



## 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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#### The Christian's Home.

We have heard from heaven, of that city fair  
With its streets of beauty untold,  
The joy of the saints when they enter there,  
The crowns of victory each shall wear  
And their harps of shining gold.

The throne, with its gift of a crystal river,  
The fountain of life springs there;  
On its banks shall bloom sweet flowers forever,  
And the tree of life which dieth, never,  
All, all, immortal and fair.

Rich melody, too, fills that home of song,  
Sweet music from heaven's own choir,  
All the angelic throng unite in the song  
And the glorified saints the strains prolong,  
With voices that never tire.

O! the joy of the faithful no tongue may tell  
When Jesus shall welcome them home,  
Their sorrows all ended; in peace they shall dwell  
Amid the rich splendor, where all shall be well  
And happily press 'round the throne.

Then perish earth's honor; we'll welcome its frown  
Come scorn, derision and hate, [renown;  
Since we've heard of such treasure, such wealth and  
For a home with our Saviour, the palm and the crown,  
Let us strive, be patient and wait.

E. M. PRENTISS.

North Parma, N. Y.

#### Tobacco,

And its Effects upon the Health and Character of  
those who Use it.

A LECTURE, BY J. C. JACKSON, M. D.

WITHIN the last twenty-five years the use of tobacco with our people has increased thirty-three and a third per cent. over the ratio of the increase of population. At first thought it may be difficult for the man of reason and reflection to account for this, knowing, as he well does, that great efforts have been put forth in the direction of inducing people to abandon the use of spirituous liquors. Naturally enough he might think that a man who was quickened in his moral sense in respect to the unhealthfulness of the use of ardent spirits would also, under the same train of reflection, be induced to give up or to abstain from the use of tobacco. Paradoxical as it may appear, however, the fact of the increase of the use of tobacco, in proportion to the whole population since the Temperance reformation began, is well established. This fact can be and has been demonstrated in various ways. Statistics showing the quantity used in this country, settle the question decidedly, and the philanthropist, however glad he might be to doubt, cannot relieve himself from the evidence which is easily to be obtained on the subject.

As a physician, I have for a long time entertained the opinion that the use of tobacco by our people is far

more deleterious in its effects upon their health than is the use of alcoholic drinks; but as no one at once gets at the truth in detail, or so as to feel himself comprehensively the master of it in all its relations, and to be aware of all its bearings, it is only within a few years that I have settled myself down thoroughly in the conviction that no habit of the American people is so destructive to their physical vigor and their moral character as that of the use of tobacco.

Tobacco may be justly classed as one of the most powerful poisons known to man. By Toxicologists, or those who study the nature and effects of poisons upon living organisms, it is classed as such, but ranks as a depressant, rather than an excitant. There is no other poison which as a depressant is considered more efficient. Experiments have been made in various ways to decide this point, and with the physician there is no longer any doubt in regard to it. Unlike the diffusible stimulants it lowers the action of the heart and nervous system, whenever it is taken into the circulation; and unless the person using it has become habituated to it, so that his nervous forces are related by terms of accommodation to its presence in the blood, the effects are seen in a very marked and powerful degree.

In connection with my associates in the management of a Health Institution, and through our correspondence with persons outside of our Establishment with reference to the breaking up of their use of tobacco, I have had opportunities to study its effects upon a great many people. Over two thousand persons have come under my professional supervision in our Institution who, at the time of placing themselves in our hands with a view to their restoration to health, were in the use of this poison. Besides these, through our correspondence we have given professional advice, with a view to their abandonment of it, to over three thousand persons who were in its daily use. How many others have been influenced against its use by articles which I have written upon its deleterious effects on health and morals, I do not know; but any one can see that opportunities sufficiently large for making examination into its effects have been mine, to justify me in generalizing and in drawing conclusions upon which I may safely rest.

Unlike stimulants, as I have said above, tobacco acts as a depressant. Given to a person unused to it, and in health, it affects the nervous system in a way most remarkable. To a new beginner who takes it, either in the form of chewing or smoking, there is manifested very distressing sickness at the stomach, with such fullness of the head as not unfrequently to be attended with ringing in the ears, partial loss of sight, partial delirium, violent contraction of the muscles of the throat, great difficulty of breathing, twitching of the muscles of the body at large, and partial loss of sensibility in the lower extremities and tips of the fingers, together with great relaxation of the lower bowels, partial paralysis of all the sphincter muscles, and especially of the large intestine. These conditions are not all seen in each case, but in every case, a sufficient number of them to startle any physician who for the first time should become witness to their manifestation. Personally I have never known of, nor have I seen a man, woman or boy, in whom these effects of tobacco, in their first attempts to use it, were not more or less visible. I doubt whether there ever lived a human be-

ing who, upon taking into his mouth the first chew, or upon smoking the first pipe of tobacco, or the first cigar, was not made so abnormal in all his vital manifestations as to exhibit in good degree the morbid conditions which I have described above. The strong and the weak, the old and the young, the male and the female, are measurably affected, when the first attempt at use of it is made. In organisms largely endowed with nervous temperament, hyper-sensibility to the presence of the poison in the circulation is shown. In instances not a few has it come to my knowledge that such persons have found it impossible, for a long time after commencing its use, to indulge without decidedly unpleasant sensations. Notwithstanding these, they have persevered—some for weeks, others for months, others still for years—in its use, being made sick more or less severely by each successive indulgence, till at length Nature, having been for a long time outraged, adjusts herself thereto, and thenceforward they are free from any of the original morbid manifestations, unless they attempt to abandon it, when these reappear with severity. Persons of lymphatic temperament, of large build, in whom the circulation is sluggish, whose nervous systems act vigorously only under exigency, suffer not as much in the incipient stages, nor are the morbid sensations as long continued as of those of the temperament just before described; but no person is entirely exempt from the reactions which the Vital Forces set up against the presence of this poison in the blood. One would reasonably infer that a substance producing such effects in the beginning of its use, would be abandoned; and I am disposed to think that it would be, were not its use so general as to have become privileged, and to have secured for itself some prescriptive rights, lying beyond the reach of mere convention. Vices, like virtues, take on protectional arrangements, and, if they can be lifted into the dignity of a fashion, are more secure from that point than from any other which they could occupy. Nothing with mankind is so difficult to reach as a vicious indulgence or habit, guarded and guaranteed by all those attractions which make it a fashion. There are very coarse vices existing among men which are approachable, and which, without any great difficulty, are reached and abolished. But humiliating as it is, I think it is nevertheless true, that just to the degree that a vice has for its existence no other justification than the indulgence of mere animal propensity, and is therefore beyond the pale of reason, is it difficult to reach and overthrow it, provided always that it has secured to itself such general assent as to place before it for its protection the social forces, and to make it fashionable. I know this was true in my own case when trying to abandon the use of tobacco. I know also that it has been the case with hundreds, and, for that matter, with thousands with whom I have held earnest conversations in regard to their attempt at its disuse. It seems to me that no person could have suffered severer physical distress than I suffered when I commenced the use of tobacco. No motive of which I now can conceive as possibly influencing my conduct could have been sufficiently forcible to have kept my determination good to be able to chew and smoke tobacco so as not to be made sick, other than that which bound me, and in larger or lesser degree binds every man to do what he sees others doing, and by the doing of which they acquire higher position and large

confidence among their fellows than otherwise they would possess.

It may not be unprofitable to the reader to give a view of the motives which led me to become a chewer and smoker of tobacco. At the time I commenced its use I was only eleven years old. My father—an Allopathic physician, distinguished in his day and in his locality for his professional success—used it as far back as I have any remembrance of him. The minister in our place, who was a Presbyterian clergyman, and a very good man, is associated in my mind with his indulgences in this direction, on all those social occasions which brought him to my father's house, as a guest. The editor of our newspaper, who has since risen to be one of the most influential and powerful leaders of a political party which this State has ever had, was seen by me during the period he lived in my native town as regularly smoking his pipe as he went to his boarding-house to obtain his meals. A young lawyer who afterwards came to be a very distinguished member of the Bar in central New York, though now for many years dead, was always seen in his office with a pipe in his mouth. The deacons of the church to which my parents belonged were every one of them users of tobacco—and I think, as all the other gentlemen used it—in the form of chewing and smoking. My mother—a more remarkable woman, in many respects, than it has been my fortune ever to know, and of more than ordinary intellectual culture and womanly grace—was also a smoker. Our tavern-keeper, as good a fellow as ever kept an Inn, was never seen on his stoop of an afternoon when the shadows began to grow long, without a pipe in his mouth. My teachers in Latin and Greek—one of whom was a very learned man, and far and wide, in our sparsely-settled country, was known to be as wonderful in his way as Goldsmith's Village Schoolmaster—I never knew, except when he was eating, to be without a pipe or a quid of tobacco in his mouth, when he was out of bed. The gentleman who followed him as my teacher, a graduate of one of the colleges in my native State, and now a learned judge in one of the counties in Western New York, always had a spittoon in his school-room, and furnished me the first opportunity which I ever had of seeing an article of that description made out of earthen ware. On sunny days, or on rainy, misty afternoons, when there was less activity for each of these and kindred gentlemen in our little village, or on occasions when there was some great news slowly making its way from the centers of intelligence to our remote village, these men would assemble on the stoop of our village tavern to talk and chat and make themselves socially agreeable. I have counted twenty of them at one time sitting in chairs, or standing against the stoop-posts, or lounging so as to secure to themselves easy positions, every one of them smoking while the chatting went on. Below them, and standing by ready to put on to their feet any shoes which Death might make vacant, were the young men of our town—the law-students, the young teachers, the mechanics' apprentices, in their various ranks and grades,—all or nearly all of whom were in the use of tobacco or were trying to learn to use it. Slowly there grew up in my mind a consciousness that in some way, shape or manner, there were connected with the use of tobacco, passports to higher social relations and to more manly conditions than it was possible to obtain without the use of it. It became a serious matter, therefore, with me to be able to use it. Though a child in years, my father had educated me upon the plan of never having me such. I never knew but little of the sports of childhood—of its sunny, pleasant hours. I never ran up and down any of its hard-beaten paths. As soon as I was able to realize the responsibility of my life in the feeblest degree, manhood was the state which was always presented to me for my consideration, and every motive that could be brought to bear upon me to its attainment, was made effective. To be a *man*, not a child; to be a *man*, not a boy; to be a *man*, not a youth; was represented as the chief good after which I was to seek. Of course my mind became preternaturally active and morbidly sensitive in respect to the accomplishment of this great object, and as I saw that social position had its symbols and types of recognition, and among these was the use of tobacco, either

in the form of chewing or smoking, or more generally both, I determined to bridge the chasm which separated me from the manly, and to become, let what would happen to me, one of the initiated.

