Words of Warning.

SINNERS! many warnings God hath given thee;
Bidding thee to see
Yes! ye are not conscious
Mild the gathering gloom,
Heeding not the tokens
Of earth's final doom.

How the gilded pleasures
Of the world allure!
Think ye these bright visions
Ever will endure.
What though honors crown thee,
Seek well the cost;
What is all this life worth,
If dry soul be lost?

Time is hastly going—
Passeth swift away.
Each one now is moulding
His own destiny.
What shall be the issue?
Time alone will tell
Who hath chosen well.

In the coming contest
Each must have a part,
Either with a joyous
Or a fainting heart;
Else with pain and sorrow
Laden heavily.

Still doth mercy linger,
What though honors crown thee,
Telling of the danger,
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**Bible Doctrine on the Old and New Covenant.**

Scur is the title of a tract which is being handed about by some of our brethren in the East, for the purpose of getting them to "forsake the law" and "praise the wicked." Prov. xxvii, 4. I do not know of a single instance of the tract having the desired effect, yet, few words, unless it be said that "the words of wonder and amazement would be a waste of time and summation to go into a general review of the book, but the cause of truth may be served by quoting and commenting upon a few paragraphs which I shall exhibit are fair specimens of the whole book.

On page 8 the writer says:

"Of necessity there must be a change in the law also, and another era and economy to commence; a better system given, which, having an embodiment of principles of purity and perfection, would be able to impart the same to those who obey and live them out. No one can fail to see that such a system would elevate a person in purity and holiness, or morally, higher, than a law not having such principles embraced in it."

1. "There must be a change in the law." Our friend leaves his readers to infer from this that it is necessary to change the ten commandments. But the text reads as follows: "For the priesthood before change, and the first commandment a better, that the law, Heb. vii, 12. Does our friend know what the change of the priesthood, here spoken of, is? If he does not, let him read a few of the preceding and following verses, where he will learn that the change was from the tribe of Levi to the tribe of Judah. Now I ask, Which of one the commandments is necessary to change in order to accomplish this change in the administration of the law? Was the choice of the one or the other the change? But it is evident that our Lord (who is new High Priest) sprung out of Judah. Heb. vii, 14. Hence the necessity of changing the law confuting the priesthood to the tribe of Levi.

2. Our friend says in his New Testament that it "would elevate a person in purity and holiness, or morally, higher, than the Old;" I have searched the New Testament carefully, and find to its claim a single new moral obligation. The highest, and in fact all, the moral principles recommended in the New Testament, are borrowed from the Old. Perhaps there is no higher moral principle in the world than the "golden rule": "Whatever ye would that men should do to you, do ye also to them." But does the Saviour enjoy this!—He answers, "For this is the law and the prophets." Matt. vii, 12.

Would our author have us to understand that there was nothing in the Old Testament calculated to lead to perfections: that the command "Thou shalt be holy, for I am holy," Lev. xii, 44; xix, 2, could not be obeyed, and as he has said of Christ, so will I say of his father, he "has not given a command, but with the command has given a possibility to obey." But God has in the command to be holy, given a law which the Old Testament times it was impossible to obey, or our author is wrong.

That perfect obedience to the ten commandments would be impossible in the New Testament, he will undoubtedly admit. It is evident that the ten commandments are any part of the old or new covenant; but that they are God's covenant, committed to a thousand generations, will be made apparent by reading the following scriptures: Ex. xx. 12; 25; Deut. iv, 12; 9, 11; 1 Cor. xvi, 14; Ps. cxix, 8. Now if the reader will turn to Ex. xix, 4-6, he will find that the keeping of that covenant would make him a holy people. The text reads as follows: "Ye have seen what I did unto the Egyptians, and how I showed them my judgments, which if a man do, he shall live in them." See also Lev. xi, 16. "And ye shall be unto me a kingdom of priests, and shall appoint Aaron and his sons, and they shall wait in the gates of my sanctuary, where I will come to you, and will speak unto you, and the Lord shall appoint him to be a priest for my people." Amos iii, 15. "And shall even live in them; and ye shall be unto me a kingdom of priests, and I will dwell among them." Ezek. xxvi, 21-23.

The above paragraph is indeed a wonderful production! After hearing what we have, we are prepared to see the proof that the Deity was "in wait for us, saith the Lord." But to the proof that Christ "revised the law:

The promise, "Behold the days come, saith the Lord, that the seventh commandment not only governed woman and her husband, but the whole man also. Isa. xlii, 21. I verily thought that this was the Saviour doing on this occasion, by showing that the seventh commandment not only governed Adam and Eve, but begetted into the Abrahamic stock. Rom. xi, 17-20.

