

ADVENTIST REVIEW,

AND SABBATH HERALD.

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

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Christ Made Like His Brethren.

CHRIST had his sorrows: when he shed
His tears, O Palestine, for thee!
When all but weeping females fled,
In his dark hour of agony!
Christ had his sorrows; so must thou,
If thou wilt tread the path he trod;
O, then, like him, submissive bow,
And love the sovereignty of God.

Christ had his joys; but they were not
The joys the son of pleasure boasts;
O, no! 't was when his spirit sought
Thy will, thy glory, God of hosts!
Christ had his joys; and so hath he
Who feels his Spirit in his heart—
Who yields, O God, his all to thee,
And loves thy name for what thou art.

Christ had his foes; the prince of hell
And all his angels sought his death!
See! human hearts with malice swell,
And murder feign affection's breath!
Christ had his foes; and so, if thou
Shalt with him walk and near him live,
The cruel world will hate thee now,
And thou shalt suffer—and forgive!

Christ had his friends; his eye could trace,
Through the long train of coming years,
The chosen children of his grace,
The full reward of all his tears!
Christ had his friends! and his are thine,
If thou to him hast bowed the knee;
And where those ransomed millions shine
Shall thy eternal mansion be.

Do Brutes Reason?

We copy the following from the West Union (Iowa) Republican Era.

MR. EDITOR: I wish to offer a few of the many reasons I have for saying that beasts do, to a limited extent, possess the faculty of reason. In your article with the above caption, you say:—

"To affirm that brutes reason is to affirm without evidence. Animals furnish no evidence of reason, and only those whose theories have perverted their judgment, would affirm they possess it."

Probably none will deny that some brutes possess more reason than some men. All we know of the amount of reason in either man or beast, is by what we see them manifest. In many cases where the organism is defective, man falls below the brute. You see a man who is minus the intellectual organs, sloping immediately back from his eyebrows, and you do not hesitate to pronounce him an idiot. A monkey or a dog knows more than he. This, proves, so far as reason is concerned, man's superiority over the beast consists in his superior organization. Man in general is matter more refined and better organized for the manifestation of mental and moral quality than the brute creation. His body and brains are better proportioned, and his

temperaments are more happily compounded for the development of mental property. In man we behold a balance in the coronal and basilar regions of the brain; and the whole is so distributed as to give force to intellectuality.

In regard to reason in brutes, a few words from reliable authors may not be uninteresting.

"The power of fancy is great even in brute animals, in which it is the chief faculty. Most of them have a good memory, and with all some kind of foresight." *Dr. Grew.*

"Birds learning of tunes, and the endeavors to hit the notes right, put it past doubt with me, that they have perception, and retain ideas in their memories, and use them for patterns." "It seems as evident to me that they (beasts) do reason, as that they have sense." *Locke's Essays, b. ii.*

"Sensation is an attribute of mind, and the possession of mind certainly extends as far as its phenomena. Whatever beings have conscious feeling, have, unless the preceding arguments amount to nothing, souls, or immaterial minds." *Dr. Ritchard on the vital principle.*

To affirm a difference between reason in man and the same manifestation in beasts, calling the latter "instinct," is to affirm without evidence. It is all imaginary, and came as the result of a theory which perverts the judgment.

In the Ladies' Repository for March, 1857, is an article on "Mind in Animals," in which the writer says:—"The contrast between man and beast is not a contrast between reason and instinct, (common and almost universal as is this supposition,) for it can be readily shown that these two mental qualities, though very different, are by no means inseparable; that in point of fact the dog is endowed with reason as well as instinct, and that man performs many actions which are purely instinctive, as well as those which are prompted by reason." Among the many facts to sustain this position, we have room only for the following.

"The battering-train going from the siege of Seringapatam, had to cross the sandy bed of a river, . . . very heavy for draught, and abounding in quicksands. It happened that an artillery man, who was seated on the tumbrel of one of the guns, by some accident fell off in such a situation that in a second or two the hind wheel must have gone over him. The Elephant which was stationed behind the gun, perceiving the predicament, in which the man was, instantly, without any warning from its keeper, lifted up the wheel with its trunk and kept it suspended until the carriage had passed clear over him." In remarking upon this and similar cases, the writer says that it, "indicates a reasoning power, combining cause with effect, using the light of past experience, or perceiving the suitability of some recourse to present emergency, and that, in some cases, with a sudden promptitude which in man would have been admired as presence of mind. Why should we hesitate to call it so here?"

