one jot or tittle of the law can fail of accomplishing the end for which it was ordained. And as no item of law can pass until, and only as, it is fulfilled, the only sense in which law can be said to have been done away is that of having been fulfilled.

The above being true as a theory, if it be true as a fact, that the law of God has all been abolished—done away, then it is equally true as a matter of conclusion, that the law of God has all been fulfilled. But if in rea-

soning the question backwards, we find that the law of God is *not* all fulfilled, then it follows that the law of God is not all done away. For *that* only is done away that is fulfilled.

The above remarks are equally applicable to prophecy, every item of which must be fulfilled before it passes. Indeed the word of God in every form and instance in which it is presented to man, will surely accomplish the object for which it was given, either in the salvation of those who believe, or in the condemnation and consequent destruction of all who disobey.

Precept law is fulfilled when the rights it defines are acknowledged and its commands obeyed.

Ceremonial law is fulfilled in reaching the end designed, whether the object is time, place, or relation. Some ceremonies only live and expire. Others by being repeated continue a great length of time.

Penal law is fulfilled when the threatened penalty is executed, and the righteousness and authority of commandment law is vindicated.

But as precept law is not always obeyed, the rights commanded being disputed, and as a law without the power to enforce its claims is worthless, penal law may be regarded as the arm of precept law, whereby a collection of all just dues is forced. In all such cases commandment law becomes evidence by which the guilty are convicted and handed over to the executioner. All just law approves and justifies the doer—the righteous. But as "all have sinned and come short of the glory of God," the law of God, although it is holy, just, and good, instead of witnessing to man's innocence, and thus justifying him in the sight of God, is so much evidence whereby the guilt of the sinner is magnified to its own hateful proportions, and he is forced to renounce his own righteousness, and acknowledge the sentence just. But there is no power in law either to justify, to show mercy, or save the transgressor. To such the law, however good, can only work wrath.

With the above view, after reading such scriptures as the following: "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. \*\*\* There is no fear of God before their eyes," Rom. iii, 10-18, it is easy to understand that "by the deeds of the law there shall no flesh be justified in his sight." But to conclude that because the law cannot justify or save men, therefore the law must be done away, is a great mistake. The apostle, as if apprehensive that some might misunderstand him in this matter, in the very chapter from which the above quotation is made, after asking the question, "Do we then make void the law through faith?" answers in the most solemn manner, "God forbid: yea, we establish the law." Indeed there is not a point of gospel faith, but what may be used as an argument showing the sacredness and perpetuity of moral law.

And not only is the law of God sacred and perpetual, but the apostle Paul, to say nothing of others, has shown at great length that it is universally applied in the condemnation of the world.

This argument for brevity's sake may be stated thus: Christ died for all men. Therefore all were dead (or under the sentence of death). And as it is sin that stings to death, therefore all are sinners: and as it is the law that gives strength to sin, therefore the law of God

applies to all men. How else could it be? for there is no need of redeeming any but those that are lost. The remedy provided is equal, and only equal to the necessity that called it forth. And not only is the remedy equal to the necessity, but just as soon as the disease manifested itself the cure was applied.

There are some, however, who seem to understand the Scriptures as teaching that God tried for several thousand years to perfect, justify, and save, man by law, but that, as the experiment was a failure, when Christ came the whole thing was set aside, and now we have nothing but faith and grace. Such is not the case. For it was not all law then, neither is it all grace now. True the law began with Adam. But it is also true that as soon as sin manifested itself, the remedy, the grace of God, was preached. And from that time to this, God has had but one Saviour, but one system of salvation, and but one rule by which men are justified. The Saviour is ever preached as Christ "the seed of the woman," the only name given under heaven or among men whereby we may be saved.

The system is redemption through Christ. And it will be said of all who are saved, "These have washed their robes and made them white in the blood of the Lamb."

The rule by which men are justified is faith. As it is written, "The just shall live by faith." And it may be interesting to add, that of the long line of worthies referred to by the apostle, Heb. xi, there is not an instance in which God ever even tried to justify Jew or Gentile by law. Not that there is imperfection in the law; the imperfection is in man. As it is written, "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. vii, 14. And as a perfect law cannot justify an imperfect action, the weakness of the flesh to obey, renders the law weak to justify. As we read: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (or by a sacrifice for sin, margin) condemned sin in the flesh." Rom. viii, 3. There is no fault found with the law. There is no condemnation of the law; but "sin in the flesh." And we continue to read, "That the righteousness of the law might be fulfilled (not done away), in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. viii, 4-6.

But why all these results from minding the things of the flesh? The next verse shows: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. The argument of the apostle, that to be carnally minded is death, because the carnal mind is enmity against God, necessarily rests upon and at the same time demonstrates the fact that the law of God is supreme. And it is not the death of the law of God, but the death of the carnal mind, that is everywhere taught in the New Testament.

There are no promises to the natural man whatever. To him belongeth cursing and death. All the promises of God are made to, and through Christ, the Lord of life and glory. Hence if we belong to the former, we are without hope; and the scripture to us is, "So then they that are in the flesh cannot please God."

"For if ye live after the flesh ye shall die." Rom. viii, 8, 13. Again, "But he who was of the bond-woman was born after the flesh" of whom it is said, "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman."

But if we belong to Christ, then the scripture is, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 29. Again, "If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God." And the main effort of the apostle seems to be to show the necessity of being born again; not of the flesh, but of the Spirit. And the doctrine of the cross is the doctrine of the crucifixion of the flesh in every instance.

This truth is beautifully and fully set forth by the apostle in the following language: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore are we buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. \* \* \* Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi, 3-11.

In the case of our Lord Jesus Christ, the doctrine of the cross teaches that, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil." Heb. ii, 14. And as he was "made of a woman, made under the law, to redeem them that were under the law," Gal. iv, 4, 5, before his crucifixion, he was a proper subject of temptation, law and death. But when he was crucified he was "put to death in the flesh." And "in that he died, he died unto sin once," so that when he was raised up by the glory of the Father, quickened by the Spirit of God, he arose to a new life, a triumphant conqueror, freed from all the demands of the law of sin and death.

From the above arguments the following conclusive deductions may be made; viz., that to be in the flesh is to be under the law—an enemy of God and his law; and a subject of death. And the only way of escape is by a change of relation; by getting rid of the body of sin, by being crucified with Christ, and by being quickened by the Spirit of God.

And as additional evidence confirming the above we may read, "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii, 8-11.

And yet, notwithstanding the great amount of plain Bible testimony showing that the entire race of Adam is under law and doomed to certain death, and the only way of escape is by being crucified with Christ and quickened into a new life by the Spirit of God, there are those who understand that it is the law of God that is killed. And they read, "For ye are not under the law, but under grace." Certainly we are not under the law, but under grace, and the apostle in thirteen and a half verses that precede the half just read, Rom. vi, 14, shows just how we get out from under the law.

Again they read, "But now we are delivered from the law, that being dead (or being dead to that, margin,) wherein we were held." True, we are delivered from the law, but we are delivered in the same manner that Christ was delivered. Christ was freed from sin

in dying unto sin. He was freed from the law in satisfying its utmost demands, even death. And he was delivered from death by the Spirit of God—by virtue of his power to conquer. And if this is true of Christ who knew *no sin*, we cannot expect the sinner to be delivered in a less painful way.

There is a sense, however, in which the law of God may be said to be killed. It is that of legally killing a bond by satisfying all its demands. And we ought always to remember that it is penal law that binds, that curses, and that stings to death; hence in all these places where it is said that we are under law, that the law curses, or that we are delivered from law, penal law is necessarily meant.

There is certainly no sense in which precept law—those commandments that express our moral obligation to God and our fellow men, can be said to be done away. And it is a matter of fact that from Christ's sermon on the mount to the last chapter of the Revelation through John, the commandments of God are preached, and a blessing pronounced upon them who do and keep them.

Edinboro, Pa.

### Important Statistics.

Who can read the following statistics relative to the unparalleled growth, power, and influence, of these United States, and not believe that they are somewhere noted in prophecy? That a people occupying so prominent a position as we do among the nations of the earth, should be passed in silence by the prophetic pen, while others are mentioned, would be to us unaccountable. In the following article, the contrast is drawn between the condition of the United States in 1860, and its condition when the present constitutional government was adopted in 1789.

The new Government was found to be fully adequate to all the purposes for which Government is instituted among men.

In no age of the world was there a higher appreciation of the moral duties of life; the spirit of truth and justice pervaded the whole people; they had laid broad and deep the foundations of public liberty, opened the career of the Republic, and consigned its fortunes and its fate to the generations that were to follow. WHAT! FROM THIS SUBLIME COMMENCEMENT OF OUR CAREER, HAS BEEN OUR PROGRESS?

We have grown in territorial extent, from 800,000 square miles, to three millions, two hundred and fifty thousand; from a population of 3,900,000, to thirty-three millions; from thirteen sovereign States, to thirty-four, with a promise to enter the next century with one hundred and twenty millions, with an assessed value of property rising, since 1790, from four hundred and eighty millions of dollars, to the immense aggregate of sixteen thousand millions, yielding an annual profit to the people of between five and six hundred millions of dollars, and with a commercial marine rapidly verging toward six millions of tonnage.

