The question is: was not the reference to law accomplished the object for which it was given, either in the experiment or in the conclusion of the disease manifested itself the cure was applied. As it is written, "The just shall live by faith." And it may be interesting to add, that of the long line of worthies referred to by the apostle, Heb. xi, there is not an instance in which God ever even tried to justify Jew or Gentile by law. Not that there is imperfection in the law; the imperfection is in man. As it is written, "To him belongeth cursing and death. All the promises of the law are accomplished in Jesus Christ." Rom. viii. 3. There is no fault found with the law, but "sin in the flesh." And we continue to read, "That the righteousness of the law might be fulfilled (not done away), in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. viii. 4-6.

But why all these results from minding the things of the flesh? The next verse shows it: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. The argument of the apostle, that to be carnally minded is death, because the carnal mind is enmity against God, necessarily rests upon and at the same time demonstrates the fact that the law of God is supreme. And it is not the death of the law of God, but the death of the carnal mind, that is everywhere taught in the New Testament. There are no promises to the natural man whatever. To him belongeth cursing and death. All the promises of God are made to, and through Christ, the Lord of life and glory. Hence if we belong to the former, we are without hope; and the scripture to us is, "So then they that are in the flesh cannot please God."
Chicago, in 1826, was not even in existence. A century
previous to that date, Cranbrooke, the Jesuit ex-
ploration of the Ohio. It is also of interest to note that
the highest commercial importance in the future.
As a grain depot, it is now the first in the world;
its warehouses capable of storing nearly eight millions
of bushels; its ability to ship in ten hours one million
bushels, and it is, in fact, the greatest in the world.
In 1809, its grain shipments were between thirty-
five and forty millions of bushels. St. Louis, Cincinnati,
Teledo, Cleveland, Detoit, Buffalo, and Rochester,
with the Illinois commercial capital in this world, is
great in shipping and grain trade.
The agricultural products of the Union, for 1860,
have been estimated at sixteen hundred millions of
dollars, and the fertile fields within the Union are
capable of producing a hundred times that value.
In 1860, the produce of the Ohio valley amounted to
one billion of dollars, and in 1865, to two billions of
dollars—a number greater than the aggre-
gate population of the globe.
The farms and plantations have reached, from
the sparse settlements of 1790, in the year 1860, to 2,139,
and produce—whilst 60,000 churches, erected to the worship of
in the Most High, attest the wide-spread religious feel-
ing of the American family.
The average of our domestic exports to foreign coun-
tries has increased from 300,000,000 in 1790 to 1,000,
in the year 1860, our exports were 400,000,000. The value
of our manufactures in 1790, too, was $62,000,000; in 1855, $1,055,000,
in 1860, $2,000,000; whilst the land value
that succeeded the adoption of the Constitution, at
the precious metal.
In no age of the world was there a higher apprecia-
tion of the moral duties of life; the spirit of truth and
and amongst others, would be to us unac-
countable. In the following article, the contrast is
drawn between the condition of the United States in
1860, and its condition when the present constitut-
gional government was adopted in 1790.
The new Government was found to be fully adequate
to all the purposes for which Government is institu-
ted among men.
In no age of the world was there a higher apprecia-
tion of moral duties of life; the spirit of truth and
justices prevailed the whole people; they had laid broad
and deep the foundations of public liberty, opened
the career of the Republic, and consigned its fortunes and
the Most High, attest the wide-spread religious feel-
ing of the American family.
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the career of the Republic, and consigned its fortunes and
the Most High, attest the wide-spread religious feel-
ing of the American family.

**Important Statistics.**

Who can read the following statistics relative to the
unparalleled growth, power, and influence, of these Uni-
eted States, and not believe that they are somewhere
noted in prophecy? That a people occupying so prom-
inent a position as we do among the nations of the earth,
should be passed in silence by the prophetic pen,
while others are mentioned, would be to us unac-
countable. In the following article, the contrast is
drawn between the condition of the United States in
1860, and its condition when the present constitu-
gional government was adopted in 1790.
The new Government was found to be fully adequate
to all the purposes for which Government is institu-
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and deep the foundations of public liberty, opened
the career of the Republic, and consigned its fortunes and
the Most High, attest the wide-spread religious feel-
ing of the American family.
Dancing.