To your enquiry, "Does our materialist friend make no difference between killing chickens and children for food?" I answer Yes! most assuredly I do. Reason teaches us better than to subsist on our own kind. And it is a fact that many beasts have so much reason that they will not kill their own kind for food, even when at the point of starvation.

In regard to the charge of being a "materialist" I wish to say, that I have some pretty good company, even this side of the Apostles. John Wesley says:—"For what is immaterial fire? The same as immaterial water or earth! Both the one and the other is absolute nonsense, a contradiction in terms. Either, therefore we must affirm it to be material, or deny its existence." *Sermons, Vol. ii p. 150.*

"We choose all substance, what remains,
The mystical immaterialist gains;
All that each claims each shall possess,
Nor grudge each other's happiness.
An Immaterial God they choose,
An immaterial heaven and hell;
For such a God we have no use,
In such a heaven we cannot dwell.
We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.
Such is our hope, our heaven, our all
When once redeemed from Adam's fall,
All things are ours, and we shall be
The Lord's to all eternity."

M. E. CORNELL.

God's Commandment for the Last Days.

[Bro. WHITE: The following remarks were delivered before the high school at its close in this place (Coldwater, Mich.,) by one of the students. I think it is not far from the truth.—D. M. CANRIGHT.]

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords and your pruning-hooks into spears. Let the weak say, I am strong."

Every command of the Almighty, whether given to saint or sinner, the godly man or the son of the Devil, whether it is to build up or pull down, must be obeyed. Reference to past history will show us this. No sooner does he call one nation to punish or destroy another, than they prepare to obey. Does he command Nebuchadnezzar to destroy Tyre, Sidon, or Jerusalem, behold, he is ready! Does he call Alexander to destroy the Persians, he, too, is ready to go at his bidding.

And so, as years and centuries roll on, nations and kingdoms rise to fill their place in prophecy, till we come down to the great day; and here we find a command for all nations to prepare for war. For he says, "Assemble yourselves and come all ye heathen." "The Lord hath a controversy with the nations;" "for the day of the Lord is at hand." "Prepare war," &c.

The time has come for this to be obeyed. Will it be, or will it not? Are the nations preparing for war and waking up the mighty men? or are they getting ready for the glorious millennial peace about which we hear so much? Let us see.

We turn our eyes to the so-called "celestial empire" of the east; and there we behold a terrible rebellion in operation; one which has shaken that mighty empire to its very foundation. Anarchy and destruction reign in every part. The most fiendish atrocities are perpetrated there. And, as if this was not enough, enlightened Americans have gone there to teach them a more effectual mode of destroying each other: to use steel instead of wood, and "iron-clads" instead of canoes.

Russia appears to be on the verge of some revolution which may at any time break forth. The army is disloyal and disaffected; conspiracies exist in every part of the kingdom. The czar has entered into a treaty with France, which looks threatening to the future safety of England, and the peace of Europe.

Poland, that down-trodden and oppressed nation, begins to prepare for a deadly struggle to gain her lost independence. In fact, she is only restrained from open and immediate action by the presence of a large army. The Greeks are preparing to invade Turkey. Volunteers are enlisting for that purpose now. A war for the division of Turkey among the European powers, is only a matter of time, which may be brought to an issue any day.

Spain is once more taking her stand among the great military powers of the world, building forts and vessels of war, and raising and disciplining troops.

How is it with France and England, the two great military powers of the old world? Are they idle amidst this general waking up of mighty men? No: they are the most active of all. The throne of France is occupied by one of the most ambitious military princes that ever wielded a scepter, whilst England rejoices in a most subtle, politic, and grasping cabinet. They watch each other like two ferocious tigers, each waiting for the other to make a move. If France builds an iron-clad, so does England. Does England build a fort, France does the same. Does France raise an army, so does England. Facts show that such extensive military preparations, both in land and naval forces, were never made by those powers before; that, too, on a vastly improved scale; that is to say, with more destructive weapons. It is a well-known fact that while these nations hold to us the professed hand of peace, they are at the same time seeking for our destruction. Yes, beneath the glove on that hypocritical hand, lurks a dagger that is designed to shed our heart's blood.