Nearly fifty thousand ships belonging to the Republic are scattered either over the ocean, traversing our great inland seas, or are penetrating the great streams that flow within our limits.

Fifty thousand miles of Railroad are projected, and thirty thousand completed, at a cost of over eleven hundred millions of dollars.

Forty thousand miles of telegraphic line have been established, at a cost of five millions of dollars.

From 75 post offices in 1790, we have increased to 30,000 in 1860; from 1,875 miles of post routes in 1790, to 275,000 in 1860; from 1,500 miles of sea coast in 1790, to 3,100 miles in 1860.

Recurring to the contrast of what, as a nation, our condition was at the foundation of the Constitutional Government, when compared with the results under its benign influences, we find that, in the year 1791, our country exported 2,065,000 bushels of grain, in 1855, 1,000,000,000 of bushels, worth \$400,000,000.

The wheat crop alone of 1860 was 230,000,000 bushels, furnishing, with the surplus of the previous year, 75,000,000 for exportation.

Chicago, in 1829, was not even in existence. A century previous to that date, CHARLEVOIX, the Jesuit explorer, designated its locality as a point destined to be of the highest commercial importance in the future.

As a grain depot, it is now the first in the world; its warehouses capable of storing nearly eight millions of bushels; its ability to ship in ten hours one million and a half of bushels.

In 1860, its grain shipments were between thirty-five and forty millions of bushels. St. Louis, Cincinnati, Toledo, Cleveland, Detroit, Buffalo, and Rochester, vie with the Illinois commercial capital in this vast domestic and extensive grain trade.

The agricultural products of the Union, for 1860, have been estimated at sixteen hundred millions of dollars, and the fertile fields within the Union are capable of producing a hundred times that value.

The food products in England in 1824 fell below the consumption of the British Islands, and in 1847 nearly half a million of people died of starvation in Ireland.

Now the necessities of the people of the British Islands require an annual importation of \$225,000,000 worth of wheat, flour, corn, meal, and oats, and this trade, of which we already enjoy the largest share, will doubtless increase and continue to be of additional value to us.

The increase in the population of the Union has been, since 1790,

FOUR TIMES GREATER THAN RUSSIA;  
SIX TIMES GREATER THAN GREAT BRITAIN;  
NINE TIMES GREATER THAN AUSTRIA; AND  
TEN TIMES GREATER THAN FRANCE.

Our territory, if peopled as densely as France, would hold five hundred millions; or as England, seven hundred and fifty millions; or as Belgium, eleven hundred and fifty millions—a number greater than the aggregate population of the globe.

The farms and plantations have reached, from the sparse settlements of 1790, in the year 1860, to 2,150,000 farms and plantations. The dwellings, from 250,000 in 1790, worth \$130,000,000, to 4,340,000, houses, valued at \$4,500,000,000, the increase of population demanding yearly the erection of 130,000 new houses—whilst 50,000 churches, erected to the worship of the Most High, attest the wide-spread religious feeling of the American family.

The average of our domestic exports to foreign countries, from 1790 to 1794, was \$22,000,000. In the year 1860, our exports were \$400,000,000. The value of our manufactures in 1790, too inconsiderable for estimate, were, in 1820, \$62,000,000; in 1855, \$1,055,000,000; in 1860, \$2,000,000,000; whilst the land value in thirty-four States equals nine thousand three hundred and seventeen millions of dollars.

The navigation laws, taking their date from the protectorate of England, restricted the importation into that island of imports from Asia, Africa, or America, except by British vessels.

The retaliatory laws of our Constitutional Government forced a treaty of equal rights in this respect, still further liberalized by extending the privilege to American vessels as carriers to British colonies, thus dissolving the exclusive system of Great Britain.

The fruits and wines of the Mediterranean, valued annually at \$7,500,000, employing over six hundred vessels, have now a competitor in the large supply from California, on the Pacific, which furnished in 1860 a grape crop valued at \$8,000,000. The wine capabilities of three counties alone in this State, when fully developed, it is estimated, will be over one hundred millions of gallons per annum.

In 1791, our cotton export to Great Britain was 189,316 pounds; in 1860, eleven hundred millions, whilst 300,000 citizens, who went to the Pacific twelve years ago, have sent back six hundred millions of dollars in the precious metal.

To these results may be added the aggregate total of imports and exports respectively, for the seventy years that succeeded the adoption of the Constitution, at 8,000 to 8,500 millions of dollars, which represent the industry of our country.

Such is but an imperfect outline of the growth and progress of the American people under their Constitutional Government, as founded in 1789.

## True Rest.

If thou should'st fail to find true rest,  
On earth, thou'lt find it not in Heaven;  
Here must it dwell within thy breast,  
Or thou must tempest-tost be driven.  
For what is rest? not indolence  
Of body or of mind or soul;  
Not in the loss of sight or sense,  
Not in the grave our earthly goal.  
It is not freedom from the ills  
Which flesh is heir to—sickness, pain,  
Malice that wounds, or Death that kills,  
Temptation's lure or penury's chain.  
In vain in nature's solitude  
'Tis fondly sought—in hermit's cell  
Where stranger footsteps ne'er intrude—  
On mountain top, in silent dell;  
It reigns not in the peasant's cot,  
Nor in the palace of the king.  
It is not found by chance or lot;  
'Tis not a partial, birthright thing.  
Gold cannot buy, nor valor win,  
Nor power command, nor station gain it,  
Whatever bears the taint of sin,  
Unpurified cannot obtain it.  
Thou mayest have beauty, wit and parts  
That shall secure thee vast acclaim,  
And be the idol of all hearts,  
And gather universal fame;  
And by the potentates of earth  
Be honored as a chosen guest;  
And be exalted from thy birth—  
Yet never know one hour of rest.  
Thou mayest upon thy very knees  
Have gone on many a pilgrimage,  
And far excelled all devotees  
That ever trod this mortal stage,  
In self-inflicted agonies,  
All sinful lusts to crucify;  
In vain thy tears, and groans, and cries,  
Rest by such acts thou canst not buy.  
Thou mayest have joined some chosen sect,  
And given thy sanction to a creed,  
And been pronounced among the elect,  
And zealous been in word and deed—  
Most orthodox of proselytes  
Strict in observing seasons, days,  
Church order, ceremonies, rites.  
Constant at church to pray and praise  
Munificent in all good works,  
That with the gospel may be blest  
All heathen tribes, Jews, Greeks and Turks,  
Yet still a stranger be to rest.  
For what is rest? 'Tis not to be  
Half saint, half sinner, day by day;  
Half saved, half lost, half bound, half free;  
Half in the fold and half astray;  
Faithless this hour, the next most true;  
Just half alive, half crucified;  
Half washed and half polluted too;  
To Christ and Belial both allied!  
Now trembling at Mount Sinai's base,  
Anon on Calvary's summit shouting  
One instant boasting of free grace—  
The next God's pardoning mercy doubting  
Now sinning, now denouncing sin,  
Filled with alternate joy and sorrow;  
To-day feel all renewed within,  
But fear a sad relapse to-morrow!  
All ardent now and eloquent,  
And bold for God with soul on fire,  
At once complete extinguishment  
Ensues, and all the sparks expire;  
O, most unhappy of mankind,  
In thee what contradictions meet,  
Seeing thy way yet groping blind;  
Most conscientious, yet a cheat!  
This is 'the old man with his deeds,'  
Striving to do his very best.  
'Tis crucifixion that he needs—  
Self-righteous, how can he know rest?  
What then is rest? It is to be  
Perfect in love and holiness,  
From sin eternally made free;  
Not under law but under grace.  
Once cleansed from guilt, forever pure;  
Once pardoned, ever reconciled:  
Once healed, to find a perfect cure;  
As Jesus blameless, undefiled;  
Once saved, no more to go astray;  
Once crucified, then always dead;  
Once in the new and living way,  
True ever to our living Head;  
Dwelling in God and God in us;  
From every spot and wrinkle clear,  
Safely delivered from the curse;  
Incapable of doubt or fear.  
It is to have eternal life,  
To follow where the Saviour trod,  
To be removed from earthly strife—  
Joint-heirs of Christ and sons of God,  
Never from rectitude to swerve,  
Though by the powers of hell pursued,  
To consecrate, without reserve,

All we possess in doing good.  
It is to glory in the cross,  
Endure reproach, despise the shame,  
And wisely count as dung and dross,  
All earthly grandeur, homage, fame,  
It is to be all prayer and praise,  
Not in set form or phrase expressed,  
But ceaseless as angelic lays—  
This, only this, is CHRISTIAN REST.  
He who, believing, hath obtained  
THIS REST, shall ne'er be troubled more  
Though round him lions fierce, unchained,  
For his destruction rage and roar.  
He may be famishing for bread,  
Or be of men the jest and mirth,  
And have no where to lay his head,  
No spot to call his own on earth;  
Temptation with its endless wiles  
May strive to turn his feet aside,  
And flattery with its treacherous smiles  
May hope to flush some latent pride;  
He may be hunted as a beast—  
As heretic dragged to the stake  
Placed on the rack Revenge to feast,  
And Bigotry's fierce wrath to slake;  
Or whether death or hell assail,  
It matters not; within his breast  
Is joy and peace that cannot fail;  
Nought shall destroy his CHRISTIAN REST.