Our friend next comes out under the heading of, "Christ the Raiser of the Old Law." After quoting several scriptures, he says: "I must reject it. Many other scriptures might be presented demonstrating conclusively that God empowered Christ, or delegated him with authority to speak and give a new code of laws for the government of his church, and revise the old." p. 12.

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What is life? A short journey through time to eternity; then keep your eye and your heart on the end of your race.
Conference Address to the Seventh-day Adventists of the State of Minnesota.

Dear Brethren and Sisters:

Having labored and held a series of meetings with you, and having acquainted ourselves with the confused state of things among you in Minnesota, as we finish our labors in the State, we recommend for your consideration and adoption the following important suggestions:

1. As we have confidence to believe that there is now a feeling of union among you, we admonish you to cherish and cultivate a spirit of brotherly love and union with the people of God. Christ prayed for you (as well as for all other Christians), saying, “Neither pray I for these, but for them which are in the church, whom I have given thee, that they may be one.”

2. We urge you to the great importance of the continued study of God’s word; not for controversy, but to know his will that you may be able to do it. It is a great advantage of Christians to be united, with all the resources of the universe for help to overcome all your besetting sins. Pray to him for the light and wisdom to fulfill his commands.

3. Cultivate a spirit of constant prayer. God’s ears are open to hear you, and he will open the doors of the heart to your thoughts and desires. Do your duty and live in the light, and your brethren can reach you with their prayers, and God will be with you and comfort you. God regards you as his children, and requires you to live and to move in union with his people. We therefore, for your best good, recommend you to attach yourselves to the church to which you are most conveniently situated, even though it be many miles from where you live. God requires his people to be industrious and economical, and that they may be comfortable, and able to help advance his cause. Weakness is no part of Christianity. That man who professes to belong to the church and is a wily foe to meet, and if we are not united, we never can stand against his heavy assaults. But, on the other hand, if we are all united there is no doubt but that we shall succeed.

4. Be prompt in your service to God. You have vowed to lay aside all guile, and envy, and vainglory that thou shouldest vow and not pay.”

5. Be industrious, and make a good use of your time. Many have contracted sick habits, saying, as the devil, “I go to work as before, but I am too poor.” As a result of which, such persons are poor, hard run, live hard, and cannot afford decent clothes. God is not pleased with such a course. The apostle says that we should be “not slothful in business, fervent in spirit, serving the Lord.”

6. Do not encourage a spirit of fault-finding and backbiting. Should one professing to be a brother manifest such a spirit, entreat him in love to desist, and you may save him, and save the cause from ruin. If you write and send your testimony and S. B. dues, over-thrown. The apostle exhorts you to uniformity. “I, therefore, beg you that ye walk worthy of the vocation whither God has called you, with all lowliness and meekness, for long-suffering for-merly against the wiles of the Devil. Remember that as God has raised up this by his word. Study to become familiar with the present truth. Procurer and read and study the testimonies given through sister White. If you cannot get them individually, join with somebody else and get them, and thus avail yourselves of the instructions they contain.

7. Strive at all times to move along in harmony with the body of God’s people. It is raising up a people with the great truths of the third angel’s message, and is leading them by his Spirit. Be in perfect union with these people. More as fast as they move; but never fall behind nor rush ahead; for then you would be alone, and in your weakness would fall under the influence of the enemy and be destroyed. God says, “Press together; press together.” Do not give place to the devil. However, when the devil has raised up this people, he will lead them safely through, and that it is your duty to follow; for he has not called us to lead, but to be led in this great work.

8. A word to those who keep the Sabbath, but live very far from the churches and cannot meet, and who may save him, and save the cause from ruin. If you write and send your testimony and S. B. dues, over-thrown. The apostle exhorts you to uniformity. “I, therefore, beg you that ye walk worthy of the vocation whither God has called you, with all lowliness and meekness, for long-suffering formerly against the wiles of the Devil. Remember that as God has raised up this by his word. Study to become familiar with the present truth. Procurer and read and study the testimonies given through sister White. If you cannot get them individually, join with somebody else and get them, and thus avail yourselves of the instructions they contain.

9. Let the light in the windows be for us as the peculiar people of God, and we should not be slow to receive it.


Those who have consumptive tendencies should try to protect themselves against colds. The most effective means in securing this protection is bathing and friction. While the surface has a vigorous circulation, colds are impossible. The cold bath, with the use of rough towels, flannel brushes and hair-gloves, constitutes one of the most effective means to the maintenance of a circulation. Avoidance of hot drinks is another important preventative measure.