But we turn our eyes to our own beloved, our once peaceful, happy land, and what a scene meets our view! Where once was heard the merry song, is now heard weeping and lamentation. Instead of the axe, we hear the drum. Where rung the church or college bell, are heard the cannons' roar, the shrieks of the wounded and dying. From the cotton fields of the South to the great lakes of the North: from Maine to Minnesota, along the golden shores of California, and the smiling valleys of the Mississippi, in the rich fields of Kentucky; yea, in the capital itself, is heard the tramp of armies. They seem simultaneously to have caught the command from on high, "Beat your plowshares into swords, and your pruning-hooks into spears," and the result is, our plows stand rusting in the sod, our teams are idle in the stall, and our crops are going back into the ground. Jewelry manufacturies are turned to making swords, and the arts of peace are forsaken for those of war. Would to God this were all! But is it? Ask the bleeding hearts of two hundred thousand wives and mothers. Go to the firesides of one hundred thousand lonely homes, and ask the poor suffering children that gather around those helpless mothers. They can tell you. Go to the bleaching bones of eighty thousand of your fathers and brothers, and ask them. Look abroad upon our once beautiful States, and you will see the smoking ashes of splendid cities and villages, the broken walls of churches, academies, and halls of learning, ruined crops and forsaken homes.

Thus we have seen that from the remotest bounds of Asia to the western shores of America, from the burning sands of the equator to the frozen regions of the North, the nations, as the prophet says, *are angry*.

Infidels, your scoffing is about done! your day is come! Ungodly man! the reward of your wicked deeds will now be given you! Though you expect a long life of pleasure and rebellion, you will never have it; for what is the next thing in order? "The nations are angry, and thy wrath is come." This, then, is a sign of the day of God's wrath, and, therefore, that day is at hand in which the mighty man shall cry bitterly, the false shepherds shall howl for the misery that is come upon them; all faces shall gather blackness, the earth shall tremble, the islands shall flee away, and the mountains shall not be found; the sun

shall be turned into blackness, and the moon into blood, the heavens shall be rolled together as a scroll: "for the great day of his wrath is come, and who shall be able to stand!"

Ye Who are Young, Come.

YOUTHFUL reader, be persuaded to give your early years to God. There is a special promise for you "Those that seek me *early* shall find me." Perhaps you think, "I am too young to be religious yet; let me enjoy the world a little; I have plenty of time before me." Too young to be religious! But you are not too young to sin, nor too young to die, nor too young to be lost. You may not live to reach manhood, much less old-age. Multitudes die as young as you. If you enter a burial-ground, how many of the graves are those of young people. Death may be even now preparing to strike you. Oh then come at once to Jesus. You greatly err, if you think religion will make you gloomy. It alone can render you truly happy. Many young people have tried it, who will all tell you that the pleasures of piety are far better than all the delights of sin and vanity. You will find that this is true, if you come to Jesus. Is it likely he will let his followers be less happy than the servants of the world? Besides, how can you dare to live a day longer rejecting him? He commands us *at once* to believe and obey him. Every day we put off repentance we commit a fresh act of rebellion, and treasure up wrath against the day of wrath. You say you will repent when you are old. But we need the Spirit of God to help us to repent; and if you say, "While I am young I will serve Satan, and not till I am near death will I turn to God," do you think God will give you his Holy Spirit at all? Is not this to *quench* the Spirit? May you not become quite careless, and indisposed to repent? Very few are convicted when old. If you come not to Jesus when young, it is not likely you would come at all. Habit will fasten strong chains around you, which will be harder to burst asunder every day. While you wait, Satan works. He is busy tying knots. You are his prisoner; and he is making the cords which bind you more and more secure. Whenever you sin he ties another knot. Every impression you smother, every hour you delay, adds a fresh knot. If you do not escape now, how can you expect to break loose when you are weaker, and your fetters stronger? Oh then, "remember now thy Creator in the days of thy youth." Come at once to Jesus, if you wish to come at all. He will be your guide amid the snares, your comfort amid sorrows, your guardian amid the dangers of life. Lose not one day the privilege of possessing such a friend. Say from this moment, "My Father, thou art the guide of my youth."—*Sel.*

The Winter of the Heart.

LET it never come upon you. Live so that good angels may protect you from this terrible evil—the winter of the heart.