## Dancing.

Is dancing sinful? If so, why is it sinful?  
These are inquiries which, for substance, have several times recently been proposed to us. It is alleged that there is a growing tendency to countenance dancing as an amusement among Christian people, and much desire is felt that the true character of this practice should be set forth for the instruction and warning of the young. A full consideration of this subject would require more space and time than we have now at command. A few words only we will venture to advance, and those simply as hints at the principles which we regard as involved in it.

Dancing, as it is commonly practiced in balls and public assemblies in which the two sexes unite, we regard as positively wrong, for the simplest of all reasons, that it is of *licentious tendencies*. Not that those who engage in them are corrupt, or are always conscious of those tendencies. But this is no proof that they do not exist. The attitudes, the motions, the familiarities connected with the waltz, and all kindred movements, can not, as human nature is, be practiced without a tendency to influence the sensual passions. We were once made an involuntary spectator of them while traveling in one of our elegant Western steamers, and can never forget the feelings of astonishment and shame we felt at the exhibition. They were practiced in the ancient heathen orgies, for the very reason of their impure tendencies. They have ever characterized the corrupting worship of pagan deities, as all who are familiar with the history of Egypt, Assyria, Greece, Rome, and other nations, both ancient and modern, are aware, and they form a part of the disgusting revelries of the lowest haunts of vice in our cities. We repeat it, that many of our youth who are attracted by the music and gaiety of the ballroom, are not themselves aware of the nature of the influences it exerts. We are very sure that if the truly refined ladies, who often grace it with their presence, could overhear the remarks which are drawn forth from those with whom they share in the gaiety, they would blush at the revelation made to them, and henceforth as carefully refuse their presence as from the more open and recognized haunts of dissipation.

We need say nothing, then, about the evil effect of balls upon health, or their waste of valuable time, or their tendency to promote a taste for frivolity, and dispel serious thought and feelings,—if the essentially corrupting influence now charged upon promiscuous dancing really exists, it is enough to determine its moral character. If to this be added these last-mentioned effects, all of which are undeniable and of grave importance, they surely put it beyond the possibility of question whether the indulgence is wrong, or should ever be tolerated by a Christian.

In respect to dancing in families and schools, or among children, we may freely admit that it is far less objectionable than that just described. But so far as it involves the intercourse of the two sexes, the principle is not essentially different. It is for judicious parents

to judge to what extent children can engage in parlor dances without approaching that dangerous ground. We fear it would be at an earlier age than many suspect. Whenever the practice falls short of that, it is to be classed with those other amusements, of which it is not too much to say, they are not *needful* to the development of the mental or physical character, while they may sow the seeds of what will ultimately be a fatal harvest.

In a word, then, this is our test of dancing. As commonly practiced among adults, it is wrong, because it is of impure tendencies. If it be thought there is a kind which is free from those tendencies, that fact should be made certain before it is permitted. And even then we think that Christian parents, with all the facilities for interesting and instructing their children and promoting their health which are so abundantly furnished at the present day, may, without difficulty, find for them amusements equally attractive and far more consonant with the solemn ends of human life, and its relations to eternity.—*The Tract Journal*.

## Lamartine on the Psalms of David.

THE last Psalm ends with a chorus to the praise of God in which the poet calls on all people, all instruments of sacred music, all the elements, and all the stars to join. Sublime finale of that opera of sixty years, sung by the shepherd, the hero, the king, and the old man! In this closing Psalm we see the almost inarticulate enthusiasm of the lyric poet; so rapidly do the words press to his lips, floating upward toward God their source, like the smoke of a great fire of the soul wafted by the tempest! Here we see David, or rather the human heart itself with all its God-given notes of grief, joy, tears, and adoration—poetry sanctified to its highest expression; a vase of perfume broken on the steps of the temple, and shedding abroad its odors from the heart of David to the heart of humanity! Hebrew, Christian, or even Mahometan, every religion, every complaint, every prayer has taken from this vase, shed on the heights of Jerusalem, wherewith to give forth their accents. The little shepherd has become the master of the sacred choir of the universe. There is not a worshiper on earth which prays not with his words, or sings with his voice. A chord of his harp is to be found in all choirs, resounding everywhere, and forever in unison with the echoes of Horeb and Engedi! David is the psalmist of eternity; what a destiny—what a power hath poetry when inspired by God! As for myself, when my spirit is excited, or devotional, or sad, and seeks an echo to its enthusiasm, its devotion, or its melancholy, I do not open Pindar, or Horace, or Hafiz, those purely academic poets; neither do I find within myself murmurings to express my emotion. I open the book of Psalms, and there I find words which seem to issue from the soul of the ages, and which penetrate even to the heart of all generations. Happy the bard who has thus become the eternal hymn, the personified prayer and complaint of all humanity! If we look back to that remote age when such songs resounded over the world, if we consider that, while the lyric poetry of all the most cultivated nations only sang of wine, love, blood, and the victories of coursers at the games of Elis, we are seized with profound astonishment at the mystic accents of the shepherd prophet, who speaks to God the Creator, as one friend to another, who understands and praises his great works, admires his justice, implores his mercy, and becomes, as it were, an anticipated echo of evangelic poetry, speaking the soft words of Christ before his coming. Prophet or not, as he may be considered by Christian or skeptic, none can deny in the poet king an inspiration granted to no other man. Read Greek or Latin poetry after a Psalm and see how pale it looks!—*Lamartine's Cours de Literature*.

THESE six things doth the Lord hate; yea seven an abomination unto him:

1. A proud look.
2. A lying tongue.
3. And hands that shed innocent blood.
4. An heart that deviseth wicked imaginations.
5. Feet that be swift in running to mischief.
6. A false witness that speaketh lies.
7. And he that soweth discord among brethren.

Prov. vi, 16-19.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 8, 1864.

URIAH SMITH, EDITOR.

### The Inside of the City.

We often hear the expression, "I want to see how it looks," or "I mean to see how it looks, inside of the city." Laudable desire! Heaven-born purpose! Who would not wish to behold the glories, and share in the bliss of that celestial abode? But do we think when we make these expressions that we are talking of unsurpassed glories which Inspiration has never essayed to express in human language, nor any pen ever attempted to describe? The views which the Bible gives us of the glorious city, the new Jerusalem, singular as it may appear, are rather external than internal views. Its descriptions are such as would be given by a spectator beholding it from a distance. Its glorious foundation stones are set before us; we are told that its wall is of jasper, its gates of pearl, and the street of gold. We are permitted to look upon the tree of life, and the river that sparkles in the glory of God beneath; but further than this, mortal minds may not attempt to picture. It is reserved to the overcomers when clothed in their immortal garbs of heavenly light, to behold the scenes, and fathom the glories that lie beyond.

But in that which is revealed there is more than we can comprehend. The external beauty and grandeur of that heavenly city is such as eye has not seen, nor the heart of man conceived. Then what must the inside be? May we not suppose the same rule to hold there which is universally observed in the cities of earth? While in entering these cities we see much that is noble and grand, and many things to adorn and please, in its external arrangements, where, after all, do we look for the exhibition of its treasures of magnificence and wealth. It is inside of its lordly mansions, in the inner court of its palaces and temples. It is there that we behold all the gorgeous magnificence that gold can procure or art devise.

What then must the inside of the heavenly city be! More than ever, we want to see how it looks there. More than ever, then, let us resolve that we will reach it and behold its glories; and then, oh thought almost too great, too glorious, for mortals to hope to realize, we shall soon know what it is to be there.

### The Immortal Soul Located.

It has been no small puzzle to the believers in the popular view to determine in what part of the human system that invisible and unimaginable entity called the immortal soul, has its special abode. Most persons, we presume, if requested to designate, as nearly as possible its invisible dwelling place, would lay their hand upon their breast. But it has been decided that it has fixed its residence "higher up;" namely, in the head, or rather that it is confined there; for the soul itself seems not to be a free agent in this matter. We will listen to Dr. Fitch on the subject. He says:

"The first chamber I will notice, is the skull. This is a dark chamber, remarkable for being the room in which the brain is located; and it is also remarkable for the place where mind and matter meet. In the brain resides that inscrutable and awful being, the human soul. The eye does not see, the ear does not hear, all the senses are only means and instruments that convey knowledge to the soul. The soul is imprisoned in this dark chamber. Its food is knowledge. No man can explain, no man can comprehend it. It is an emanation from the Most High; and in control, holds the same relation to man's body that the Almighty does to it. Imprisoned now, it will one day leave its prison-house, and wing its way to immortality."

*Fitch's Lectures, pp. 22, 23.*

"The eye does not see, the ear does not hear," says our worthy Dr. Then it is the immortal soul that does all these things; and as a corollary we may add, that wherever there is seeing, hearing, &c., somewhere behind those operations lies an immortal soul. But animals have eyes and ears; they see, hear, feel, &c.,

therefore we are borne by this theory to the conclusion, that every individual brute, peregrinating on four legs, more or less, bears about an immortal soul shut up in its head! Will immortal-soulists feel flattered by the introduction of this new class of associates? Will they any more accuse us of degrading man to a level with the brute, when their own theory brings them to the same level? All we contend for is that Solomon was correct when he declared that in respect to death and its concomitants, man hath no pre-eminence above a beast; and their own theory, prop it up as they will, when legitimately carried out, leads to the same results, and they cannot avoid it; for beasts are endowed more or less with all those attributes, upon which they rely to prove immortality in man.