It was as beautiful a Sabbath morning in June as ever the sun shone upon in our clime, when I resolved, with all the fervor and energy characterizing my nature, to make the attempt. My father had a hired man of middle age who himself was a great tobacco chewer, never using it in any other form. He advised me to commence by chewing, gave me directions about it, telling me what I must expect, announcing to me that I should be deadly sick, but that it would not last a great while, and that when I got over it, I must immediately take another chew into my mouth, which would make me even sicker than before, and after this sickness passed away I should have little or no further trouble.

Our house was a modest farm-house, facing the public street, and shaded by beautiful locust trees. In front of the door was a large flat stone, and just before the threshold on either side stood two locust trees shading the doorway. When our family had all gone to church, sitting down upon that stone and looking up through the opening spaces of the trees overhead, I introduced this poison into my veins. So far as I ever had consciousness of my conditions, they are as vivid to me now as they were on that morning, and no language of which I am the owner can begin to describe the terrible suffering through which, on that blessed Sabbath day, I passed. No efforts that I have ever since made to secure to myself position with my fellows, to work out for myself a manly character, which should challenge the public confidence, have been marked by a more decided self-abnegation or greater sublimity of spiritual feeling than I exhibited on that day. I had not only no thoughts of educating myself into a vicious habit, but on the other hand I earnestly sought to possess myself of a means of becoming, though young, more respected and honored by every person whose respect and good will I was desirous to obtain. I do not believe that my heart ever went out in more earnest devotion, nor that I ever more sincerely prayed to Heaven to help me succeed in any effort that I was about to enter upon, than I did on that occasion. In five minutes my saliva had mingled with the tobacco which I had put into my mouth, and I began to be blind. In a little while after I seemed to be thrown out into illimitable space, driven on by Forces of which I had no knowledge, but which were omnipotent, and for the better part of a lifetime, as it then seemed, I drifted hither and thither, without the least self-control. I think no human being was ever more thoroughly intoxicated than I was. While I retained in extreme measure consciousness of what passed on the occasion, there were no relations to personal existence which at the time were not, and even since have not been largely chaotic. How long in fact I was in that condition I do not know but probably not a great while, when insensibility ensued, and I lay down upon the flag-stone, and there remained until, at length, under the reaction of the Vital Forces, consciousness returned, and I looked about and gradually found where I was.

The battle was *half* fought. I immediately opened my mouth and took another chew, when blindness and deafness ensued, twitching of the muscles, and deadly sickness, with severe prostration, followed, and I again became insensible. It was ten o'clock when I first seated myself and entered upon my matriculation; it was half-past two o'clock when I came out of the last fit of insensibility. Dragging myself into the house by my hands, as a person would whose lower limbs had suddenly become paralyzed, I reached our pantry, and there found some cold coffee which had been set aside from breakfast, and of which I drank largely, after the directions of my father's hired man, previously given. Soon I became relieved from my great nervous and muscular depression and was able to get up. When our people returned from church I was in bed.

My father and mother came to see me, and I still retain clear and vivid impressions of how my father looked when he was called to my bedside by my mother's expressions of alarm. His entire wits were challenged

to their uttermost in the matter of diagnosis. I heard him say to my mother that I was a very sick boy, and looked as if I had been poisoned; at any rate he never in his life saw such symptoms, and he should call for counsel. Immediately a man was dispatched for one of our village physicians, who, in consultation with my father, made out a prescription, to which I was subjected. I, who was devout in seeking means to pass from embryonic life to one of full proportion, was actually so affected in certain of my faculties by this poison, that I showed what I never had before shown, a resolute cunning and shrewdness, with a species of falsehood, that enabled me to succeed in misleading both my father and the physician whom he had called in to counsel, in respect to the real causes that had operated to place me in the conditions in which I was.

From that day commenced my trouble. The effect of this poison soon showed itself upon my general health in the production of congested brain, and subsequently in frequent torpid states of the liver, attended with severe mucous dyspepsia. A close student, shut up for the most part in rooms, pushed in my education by my teacher, I came to be an invalid. At twelve years old I showed such abnormalities of the nervous system as generally to excite the fears of my parents for my health, and to cause a wide-spread interest among medical men in respect to the peculiar phases of my disease. Sick as I was in body, I showed much more interesting phenomena in my mental manifestations. I became the subject of a double consciousness. I lived two lives, and far and wide in that region of country was I known as a remarkable somnambulist. No one could trust me to lie in bed or to fall asleep. I was more likely than not to get up, dress, or partly dress, and go anywhere and do all sorts of audacious things, with a coolness that was astonishing. As a matter of course I was made the subject and the victim of the severest drug medication. From that period of my life until I was nearly forty years of age was I all the while in the hands of physicians. I used tobacco for fourteen years. At nineteen years of age, my father having died, and responsibilities of more than ordinary character in the care of a mother and children younger than myself coming upon me, I married. Up to this time I had never thought that tobacco hurt me, nor did any medical man who knew that I used it—and I think one was never employed in my case, who was not made familiar with the fact—charge any of the morbid conditions which I showed to its use. However much I suffered by the drug poisons which my physicians gave me, the foundation of all my ill health is in my own mind, now clearly attributable to the use of tobacco. After having been married some few weeks I was rudely awakened from my silly and foolish dream-life to a consciousness that no slave was ever more thoroughly fettered than I was. My wife said to me, "I wish you could find it compatible with your ideas of propriety to give up the use of tobacco. Your breath is offensive to me." Instantly I said, "I will give it up. Nothing will afford me greater delight than to yield to your request. I will never use any more of it." So I entered upon my renunciation, and in twenty-four hours was as thoroughly conscious of my enslavement as one could be. Oh, how my nervous system suffered from the want of its daily draught of poison. The most violent headache and blindness, equal to that which was induced when I first indulged in the use of tobacco, came upon me, and such complete prostration of my physical powers, and depression of mind, with perturbation of spirit, I hope never during my mortal life to be called upon again to endure. My blood played through my veins as if it were in sea-surge. I saw all invisible things that were ugly and demon-like,—devils in the shape of old women, haggish and witch-like, danced round me. For the first time in my life I became sensible of the enslaving power of appetite. No force of will, or vigor of conscience were competent to my deliverance. My love for my wife, which usually absorbed all my self, faded away into nothingness. I saw nothing, thought of nothing, felt nothing but the overpowering desire for my tobacco. My moral sense became inert, and like a dog to his vomit, or a sow to her wallowing in the mire, I laid my manhood down, and for the time

being was transformed into a beast. When, however, I had re-induced the habitual conditions of the nervous system by a return to my chewing and smoking, then came up more vividly than ever my loss of self-respect. A young, and newly married man, I saw that "to will was present with me, but how to do good I found not." A Christian by profession, I felt ashamed, and re-resolved to break the appetite. For the better part of three months I repeatedly made efforts for my deliverance, and each time fell into deeper disgrace than before. Ultimately my nature became so thoroughly demoralized by vain attempts to recover its dignity and poise, that the baser and meaner elements in it were uppermost, and, for a time, there are no words in the English language which so decidedly describe the impression I had of myself, as when I say that I had become a thorough Sneak.

Out of this deep of degradation I found no earthly hand to lift me. My wife I could not appeal to; for my very impotency had become my infamy. So there was no help in that direction. No friends came to my aid. Every body around me was using tobacco. At length,—and I scarcely know how it came to pass,—I bethought me of the Saviour. I remembered what the apostle James said, "If any man lack wisdom, let him ask of God, who giveth to every man liberally, and upbraideth not." I was about to leave home on a journey. Beseeching the Saviour to help me recover my lost character, I went out into the darkness. I knew the nature of the conflict, and scarcely believed that I should succeed; but there came to me angels that strengthened me; and from that hour to this, the poison has not passed my lips. For four months, however, I was in a wild and dreamy haze, staggering through mist and darkness; a dozen times a day tempted and well nigh overborne, but conquering for the hour and struggling on.