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

Dancing, as it is commonly practiced in balls and public assemblies in the United States, we regard as positively wrong, for the simplest of all reasons, that it is of licentious tendencies. Not that those who engage in it are corrupt, or are always conscious of those tendencies. This is not true that they do not exist. The attitudes, the motions, the circumstances connected with the walls, and all kindred movements, can not, as human nature is, be proscribed without a tendency to influence the sexual passions. We were once made an involuntary spectator of them while traveling in one of our elegant Western steamers, and can not forget the feelings of astonishment and shame we felt at the exhibition. They were practiced in the most unhealthful, least pure and fancied objects of their improvident tendencies. They have ever characterized the corrupting worship of pagan deities, as all who are familiar with the history of Egypt, Assyria, Greece, Rome, and others can understand. They are, are aware, and they form a part of the disgusting vices of the lowest hounds of vice in our cities. We report it, that much of your youth who are attracted by the music and gaiety of the ballroom, are not themselves aware of the nature of its evil. We are very sure that if the truly refined ladies, who often grunted with its presence, could overhear the remarks which are drawn forth from those with whom they share in the dance, the refinement and grace of the revelation made to them, and henceforth as carefully refuse their presence as from the most open and recognized bastes of dissipation.

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

In respect to dancing in families and schools, or among children, we may freely admit that it is far less objectionable than that just described. But so far as it involves the interchange of the two sexes, the principle is not essentially different. It is for judicious parents to judge to what extent children can engage in parlor dances without approaching that dangerous ground. We fear it would be at an earlier age than many suspect. Whenever the practice falls short of that, it is to be classed with those other amusements, of which it is not too much to say, they are not useful to the development of the mental or physical character, while they may sow the seeds of what will ultimately be a fatal harvest.

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

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

But in that which is revealed to us, which is that which is revealed in which is revealed which is that which is revealed where we are beholding, it is revealed that there is no comprehending. The external beauty and grandeur of that heavenly city is such as has not been seen, nor the heart of man conceived. Then what must the inside be? It is not suppose the same rule to hold here which holds elsewhere; for the heart of man is located; and it is also remarkable that gold can procure or art devise, can comprehend. The external beauty and grandeur of the earth? While in entering these cities we see much that is noble and grand, and many things to adorn it. But in that which is revealed there is more than we can comprehend. The external beauty and grandeur of the earth? While in entering these cities we see much that is noble and grand, and many things to adorn it. But in that which is revealed there is more than we can comprehend. The external beauty and grandeur of the earth? While in entering these cities we see much that is noble and grand, and many things to adorn it. But in that which is revealed there is more than we can comprehend. The external beauty and grandeur of the earth? While in entering these cities we see much that is noble and grand, and many things to adorn it. But in that which is revealed there is more than we can comprehend.

What then must the inside of the heavenly city be! More than ever, we want to see how it looks there. More than ever, then, let us request that we will 

The Immortal Soul Located.

It has been no small puzzle to the believers in the popular view to determine, in what part of the body the immortality is located. The system that invisible and unimaginable entity called the immortal soul, has its special abode. Most persons, we presume, if requested to designate, as nearly as possible its invisible dwelling place, would lay their hand upon their breast. But it has been decided that it has fixed its residence "higher up;" namely, in the head, or rather that it is confined there; for the soul is not a free agent in this matter. Only those who are persuaded that it is not the brain that is the object of the soul's immortality.

"The first chamber I will notice, is the skull. This is a dark chamber, remarkable for being the room in which the soul resides. It is also the room for the place where mind and matter meet. In the brain resides that incorruptible and awful being, the human soul. The eye does not see, the ear does not hear, the senses are only means and instruments that convey knowledge to the soul. The soul is immaterial, incorruptible. Its house is immortal. How it is known, no man can explain; no man can comprehend it. Its house is high; and in control, holds the same relation to man and beast as the Almighty does to its. Imprisoned now, it will one day leave its prison house and enter into its own rest from the "mortal." Field's Lectures, pp. 22, 26.