But we are told that this immortal soul is "imprisoned in this dark chamber," the skull. The question at once arises, what keeps it in this prison? If the soul is of itself an entity distinct from the body, and only clogged and hindered by the body, and vastly freer in its operations without than with it, why does it not leave? What holds it in the body? How is it fastened? Any man who was imprisoned, imprisoned not from any fault of his, and under no obligations which would make it criminal for him to leave, would be considered very foolish, if he did not leave. Are the immortal souls of popular theology the imbecile or stupid things that they cannot act as wisely? Or is the body superior to the soul so that it can hold it in its prison at pleasure; and so that the soul must needs wait till the body is relaxed in death, before, like a trembling fugitive, it can slip out?

But we are digressing. These are independent questions having a field of their own, and inviting separate investigation. We only took our pen to congratulate our friends of the popular view, on having settled this much of their theory, that the mysterious inhabitant of their bodies is imprisoned in the skull. Let them take heed, lest at some unlucky moment their prisoner should "break jail," and leave them in the lurch.

### Drawing His own Portrait.

UNDER the heading of "Ministerial Folly!" significant heading to a significant article, I. C. Wellcome, in the World's Crisis of Sept. 6, 1864, gives us the following. We give his piece entire that the "folly" may be manifest in all its length and breadth.

"Among the great variety of foolish things which some men who wish to carry their points at all hazards teach, is one so entirely without foundation, and contrary to truth, that it can scarcely seem possible for any really honest person to believe it; yet we have learned that the human heart is much more ready to accept error and falsehood than to receive the truth.

"The notion alluded to is that 'the Pope made Sunday,' or, properly speaking, it is extensively taught by the 'Seventh-day Sabbath keepers' that the Pope set apart Sunday as the day for the christian church to keep the Sabbath, and made it binding on them by legal enactment. When proof is demanded, those who know it is wanting twist their assertions round and say, the civil power of Rome did so at the request of the Pope, etc., etc.

"A few days ago, in passing over a circuit in Maine where our seventh-day friends have lately sown their seed and made their assertions, I found many brethren and sisters who of course do not know the history of these matters, and they often asked me, 'Why do you keep the Pope's day?' I was aware where they had heard the nonsense taught; for I had heard it, and seen it in print nearly twenty years ago.

"I tell our friends, this story about the 'Pope's Sunday' is a base forgery, but that probably the most of those who believe and teach it know nothing of the history of the matter. Somebody has taken the responsibility to make and tell the lie, and others who have all the means of knowing it is false take the responsibility of circulating it instead of exposing it.

"Now as there are many honest christians who wish to be undeceived, and ask for the truth touching this point, I will here give it, and may hereafter give some other facts which will expose the sham statements often made to lead christians to turn to Moses.

"In A. D. 316 Constantine, who had been a Pagan, and ruled a Pagan empire, having professed conversion to Christ, and commenced the observance of the Lord's day (First day), as did all Christians throughout the empire, "enjoined the religious observance of the Lord's day, not only upon all his own household, but commanded that it should be kept as a day of rest throughout the Roman empire." This law was not for

Christians, for they all observed that day; but for Jews and Pagans, that they might not desecrate the Lord's day, and that uniformity or order might be observed by all classes resting on the same day. After this the council of Laodicea made some demonstrations in the same direction, and pronounced "curses on Judaists," or Jews, for keeping the seventh day.

"Here we find the root from which has sprung all the parade about the 'Pope's Sunday,' and the terrible consequence of christians observing it; that thereby they received 'the mark of the beast,' and 'the same shall drink of the wine of the wrath of God.'

"Prof. Stuart says, 'The early Christians, one and all of them, held the first day of the week to be sacred. About that there appears never to have been any question among any class of Christians, so far as I have been able to discover. The zealots of the law wished the Jewish Sabbath to be observed, as well as the Lord's day. More anon.

Yarmouth, Me.

I. C. WELLCOME.

Of course, Mr. W. everything that you do not believe is "foolish" and all "nonsense." We have no objection to persons' calling things foolish and nonsensical, if they will only prove them to be so; but when a person is continually calling upon us to regard certain things as foolish, offering meanwhile no proof that they are so, he is very apt to transfer to himself that contempt which he wishes us to bestow upon the object of his spite.

He speaks of some things which are so "entirely without foundation, and contrary to truth, that it can scarcely seem possible for any really honest person to believe it," &c. A little further on he says, "Now there are many honest Christians who wish to be undeceived." A person must be deceived before he can be undeceived; hence "many honest Christians" have been deceived by this doctrine; the "impossibility" of their believing it has been accomplished. Again he says, on the same subject, "We have learned that the human heart is much more ready to accept error and falsehood, than to receive the truth." From all of which we may safely infer the quite rapid spread of our cause in his vicinity. Amen. The Lord speed it on.

He continues as complacently as if his words were going to put an everlasting quietus on the whole subject, "I tell our friends this story about the 'Pope's Sunday,' is a base forgery." And what authority does he give us for this? Oh, his word. But is he the oracle for all christendom? Is his bare assertion sufficient authority? It looks too much as if he was trying his hand at that child's game, commencing, 'Open your mouth and shut your eyes,' &c.

But he adds, "Probably the most of those who believe and teach it, know nothing of the history of the matter." Alas! brethren, that you have so long been kept in ignorance, and have been so stupid as to go round the country preaching that of which you "probably know nothing." But let us rejoice that at last one has been found who is willing to condescend to give us the infallible history on this point. Now let all historians hold their breath while we listen to the profound announcement: "In A. D. 316, Constantine, who had been a Pagan, and ruled a Pagan empire, having professed conversion to Christ, and commenced the observance of the Lord's day (first-day) as did all Christians throughout the empire, enjoined the religious observance of the Lord's day, not only upon his own household, but commanded that it should be kept as a day of rest throughout the Roman empire." Well, now, isn't the question forever settled? Isn't everything that goes contrary to this, "foolishness" and "nonsense?" But hold. Who says this? Where is the authority? We do not see any. Who says that it was in A. D. 316, that Constantine professed Christianity, and commanded the observance of the Lord's day? Who says that "all Christians throughout the empire" at that time observed the first day of the week as the Lord's day? Who says that Constantine's edict says anything about the Lord's day, as such? And who says that it was issued in favor of Christians against Jews and Pagans? We call for proof; not assertions, but authority on all these points. Give us the chapter and verse.

We would advise him to look a little at history on the following points:

1. To see if it was not in A. D. 321, instead of A. D. 316, that Constantine issued his Sunday law.

2. To see if it was not as late as the year A. D. 323, two years after the promulgation of his edict for Sunday, that he professedly embraced Christianity.

3. To see if his edict says anything about the "Lord's day (?) " at all.

4. To see if he does not speak of it simply as "*dies solis*," the day of the sun, the very name given to that day by the Pagans, by whom it had been observed as a "wild solar holiday" from the remotest times.

5. To see if, consequently, Constantine's Sunday law, was not a Pagan edict, issued in behalf of Sunday as a Pagan festival.

6. To see if this Pagan law was not left unrepealed when Constantine professed Christianity.

7. To see if thereupon Sylvester, bishop of Rome, Pope Sylvester, if you please, did not seize upon the opportunity to install the heathen festival of the sun under the imposing title of Lord's day, as a Christian institution, and avail himself of Constantine's Pagan law as a Christian ordinance by which to enforce it.

8. To see if this Pagan law, transformed by the embryo Pope into a Christian ordinance, was not the very first law ever enacted in behalf of Sunday; to see, in other words, if it is not in reality, the fourth commandment of the Sunday institution.

9. To see if the Papacy from that time on did not assume this institution as the badge of its authority and power.

10. To explain, if "this story about the 'Pope's Sunday,' is a base forgery," how it happens that the Roman Catholic church claims Sunday as an institution of its own, and refers to it, as is done in almost all Catholic catechisms and books of religious instruction, as the symbol of its authority. On all these points we challenge his proof.

But perhaps he will think all this is sufficiently answered by his closing paragraph, wherein he quotes from Prof. Stuart that "the early Christians *one and all* of them, held the first day of the week to be sacred." But we would like to know how Mr. Stuart knows this. If he gave his authorities for the statement why has not Eld. W. given them? The professor speaks as confidently as though he was present among "the early Christians," saw them "*one and all*" and took notes from his own observations. But if he knows whereof he affirms, he can produce the testimony emanating from those times, to sustain it. If there is any such testimony we would like to see it. Seventh-day Adventists are not the ones who take for granted, and settle down upon that of which they "probably know nothing."

Eld. Wellcome has now drawn his picture. He took care to prominently label it "Ministerial Folly," intending that it should be the likeness of some Seventh-day Adventist minister. But no sooner does he hold up the finished piece to view, than lo! to his infinite confusion it must be, nothing but his own illustrious physiognomy appears upon the canvass.