This aspect of my life is not an uncommon one. I never yet stated it before a public audience, when at the close of the meeting some person, and, oftener than otherwise, numerous persons have not come to me, and, seeking my confidence, said that I had told their own struggles in their efforts for deliverance. In my private confidential relations with persons who have sought my professional aid, hundreds on hundreds have related to me their experiences, some of which were much more graphic than my own. No gutter-drunkard, degraded from a loyal and true man into the condition of a besotted fool by the use of spirituous liquors has ever yet appeared on the public stage able to relate experience so fraught with degradation, loss of manliness and true dignity of character as hundreds of tobacco-drunkards in this country could show. The land is full of them,—boys, and grown-up men—who from one year's end to the other, never see one single conscious moment in which they are sober.

A great outcry has been made, within the last half century, against the degradation, the misery, the wretchedness resultant from the use of alcoholic liquors, and the protestations of the good and the true have not been beyond the necessities of the case; but where one man gets drunk in this country from ardent spirits, so that he is unfit to fulfill in their best estate the duties which Society and Government impose upon him, hundreds of men become thus incompetent to the performance of their social and public responsibilities from the use of tobacco. Where one boy has his nervous system so deranged by the use of ardent spirits as to render it impossible for him, however richly he may be intellectually and morally endowed, to reach high culture and larger acquisition of knowledge, to be wrought up into practical usefulness in the various relations and duties of life, fifty boys are rendered thus incompetent by the use of tobacco. I know of no sin among all the groups of sins, which crop out in our habits of living and curse us as a people, that for destructive vigor and ruinous accomplishment can compare with the use of tobacco. I am not fanatical. I do not exaggerate. I speak the truth in perfect soberness, and am sure that abundant testimony awaits me in the way of demonstration. Let us look a little into the thing, and see whether this view cannot be presented so as to commend itself to the consciousness and consciences of the good.

The human body, as living organism, is related to

the expression of its vitalities after well-defined and determinate laws. When these have their free play and force, aided by proper external surroundings, and assisted by appropriate agencies, the body puts on its highest normal conditions, which we term health. Obstructions to the operation of these laws establish abnormal conditions of vitality, and this is disease—everywhere disease being nothing more, and nothing less, than vital force abnormally manifested. To place the body in certain conditions, and to subject it to the influence and effect of certain substances commonly denominated health-producing agents, is to secure to it the maintenance of its own powers, and thus cause it to show conditions of health. To subject it to the influence or effect of other agents, commonly denominated health-destroying or poisonous substances, is to force it to put on abnormal manifestations, and thus to make it show conditions of disease or death.

Among the substances which are not health-producing, but, on the contrary, health-destroying in their effects upon the organism when brought within its range of actions, alcohol, in its various forms and mixtures, and tobacco, in its various forms of preparation, rank high,—the one denominated a stimulant, the other a narcotic. The effect of the one upon the Vital Force is to increase the intensity of that force, to be followed, in time, by a corresponding depression. The direct effect of the other is to depress or to lessen the intensity of the Vital Force, to be followed, in time, by a corresponding excitement. Observation and experiment, which constitute in large degree the experience of professional men, have gone to establish the fact that certain substances are productive of specific effect, when these substances are placed within the range of action of the living forces of the human body.

These two poisons, therefore, stand over against each other. The one as a stimulant, or excitant, the other as a narcotic, or depressant, they work into each other's service—tobacco playing an original part in the destructive processes, and alcohol completing the ruin. Inquiry on a very large scale into the habits of men who have been known as habitual drinkers of alcoholic liquors, has settled the point conclusively that their appetites for strong drink were created and made clamorous by their previous use of tobacco, whose depressing effects upon their nervous system were such as to establish an instinctive or impulsive desire for an offset.

The Chaplain of the Auburn State's Prison, of the year 1854, I think, reports that out of over seven hundred male prisoners, six hundred were convicted of crime when under the direct or reflex influence of ardent spirits, and that a personal inquiry into the appetential habits of this class of persons brought out this startling and forcible truth, that five-sixths, or five hundred out of six hundred who were convicted for crime when partially or ravingly drunk, had from their own statements, the desire for strong drink awakened in them, so clamorously as to demand gratification at any rate from the depressing effects on their nervous systems of the use of tobacco. Outside of this statistical statement my own investigations in a much larger measure go to corroborate the truth of this record. I have never yet known, in all my inquiries or researches, a single man who was an habitual user of alcoholic drinks who was not a tobacco chewer. I have never heard of but one habitual drunkard who had never used tobacco.

Now, while it does not universally follow that every tobacco chewer uses ardent spirits, it will be found uniformly to be the fact that he does use some form of stimulant or excitant, as a substitute therefor. There are countervailing forces in operation in respect to the use of ardent spirits, such as the influence of Public Opinion against their use. A great many men and women, within the last thirty years, have had their moral sense very much exercised and educated in respect to the dangers arising from the habitual use of alcoholic liquors. But, while made sensible of the dangers in this respect, little or no instruction has been given in regard to the risks run from the use of intoxicating poisons of a different kind. Hence it will be found, upon close examination, that thousands of persons who have given up the use of alcoholic drinks

have substituted in their places table beverages, or intoxicating drugs, to make up for their loss of their old accustomed stimulant. In proof of this, statistics go to show that Opium, outside of the use of it by the profession as a medicine, has increased in sale over 300 per cent. within the last twenty years. Lawyers, ministers, artists, doctors, students, men of letters, in many instances are in the daily use of opium. Others who do not use it have substituted for alcoholic beverages Hasheesh—Extract of Hemp, or Absinthe—Extract of Wormwood, whilst others use the strongest infusions of tea and coffee, drinking these twice, at least and very many of them three times a day, and along with these using the most stimulating condiments upon their food, and subjecting their nervous systems to such influence from the introduction of their stimuli and narcotic properties into their circulation as to make good in large measure for their total abstinence from alcoholic drinks. Thus related in their expressions of Nervous Force to the use of drinks and foods which serve in part as substitutes for alcoholic stimulus, they keep up the use of tobacco, and so demonstrate most manifestly the truth of the statement made above that while every or nearly every user of alcoholic drinks does use tobacco, in some of its forms, and while tobacco users do not all use alcoholic drinks, they do all of them use, in some form or other, such substitutes for alcoholic drinks as their sense of moral propriety and their regard for their characters in the public esteem will permit. To find a pure water-drinker who is a tobacco chewer, would be like finding a white blackbird. When you take away from the tobacco chewer or smoker all stimulating drinks or stimulating drugs or intoxicating substances, of every sort and kind, and place him where his foods and beverages shall answer simple nutrient and solvent purposes, tobacco no longer answers its chief purpose in the department of his sensations. Hence the readiness with which we cure tobacco-users. By taking away from them all stimulating substances in the shape of foods and drinks, in a little while a disrelish, then a dislike, then a disgust to tobacco springs up, and they find it no longer so desirable to smoke or to chew as when they were under dietetic and drinking indulgences.

(To be Continued.)

Bro. H. C. Miller writes from Oberlin, Ohio: Please send me the Review at this place. I believe you are doing God's work, and I think he is showing me the way of truth in answer to my earnest prayers. At a Bible-class, some six months ago, which I attended, I made the assertion that the dead were unconscious until the resurrection, little dreaming of the result. I immediately had the whole class including the pastor who led the class, in opposition to my views; and proof was demanded. Being unprepared at the time to advance proof from the Bible, never having given particular attention to the subject, I was forced to acknowledge my inability to furnish Bible evidence that evening. But my thoughts were awakened upon the subject. I have been praying God to lead me into the truth, and looking back now upon what has transpired since, I believe his hand is in what has occurred, to lead me to adopt the Advent view. As I said before, my mind had become awakened upon the subject, and I began to search the Scriptures for the proof. A friend providentially placed in my hands a tract called the "Hope of the Gospel" by J. N. Loughborough, which very much assisted me in the search. I soon had enough to convince any unprejudiced mind. The leader of the class ascertained that I was preparing for the conflict, and proposed taking up the subject with Matt. xxii, 23-32 as the lesson. We did not get through the first evening but the subject was postponed. At the second discussion, I gave them some plain direct passages, which they did not try to answer, but told me that the discussion would be adjourned, *sine die*. Thus the examination of the subject was closed. I do not wonder that such as I was, do not believe the truth on this point. But that theologians and Bible scholars should be misled is a wonder. Why is it? Whenever I give my views I am greeted with the cry, "Why you are a regular Advent." My reply is, "So were the apostles." Is it fear of being called a Millerite that leads them to reject the truth? No longer ago than last Sabbath I heard a divine make the assertion from the pulpit that man never dies; in the face and eyes of the fact that the biography of nearly all of the Old-Testament worthies, closes with the statement "And he died." Man never dies! What direct contradiction of the declarations of the Bible.



# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 6, 1863.

JAMES WHITE, EDITOR.

## An Appeal

TO THE GENERAL CONFERENCE COMMITTEE IN BEHALF  
OF NEW ENGLAND.

Dear Brethren: We regard the New England States as an important field of labor at the present time, for the following reasons:

1. These States were the especial field of the great Advent movement in 1843 and 1844, and although distracting influences have since prostrated the cause, there are thousands in these States who have sunken down under these influences, and have laid down the cross, whom we doubt not would revive under the proclamation of the third message by discreet and faithful men.

2. The people of New England are generally thorough-going and will promptly co-operate with laborers sent among them, and make this field a comparatively easy one, if the cause can be kept free from fanaticism. And nothing but organization and order, and cheerful submission to those who have charge of the work, can do this. The great temptation for a while with the restless ones will doubtless be to bolt and throw off the very restraint they need to keep them where they should be.