The usual draughts of coffee and tea produce much susceptibility to colds. Consumptives should, for this reason, use cold drinks. Sleeping and sitting in well-ventilated rooms is also most important prophylactic means. Furnace heated and well-ventilated houses are also the best means to say nothing of the direct influence of the vitiated air. Many colds are taken through the feet. A frequent cold-water foot-bath, with sharp friction and slapping with the hands, can scarcely be over推介. Stamping the feet, or, if so circumstanced that the noise is too great, to walk on one foot and kicking with the other, in any direction, in the air, greatly improves the circulation. — Dr. Lou Lewis.
The Review and Herald.

**3.** They should teach their children who have grown to man's and woman's estate, that in marriage, as in other important matters of this life, the parents should be their counselors, and that their judgment should be respected. In no way should children, more especially in this, break the fifth commandment, and dishonor their parents, than in entering upon the marriage relation without their counsel, or against their wishes.

**5.** Christian parents should teach their children that in marrying too young they abuse the sacred institution of marriage, and sin against God and against themselves. Many are the evils resulting, which we cannot here name. Every man and woman should form a substantial, reliable character for usefulness before marriage. He or she who has not formed such a character, is unfit for the marriage relation.

**The Sanctuary.**

(Continued.)

**WHAT IS THE SANCTUARY?**

This is exclusively a Bible question. With the testimony of the Bible only, then, have we to do. The object of our inquiry can only be, What does the Bible reveal to us respecting the sanctuary? And we shall find its testimony neither brief nor obscure on this important subject. It is found in the inspired Scriptures one hundred and forty-six times; and more times than this does it offer us instruction by prediction, definition, or historic record, concerning this wondrous object.

Perhaps no language can better introduce this subject than that of the apostle Paul in his letter to the Hebrews. In chap. viii, he contrasts the two covenants, the old and the new; and in the latter of which we now live. In chap. ix, he then speaks as follows:

"Then verify the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the candlestick, and the table, and the shew-bread; which is called the sanctuary; and after the second vail, the tabernacle which is called the holiest of all; which had the candlestick, and the table, and the shew-bread; which is called the sanctuary."

In the name of decency, reason and revelation, we protest against foolish and ill-jaught marriages among the cleverest class of professed Adventists under the excuse that it matters little as long as they may have a tabernacle marriage. Better to sift all things done decently and in order.
laid round about with gold, wherein was the golden pot that held an omer of manna, and the table of the shew-bread, and the tables of the covenant, and over is the cherubims of glory, showing the mercy-seat;" Ex. 25:19-22.

Let this language of the apostle be carefully considered, as it contains a most important part of the solution of this question. It tells us definitely what, for a time, constituted the sanctuary of the Lord. During the period covered by the first covenant, while the tabernacle, ordained as a type or shadow, was the true place of Jehovah's divine presence, in the face of those words of Paul, no controversy as to what constituted the sanctuary. Turning to the records of those times, we find a more definite mention of this singular structure, which at that time in its form was the divine truth, deserved to be examined with absorbing interest.

Go back to the time when Israel, crowned with deliverance, stood on the shore of the Red Sea, while the Egyptians were perishing at their feet in the return of their wanderings, in the second vail, before the door of the tabernacle, he offered the sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering; and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offering, and burnt sweet incense thereon; and on the altar of burnt-offer...
no. many brethren and sisters, that when they reach home. 

But it should be borne in mind, that for the many to 

entertain one, is a very different thing from the one 

coming to Battle Creek, to make it their home at Bro. 

valids, and all persons of feeble health, who may come 

ment, at least special attention. Their own health, 

and that of their family, is all that they should have 

pared yourselves with him."

We have thus said a few words in behalf of these faithful and toil-worn servants of the cause. Their friends will understand that we are glad to have 

Brethren will understand that we are glad to have 

I am not certain that this was written by in- 

An idle word, or light conversation from us quickly 

er is like the pebble thrown into the lake: its wake 

drop from his lips: "For God shall bring every work 

day of judgment. Hear the wise man, as words of fire 

in terms. Let us labor to enter into rest. I say unto you, will seek to enter in and shall not be 

The cause of present truth calls loudly for simplici- 

The cause of Christ is truth. God moved the multitude to shout 

We have only to believe and 

praise should go up to our heavenly Father evening 

service of God.

an idle word, or light conversation from us quickly 

It was indeed hard to part with them; but our pros-

our fervent prayers 

Our business meeting commenced Sunday morning 

Meets in Lovett's Grove, Ohio.

Bro. White: Our Quarterly meeting held at Lov- 

very profitable.