Let no chilling influence freeze up the fountain of sympathy and happiness from its depths, no cool burden settle over its withered hopes, like snow on the faded flowers; no rude blasts of discontent moan and shriek through its desolate chambers.

Your life path may lead you amid trials which for a time may seem entirely to impede your progress, and shut out the very light of heaven from your anxious gaze.

Penury may take the place of ease and plenty; your luxurious home may be changed for a single lowly room; the soft couch for a straw pallet; the rich viands for the coarse food of the poor. Summer friends may forsake you, and the un pitying world pass with scarcely a word of compassion.

You may be forced to toil wearily, steadily on to earn a livelihood; you may encounter fraud and base avarice, which would extort the last farthing, till you would nigh turn in disgust from your fellow beings.

Death may sever the dear ties that bind you to earth, and leave you in fearful darkness.

The noble, manly boy, the sole happiness of your

declining years, may be taken suddenly from you, while your spirit clings to him with a wild tenacity, which even the shadow of the tomb cannot wholly subdue.

But amid all these sad trials and sorrows, do not come to the conclusion that nobody was ever so deeply afflicted as you are, and abandon every sweet anticipation of "Better days" in the unknown future.

Do not lose your faith in all excellence because your confidence has been betrayed; nor believe that friendship is only a delusion, and love a bright phantom which glides away from your grasp.

Do not think you are fated to be miserable because you are disappointed in your expectations and baffled in your pursuit. Do not declare that God has forsaken you when your way is hedged with thorns, or repine sinfully when he calls your dear ones to the land beyond the grave.

Keep a holy trust in heaven through every trial; bear adversity with fortitude, and look up in hours of temptation and suffering. When your locks are white, your eyes dim and your limbs weary—when your steps falter on the verge of death's gloomy vale, still retain the freshness and buoyancy of spirit which will shield you from the winter of the heart.—*An Old Paper.*

Godliness the Root of Piety.

WHERE there is life there is godliness, and the more vigorous the life, the purer and more perfect will godliness be. Are you making it your first care to see that you have life? You are busy and diligent in the exercises of religion; but busy, diligent in doing what? Is it executing an imitation of piety or in cultivating the reality? If, when you survey at last the result of your prayers and efforts, there is a possibility that you will have despairingly to say of your Christianity what the gifted artist said admiringly of a masterpiece of sculpture, "It wants only one thing—life," is there not reason why you should pause and ponder now? There are many skillful imitations of piety, and it requires much labor and pains to produce them. It requires the cunning of trained and skillful fingers to mold in wax or paint on canvas such imitations of flowers and fruits as deceive for the moment the eye. But a seed dropped into the ground by a child's hands will, by the power of the life within, germinate and grow. Its life will weave the texture of its leaves and flowers, and secrete the rich juices of the fruit. So while the mere form of godliness is the product of cunning and labor, the reality of godliness is the product of life. Be it ours to seek this life. Filled with it, it will show itself in the blossoms and fruits of godliness. And let us not forget, that if there is no godliness of conduct or character, we want the only sure evidence that life from on high has descended into our souls.—*Wilson's Heavenly Path.*

The Coming Future.

"THE present condition of the world is admittedly unnatural and anomalous. We are living in times when the Christian and the infidel, the statesman and the divine, seem to agree in the expectation that some great crisis is at hand.

The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth; the foundations of the State are loosing, and the church of God is beset and assailed on every side.

Amid these thick clouds, all eyes are fixed with an eager gaze upon the dark and coming future. But who shall unravel its mysteries? Who can decipher its solemn roll of fate? Who can pierce with steady eye into the depths of past history, and read there, as in a mirror, the judgment or mercy in store for after generations? Who can expound the strange dream of this fleeting, shadowy world; or unlock to the faith of the church the royal treasure-house of the good things to come? It is here that the wisdom of the world stands rebuked, and its idols are all mute and silent. The research of its historians here proves futile and ineffectual; the policy of its statesmen is baffled and confounded. The future continues veiled from every worldly eye in deepest mystery; and every effort of

human pride to decipher the solemn hand-writing proves utterly in vain.

Divine prophecy is the only light that can remove this impenetrable darkness. There God himself reveals to his own servants the great outlines of his providence, and enables them, by patient search, to trace through the past and future, the grandeur and the majesty of his high counsels of love."—*California Paper.*

Self-knowledge.