But, dear brethren, the cause in the East has suffered under many embarrassments. While our most efficient laborers have been breaking and cultivating new ground in the West, the more feeble, and some of them of poor judgment, and tending to fanaticism, have occupied this field. And while organization, spiritual gifts, and systematic benevolence, have proved a perfect success in Michigan, a large portion of New England has dreadfully suffered for want of judicious men to hold these things before the people in a proper light.

3. The evidence that "the angel of mercy is hovering over the East," and that efforts should be made to "strengthen the things that remain, and proclaim the message to those who have not heard it," makes this field one of deep interest to those who believe.

Elder Loughborough feels that this is his field of labor at present, if you so decide. He is just the man to have charge of the work in the East. His mild, kind manner, and his refined sense of propriety in a minister's public and social and private life, not only save him from wounding the cause he labors to build up, but these excellent qualifications enable him to make a good impression wherever he goes. His firm and persevering efforts on organization, systematic benevolence, &c., added to his preaching talent, and the qualifications before mentioned, make him, with the blessing of God, the man to build up churches, and have the especial oversight of the work in the East.

But this is a wide field, and we think there should be another efficient laborer from the West in this field. Bro. Hull would be just the man, could he labor under the influence and care of Bro. Loughborough. Bro. Cornell would be an excellent man to enter new places in the East, if Bro. Loughborough could follow and build up churches, and take the general oversight of the work.

And, if it be your decision, we are ready to labor in the East (or wherever you may appoint,) six months, one year, or until our work be done. Mrs. W. has been pleading for the East for more than six months, and now that we are here, with our children, we unitedly feel that this is our more especial field of labor at present. To leave our good home and brethren at Battle Creek, the Office with all its activity, and the cheerful faces in its several departments, and our very dear and faithful brethren in Michigan who have ever stood by us in the hottest of the fight, and the noble span of God's creatures which have so cheerfully and speedily taken us over long roads to our appointments in that good State, is no small sacrifice. But we cheerfully make the sacrifice at the call of duty. If this be duty, and we pilgrims here strike out by faith,

in one sense homeless, God will raise us up a hundred fathers, mothers, brothers and sisters, with whom we shall find a hundred welcome homes.

But it should be borne in mind that the friends of the cause in New England, with the exception of Vermont, are very few and poor. These however can give laborers good homes when they come among them, and something more. But at present it will be the privilege of brethren in New York, Michigan, Ohio, Indiana, and the West to do much to support this mission. The few friends in New England sent the message West, and in doing so some of them sacrificed considerable of their property. For example, one brother gave Bro. Bates \$50 to bear his expenses on his first trip to Indiana and Michigan, when the Jackson brethren received the Sabbath. The first trip we made to New York, we earned the money to pay traveling expenses in the hayfield, in feeble health. By such sacrifices, and such exertions, has the truth been planted in the West. Now is a chance for western brethren of their abundance to return the compliment. Michigan alone can put \$2000 into the treasury of the General Conference fund, this present autumn, and not feel it.

To hand out means to individuals rashly, in the absence of organization, is expensive folly. But with our present organization, and faithful General Conference Committee, which controls missionary labor, and the General Conference fund designed to sustain missionary labor, those who withhold from this treasury, fearing somebody will be personally benefited, are far gone with that spirit of tight-fisted stinginess which borders hard on insanity.

But, thank God, organization is a success; the General Conference is a success; and the Publishing Association is a perfect success. It cures the jealous ones to see the leaders in the cause urging organization, so that the publishing department, and themselves also, are put into the hands of trustees and committees whom they can help elect annually. And the stingy ones are either leaving, or getting cured of their malady. Speculation! The Devil himself would be ashamed to repeat the word under the present circumstances of the cause. Mrs. W. and self put \$35 into the General Conference fund last June; but we now increase it to \$100.

And would it not be well to say to our brethren who are laying up treasures on earth, that it is a fearful thing for them to withhold of their abundance the little which the cause of truth demands? Systematic benevolence is a light draft on their liberality. This is not a twentieth part of the annual increase of the property of many. Will they pack down the greenbacks with a miserly hand at this late hour, and let missionaries feel that they must narrow up their efforts for want of means? These men want books and tracts to give where they cannot sell. The steam-press should run six days in every week, and those who want our publications, and cannot buy them at present low rates, should have them free. We would suggest that the trustees of the Association appropriate two or three hundred dollars' worth of publications to the eastern mission, if in your judgment the mission be right. The grand object of the Association was to be a mighty engine to propel the cause of truth. We say, let it be an active, energetic institution. Give it wood and water, and let it steam away. Let the greenbacks come in, and the packages, bundles, and boxes of books roll out to give light to the world.

Dear brethren, we shall be glad to hear from you in reference to this hasty appeal for New England as soon as possible. Time is flying, and if a strong effort is to be made for the East, arrangements for the winter's campaign should be made as soon as possible.

Topsham, Me., Sept. 24, 1863.

P. S. Who will have \$100 in the General Conference fund during 1863? Who \$50? Who \$25? Who \$10? to be paid before Jan. 1st, 1864?

J. & E. G. White, \$100  
Fall in, brethren!

REMARKS. We are happy to lay before the readers of the Review the above Appeal from Bro. White. We feel the greatest interest in the New England mission, and heartily approve of the suggestions above made. It is universally conceded, we believe, that those who

are already occupying any missionary field, best understand the wants of that field. The committee, therefore, feel disposed to acquiesce in any decisions that Brn. White and Loughborough may make in regard to labor in that section. It will be in accordance with the mind of the committee that Bro. Cornell labor in the East as suggested, and that Brn. White and Loughborough continue there as long as they feel it duty so to do. We would also urge upon every lover of the cause, to remember this mission in their liberalities that it be not crippled for lack of means. The trustees of the Association also fully coincide with the Appeal in relation to tracts, and cheerfully appropriate as below.

JOHN BYINGTON, } General  
J. N. ANDREWS, } Conference  
G. W. AMADON. } Committee.

For the object above set forth,

S. D. A. Publishing Association (in tracts)	\$250.00
Elder John Byington,	50.00
Robert Sawyer (Office hand),	25.00
Other laborers in the Office,	25.00
Church at Battle Creek (s. b.),	25.00
Church at Jackson, (s. b.),	25.00
Church at Tompkins (s. b.),	5.00

## Lessons for Bible Students.

### LESSON XXV.

#### The Vision of Daniel, Chapter viii.

(PROPHECY OF DANIEL, PP. 27-33.)

1. What beast did Daniel first behold in his vision of chapter viii?
2. What is said of the horns of this ram?
3. In what directions did the ram push his conquests?
4. What beast did Daniel next behold?
5. From what direction did he come?
6. What had he between his eyes?
7. How did he regard the ram, and what did he do to him?
8. When the goat had waxed very great, what happened to his notable horn?
9. What came up in its stead?
10. In what direction did these horns arise?
11. What came forth from one of them?
12. In what directions did this horn wax great?
13. Against whom did he magnify himself?
14. What did he further do?
15. At this point in the vision, what did Daniel hear?
16. What question was put by one of those heavenly beings to the other?
17. What was the answer?
18. Did Daniel understand this vision?
19. When he sought for the meaning, what did he see, and what command did he hear given?
20. What did the angel tell Daniel was symbolized by the ram?
21. What was denoted by his two horns?
22. The prophecy says that the higher of the two horns came up last; how was this fulfilled? [Ans. In the Persian element of the empire, which arose last, and became the leading division.]
23. With what, then, does this vision commence?
24. What was the symbol of the goat explained to mean?
25. What was denoted by the horn between his eyes?
26. What, by the four horns that arose after it was broken?
27. When did Grecia succeed Persia in the dominion of the world?
28. In what direction was Grecia from Persia?
29. Who was the great horn, or the first king of Grecia?
30. To what do the four horns of the goat in this vision correspond in the vision of chapter vii?
31. Name the four kingdoms that arose out of the Grecian empire, on the death of Alexander?
32. When did they originate?
33. In explaining the symbol of the little horn, what language did the angel use?
34. What have Papists done to avoid the application of this prophecy to themselves?
35. Of what country was Antiochus, king? [Pronounced An-ti-o-chus.]
36. Was the little horn a symbol of Antiochus?
37. What is the first reason to prove that he was not?
38. What is the second?

39. What is the Medo-Persian empire simply called in reference to its power and extent?
40. Over how many provinces did it extend?
41. What is the Grecian power called in comparison with the Persian?
42. What is the power that comes next in order, called?
43. Was Antiochus exceeding great when compared with Alexander, the conqueror of the world?
44. Was he exceeding great when compared with the Romans to whom he was compelled to pay tribute?
45. This power was to wax great toward the east, south, and pleasant land; in what directions were the conquests of Rome?
46. Where were Antiochus' conquests?
47. This power was to stand up against the Prince of princes; who is meant by the Prince of princes?
48. Could Antiochus fulfill this part of the prophecy, and why not?
49. From what was this power to come forth?
50. From what division of Alexander's empire did Rome come forth?
51. How can it be said to come forth from one of those kingdoms?
52. How did Rome fulfill the prophecy in regard to its waxing exceeding great toward the south, east, and pleasant land?
53. Did Rome cast down of the host and of the stars to the ground, and what is meant by this expression?
54. Did Rome answer to the description of a king of fierce countenance?
55. To what power did Moses refer by similar language in Deut. xxviii, 49, 50?
56. By what has Rome shown itself to be a power that did destroy wonderfully?
57. How many of the saints have been put to death by this power?
58. How did Rome stand up against the Prince of princes?
59. What is to be the fate of this power?
60. To what is clear reference here made?
61. When, then, does the destruction of this power take place?
62. Of what are all these facts conclusive proof?
63. What, then, is the field of vision in Dan. viii?