### The Days in which We Live.

OPINIONS OF LEARNED MEN.

THE opinions of learned men do not, of course, alter the truth, or effect the facts in the case; but it is interesting to know that they have held such views concerning the times in which we live. It corroborates the significant fact that the world is living in anticipation of great and eventful scenes.

Macaulay, the essayist, wrote, in 1831, "Many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English Church. Noblemen and members of Parliament have written in defence of it,—who expect 'that, before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'"—*Essays on the Jews*.

Dr. N. L. Rice, says, "The world is now rapidly approaching another great epoch, the most important

in the history of our world." "We live in the eventful day."

"The time cannot be distant, when great changes are to take place amongst the nations. It is our wisdom, therefore, both to examine carefully and prayerfully the prophecies, whose fulfillment is yet future, and to watch passing events which throw light upon these prophecies. It is a great misfortune to mistake the character of the age in which we live, and to fail to understand the signs which God gives, that his people may act with him their part."—*Signs of the Times*.

Professor George Bush, says, "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

These are the declarations of Christians. The Jewish mind has been brought to like convictions and anticipations. Rabbi Carillon, of Jamaica Island, affirms that "There is every reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer." It is said by a European writer, that "Jews, who never before thought of a Messiah, begin now to say, 'These are the days of travail which precede his coming.'" Solomon Herschel, rabbi of the chief synagogue of the Jews in London, is represented as saying that his people, after close investigation of the subject, think, with him, that the Messiah's advent cannot be delayed long. And it was announced in the public Journals in 1852, that there were then thousands of Jews in Jerusalem, all anxiously expecting the Messiah.

And what divines have uttered as their learning of the Scriptures, statesmen and philosophers have also declared as their reading of the indications of events.

### Questions Addressed to Candid Adventists of the 1844 Movement.

1. Do the 2300 days extend into the future? Or have they expired already so that we are now in the period of the cleansing of the sanctuary?

2. If the 70 weeks are a part of the 2300 days, is it not certain that the 2300 days have expired?

3. If the 70 weeks are not a part of the 2300 days, is it not manifest that there is no starting point for those days?

4. If there is no starting point for the 2300 days, of what account to us is it that that period is given in the Bible?

5. Has the argument in proof of Dan. ix being an explanation of Dan. viii, ever been answered at all?

6. Has not the lapse of time since 1844 shown that the Adventists of that time were in error in one of two things, viz: that the earth is the sanctuary, or that the 70 weeks are a part of the 2300 days?

7. Is there not a strong argument for the connection of the 70 weeks with the 2300 days? Is there any argument at all proving the earth to be the sanctuary? Which of the two positions then should be given up? Have you not given up the one that is sustained by invincible proof, for the sake of retaining that one which is entirely destitute of any proof in its support?

8. Is it not plain that the cleansing of the sanctuary takes place somewhere about this time? May it not be an event that is of some importance to ourselves? Is it not time that some one had clear light on the subject? Have you such light at this time? If not, will you listen with candor to those who have plain and express testimony from the Holy Scriptures to offer you? Will you not in view of the above questions and of the earnest request of the writer, procure the recent work published at the Review Office, entitled "The Sanctuary and 2300 days," and read it with a serious and prayerful spirit?

J. N. A.

### Decline of Missions.

At the late anniversary of Madison University, Mrs. Vinton of the Kareu mission gave a very touching and saddening account of foreign missions. Referring to the anticipated Baptist mission jubilee, she exclaimed,

"A jubilee for what? Because our missionary zeal is decaying? Because nine missionary stations once occupied with pre-eminent success, are nearly or entirely deserted, while the Puseyites and the Jesuits are taking the place of the Baptist missionaries?" and, we will add—the temporal millennium is just upon us Does orthodoxy believe it?

### The Dietetic Reform.

ABOUT twenty years ago I remember of remarking to my friends while conversing on the subject of temperance, that its platform was too narrow; that the subject should take a wider scope and embrace a reform on the subject of eating as well as drinking. Even then my principles were ripening for a more thorough work on the subject of temperance. Since that time my mind has been exercised more or less in regard to what we should not eat as well as what we should not drink. The consideration of the fact that the present generation is inclined to follow the cravings of an unhealthy appetite, and seek the pleasures of a sensual life, as it was in the days of Noah and Lot, suggests some difficulty in regulating a system of eating which will accord with our physical condition, and the word of God. Such difficulties certainly form no objection to starting a reform movement on the subject of eating when once we learn the length to which the present generation is running to satisfy the craving of an appetite which is destroying both soul and body.

When we consider the effect of over-eating upon the mind, that it unfits one to comprehend scriptural subjects, it is no wonder that so few are interested in the great truths of God's word. Hence the necessity of reform, a turning away from former habits of eating and regulating our diet in accordance with principles of sound health. It has now become evident that such a reform movement has commenced among S. D. Adventists. And I rejoice that I have the opportunity to unite my influence with such a movement, and adopt a system which appears rational, convenient, and scriptural.

Some may start back at the idea of finding an eating reform foretold and prescribed in the Scriptures. But a collateral evidence of this lies in the fact that there is a general feeling on the subject among those who are looking for the Lord's coming. This may be considered providential, having a definite object in view, which is to unburden the system from those clogs and impurities accumulated by false notions of eating.

Jesus sets this matter before the last generation showing his peculiar regard for his waiting people, and that they should not eat and drink as those do who say, "My Lord delayeth his coming." See Matt. xxiv, 48, 49. They see no reason for entering into a reform on the subject of eating.

In Luke xxi, 34-36, we read: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch, therefore, and pray, always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

In this text Jesus has given a solemn warning admonition, and exhortation. A day is spoken of which shall come upon the world as a snare. A snare signifies danger and trouble. A special preparation is required in order to escape these dangers in the time of trouble, and stand before the Son of man. In verse 34 our attention is carefully called to an examination of the heart; and then the subject of reform is prescribed, and the reason given why it should be attended to. Three points are made prominent: 1. Eating, 2. Drinking; and 3. Cares of this life. By not taking heed to ourselves on these particular points, we are in danger of being caught in the snare.

The subject of eating is brought to view by the word "surfeit." Webster gives a definition thus, "To feed with meat or drink, so as to oppress the stomach and derange the functions of the system; to overfeed and produce sickness or uneasiness."

With this definition of the word "surfeit," it is easy to see the relation that eating has to a preparation for things to come. Overtaxing the digestive organs, clogs and darkens the mind, and unfits us to comprehend those great truths so full of interest connected with our Lord's return to gather his people. When we pass into a time of trouble such as never was, when a thousand shall fall at our side, and ten thousand at our right hand, we shall then and there see the full importance of this eating-reform movement, and that Jesus has not overrated its importance in the above noted text. There is such a sympathy between the physical and mental system that the former cannot be "overcharged with surfeiting," without affecting the latter so as to unfit us to discern the way of escape from evil in the time of trouble.

It is a clear discernment of truth that is to afford a refuge in the time of trouble. In order to have power to discern the way of truth in the things that shall come to pass, we should adopt a system of eating as free as possible from any principle which will overtax the digestive organs and produce sickness or uneasiness, and thus subject the mind to blindness and stupidity.

H. S. GURNEY.

Jackson, Mich.

### No Cross, no Crown.

LONE pilgrim, traveling Zionward, are you weary with the toilsome journey? Does the night seem long and drear? Do temptations, trials, and persecutions surround you? Are your feet torn with the "sharp set thorns" that are strewn along the rugged path? And are you tempted to turn aside, and rest in the cool refreshing bowers which are built along the narrow way? Oh pause not to rest. Heed not the tempter's siren voice which would lull you to sleep; but toil on, suffer on, and nobly endure all. Your path may be surrounded with perils and dangers: foes may lurk around on every side; but struggle bravely on, and ere long will be received the crown set with gems divinely bright; but *never* if you grow weary of the warfare and lay down your burden; for only those who bear the cross to the end, shall wear the crown.

Is the cross heavy? and do you tremble beneath its weight? Oh look away to Calvary, and there see, toiling up the rugged mount, Him who bore it for you, until he fainted beneath it. Go to Him with your weakness, and plead for strength to bear the cross of grief and anguish, until he shall bid thee exchange it for an unfading crown of life. He will not turn thee away. "He will be very pitiful to the voice of thy cry;" for he can be touched with a feeling of our infirmities. Thy conflicts and sorrow, thy griefs and pains, thy trials and temptations, are all known to him; and if thou wilt but trust in him, he will give thee grace to bear them in such a manner that they shall work out for thee "a far more exceeding and eternal weight of glory." Then, weary one, draw near to thy Saviour. Pillow thy weary, aching head upon his bosom, and gain strength for the rest of the journey.

Fierce temptations, and sore trials will come. But keep close to Jesus, and there is nothing to fear. Keep the words of his patience, and he "will also keep thee in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth; and at last will permit thee to stand among the immortal throng, "that have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Oh, tremble not at the cross, but rejoice; and with joy look up and behold the bright morning that ushers in eternal day. That glad morning is fast approaching, and soon will dawn upon us, in all its splendor and glory. Then despair not, faint not, pause not to rest. Shrink not from the cross, but bear it patiently, and ere long a dazzling crown of glory shall encircle thy brow, and thou shalt find rest, sweet rest, in Eden's immortal bowers.