Lord many times I am weary quite,
Of my own self, my sin, and vanity;
Yet be not Thou, or I am lost outright,
Weary of me.

And hate against myself I often bear,
And enter with myself in fierce debate;
Take Thou my part, against myself, nor share
In that just hate.

Best friends might loath us, if what things perverse
We know of our own selves, they also knew;
Lord, Holy One, if thou, who knowest the worst,
Shouldst loathe us too!

[Dean Trench.

Brethren, Beware!

DECEIT and hypocrisy are still practiced, not only by the people of the world, but also by some professing better things. But by their fruits ye shall know them. Matt. vii, 20. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire. Luke iii, 9.

Wm. B. Davis, a late member of the Seventh-day Adventist church of Avon, Wis., left this place about three weeks ago; destination unknown; but he said he intended to go to Michigan, Ohio, or some place where he could settle in a community of Sabbath-keepers. After he left, numerous reports were circulated of his dishonesty. Therefore the church appointed a committee to investigate the truthfulness of the reports: and at a meeting appointed for that purpose December 21st, the committee reported as follows:

1. Said Wm. B. Davis borrowed a bridle of one man and a saddle of another, saying he wanted to ride a few miles and back; but the facts show that he borrowed them for the express purpose of riding away with them, and did start immediately on his journey.

2. While taking his goods to the depot for transportation, they were about to be attached for a debt of \$11.00, but he got a man to be his security for the debt, and said he had agreed with another man to pay the debt. The man positively denies it, and says that Davis was owing him \$18.00, and left without paying him. The man that went his security for the \$11.00 has the debt to pay.

3. He sold Bro. Putnam one ton of hay, and afterward disposed of it to another man, and thus left the country, being indebted to Bro. P. for wood, work in harvest, threshing, &c., to the amount of \$10.00 or more.

4. He told numerous and willful falsehoods to the brethren, promising to pay them before he left, and telling some of his creditors that he had made arrangements with men that were owing him to pay certain debts, which proved to be false, thus abusing the confidence of the brethren.

After a careful and candid investigation of the above, the church appointed a committee of three to write out a statement of the facts, as a duty we owe to our brethren, to God, and the world, that our brethren abroad may not be taken in by him, that we may clear the cause from all the reproach possible, and advertise to the world that we indorse no such men nor conduct in our midst.

Done by order of the church.

JOSEPH G. WOOD, }
H. W. DECKER, } Committee.
JOHN RICHARD, }

P. S. We say in behalf of sister Carrie Davis, wife of Wm. B. Davis, that she is not implicated with the above, but is a member in good standing in the Seventh-day Adventist church at Avon, Wis., and we sympathize with her in her deep trial. J. G. W.

Prof. Milligan on the Sabbath and Sunday Questions.

THE following is part of a sermon preached by Prof. Milligan, of Bethany College, to the Disciple church of Bethany, Va., on Sunday, June 17, 1855. *Mil. Harb.* of July, 1855.

It was highly recommended by A. Campbell, and a large number of their learned men. Mr. Campbell says, "We commend to the special attention and consideration of all our readers, the following discourse of Prof. Milligan on the sanctification of the Lord's day."

"The sanctification of the Lord's day. 'The Sabbath was made for man.' Mark ii, 27. Of course, then, he needed it. And if he needed it in Eden—if it was necessary to consummate his happiness even before sin had defiled the bowers of Paradise, does he not need it still? To answer this question in a manner satisfactory to all, it may be necessary to inquire into the objects for which the Sabbath was instituted. These are summarily stated in Gen. ii, 1-3. 'Thus the heavens and the earth were finished, and all the host of them. On the seventh day God ended his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which he had created and made.' This language is very generic, but it is very clearly and fully illustrated by the subsequent facts, precepts, promises, and threatenings of the holy oracles. Omitting the occasional allusions to this hebdomadal division of time that occur in Genesis, the next direct reference to the Sabbath is in Ex. xvi, 22-30, a short time before the giving of the law from mount Sinai. A few references will suffice for our present purpose. 'Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it.' Ex. xx, 8-11.