"The eye does not see, the ear does not hear," says our worthy Dr. Then it is the immortal soul that does all these things; and as a corollary we may add, that wherever there is seeing, hearing, etc., somewhere there is a soul. And may we not suppose the same rule to hold in all cases? Is it not possible its invisible dwelling place, would lay their hand upon their breast. But it has been decided that it has fixed its residence "higher up;" namely, in the head, or rather that it is confined there; for the soul is not a free agent in this matter. Only those who are persuaded that it is not the brain that is the object of the soul's immortality.

"The heart shall be a dark chamber," says our worthy Dr. The human heart is located; and is also remarkable that gold can procure or art devise, can comprehend. The external beauty and grandeur of the earth? While in entering these cities we see much that is noble and grand, and many things to adorn it. But in that which is revealed there is more than we can comprehend. The external beauty and grandeur of the earth? While in entering these cities we see much that is noble and grand, and many things to adorn it. But in that which is revealed there is more than we can comprehend. The external beauty and grandeur of the earth? While in entering these cities we see much that is noble and grand, and many things to adorn it. But in that which is revealed there is more than we can comprehend.

Drawing his own Portrait.

"Among the multitude of foolish things which some one has been found who is willing to condescend to accept error and falsehood, rather than to receive the truth. But he adds, "Probably the most of those who believe and teach it, know nothing of the history of the matter."
THE REVIEW AND HERALD.

No. 241. THE DIETETIC REFORM.

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

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

Questions Addressed to Caddid Adventists of the 18th Movement.

1. Do the 2290 days extend into the future? Or have they expired already so that we are now in the period of the cleansing of the sanctuary?

2. If the 70 weeks are a part of the 2290 days, is it not certain that the not 2290 days had thereof, be on the watch and in continual prayer. It is said by a European writer, that "Jeows, who never before thought of a Messiah, begin now to say, 'These are the days of travel which precede his coming.'" Solomon Herschel, rabbi of the chief synagogue of the Jews in London, is represented as saying that his people, after close investigation of the subject, think, with him, that the Messiah's advent cannot be delayed long. The London Journal in 1832, that there were then thousands of Jews in Jerusalem, all anxiously expecting the Messiah. And what divines have uttered as their learning of the Scriptures, statesmen and philosophers have also declared as their reading of the indications of events.

3. To explain, if "this story about the Pope's declm has not the Pagan festival.

4. Has the argument in proof of Dan. ix being an explanation of Dan. vii, been answered at all?

5. Has the argument in favor of Dan. ix being an explanation of Dan. vii, been answered at all?

6. Has not the lapse of time since 1844 shown that nobody will consider the effect of over-eating upon the mind, that it uniton one to comprehend spiritual subjects, it is no wonder that so few are interested in the great truths of God's word. Hence the necessity of reform, a turning away from former habits of eating and regaining our diet in accordance with principles of sound health. It has now become evident that such a reform movement has commenced among S. D. Adventists. And I rejoice that I have the opportunity to adopt a system which appears rational, convenient, and spiritual.

7. Is there not a strong argument for the connection of the 70 weeks with the 2290 days? Is there no startling point for the 2290 days? If there is no startling point for the 2290 days, of what account to us is that there is no starting point for these days?

8. If there is no starting point for the 2290 days, of what account to us is that there is no starting point for these days?

9. If there is no starting point for the 2290 days, of what account to us is that there is no starting point for these days?

10. To explain, if "this story about the Pope's declm has not the Pagan festival.

The Days in which We Live.

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

Macaulay, the essayist, wrote, in 1831, "Many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine is a delusion, or not, we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, we are made acquainted with persons of this class; and so that day come upon you unawares; for as a snare shall come upon them that dwell on the face of the whole earth. Watch, therefore, and pray, always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man."

Decline of Missions.

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

"A Jubilee for what? Because our missionary zeal is decaying? Because nine missionary stations once occupied with pre-eminent success, are nearly or entirely deserted, while the Puseyites and the Jesuits are taking the place of the Baptist missionaries?" and, we will add—the temporal millennium is just upon us. Does orthodoxy believe it?"
which Satan has unsheathed thee. Tear down the false hopes on which you are resting, and build on your heart, your soul, and the treasures of heaven. Then, as a result of your faith, you will find rest, sweet, that shall encircle thy brow, and thou shalt find rest, sweet, in Eden's immortal bowers.