### Annual Report of the Seventh-day Adventist Publishing Association.

ACCORDING to resolution and previous notice, the third annual meeting of the Seventh-day Adventist Publishing Association was held in the city of Battle Creek, Michigan, commencing sixth-day, Oct. 2, 1863, at 9 o'clock A. M. President absent. Vice President in the chair. Meeting opened with prayer by Eld. John Byington. The roll was then called. Adjourned to meet again at 2 o'clock P. M.

Afternoon session. Meeting opened with prayer by Eld. Joseph Bates. The roll was again called, after which the Auditor presented the following report:

#### THIRD ANNUAL REPORT OF THE AUDITOR OF THE S. D. A. PUBLISHING ASSOCIATION.

This is to certify that I have examined the books of the Association, and find the accounts correctly kept, showing the following results:

Received for shares in Association,	\$1859.00.
“ donations to Association,	1010.54.
“ on Review,	4703.23.
“ Instructor,	404.23.
“ Mich. Conf. Fund,	1862.96.
“ Missionary Fund,	411.59.
“ Mich. Tent Fund,	74.50.
“ New Charts,	273.60.
“ Book sales for cash at Office and by mail,	1392.98.
“ Book account,	2546.56.
“ Deposit,	5090.04.
“ Custom work,	463.79.
“ Interest on notes,	11.82.
<b>Total,</b>	<b>\$20104.84.</b>

The Association has paid as follows:

For work in the Office,	\$3468.63.
“ Material and sundries,	6742.33.
On deposits and outstanding notes,	6911.59.
“ Missionary Fund,	452.95.

“ Mich. Conf. Fund,	1350.30.
“ Mich. Tent Fund,	30.56.
<b>Total,</b>	<b>\$18956.36.</b>
Excess of receipts over expenditures,	\$1149.48.
Estimated nett value of the assets of the Association,	\$19649.41.
The Association has present liabilities to the amount of	\$4377.53.
Leaving a balance free from all incumbrance of	\$15271.88.

I. D. VAN HORN, Auditor.

The general business of the Association was then introduced by the Secretary, in a written statement of the business to come before the meeting, viz.:

1. Consider the proposed changes in the by-laws as given with the notice of the meeting.
2. Election of Officers.
3. Election of Editors.
4. Salaries of President, Editors, Secretary, and Treasurer.
5. Compensation of Auditor.

The business was then called up, item by item, for discussion and action, by written resolution.

The proposed changes in the by-laws being first in order were called up separately by written resolutions offered by Eld. J. H. Waggoner, Eld. John Byington, Henry Lyon, and Eld. Joseph Bates, all of which were unanimously adopted.

The amended sections and additions now read as follows: Art. ix. Sec. 2. All voting for the election of officers shall be done by printed ballots, on which shall be the words “Yea” and “Nay,” printed in such a manner that tearing off one end of the vote shall destroy the word “Yea,” but shall leave the word “Nay” upon it, and tearing off the other end shall destroy the word “Nay,” and leave the word “Yea” upon it, thus:

Y E : A :  
: N : A Y

All other voting to be done as the President may direct.

Art. ii. Sec. 1. The officers of this Association shall consist of a President, a Vice President, a Committee of three on Publication, a Treasurer, a Secretary, and an Auditor, who together shall constitute a board of trustees, and shall be elected every year at such time and place as may be determined by the last meeting of the Association, or announced in the call for the meeting. And all officers shall hold their office until three weeks after their successors are elected.

Art. ii. Sec. 13. The Association shall elect its Editors at each yearly meeting, whose term of office shall continue until three weeks after their successors are elected.

Art. v. Sec. 2. There shall be a yearly meeting of this Association at such time and place as shall be designated at the previous annual meeting, or announced in the call for said meeting, which meeting shall be held at least three weeks previous to the expiration of the term of office of the several officers; at which meeting the annual election of officers shall take place.

Art. xi. Sec. 2. No money paid to the Association for shares or donations, nor interest or profits arising therefrom, shall be subject to withdrawal, but shall be, and forever remain, a part of its funds, to be used in accordance with Sec. 1 of this Article.

The election of officers being next in order, the officers of last year were unanimously nominated, viz.: Eld. James White, President; Geo. W. Amadon, Vice President; Eld. J. N. Loughborough, and Wm. Hall, Committee on Publication, E. S. Walker, Secretary, Uriah Smith, Treasurer, and I. D. Van Horn, Auditor.

Eld. J. H. Waggoner then offered the following Resolution, which was voted upon by ballot, and passed by a unanimous vote:

*Resolved*, That the officers of last year be elected for the following year, according to our nomination.

On motion of Elder John Byington, Elder James White was unanimously chosen Editor of the Review.

On motion of Elder J. B. Frisbie, George W. Amadon was unanimously chosen Editor of the Instructor.

The fixing of the salaries of officers being next called up, the following resolution was offered by Eld. J. H. Waggoner, and adopted:

*Resolved*, That the President, Editors, Secretary

and Treasurer receive the sum of \$9 per week for their services during the current year.

The compensation of Auditor being next in order, the following resolution was offered and adopted:

*Resolved*, That the Auditor receive \$20.00 for his services the present year.

Adjourned *sine die*.

GEO. W. AMADON, Vice President.

E. S. WALKER, Secretary.

### Man as Created.

A QUESTION has been introduced in connection with the subject of the atonement, and of the necessity for an atonement arising out of man's nature, which, though of no practical importance, has yet troubled many minds, and led to confusion and error. J. M. Stephenson in his work on the atonement, avers that man was created neither mortal nor immortal; that is to say, neither subject to death nor exempt from it: which is a manifest absurdity. The reason he gives is the following:

“Now if Adam was mortal, he must, from his very nature, die, whether he obeyed or disobeyed; but that he was not mortal is evident from the fact that he had the privilege of eating of the tree of life, and living forever. That he was not immortal is evident, 1. from the fact, that the penalty for disobedience was death, which could not have been executed had man been immortal; for every definition of immortality excludes the possibility of death.” p. 20.

The reason here given to show that man was not mortal, viz. that he had the privilege of eating of the tree of life and living forever, seems to me rather to be evidence that he was mortal. For the privilege of eating and living forever was a conditional prospective grant of immortality, proving that he had it not then. But if he had not immortality then, he was mortal, for these terms express opposite states, as life and death are opposites; and there is no intermediate ground.

The reason given that man was not immortal, to wit: that if he was immortal, sentence of death could not be executed upon him, is not conclusive; for that is to say that God could not inflict death upon an immortal being. But if he was immortal it was by the power and gift of God; and it will be readily conceded that God could have made him immortal; so we should thence conclude that God could confer a nature on man of which he could not deprive him, that he could make a creature beyond the reach of his own power! But Mr. Stephenson has abundantly disproved his own position in the same work. I quote a few passages in relation to the Son of God.

“In reference to his nature, it has been shown to be divine, and being such it must have been immortal. Indeed this proposition is self-evident, for he who is divine must be immortal.” p. 127.

“We may reasonably suppose that he became flesh; that the Divine nature was made human. . . . He must have been Divine and immortal as a whole being, and human and mortal as a whole being.” p. 135. That is, the Divine, immortal, became human, mortal.

“Then the exalted being brought to view in verse 6, [Phil. ii], actually became a mortal man and died.” p. 138.

“But how could he change his nature and yet retain his personality? Ans. Just as easily as our nature can be changed from mortal to immortality; from flesh to spirit, without losing our personal identity. Just reverse the process of making a mortal being immortal, and it would make an immortal being mortal. God can just as easily do one as the other.” pp. 142-3.

Thus it appears that he thinks God could inflict the penalty of death upon an immortal being. I do not notice this because I think Adam was immortal; for I do not think he was. But I quote to show to those who have been misled, the fallacy of his position. Indeed, we can only suppose that he believed it himself by supposing that while writing one part of his work he did not know what he had written in another part.

I am led by Paul's words to believe that man was created mortal. My mind was called to this fact by Bro. B. F. S., of Iowa. Said the apostle “The first

man is of the earth, earthy." 1 Cor. xv, 47. *χοϊκος*, (*choikos*), here translated earthy, Greenfield defines thus: "of dust, earthy, terrestrial, and by *imp.* corruptible, frail, mortal." From the connection I must believe that Paul used the word in this sense, i. e., that the first man is of the earth, corruptible, frail, mortal; because he says we have borne the image of the earthy, and shall bear the image of the heavenly. And this he refers for fulfillment to the resurrection, (which is the subject of his argument), when this mortal shall put on immortality, and this corruptible shall put on incorruption. The mortal corruptible nature we inherit from the first Adam who was made of the earth, mortal, corruptible: but the immortal, incorruptible, we get in the resurrection, from the second Adam, who is a life-giving spirit. Thus, the nature in which Adam was made is contrasted with that which the saints put on in the resurrection. This seems to be decisive on this subject.

J. H. W.

## The Atonement—Part II.

(Continued.)