"From these premises it is obvious that the primary design of the Sabbath was commemorative. The fact that the world was not eternal, and that it was not the result of chance, that it was not the work of any finite order of beings, but that in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, was forcibly suggested and clearly proved by this first moral-positive institution. For this purpose it was given to Adam and his posterity. But it was more than commemorative. It was designed for the physical, intellectual, and moral good of the entire race. The specifications of the fourth commandment are chiefly prohibitory: it tells us what we should not do. It enjoins that rest which experience has proved to be in harmony with the wants of man and beast.

"But this day was not designed for slumber. The intellectual and moral powers of man were not to lie dormant during these hours of sacred rest. This is evident from the genius of the institution and its entire history. To sanctify it, or keep it holy, is not to keep it as we do the hours of unconscious repose. Hence on this day there was a holy convocation of the people. Hence on this day our Saviour was in the habit of instructing the people in the synagogues. And hence it is evident that the second, if not indeed the first, object of the Sabbath was, to give man the time, the means, and the opportunity, of cultivating, training, and molding his moral and religious powers and susceptibilities. As a commemorative institution, it reminded man of the origin of all things. As a moral institution, it enabled him to grow in knowledge and virtue.

"I now repeat the question, Does not man still need a Sabbath? Does man's moral nature no longer need the sanctifying influence of the Sabbath? These are not questions of doubtful speculation. They are susceptible of a very definite and satisfactory answer. The history, as well as the philosophy, of Christianity, furnishes the reply. Indeed, we may challenge the

world to produce an instance of a church, or even of an individual, eminent for piety and virtue, that has lived in the habitual neglect of a Sabbath. Would it not then be remarkable if the Christian institution were destitute of a Sabbath? Who could believe that he who gave man a Sabbath in Eden as well as in the patriarchal and Jewish ages, would in an institution specially designed for the moral education of mankind, omit an element the great importance of which has been demonstrated by the experience of age! Certainly it would be difficult to find a stronger analogical argument in support of any hypothesis than that which we legitimately deduce from our premises. Indeed, Christianity would be imperfect without it."

REMARKS.

1. In the above the institution and sanctification of the Sabbath are clearly presented. 2. The fact that it was instituted in the garden of Eden is not only admitted, but proved. 3. The author, not like his former brethren, does not hint that the Sabbath was made only for the Jews, but maintains that it was given to Adam and his posterity. 4. He shows plainly that it is a moral institution, and as such is adapted to the moral requirements of the entire race. 5. The Sabbath was made for man because he needed it. He argues that he needs it yet, and hence admits that it is continued to him. 6. This is all true; but notwithstanding, he then says that the Sabbath was abolished! It is strange that such men cannot speak forth God's truth without in some way contradicting it or taking it back. This, however, they are constrained to do in order to save their Papal-heathen festival of Sunday. But he contends that Sunday is a Sabbath, and by it the Lord's Sabbath is set aside. He knows, or ought to know, that the Bible nowhere recognizes Sunday as a Sabbath. This he cannot overthrow, that all the sanctity attached to Sunday came by authority of the popes and other wicked men. And he in refusing to keep the Lord's Sabbath after speaking so clearly of its divine obligations and moral nature, is most certainly liable to the solemn charge of making void the commandment of God by the traditions of men. He has given us good Scriptural reasons for keeping the Sabbath, but not one can he give for keeping Sunday which the Catholic may not as consistently give in favor of purgatory, prayer to the saints, image-worship, &c. Would he then have us give up the Lord's holy day, which he says he sanctified and gave to Adam and his posterity, and have us keep Sunday which he never sanctified, and which he did not give to any man to be observed as a holy day?

As he has given reasons for the observance of the Sabbath, we will give some objections to his Sunday observance.

1. It is neither the Sabbath, Lord's day, nor a holy day.
2. Both God and Christ labored upon it. Gen. i, 1-5; Col. i, 16, 17; Heb. i, 2.
3. Neither of them rested upon it, and hence we have no example for so doing.
4. Neither of them ever sanctified it.
5. No man is commanded to keep it in any other sense than as a laboring day.
6. No man is promised any blessing for keeping it otherwise than as a working day.
7. Neither God nor Christ ever denounced a single curse against any man for laboring upon it.
8. It was observed as a business day by the disciples, who kept the Sabbath. Luke xxiv, 1.
9. It was Paul's work day. Acts xviii, 1-4; xx, 7.
10. Paul commands it as a business day. 1 Cor. xvi, 2.
11. If it had been the Sabbath, Lord's day, or any kind of holy day, Paul would have said so. Acts xx, 21.
12. No man, nor follower of Christ, kept it in the apostolic age in commemoration of the resurrection of Christ, and no man since that age has so kept it by divine authority.