No cross, no crown! Would that these words might ring, in thunder tones, through the hearts of those who fondly dream of entering Heaven "on flowery beds of ease." Oh, deluded soul, awake, awake ere it be too late! Arise, and shake off the stupor with

which Satan has enshrouded thee. Tear down the false hopes on which you are resting, and build on the sure foundation. Remember that the path which leads to eternal life, is a narrow one. We cannot walk in it, and carry with us the pride of our hearts, and our love of ease and worldly pleasures. Ah no! these must be crucified and cast from us, or we shall never be among the number that "shall enter in at the strait gate." God will have the whole heart. He requires all. If you will not give up every thing for his sake, and place yourself unreservedly upon his altar, you *cannot* be his disciple. Do you say the sacrifice is too great? the cross too heavy? Then go with me to the lone garden of Gethsemane, and there, amid the dews of night, see thy Saviour bowed to the earth with anguish. Hear him in low mournful accents pleading, "O my Father, if it be possible, let this cup pass from me." So bitter was that cup, that even the Saviour shrank from drinking it. Can you think of the great anguish he endured, and feel that your heart, your *all*, is too much to give in return.

But let us look again and we shall see the lovely form of Jesus drooping beneath the weight of sorrow that rests upon him, while great drops of blood roll off his holy brow, and tears stream from his eyes. The groans that rend the still air, "echoing from hill to hill," seem to say, in mournful accents, the Son of God is suffering untold anguish for thee. O sinful, ungrateful man! He is wrestling with fears, and enduring sorrows that angels veil their faces from—all, all to purchase thee a home where sorrows and tears can never come.

Is thy heart yet unbroken, and wilt thou yet shrink from the cross? Then go with me to Calvary, and there behold the Lord of life and glory stretched upon the cruel cross. See that sacred head pierced with a crown of thorns. How they lacerate his holy temples, causing his precious blood to flow afresh. Hear the cruel nails as they are driven through his tender hands and feet; and see that spear thrust into his side. But we can endure the dreadful sight no longer, and with the sun, veil our faces from it.

Do you now think the cross is too heavy? Oh, how can you refrain from falling down low at the feet of Jesus, and with deepest joy exclaiming, "Love so amazing, so divine, demands my heart, my life, my *all*?"

If you will still refuse to bear the cross, great will be your anguish at that day, to know that there is no crown for you. The words, "Ye knew your duty, but ye did it not," will fall upon your heart like a death knell, vibrating there in sad, low dirges of sorrow and despair.

O, I beseech of you to listen to the voice of God that is calling you to walk in the way of his truth. How sweetly does he whisper, "This is the way, walk ye in it." Will you not heed that dear voice?

Are you unwilling to bear the shame and reproach, the suffering and toils, the sorrow and dangers which attend the children of God in their earthly pilgrimage? If you are, you cannot share in their blissful reward. There will be no crown for thee—no crown for thee. Piercing thought! How can you bear it?

Once more, let me entreat you, in my Saviour's name, to rest not until you are sure that there is a crown laid up for you. Welcome the cross, and ere long you will be borne to the radiant, happy land, where all trials and sorrows shall be turned into everlasting joy and blessedness.

Dear Christian friends, let us not shrink from the cross, nor sink beneath it. Let us "forget the steps already trod, and onward urge our way." Let us look up and behold, above the cross, a glittering crown; and let us toil, suffer, sacrifice, and endure all things for Jesus' sake, that it may be full of jewels, rich and beautiful, that shall sparkle in the glorious sunlight of God's love, throughout the ceaseless ages of eternity.

MARY F. MAXSON.

Adams' Center, N. Y.

THE saint grieves because his soul is defiled—the sinner, because it is condemned.

Our whole life should be a life of repentance, and such as needeth not to be repented of.

### Have Mercy on Yourselves.

HAVE mercy, Lord, we often pray,  
And lead us in the narrow way,  
While we ourselves refuse to go  
Where God can lead or mercy show.

Have mercy on yourselves. Beware  
Lest you are caught in Satan's snare,  
Or wandering far on worldly ground,  
Are in its deadening spirit drowned.

Have mercy on yourselves. Take heed,  
That no perverted taste you feed;  
That neither word nor act degrade  
The vows and promises you've made.

True, in ourselves we helpless are  
To help ourselves. Lord help, 's our prayer,  
Poor, wretched, miserable and blind,  
In thee all needed help we find.

Be this our motto then: We'll try  
To help ourselves; while God is nigh;  
And he in every trying hour  
Will aid us with his sovereign power.

R. SMITH.

West Wilton, N. H.

### Long Prayers.

It often happens that the devotional feelings are dissipated by long prayers, so that when they are ended, the leading feeling of all who have been listening is, joy to know the praying one has got through. Such prayers usually proceed from the cold hearts of formal professors. Public prayer should be *short*; but secret prayer has no limits. This we learn from the example of our Saviour, and all others whose prayers are recorded in the Bible. From one to five minutes is the extent; seldom over three. Contrast such with the following:

The following story is told of Rev. Walter Jackson, a Scotch Presbyterian preacher of the last generation:

The prayers of even godly men at that time were very long and heavy, comprehending sometimes a system of divinity. Jackson was notorious for length. He was attending a funeral at Hallmyre. The company had assembled in the barn to get some refreshments, and having partaken he was asked to return thanks. He commenced in right good earnest with the fall of Adam, and was going down from one great Bible doctrine to another till patience was exhausted. Significant looks passed among the mourners; one by one they left the barn, and the funeral procession started for Newlands churchyard. When Walter came to a close, and opened his eyes, he found himself alone, and on inquiry discovered that the procession was fully a mile away. His concealed soul was changed.

### True Science Not Hostile to Religion.

SIR DAVID BREWSTER and over one hundred and fifty of the principal men of science of Great Britain, have signed a declaration of their belief in the agreement of science and revelation, which is of great significance in these days, when strenuous efforts are made to weaken confidence in the sacred Scriptures. After expressing their regret that some have perverted scientific researches into occasion for casting doubt upon the truth and authenticity of the holy Scriptures, thus making natural science an object of suspicion with many, they say, "We conceive that it is impossible for the word of God as written in the book of nature, and God's word written in holy Scripture, to contradict one another, however much they appear to differ."

They refer to the fact that physical science is not at present complete, but only in a condition of progress, and "confidently believe that a time will come when the two records will be seen to agree in every particular. We believe," they add, "that it is the duty of every scientific student to investigate nature simply for the purpose of elucidating truth; and that if he finds that some of his results appear to be in contradiction to the written word, or rather to his own interpretation of it, which may be erroneous, he should not presumptuously affirm that his conclusions must be right, and the statements of Scripture wrong; rather leave the two

side by side, till it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting on the seeming differences between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree."

### National Thanksgiving.

#### THE PRESIDENT'S PROCLAMATION.

WASHINGTON, Thursday, Oct. 20, 1864.

The following proclamation was promulgated this afternoon.

By the President of the United States of America:

#### A PROCLAMATION.

It has pleased Almighty God to prolong our National life another year, defending us with His guardian care against unfriendly designs from abroad, and vouchsafing to us in His mercy many and signal victories over the enemy who is of our own household. It has also pleased our Heavenly Father to favor as well our citizens in their homes as our soldiers in their camps and our sailors on the seas with unusual health. He has largely augmented our free population by emancipation and by immigration, while He has opened to us new sources of wealth, and has crowned the labor of our working men in every department of industry with abundant reward. Moreover He has been pleased to animate and inspire our minds and hearts with fortitude, courage, and resolution sufficient for the great trial of civil war into which we have been brought by our adherence as a nation to the cause of freedom and humanity, and to afford to us reasonable hopes of an ultimate and happy deliverance from all our dangers and afflictions.

Now, therefore, I, Abraham Lincoln, President of the United States, do hereby appoint and set apart the last Thursday in November next, as a day which I desire to be observed by all my fellow-citizens, wherever they may then be, as a day of thanksgiving and prayer to Almighty God, the beneficent Creator and Ruler of the universe; and I do further recommend to my fellow-citizens aforesaid, that on that occasion they do reverently humble themselves in the dust, and from thence offer up penitent and fervent prayers and supplications to the Great Disposer of events for a return of the inestimable blessings of peace, union and harmony throughout the land which it has pleased Him to assign as a dwelling place for ourselves and our posterity throughout all generations.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 20th day of October, in the year of our Lord 1864, and of the Independence of the United States the eighty-fifth.

ABRAHAM LINCOLN.

By the President:

WM. H. SEWARD, Secretary of State.

### The Doctrine of the Second Advent.

It is no hasty conjecture, no novelty of a feverish period, rashly caught up, without consideration and without evidence. It can produce the testimony of ages in its behalf; and they who have held it in our day, have been men who studied their Bible on their knees, and have come to their conclusions after long, deliberate, and most solemn investigation. It is no fable of romance; it is sober, scriptural reality, though far beyond what fancy ever painted. It is no vision of the politician; yet it shows us how, ere long, shall be exemplified that which earthly governments have been vainly striving to realize,—A PEACEFUL AND PROSPEROUS WORLD.