### JUSTIFICATION, FAITH AND OBEDIENCE.

THERE is a peculiar expression in Isa. li, 6. The Lord says: "My salvation shall be forever, and *my righteousness shall not be abolished.*" That this refers to his attributes or personal character would appear improbable, even in the absence of any testimony on the subject; for the idea of the abolition of his attributes or of his personal righteousness is too absurd to ever receive a notice. But if it refers to his law which is the foundation of his righteous government, the expression is reasonable and also necessary as a revelation. And there is proof that it has this application. In Psa. cxix, 172, it is said, "All thy commandments are righteousness." Now as the character of the divine Lawgiver is best revealed to us through the revelation of his will, and as his attributes must of necessity show forth in his government, the stability of his character is determined or shown by the stability of his law; for it would be of little account to declare in words that he was unchangeable, while he showed in action that he was not. Again this application is confirmed by the connection; "Hearken unto me, ye that know righteousness, the people in whose heart is *my law.*" Verse 7. I have quoted the scriptures showing that God's law of Ten Commandments is a rule of holiness, of justification, condition of life, perfect, the whole duty of man, &c., which identify it as the same law referred to in Isa. li, 6, 7, and Psa. cxix, 172, which is the embodiment of righteousness. Hence, they who say that God's law of Ten Commandments is abolished, directly contradict this scripture, and are vainly contending with God. This view may be strengthened by an examination of the Saviour's words in Matt. v, 17-20; but I only invite investigation of that text, and pass to the apostle's argument on justification.

Some have found a difficulty with this view in considering Paul's words in Rom. iii, 21. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." There are but three senses, as I conceive, in which this phrase, "the righteousness of God," may be used. It must refer primarily to his own attributes; secondly, to the revelation of his will, which is the unfolding of his attributes; and thirdly, to the righteousness of his saints, whose characters are made conformable to his will. In this latter sense it is used in 2 Cor. v, 21. "That we might be made the righteousness of God in him." And the righteousness of God, without the works of the law, manifested through the faith of Christ, can simply have respect to Jesus Christ's removing our sin, and thus placing us before the throne of justice as free, as sinless, as though we had never broken the law. But the law being the measure of holiness, of perfection, the rule of judgment, is of course a witness of the righteousness so effected; for as condemnation is by law, so must justification be according to law, or else justice will be disregarded. So there can be no determination of character, either good or bad, without the law. But this text says the law is a witness of the righteousness of God; and this only confirms the view I have taken, that it is a revelation

of the divine perfections. No language could more clearly show it.

It is necessary here to notice the fact that there is a wide distinction in the Scriptures between *justification* and *salvation*. If we only had regard to *original justice*, there could be no difference; i. e., if man had never sinned he would have been justified, and of course saved, by his obedience. But this original or personal justice no one now possesses. Hence, while the principles cannot change, and the rule of justification is ever the same, the means are entirely different from what they would be if man had never sinned. Here is where many err. They suppose, or seem to suppose, that if the law ceases to be the means of justification, it ceases also to be the rule. They do not judge of the law by its nature or original object, but by the position of its transgressor. The law as a rule of right will form a perfect character, but cannot reform an imperfect one. The rule of the mechanic will determine or point out a right angle on the end of a board he is framing; and if the board is square—if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles or measurements? By no means. And there is precisely this difference between the law and the gospel. "By the law is the knowledge of sin;" but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, "the doers of the law shall be justified." Rom. ii, 13. This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life, would be condemned. But Paul also says that there are no doers of the law—that all have sinned; and from this he draws the very evident conclusion, "therefore, by the deeds of the law there shall no flesh be justified." Rom. iii, 21. So we are justified now "freely by his grace;" entirely by faith; works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to "the remission of sins that are past." Rom. iii, 25. Over these our future acts of obedience can have no influence or control. It has been thence inferred that the sinner justified is under no further obligation to keep that law by which he cannot be justified. But I am slow to believe that they who teach thus, realize how destructive is that view of every principle of right and justice; how it dishonors the gospel of Christ; how it tends to pervert a holy gospel of love to a mere system of license. Of all the abuse the gospel has ever received at the hands of its professed friends, this is the deepest. It is contrary to scripture, and to all just reasoning. Ask the advocate of that theory, if the law of his State will justify the thief in stealing, or the murderer in killing. He will answer, No; the law condemns such actions. Ask him how the criminal can escape the due desert of his crimes, and he will reply, Only by the governor's pardon. Ask again, if the law condemns the transgressor, and he can be justified only by pardon, does that pardon release him from obedience to the law, so that he may thereafter disregard its claims? Will he affirm this? Will he tell you that that pardon thereafter becomes the rule of life to such a man? And if the pardoned one should again be committed for crime, will the jury try him, and the judge condemn him, by the governor's pardon, or by the statute of the State? Could we get any to take the same unreasonable position in regard to the law of the State that many take in regard to the law of God? Not one. If angels ever weep at the blind folly of mortals, it seems to me that such teachings furnish an occasion. To see men of talent, of learning, of apparent piety, strip the plan of salvation of every principle of justice, pervert it to a system of license, draw conclusions directly contrary to reason and common sense, and argue on the divine government as they would be ashamed to argue in respect to the government of the State;—surely this is enough to fill the heavens with astonishment.\*

\*This fault does not lie alone with those called Antinomians. All those who teach that Christ did not suffer the penalty of the law, and that his death did not meet the precise demands of justice, but was substituted for that demand, really subvert the law and justice of God, perhaps unconscious of the tendency of their views. See remarks on this hereafter.

Some have doubted whether these acknowledged principles of right and justice, which are incorporated in human governments, will be exacted in the divine government; whether the gospel does not supersede them to some extent. To this I would answer in the words of scripture: "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" God himself has planted this regard for justice in our hearts, and shall not he regard it? There is truly a vast difference between God and us in this respect, but it is all in favor of strict justice on his part. His justice is infinite. There is no reason, there is not one passage of scripture, to lead us to suppose that God will ever commute justice in any degree, nor for any reason whatever. The following facts show that we are warranted in claiming for God's law what we claim for human laws in case of pardon:

Solomon refers the judgment to the commandments of God. Eccl. xii, 13, 14.

Paul says, that though Christ is constituted judge, he will judge by the law. Rom. ii, 12-23. Also that the knowledge of sin is now by the law; that is, that the law is now the rule of action, though man cannot be justified by it, for reasons given. Rom. iii, 9-23.

Let it be distinctly noted that a moral duty, whether it be called law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, will not justify. This is the teaching of Rom. iii, 20, 21. It is singular indeed, that those who teach the abrogation of the original law, and its insufficiency to justify, and who hold that all that is binding in the law is incorporated in the gospel, really teach justification by law—by the same system that points out sin, which Paul calls "the law." This is contrary to reason, and to the apostle's words in Rom. iii, 20. The truth is evidently this: the gospel upholds the law, and enforces it upon the conscience, and incorporates it into the life of the believer. But it does not abrogate law, nor release the believer from obedience to it; nor does it incorporate law into itself so as to have a blending of the two in one. The difference between the law and the gospel is as distinct now as it was in the day when the gospel was preached to the sinners in the wilderness. Heb. iv, 1. The law is moral; sin is immorality: the gospel is the remedy. Medicine may restore health, but health is not medicine. This matter may be tested by the following plain statement. The blood of Christ, the blood of the covenant, is that whereby we have remission of sin. See Heb. ix, 22; Rom. iii, 25. And this is freely and exclusively by faith or grace. Hence, baptism may be a *gospel condition* of justification, because it is not any part of original obligation or moral duty. If it was moral duty it could not be performed for remission of sin, simply because as such it would be required on its own account. So the commandment which says "Thou shalt not steal," cannot be incorporated into the same system and take part in the work of remission, being itself a moral duty. How reasonable is the conditional plan which says, "Repent, and be baptized for the remission of sin." And how absurd it would be to read, Thou shalt not kill, for the remission of sin; or Honour thy father and mother for the remission of sin. It appears absurd, as I have stated, whether these be called law or gospel, to claim justification or remission through them. But they who teach the abrogation of the law, and the incorporation of these commandments into the gospel, are responsible for this absurdity. It belongs to their system.

In speaking of justification by faith, or of the exercise of grace through the blood of Christ for the remission of *sins past*, the apostle clearly divides between faith and works, and excludes works entirely. It is faith only—works not at all. But when he speaks of the *future life* of the justified he speaks in a different manner. Then he teaches to "work out your own salvation with fear and trembling." Phil. ii, 12. This is evangelical truth as well as the other; but it is an order which could not be given or obeyed relative to justification for past offenses, of which he is speaking in Rom. iii; for no one could work out a justification for a past offense. There is, then, this distinction to be regarded: the gospel is a remedy for sin; obedience is a preventive of sin.

Now I cannot believe that God regards *future sin* with

any more favor than he does *past sin*. And if he does not, it would be reasonable to expect that his plan of salvation contemplated *prevention* as well as *cure*; and so we find it. Jesus saves from sin; puts away sin by the sacrifice of himself; says to the justified one, Go, sin no more; he is not a minister of sin, but of righteousness; therefore we shall not continue in sin that grace may abound. Both, I say, are in the gospel plan. Thus, man is under condemnation for sin; he also has a carnal mind, which is enmity against God, and not subject to the law of God; Rom. viii, 7; by position, a sinner—in disposition, sinful. It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become involved again in sin and condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the judgment. Therefore Christ becomes a Saviour to us in both respects. He freely forgives our past sin, so that we stand free and justified; and he takes away the carnal mind, which is enmity against God, and not subject to his law, and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then “the righteousness of the law” is “fulfilled in us, who walk not after the flesh,” the carnal mind, “but after the Spirit.” Rom. viii, 4.

They who object to this as tending to salvation by works, cannot have looked deeply into the divine word. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us in subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sin, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing to boast of in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is *all grace*, and no license to sin; a gospel worthy of heaven—imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our salvation with fear and trembling, it is God that worketh in us to will and to do of his good pleasure. We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well-doing; keep the commandments of God; fulfill the righteousness of the law, &c.