Brethren came from Gilboa, Cats, Leipsic, and all had a knowl-

We do not begin to realize our condition. We are 

anywhere. The church is looking for example. An idle word, or light conversation from us quickly 

rises in the night should not go to Bro. White's. 

Brothers, therefore, should not calculate while 

ked, 

Bac. White: Our General Conference for Minne-

parents and children have been warned. All profess to believe that these reproofs are from God. 

Brethren and sisters have left for their homes. Bro. Sanborn and Snook have returned to Iowa. Truly this was the best conference ever held in this new State. We were favored with the labors of these dear servants of God at this place, commencing Tuesday evening, July 14. Meetings commenced Monday evening, and all our visitors were entertained greatly, to the profit of all who listened. Deep heart-felt confessions were made by the erring ones, so that I can truly say that perfect union was restored, and did prevail at the close of the meeting.

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West Winfield, N. Y.

Con. Committee.

One Gift in the Church.

The Holy City.

There is a wondrous city beyond the Stygian flood. By mortal vision none, none, but mortal foot need tread; its walls are made of amethyst, of jasper, and of gold, and its foundations are precious stones whose wealth can never be told; twelve gates—each gate a single pearl of wondrous hue; on the evening after Sabbath, and were greatly edified. The brethren came with minds nerved for action, and we are yet ignorant that we are a stiff-necked and rebellious people. Are we yet to learn that these trials are to refine, and form the Christian. He can no more be a perfect Christian who shrinks from them, than he who is not learned and heeded the lessons and instructions of his teachers. None may escape. The way to the city is strait. How slow we are to learn that these trials, through those walls, but never shut; for there's no darkness there; the streets are paved with crystal gold, more pure than ever was known, transparent as a sea of glass; clear as the Jasper stone. No waning moon, no setting sun, shines on that world so fair. No candle where its flickering light is ever needed there; no night spreads out its somber pall above that city bright. For God the Father, God the Lamb, its glory are and be. No crumbling temple rears aloft its tall and stately spire, its spires so fair, its spires so rare,—the price. God knows if we have done our best, if we have labored, and if we have stood the test. For four years I stood nearly alone; but last fall the Lord sent Bro. Robert Andrews this way, and I have been trying to live a Christian for five years; but since I have been keeping the Sabbath of the Lord for about four weeks, I have received more light and comfort. Now who take an active part in our meetings. I do feel to rejoice in hope of the glory of God. Dear scattered brethren, pray on, although you are alone. The Lord will answer prayer. We can lift up our hands, knowing that our redemption draweth nigh. Mary Horey.

Obituary Notice.

Joseph G. McIntosh.

Wayland, Mich.

Obituary Notice.

Joseph G. McIntosh.
The Wisconsin and Illinois Tent.

Bros. Warren: Our tent meeting at Brookton has just closed. We continued our meetings five weeks. Things in this place were very unfavorable indeed at first. A number of Sabbath-keepers were living in this vicinity that had never gone any further than to keep the Sabbath. With this exception they stood no religious duties at home or abroad. Among the citizens of the place Spiritualism and infidelity were the order of the day. I had given thirteen lectures at Darlington, La Fayette Co., Wis., Aug. 2, and continue as long as the interest demands. Effort to attend these meetings. Come brethren, filled quarterly meetings as follows:

One or more of the Executive Committee will endeavor to attend some of these meetings.

We hope all our good brethren will make a special appointment to the following meetings:

- The Wisconsin and Illinois tent will be pitched in Darlington, La Fayette Co., Wis., Aug. 2, and continue as long as the interest demands.

- We hope all our good brethren will make a special appointment to the following meetings:

Quarterly Meetings for Minnesota.

The Conference Committee for Minnesota appoint quarterly meetings as follows:

- Pincott Grove, Aug. 1.
- Oroonoo, Aug. 8.
- Ashland, Deerfield, Aug. 15.
- Cleveland, Aug. 22.

We hope all our good brethren will make a special effort to attend these meetings. Come brethren, filled with the spirit of truth and a determination to work for the Lord, to the mutual encouragement of each other, and the upbuilding of the cause.

Ashland church can hold their quarterly meetings at Ashland or the vicinity of Monteville as they think most proper. If changed from Ashland, they should give due notice through the Review.

One or more of the Executive Committee will endeavor to attend and assist these meetings.

Wisconsin and Illinois Tent.

At a meeting held at Ulysses Pa., Aug. 8, it was requested that a general attendance of those who came must be added to the address. A short argument for the Sabbath was discussed.

Monthly Meeting for Southern N. Y. and Northern Penn.

Church at Adam's Center, N. Y., $20.