DON'T WRITE THERE.—"Don't write there," said one to a lad who was writing with a diamond pin on a pane of glass in the window of a hotel. "Why not?" was the reply. "Because you can't rub it out." There are other things which men should not do, because they cannot rub them out. A heart is aching for sympathy, and a cold, perhaps a heartless word, is spoken. The impression may be more durable than the diamond upon the glass. The inscription on the

glass may be destroyed by the fracture of the glass, but the impression on the heart may last forever. On many a mind and many a heart there are sad inscriptions, deeply engraved, which no effort can erase. We should be careful what we write on the minds of others.

### 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 Bro. Canright.

BRO. WHITE: Our meeting is progressing finely. We have given fifteen lectures here. The interest seems to be good for the times. We have just introduced the Sabbath question.

The Methodists have assailed us on the immortality question. A minister spoke against it here yesterday, denouncing us as infidels, heretics, &c. We reviewed him at evening in a house crowded full. His principal arguments were,

1. That matter could not sin; but his text (Eze. xviii, 20) said that the soul that sinneth it shall die, therefore the soul is something besides the body. To illustrate, said he: The law says that whoever shall kill a human being with malice prepense, or aforethought, shall be declared guilty of murder, and shall suffer death by hanging. Now, said he, one man shoots another. Is it the ball that commits the murder? If so we will hang that. Is it the powder? Then we will hang that. Is it the gun? &c., &c. No; it is none of these; for, can they have malice? or forethought? Then how absurd to hang these!!! Then what was it? the finger that pulled the trigger? No; it was something back of all this. *It was the soul!!!*

One of the congregation asked, "Then what did you hang the body for?" This was a poser. He said the body was the house in which the soul dwelt. Then of course if a man owning a house in Mich., should commit murder in this State, you would go and burn his house as the penalty!!

His second argument was that 999 out of every 1000 believe that the soul is immortal: the majority should and do rule, therefore it is right!!

As to scripture argument, one of his strongest proof texts was 1 Cor. xiii, 12, to prove the conscious state of the dead. His text said that "the soul that sinneth, it shall die." Many times in his sermon he declared that "the soul can never die," and labored two long hours to prove it!!

We trust that this will turn to furtherance of the truth.

D. M. CANRIGHT.

Jackson, Ind.

One week later Bro. Canright writes:

Our meetings are still in progress. For the last week it has been dark nights and rainy weather: yet the people have turned out so as to fill the house almost every night.

We have sold several dollars' worth of books already. Prejudice is giving way before truth. Broad acres and fine houses are the hardest arguments we shall have to meet now.

Present truth looks clearer and more beautiful to us the more we study it. Praise the Lord for a religion that agrees with the Bible, common sense, and the wants of man.

D. M. C.

#### From Bro. Van Horn.

BRO. WHITE: According to appointment, I met with the church at Oakland, Oct. 1 and 2. I spoke to them twice on the Sabbath, and at the close of the afternoon discourse, the brethren and sisters followed, by bearing testimony to the truth. This was a good meeting; the Lord's blessing rested upon us.

We should have been happy to see the younger members of this church more engaged in the truth, and in the exercise of their privilege. May the Lord help them that they may make sure work, and be not deceived, lest they come short and be left without hope in the time of trouble.

Monday, Oct. 3, I went to Memphis, and spent nearly a week visiting from house to house. I found the brethren and sisters generally manifesting a zeal for the truth. Our meeting with them on Sabbath and first-day was a good one, and we all felt to praise the Lord for his lovingkindness to us, in permitting us to see so clearly the light of truth.

May the Lord bless the brethren and sisters in Memphis, that they may be continually growing into the favor of God, until they shall be prepared to stand with the remnant on mount Zion.

On our way to Lapeer we called at Bro. Dixon's in Dryden. From what I could learn from them and others, this would be a good place to give a course lectures.

We enjoyed a good meeting with the church in Lapeer. These brethren have had many bardens to bear, and they are now engaged in building a meeting-house, which is a heavy load upon them, in these times of high prices. But they all seem to be cheerful, and enter into the work with a zeal and determination to carry it through.

Our meetings here were blessed of the Lord, and a union of feeling in harmony with the truth, was manifested among us. We had freedom in speaking words of encouragement to them, and we felt strengthened to go forward in the discharge of duty.

Monday and Tuesday evenings, Oct. 17 and 18, I met with the brethren at Hadley. These were good meetings. There are but few brethren here, but they seem to manifest a zeal for the truth, and express a determination to go through to the Kingdom.

I am now at home, and speak occasionally to the people here, who manifest quite an interest to hear the truth.

Yours in hope.

I. D. VAN HORN.

### Extracts from Letters.

BRO. E. JONES writes from Thornville, Mich: I am often made to rejoice in hearing of the onward march of truth, and that there are some who are willing to listen to and obey the mandates of Heaven. Oh that I could see more flocking around the standard of truth. But perhaps I am not doing all I can to advance that which I love so dearly and cherish in my heart. The Review is all the preaching I have, and I am thankful that I feel its sanctifying sentiments applied to my heart. And while I feel its holy and sanctifying influence, an anxious desire arises that others also might share its rich blessings.

I enclose forty cents for the package of nineteen tracts spoken of in the Review of Sept. 6, 1864. If the people will not hear me, perhaps these little messengers may find their way into some heart.

### Obituary Notices.

DIED, in Painted Post, Steuben Co., N. Y., Oct. 6 1864, our beloved Bro. John Whitenack, in the 54th year of his age.

The subject of this notice has long been identified with the Advent people; and when the truths connected with the third angel's message were presented to him, he embraced them with all his heart, and set an example before his neighbors that is worthy of imitation.

J. A. LAUGHHEAD.

DIED, in Alba, Pa., Sept. 26, 1864, Irad J., eldest son of Bro. John L., and sister Samantha Baker, aged 10 years and 7 months. The writer made a few remarks to an attentive congregation from this scripture, "Afterward they that are Christ's at his coming."

J. A. LAUGHHEAD.

DIED, in Meriden, Minn., May 17, 1864, of quick consumption, Bro. S. P. Loder. Bro. Loder embraced the truth when quite young under the labors of our lamented Bro. C. W. Sperry, in Illinois. Discourse by the writer from Rev. xiv, 18.

F. W. MORSE.

DIED, near Pleasantville, Iowa, sister Margaret Johnson, companion of Bro. F. D. Johnson, aged 53 years and 1 day. She embraced the Advent faith about five years since under the ministry of Bro. Cornell, and lived an exemplary life. Her sorely stricken companion and children are consoled by knowing that she fell asleep expecting soon to meet her Saviour, companion, and others dear to her. "Blessed are the dead who die in the Lord."

JOHN A. LUKE.

DIED, in Claremont, Minn., of typhoid fever, Sept. 12, 1864, sister Sarah A., daughter of Bro. Elias and sister Elvira Sanford, in her seventeenth year. A few months since, whilst a member of the Battle Creek Sabbath-school, she set out to follow the Saviour. Her conduct has been a worthy confession of her Lord and Master.

Also at the same place, of intermittent fever, Sept. 20, sister Elvira, wife of Bro. Elias Sanford, aged fifty-one years. Sr. S. was known as an humble, devoted Christian. Bro. Sanford's people had just returned to Minn., after a year's residence in Battle Creek, Mich. All were well, and happy with the prospect of again enjoying the society of loved friends and brethren at their old home; but death entered, and the circle was broken. How fleeting the prospects of earth! Remarks by the writer from 1 Thess. iv, 13-18.

F. W. MORSE.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 8, 1864.

There has been quite a call for No. 21, containing Bro. Canright's article on the End of the Wicked. Our edition of that number is exhausted so that we cannot furnish any more of them. If there is a sufficient call for that article it will be published in pamphlet form. This will be determined by the number of orders received. Let the truth in all forms be circulated.

We call the attention of the reader to the article on the law by Bro. Goodrich, concluded in this week's paper. When he has finished its perusal, we think he will agree with us, that a better argument on the principle involved in this question has not lately appeared.

In next week's Review will appear an article from Bro. J. H. Waggoner, on the mark of the beast, in reference to the late superficial remarks of I. C. Wellcome on this subject in the World's Crisis.

Those who have occasion to defend our views that the two-horned beast of Rev. xiii, is a symbol of these United States, will do well to fortify themselves from the article in this number, entitled, "Important Statistics."

The "World's Crisis" published in San Francisco, Cal., makes its appearance this week, greatly enlarged and improved. We have been informed that the editor, J. L. Hopkins, has embraced the truth on the Sabbath question. If so, we shall expect he will let the light shine through the paper.

**DROPPED, NOT DRAFTED.** In the "Note from Bro. Sanborn" given last week, it was stated that three of the church in Clyde, Ills., had been drafted. Bro. S. writes us that he intended to say that three had been "dropped" from the fellowship of the church. The chirography of that word was unfortunately such that we could make nothing but drafted out of it. It would be fortunate, however, for the parties referred to, had it been correct; for a person had much better be drafted than lose his connection with the truth and this people.