Some have been troubled to harmonize Paul with James on justification; but I apprehend the difficulty grows out of a disregard of the distinction I have noticed. Paul in Rom. iii, is treating on justification by faith for *past offenses only*; while James is speaking of the *obedience of faith*. “By faith Abraham obeyed.” Paul also speaks of faith which works by love. Gal. v, 6. But neither Paul nor James says that works will procure the remission of past offenses, or that faith will save without works. There is no difference in this respect in their teachings.

“Do we then make void the law through faith? God forbid: yea, we establish the law.” Rom. iii, 31. And as we do not make void the law through faith, so we do not supersede faith by obedience to the law; for that is through faith. The blood of Christ is our only refuge his death opens to us the way of life. What that death is we have already noticed; its object we have now seen; its nature and relation we now consider.

J. H. W.

(To be Continued.)

### Dr. Adam Clarke a Law Man.

We find very many, who accept of Dr. Clarke's opinion in support of the supposed change of the Sabbath, but seldom hear him quoted in favor of the law. It is worthy of observation, however, for those who quote from this favorite source, that Dr. Clarke does not abolish God's law to establish first-day observance. While he teaches that justification by faith, in the boundless mercy of God, is as reasonable, as it is scriptural and necessary, he also teaches that Christ's death does not lessen our obligation to obey the moral law.

Thus he comments upon Rom. iii, 20: “On the score of obedience to this moral law, there shall no flesh, no human being, be justified; none can be accepted in

the sight of God. And why? Because by the law is the knowledge of sin; it is that which ascertains what sin is, shows how men have deviated from its righteous demands, and sentences them to death because they have broken it. Thus the law is properly considered as the rule of right, and is the only way by which the moral obliquity of human actions can be determined.

At the close of this chapter the learned Dr. remarks: “There is great danger on considering the glorious scheme of salvation, lest while we stand amazed at what was done for us, we neglect what must be done in us. He warns us to beware of Antinomianism, that is, of supposing that because Christ has been obedient unto death, there is no necessity for our obedience to his righteous commandments. If this were so the grace of Christ would tend to the destruction of the law, and not to its establishment. He only is saved from his sins who has the law of God written in his heart.

Again the law which is to regulate the whole of the outward conduct is holy. All is excellent and pure; but it neither pardons sin, nor purifies the heart; and it is because it is holy, just, and good, that it condemns transgressors to death. It is not the law, that is the cause of your death, but sin; and it was one design of the law to show the abominable and destructive nature of sin; as well as to be a rule of life.

It would be almost impossible for a man to have that just notion of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit. And let it be observed, that the law did not answer this end merely among the Jews, in the days of the apostle; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly. The law therefore is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners: and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the Gospel; for in this sense also Jesus Christ is the end of the law for justification to them that believe. Dr. A. Clarke's comments on Rom. vii, 12, 13.

E. M. P.

North Parma, N. Y.

### Prophecy Practical.

MANY persons are deterred from the study of the prophecies by an opinion that they are not practical in their bearings—that they may minister to curiosity, but not to edification, strength, or comfort. Many expounders of the prophecies have taught that they can be of no possible service until they have been fulfilled. But surely this is wrong. They are of the nature of promises or warnings. They are promises or warnings with the addition of the element of time, and are manifestly designed to guide us in present doubt, to comfort us in present sorrow, to give us hope when all around tends to despondency and despair. Whence comes our expectation of a brighter age in our world's history? Whence comes the conviction that Christ is yet to triumph? that his people, though a little flock shall yet possess a kingdom? that wrong shall yet give place to right, slavery to freedom? that the earth shall yet be filled with righteousness and peace? “We have a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts.”

Professor Kurtz gives an admirable statement of the purpose of prophecy when he declares that its pre-eminent design is “to furnish the age in which it is given with a knowledge of itself, i. e., of its positions and obligations, and also to render the same service to every succeeding age, in so far as its condition, wants, and obligations are similar to those of the former.”

Is it asked, How can this be? how its chief design can be to furnish the *present* age with a knowledge of itself, when it is occupied with events which lie so remotely in the future?

The reason of this will appear by considering for a moment the character of those future events to which it directs our attention. It does not dwell on every aspect of the future; neither does it select at random, events which have no connection with things which now are. “Its sole task is to present those developments of the future, of which the germs, the origin, or the first principles are already at hand.” And it does this evidently for the purpose of throwing light on those germs and principles, that we may clearly understand their nature, that we may cherish whatever is good, and separate ourselves from whatever is evil.

Suppose the framers of our constitution could have foreseen the course which slavery was to run in our land! Suppose they could have seen our country as it now is, rent by factions, desolated by civil war, brought to the very verge of ruin! Can we suppose for one moment that they would have countenanced slavery's continuance? They spoke strongly against it, as it was. They would have removed it at once and forever by the most stringent legislation, could they have seen it as it now appears.

The great object of prophecy is to throw light on the nature of principles which are as yet undeveloped; to let us know what they are, by showing us what they will be. And prophecy does this for the purpose of separating us from evil principles, however attractive and fascinating they may seem.

What diligent student of prophecy can have any sympathy, for instance, with the rationalistic movement of the age? Thousands are carried away with it, while he resists it from the first. He has already seen the goal toward which it tends.

In the same way the student of prophecy is weaned from the world and all worldly entanglements and alliances. Its opposition and enmity to Christ may not now appear. Its friends may think him narrow minded and righteous overmuch, because he withdraws from it. But in the prophetic page he has watched its development. He has seen it in its beauty, in its pride, and in its stateliness, an image of gold and silver and brass and iron; but he has also seen the insecurity of its foundation, the mingled iron and clay of the feet on which it stands, and he has watched it until “the iron, the clay, the brass, the silver, and the gold, have been broken to pieces together, and have become like the chaff of the summer threshing-floors.”

If we identify ourselves with the image, we put ourselves in the place of that which God will surely destroy. We are to have nothing to do with it, but to realize our union with Him who will execute judgment upon it, and who has declared that the friendship of the world is enmity with him.

This is but one of many practical tendencies of the study of the prophetic word. It shows us what in our own age is evil, and separates us from it. It calls us from all worldly associations and alliances, and bids us to keep our garments pure, that we may be ready for the coming of the Lord.—L. W. B.—*Prophetic Times*.

Sister M. Van Dorn writes from West Union, Iowa: I thank the Lord that I am yet permitted to live, and to have a place among his little flock. Four of us are still on the way to the kingdom, and are more determined than ever to proceed onward, bearing the cross, and despising the shame. Yes, thank the Lord! we are willing to suffer with Jesus. “For if we suffer with him, we shall also reign with him.” Besides, we have the hope of hearing Jesus say, “Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning;” and we have the blessed hope of eternal life in the earth made new, where we shall receive smiles from our Saviour, and dwell in the light of his countenance forever.

There all will be joy and gladness, and hearts will unite in grateful praise; saying, Worthy is the Lamb!

I feel that I am one of the poorest of the Lord's children, and that it is by his mercy that I am called to obey this present truth; yet while I live I will praise the Lord: for his mercy endureth forever.

THE character of God secures to you the fulfillment of all his promises, and encourages you to trust in him in the darkest day of trial and trouble.



# The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 6, 1863.

## The Charts.

THE charts are both in the hands of the artist, and the work on them is progressing as fast as possible. We shall probably have some of them ready by the middle of October.

The prophetic chart will be much improved in arrangement from the one in use. The sanctuary and angels will be larger and bolder, so that all the figures upon the chart can be seen equally plain. From what we have already seen of the work, we judge that it will be a beautifully executed thing. The price of this chart, with a key or book of explanations, will be \$2.

The Law-of-God chart will be the same size of the prophetic chart, beautifully executed, with the tables of the testimony on the left hand of the short commandments, and the ark of the testimony on the right. The price of this chart will be \$1.50.

These will be becoming ornaments to the best room of any believing family, and will serve as a happy introduction to the subject of present truth to those who call on them.

Two years since these charts could have been published for less than half their present cost. Labor has advanced one half, and cloth, the principal item of expense, that could have been bought two years since for ten cents, is now thirty.

Only \$273.60, have yet been donated for the charts. This sum, with all that may be donated in the future to this object, will finally go to the Publishing Association. The charts will cost not less than \$2500. We shall try to hire the money and complete them as soon as possible.

All orders from New England, New York, and Pennsylvania, should be addressed to Eld. James White, Topsham, Me. Those from elsewhere should be addressed to us at Battle Creek, Mich. One-fourth discount and transportation paid, by the hundred. All orders must be accompanied with the money. Ministers who want the charts to sell on time, and those brethren who can let us have a few hundred dollars for a few months, will please address us during the month of October, at Topsham, Me.

JAMES WHITE.

## Fourth Semi-Annual Report of the Treasurer of the S. D. A. P. Association.

U. Smith in Account with the S. D. A. P. Association.	
Dr.	
To Funds in hand from all sources at the date of last report	\$1799.36
" Cash received from April 9. 1863 to Oct. 2. 1863	
On Review	1820.73
" Instructor	156.71
" Books (cash sales)	739.75
" " (sold on account)	1049.87
" Shares in Association	547.35
" Donations to Do.	359.53
" Missionary Fund	401.59
" Mich. Conference Fund	888.20
" Deposit	4651.94
" Custom Work	193.50
" New Charts	273.60
Total,	\$12882.13

Cr.