Do you offer up prayers to God? Be assured that they are heard, and answered according to your faith. Sometimes, the prayers of even godly men at that time were long and heavy, comprehending sometimes a system of divineocracy. Jackson was notorious for length. He was attending a funeral at Hallmyre when the company had assembled in the barn to get some refreshments, and having partaken he was asked to return thanks. He commented in right good earnest with the fall of Adam, and was going down from one great Bible doctrine to another till patience—was exhausted. Significant looks passed among the mourners; one by one they left the barn, and the funeral procession started for Newlands churchyard. When Walter came to give the benediction he was on the point of collapsing, and on inquiry discovered that the procession was fully a mile away. His reconciled soul was changed.

True Science Not Hostile to Religion.

Sir David Brewster and over one hundred and fifty of the principal men of science of Great Britain, have signed a declaration of their belief in the agreement of science and religion, which is of great significance in these days, when strenuous efforts are made to weaken confidence in the sacred Scriptures. After expressing their regret that some have perverted scientific researches into occasion for castigating the truth and authenticity of the holy Scriptures, they add, “We believe it is the duty of every scientific student to investigate nature simply for the purpose of elucidating truth; and that if he finds that he is mistaken, he should not presume to correct others.”

They refer to the fact that physical science is not at present complete, but only in a condition of progress, and “confidently believe that a time will come when the record we have been given of the coming of the Son of man,” will be too late! Arise, and shake off the stupor with such as needeth not to be repented of.
side by side, till it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting on the seeming differences between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree."

**National Thanksgiving.**

The President's Proclamation.


The following proclamation was promulgated this afternoon.

By the President of the United States of America:

A PROCLAMATION.

It has pleased Almighty God to prolong our national life another year, defending us with His guardian care against the machinations of our enemies in Europe and the discontented elements at home. Moreover He has been pleased to animate and inspire our minds and hearts with fortitude, courage, and resolution sufficient for the great trial of civil war into which we have been brought by our adversary. From this we may justly hope to reap the blessing of peace, which the most beneficent of all nations has vouchsafed to us in his mercy many and signal victories, and to afford to us reasonable hopes of an exaltation and by immigration, while He has opened to new sources of wealth, and has crowned the labor of our working men in every department of industry, while He has rewarded our efforts in the production of wealth. It is no vision ill No. 24.]

THE REVIEW AND HERALD.

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Letters.

From Bro. Canright.

Bro. Canright: Our meeting is progressing finely. We have given fifteen lectures here. The interest seems to be good for the times. We have just introduced the Sabbath question. The Methodists have assailed us on the immortality question. A minister spoke against it here yesterday, denouncing us as infidels, heretics, etc. We reviewed him at evening in a house crowded full. His principal arguments were:

1. That matter could not sin, but his text (Ex. xiv, 9) seems to be another, therefore the soul is something besides the body. To illustrate, said he: The law says that whatever shall be a human thought, or word, or act, or some other thing, shall be declared guilty of murder, and shall suffer death by hanging. Now, said he, man either commits murder or not, if it be a human thought? Then how absurd to hang these! Then what was it that did it? So; it was something of all back of this. It was the soul!

One of the congregation asked, "Then what did you believe on the soul?" He said, the body was the house in which the soul dwelt. Then of course if a man owning a house in Mike, should commit murder in it, he could go and burn his house at the penalty!

His second argument was that 999 out of every 1000 on earth believe that "the soul is immortal; the major authority should do, and therefore it is right!"

As to scripture, one of his strongest proof texts is 1 Cor. xii, 12, to prove the conscious state of the dead. His text said that "the soul that sinneth, shall not die." Many times in his sermon he declared that "the soul can never die," and labored two long hours to prove it!

We trust the Lord will turn to furthurance of the truth.

D. M. Canright.

Jackson, Ind.

One week later Bro. Canright writes:

Our meeting is still progressing. For the last week it has been dark nights and rainy weather; yet the people have turned out so as to fill the house almost every night.

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

Present truth looks clearer and more beautiful to us every day. From what I could learn from them and the soul that sinneth, shall not die." Many times in his sermon he declared that the soul can never die, and labored two long hours to prove it!

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

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

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

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

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

The "World's Crisis," Boston, Oct. 25, 1864, we notice an article on the law from M. D. Wellcome. In endeavoring to refute the declaration that "the old and new covenants were based upon the law of ten commandments, she enters into a long argument to show that the church is founded upon the prophets and apostles, Jesus Christ himself, and the book of the law. Some of her readers may be beguiled into the impression that when the New Testament writers speak of the church, they mean all the while a conscious and somnolent.