**TWO THINGS.** In the "World's Crisis," Boston, of Oct. 25, 1864, we notice an article on the law from M. D. Wellcome. In endeavoring to refute the declaration that "the old and new covenants were based upon the law of ten commandments, she enters into a long argument to show that the church is founded upon the prophets and apostles, Jesus Christ himself being the chief corner stone! Some of her readers may be beguiled into the impression that when the New Testament writers speak of the church, they mean all the while a covenant; and some will not.

In the Report of the N. Y. Conference, p 173, present volume, in the 26th line from commencement, for 2 Pet. i, 1, 2, read 2 Pet. i, 1-11. Second line of sixth paragraph, for Heb. xi, 13, read Heb. xi, 1-3.

### Patience.

This excellent grace can be acquired only in the school of experience. The lessons of patience are learned by experience in tribulation. Tribulation to a greater or less extent is an indispensable element in the Christian's life. "In the world ye shall have tribulation." But tribulation alone will not bear fruit to the glory of God. Submission to God that shall exclude all murmuring even in the heart, and faith in his promises that shall in the darkest hour sustain the troubled soul, these must unite their work with tribulation to produce in us the patience of the saints. It is the grace of God that can bring forth this fruit of the Holy Spirit in the hour of deep distress and anguish of soul. It is the lack of grace that makes it generally true that

tribulation produces not patience but murmuring and rebellion against God. How is it with those who read this article? Does patience have its perfect work? Or does tribulation cause the heart to rise in rebellion against him who chastens us? J. N. A.

### The Star of Hope.

THE rainbow shines upon the darkest cloud;  
The white foam dances on the blackest wave;  
With rose and eglantine we deck the shroud,  
And wild flowers blossom on the lowly grave.

'Tis so in life! Our joyous hours may be  
"Like angels' visits, few and far between,"  
Yet 'mid the clouds of care, we often see  
The Star of Hope in mellow lustre beam.—Sel.

### Which Dies? the Law, or the Sinner?

It is a readily conceded fact that one of the strong forts of S. D. Adventists in maintaining their position on the law of God, is found in the seventh chapter of Romans. Here, with a masterly hand, the apostle Paul has shored into fragments the blighting arguments of those who would make null and void God's rule of holy living. The sixth verse of this chapter, "But now are we delivered from the law, that being dead wherein we were held," has been seized upon as giving aid and comfort to those who delight in the freedom of antinomianism. With the marginal reading in the text this verse would read thus: "But now are we delivered from the law, *being dead to that*," &c. Seventh-day Adventists have rested down upon the marginal reading of this passage as more consonant with the Apostle's argument, and as being a better representation of the original.

As efforts are occasionally made from this text to get Paul on the side of those whose motto is, "Down with the law," we will venture an argument on this point, and then give a few testimonies from high authorities, the justness of which will be conceded by all who make any pretensions to candor. Taken literally from the Greek, with a word-for-word translation, this oft-perverted scripture would stand thus:

Νῦν δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες  
Now but we have been freed from the law, having died  
ἐν ᾧ κατεχομεθα  
in which we were held.

Here, then, at a glance, we have the whole argument fairly before us, and there is not one person in ten thousand, unless bent on sustaining a theory, but who would say it was the sinner that died, and not the law. To further show how critics generally render this passage, although our faith does not stand in the wisdom of men, we will place before the reader a number of translations of this text, which come from persons who for their piety and knowledge of Biblical criticism are greatly entitled to our consideration.

WESLEY'S New Testament renders this passage: "But now we are freed from the law, *being dead unto that whereby we were held*."

THE SYRIAC TESTAMENT translates: "But now we are absolved from the law, and are dead to that which held us in its grasp."

MACKNIGHT'S Version renders it: "But now, *having died with Christ*, we are released from the law."

WAKEFIELD'S New Testament renders: "But now we have been released by death from that law, by which we were holden."

SAWYER'S Translation gives it: "But now are we released from the law by which we were held, *having died*."

WHITING'S New Testament says: "But now we are separated from the law, *being dead to that by which we were held*."

THE EMPHATIC DIAGLOTT says: "But now, *having died*, we are released from the law."

BLOOMFIELD'S GREEK TESTAMENT, with English notes, gives this rendering: "But now we are freed from the law, *being dead to that law in which we were held bound*."

How plain to the unbiassed are these renderings, and how exceedingly obvious that the death referred to is predicated—not of the law, but of the old man of sin! I know not how much farther this list might be extended, but presume it could be doubled, or trebled, if we

had other versions at hand. And what will those of the antinomian school say to such evidence as this? Will they candidly weigh the Apostle's argument for the perpetuity of God's immutable rule of life, or will they still dash on with their blatant efforts to press Rom. vii, 6 into the service of law-abolishers? G. W. A.

## Appointments.

### Meetings in Ohio.

BRO. WM. HUTCHINSON is expected to hold meetings in Ohio at the following places,  
West Townsend, Nov. 19 and 20.  
Cass, " 26 " 27.  
Gilboa, December 3 " 4.  
Ayersville, " 10 " 11.  
In behalf of the Ohio State Committee.  
JOS. CLARKE, Secretary.

PROVIDENCE permitting, I will meet with the Hundred Mile Grove church in Columbia Co., Wis., at their next Quarterly Meeting, which will commence with the Sabbath, in their new meeting house, on the 19th of November, and continue over the following Sabbath. We hope to see a general gathering.

The Lord willing, I will also commence a protracted meeting at Broadhead, Green Co., Wis., on the second of December, as Bro. Decker may arrange.  
ISAAC SANBORN.

## Business Department.

### Business Notes.

J. N. Andrews. The Review to N. Sanders has been stopped. There are 50c due on it. We are out of the numbers of the Review ordered by Bro. Peabody. We will hold the \$1.00 subject to his order.

We have not yet received our calf bound Hymn Books from the binder, which accounts for the delay in several orders for books. We will fill them as soon as received.

On account of an advance in the price of Cast Iron Bread Pans, we cannot sell them for less than \$1 per set.

H. W. Decker. No.

### RECEIPTS.

#### For Review and Herald.

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

T M Morris 26-1, J E Spink 26-10, A Bowen 26-10, B Hill 26-1, H P Wakefield for D K Wellington 26-12, A friend for L J Griswold 26-12, C Hoff 26-24, A Phillips 26-24, W H Whitman 27-1, A Hopkins 26-24, W M Stewart 26-1, R Burtenshaw 25-2, Sarah Dunklee 25-1, A B Castle for Samira Nichols 26-1, E Carmickle 29-21, J Ketterman 26-1, L Lunger 27-1, each \$1.00.

Betsey A Smith 28-1, V Powers 26-19, W Harris 29-1, G A Poling 27-1, Mrs. D F Chase 26-18, L M Freeto 27-1, L L Glover 26-20, M Densmore 26-20, Louisa Castle 26-20, D Ford 27-1, H E Bryant 26-1, L B Kneeland 27-1, C E Kneeland 27-7, M G Kellogg 27-1, J Bickford 26-20, R Burtenshaw 26-1, D Hollo way 27-8, B F Emerton 26-20, each \$2.00.

D Eversole 25-22, G W Stitely 25-22, E S Haskin 25-24, Eliza A Pease 25-22, each 50c.

N Blood \$3.75 26-7, J Thomas \$1.50 27-1, J Wilson \$2.50 27-1, Amy Grimes \$1.25 27-1, W H Riley \$5.00 (for two years) 28-6, R O Brien \$3.00 27-4.

Subscriptions at the Rate of \$3.00 per year.

J M Wilkinson \$3.00 27-1, E B Saunders \$3.00 27-1, L Smith \$3, 26-20, B F Bradbury \$3.00 28-1.

### Review to Poor.

M G Kellogg \$2.00.

### Donations to Purchase a Stock of Paper.

T Lindsay \$5.00, A Paton \$5.00, N M Jordan \$1.00, Susanna McIntosh \$2.00, S L Gilbert \$1.00, Church at Hundred Mile Grove, Wis., \$25.00, Phebe M Lamson \$5.00, Jacob Hare \$10.00, Reuben Riggs \$5.00.

### General Conference Missionary Fund.

M Thomas \$2.00, Church in Hartland, Me., \$4.60, Church in Skowhegan, Me., \$3.65, Church at Newport, N. H. \$10.00, M G Kellogg \$5.22, S M StClair \$5.00, A sister \$5.00.

### Cash Received on Account.

O Mears \$10.00, L W Carr \$4.00, M G Kellogg \$5.00, R Burtenshaw \$5.00, B F Snook \$10.00.

### Books Sent By Mail.

L O Stowell 83c, Wm G Buckland 80c, James F M Reynolds \$1.70, Amelia F Stansell 83c, P Alvord 25c, T M Morris 25c, J A Smith 17c, Harriet Everts \$4.00, John Newton \$1.77, Eld W M Stewart 20c, M G Kellogg \$1.08, W M Harris \$1.88, S O Winslow 50c, L B Kneeland \$1.00, B F Bradbury \$1.75, A F Purdy 25c, J McMillan 80c, Lydia M Kidder 30c.