By Cash paid from April 9. 1863 to Oct. 2. 1863, as follows:	
For labor in Office	\$1988.34
" Materials and Incidentals	5269.71
On Deposits	3544.26
" Missionary Fund	452.95
" Mich. Conference Fund	953.09
" Mich. Tent Fund	25.00
" Cash on hand to balance	648.78
Total,	\$12882.13
U. SMITH, Treasurer.	

## To the S. D. A. Churches in N. Y. and Pa.

At the Port-Byron tent-meeting it was proposed that Bro. White appoint the time and place of our an-

nual State Conference thereby securing his attendance on his return from his eastern tour.

Now that we may not be taken by surprise, and unprepared, it becomes necessary that each church immediately appoint delegates and furnish them with the proper means and credentials that they may be ready to attend, should the appointment be on short notice.

The ratio of delegation as adopted at our last annual meeting was,

RULE 6. The churches composing this Conference shall be represented in all meetings of the same by their duly authorized delegates, be the same more or less: *Provided*, however, each church to the number of fifteen members or under, shall have the privilege of casting but one vote, and one vote for every additional ten members. We hope to see a full representation of all the Churches within the bounds of said Conference.

By the concurrence and request of Bro. J. N. Andrews.

DAVID ARNOLD, Pres.

## Quarterly Meeting in Ohio.

THE meeting in Townsend was a good one, by the goodness of God, who gave us his good Spirit, gave us good roads, good weather, and good brethren who came in with good courage cheerful in hope.

The few S. D. Adventists in Townsend, opened their doors, and freely entertained us. May God bless them.

Brethren from the adjacent towns came promptly in, as with one heart and soul. Bro. Tillotson from Milan, and Bro. Sweet; Bro. Smith from Norwalk and others from 30 to 60 miles distant.

It cheered our hearts to see Bro. and Sr. Cole from Columbia Station (30 miles away), the fruits of Bro. Waggoner's labor this season.

Bro. Waggoner was present, and strengthened us with hearty counsel. The meeting increased in interest to the last.

Townsend is a town east of Norwalk, Huron Co. and is called East Townsend, to distinguish it from a town of the same name in Sandusky Co.

JOSEPH CLARKE.

## Appointments.

PROVIDENCE permitting we will attend the following meetings—

Manchester, N. H.	October 17th and 18th.
Newport, "	" 24th and 25th.
West Enosburgh, Vt.	October 31st and Nov. 1st.
Adams Center, N. Y.	November 7th and 8th.
Mrs. W. will accompany us.	
Elder J. N. Loughborough will attend the meetings at Manchester and Newport.	

We shall have at all these meetings the new charts, and a good assortment of our publications. The brethren in Vt. and N. Y. had better send for the charts, Sabbath Readings and other books by the delegates who attend the West Enosburgh, and Adams Center, conferences. We will supply at wholesale prices where \$10 worth are taken.

We shall have every subscriber's account for Review and Instructor with us, and hope to receive on old accounts, and payment in advance, from very many.

JAMES WHITE.

PROVIDENCE permitting Bro. and Sister Byington will meet with the church at Hillsdale, Sabbath Oct. 17, 1863.

## Quarterly Meeting.

PROVIDENCE permitting there will be a quarterly meeting with the Colon church, held in Matteson (Bro. Copeland's neighborhood) Sabbath and first-day, Oct. 17, and 18. Bro. Waggoner will attend.

M. C. COMMITTEE.

THE Iowa Conference committee appoint quarterly meetings as follows:

1. Fairview,	Oct. 10, 11.
2. Laporte,	" 17, 18.
3. Waukon	" 24, 25.
4. Pilot Grove,	Oct. 31, Nov. 1.
5. Liberty.	Nov. 7, 8.
6. Knoxville,	" 14, 15.

The committee district the churches as follows:

1. Fairview, Marion, Lisbon,
2. Laporte, Waterloo, Vinton,
3. Waukon, West Union,
4. Pilot Grove, Millersburgh, Palestine, Washington.
5. Liberty, Fairfield, Vernon,
6. Knoxville, Eddyville, Reausau, Sandyville,

Brethren let these meetings be sustained by your prayers and attendance, that this may be the dawning of better days in Iowa among those who keep the commandments of God and have the testimony of Jesus.

Bro. Wm. H. Brinkerhoff will meet with the church at Laporte at their quarterly meeting and with the church at Waterloo, Oct. 24, and 25.

B. F. SNOOK,  
J. T. MITCHELL,  
D. ANDRE. } Executive Committee.

## Notice of Meetings in Ohio.

THE next quarterly meetings in Ohio, will be at Lovett's Grove, on the 17th, and 18th of October, and at Cass, Hancock Co. on the 7th, and 8th of November next.

A cordial invitation is extended to the brethren generally in the State, to attend these meetings.

Let all feel the burden of the work, and come expecting to work for the Lord.

Brethren will please take with them to Cass, blankets and buffalo robes.

CONF. COMMITTEE.

The next monthly meeting of the Troy and Potton church will be Oct. 31, 1863. It will be held at South Troy, Vt., at my house. We extend a cordial invitation to the brethren of our sister churches to meet with us. Come, brethren, filled with the spirit and love of the truth.

LEWIS BEAN.

## Business Department.

### 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 in due time acknowledged, immediate notice of the omission should then be given.

J. Clarke for Thomas Cox 1.50, xxii, 18. J. F. McReynolds 1.00, xxiv, 19. J. K. Rollins 1.00, xxiv, 19. J. H. Holland 1.00, xxiv, 19. Wm. McQueen 1.00, xxiv, 19. N. B. Batterson 3.00, xxiii, 1. J. H. Rogers 2.00, xxiv, 8. John Sisley for Mrs. Polly Birch 1.00, xxiv, 16. W. Vancil 2.00, xxiv, 14. Chas. Nichols 2.00, xxii, 2. M. C. Jones 1.00, xxiii, 1. J. D. Perry 1.00, xxiv, 1. C. Rhodes 1.00, xxiii, 13. W. A. Geer 0.50, xxiii, 18. H. N. Packard 1.00, xxiv, 1. J. Banks 1.00, xxiii, 9. R. A. Worden 2.00, xxiv, 5. F. Benedict 1.00, xxiv, 19. Myron Emmons 1.00, xxiv, 19. W. C. Gage 1.00, xxiv, 16. L. Bullock 1.00, xxiii, 2. H. Powers for J. Warner 1.00, xxiii, 1. Geo. I. Butler 1.00, xxiii, 6. Mary Clymer 1.00, xxiv, 19. Ch. at Hanover for O. Rogers 2.00, xxiv, 19. John B. Hamilton 1.00, xxiv, 1. Lucy Harris 1.00, xxiv, 1. O. Chipman 2.00, xxiv, 19. O. Clark 1.00, xxi, 14. D. L. Daniels 2.00, xxiii, 19. A. Wattles 0.50, xxiii, 19. O. B. Sevy 2.00, xxiv, 1. H. W. Gordon 2.00, xxiv, 14. A. G. Hart 2.00, xxiv, 1. David Smith 1.00, xxiv, 16. Agnes W. Smith 1.00, xxiv, 16. Mrs. J. Smith for Mrs. George Iber 0.25, xxiii, 6. Geo. D. Farrar 1.00, xiv, 19. Mrs. Sarah Vaughan 1.00, xxiv, 19. Volney Powers 1.00, xxiv, 19. John Allen 1.00, xxiv, 19. James Farrar 1.00, xxiv, 19. Allen Walker 1.00, xxiv, 19. J. D. McIntyler 1.00, xxiv, 19. L. R. McTaggart 1.00, xxiv, 19. Jane Mills 1.00, xxiv, 19. M. Sheffield 1.00, xxiv, 19. John Ivory 1.00, xxiv, 19. Mrs. Caroline White 1.00, xxiv, 19. M. C. Butler 1.00, xxiii, 14. S. Wright 2.50, xxiii, 14. D. W. Randall 2.00, xxiv, 13. Joseph Potter 2.00, xiv, 14. J. Sisley 2.00, xxiii, 7.

### Books Sent By Mail.

T. McDowell 74c. J. M. Foster \$2.75. T. Hare 23c. A. Amburn \$1.51. F. Wheeler 30c. W. S. Higley Jr. \$3.63. D. T. Shireman 13c. W. H. Brinkerhoff 10c. J. Stryker \$1.00. C. Nichols \$1.33. Nancy H. Rhodes 30c. James Hull 70c. Daniel Andre \$1.00. John Wilson \$1.00. J. G. Lamson \$1.30. Timothy Bryant \$1.00. Ella M. Harris 68c. Mrs. F. Colby 68c. M. C. Jones 25c. O. B. Sevy 25c. A. G. Hart \$2.00. L. S. Bartlett 46c. E. O. Edson \$3.82.

### For New Charts.

Ch. at Hanover Mich. \$5.00.

### Cash Received on Account.

Joseph Clarke, \$3.50. B. F. Snook, \$16.35. W. Morse, \$5.00. Isaac Sanborn, \$1.83. Geo. I. Butler, \$10.00. J. N. Loughborough, \$4.00.

### For Bro. Snook.

M. Van Dorn, \$1.00. W. Stoddard, \$10.00. H. E. Carver, \$5.00. Ch. at Hanover Mich. \$10.00. H. W. Gordon \$5.00.

### For Shares in Publishing Association.

Mrs. E. M. Prentiss, \$5.00. H. W. Gordon, \$20.00.

### Books Sent By Express.

E. S. Griggs Owasso Mich., \$14.42.