Dropped, not Drafted. In the "Note from Bro. Bunborn" given last week, it was stated that three of the church in Clyde, Ill., had been drafted. Bro. M. writes us that he intended to say that three had been "dropped" from the rolls of membership of the church. The choreography of that word was unfortunately such that we could make nothing but drafted out of it. It would be fortunate, however, for the parties referred to, had it been correct; for a person and much better drafted than less his connection with the truth and this people.

Two Things. In the "World's Crisis," Boston, Oct. 21, 1864, we notice an article on the law from M. D. Wellcome. In endeavoring to refute the declaration that "the old and new covenants were based upon the law of ten commandments, she enters into a long argument to show that the church is founded upon the prophets and apostles, Jesus Christ himself, and the book of the law. Some of her readers may be beguiled into the impression that when the New Testament writers speak of the church, they mean all the while a conscious and somnolent.

The Review and Herald.

THE STAR OF HOPE.

The Star of Hope.

The rainbow shines upon the darkest cloud; The wind from dunes or the blackest wave; With rose and eglantine we deck the shroud, And wild flowers blossom on the lowly grave.

It's so in life! Our joyous hours may be "Like angels' visits, few and far between," Yet while the child-like heart is in its station At home, or wandering through the world, Let the light shine through the paper.

The Star of Hope in mellow lustre beam.—Sel.

BLOOMFIELD'S GREEK TESTAMENT.

BLOOMFIELD'S GREEK TESTAMENT, New Testament says: "But now we are dead to that law, by which we were holden."—Rom. vii. 12.

The Star of Hope.

IT is a readily conceded fact that one of the strong forms of S. D. Adventists in maintaining their position on the law of God, is found in the seventh chapter of Romans. Here, with a masterly hand, the apostle Paul has shivered into fragments the illogical arguments of those who would make null and void God's rule of holy living. The sixth verse of this chapter, "But now are we delivered from the law, that being dead wherein we were held," has been seized upon as giving aid and comfort to those who delight in the freedom of antinomianism. With the marginal reading in the text this verse would read thus: "But now are we delivered from the law, being dead to that."

The Star of Hope.

WE call the attention of the reader to the article by Bro. Sanborn" given last week, it was stated that the chirography of that word was unfortunately such that we could make nothing but drafted out of it. It would be fortunate, however, for the parties referred to, had it been correct; for a person and much better drafted than less his connection with the truth and this people.

In the Review to N. Sanders has been added. It is published in San Francisco, Calif., makes its appearance this week, greatly enlarged and improved. We have been informed that the editor, J. L. Hopkins, has embraced the truth on the Sabbath question. If so, we shall expect he will let the light shine through the paper as the Sabbath question. If so, we 'shall expect he will let the light shine through the paper.

The Star of Hope.

It is a readily conceded fact that one of the strong forms of S. D. Adventists in maintaining their position on the law of God, is found in the seventh chapter of Romans. Here, with a masterly hand, the apostle Paul has shivered into fragments the illogical arguments of those who would make null and void God's rule of holy living. The sixth verse of this chapter, "But now are we delivered from the law, that being dead wherein we were held," has been seized upon as giving aid and comfort to those who delight in the freedom of antinomianism. With the marginal reading in the text this verse would read thus: "But now are we delivered from the law, being dead to that."

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We have been released by death from that law, by which we were holden."—Rom. vii. 12.

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The Star of Hope in mellow lustre beam.—Sel.

The Spirit of God in the hour of deep distress and anguish of soul It is the lack of grace that makes it generally true that it is a readily conceded fact that one of the strong forms of S. D. Adventists in maintaining their position on the law of God, is found in the seventh chapter of Romans. Here, with a masterly hand, the apostle Paul has shivered into fragments the illogical arguments of those who would make null and void God's rule of holy living. The sixth verse of this chapter, "But now are we delivered from the law, that being dead wherein we were held," has been seized upon as giving aid and comfort to those who delight in the freedom of antinomianism. With the marginal reading in the text this verse would read thus: "But now are we delivered from the law, being dead to that."

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