These reasons are sufficient to show that there is no divine authority for the religious custom of keeping Sunday for the Sabbath. Its highest authority is Daniel's little horn, Paul's man of sin, and John's blasphemous beast. O that men would be consistent and obey the truth when they see it. But this they will not do, because they love the praises of men more than they love God and his law. B. F. Snook.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 30, 1892.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XX.

VERSE 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. 3. And cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

The event with which this chapter opens seems to follow on in chronological order after the events of the preceding chapter. The inquiries that here arise are, Who is the angel that comes down from heaven? What is the key and chain which he has in his hand? What is the bottomless pit? and, What is meant by binding Satan a thousand years?

1. Is the angel here brought to view, Christ, as some have claimed? He is not. A bright ray of light is thrown from the old typical service direct upon this passage. Thus: Christ is the great High Priest of this dispensation. On the day of atonement, anciently, two goats were taken by the priest upon which lots were cast, one for the Lord, and the other for the scape goat. The one upon which the Lord's lot fell, was then slain and his blood carried into the sanctuary, to make an atonement for the children of Israel, after which, the sins of the people were confessed upon the head of the other or scape goat, and he was sent away by the hand of a fit man into the wilderness, or place not inhabited. Now as Christ is the priest of this dispensation, so, by arguments, a few of which we here introduce, Satan is shown to be the antitypical scape-goat.

(1.) The Hebrew word for scape-goat, as given in the margin of Lev. xvi, 8, is *Azazel*. On this verse Jenks in his Comprehensive Commentary remarks, "Scape-goat. See diff. opin. in Bochart. Spencer after the oldest opinion of the Hebrews and Christians thinks *Azazel* is the name of the Devil; and so Rosenmire, whom see. The Syriac has, *Azazel*, the angel (strong one) who revolted." The Devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians, in favor of the view that the scape-goat is a type of Satan.

(2.) In the common acceptance of the word, the term, scape-goat, is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the Devil, who is styled in Scripture, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer prince of devils, serpent, tempter, &c., &c.

(3.) Our third reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly Sanctuary, as far as revealed to us in the Scriptures of truth.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne in by the priest in the blood of the offering, into the Sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people, remove all these sins from the Sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world, made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, in that blood are borne into the Sanctuary. 3. After Christ the minister of the true tabernacle [Heb. viii, 2], has finished his ministration, he

will remove the sins of his people from the Sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the Devil. 4. The Devil will be sent away with them into a land not inhabited.

This we believe to be the very event described in the verses under notice. The sanctuary service is at this time closed. Christ lays upon his head the sins of his people which have been confessed to the sanctuary, and are imputed to them no more, and he is sent away, not by the hand of the High Priest, but by the hand of another person, according to the type, into a place here called the bottomless pit. Hence this angel is not Christ.

2. What is the key and chain which he has in his hand? It cannot be supposed that this is a literal key and chain; hence they must be merely symbols of the power and authority with which this angel is clothed upon this occasion.

3. What is the bottomless pit? The original word signifies an abyss, bottomless, deep, profound. Its use seems to be to denote any place of darkness, desolation, and death. Thus in Rev. ix, 1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. x, 7, to the grave. But the passage which specially throws light upon the meaning of the word here, is Gen. i, 2, where we read that "darkness was upon the face of the deep." The word there rendered deep, is the same word that is here rendered bottomless pit; so that that might have been translated, "Darkness was upon the face of the abyss, or bottomless pit." But we all know what is meant by the word "deep" as there used: it is applied to this earth in its chaotic state. Precisely this we believe it means in this third verse of Revelation xx. At this time, let it be borne in mind, the earth is a vast charnel house of desolation and death. The voice of God has shaken it to its foundations, the islands, and mountains have been moved out of their places, the great earthquake has leveled to the earth the mightiest works of man, the seven last plagues have left their charred and blasting footprints all over the earth, the burning glory attending the coming of the Son of man has borne its part in accomplishing the general desolation; the wicked have been given to the slaughter, and their putrefying flesh and bleaching bones lie unburied, ungathered, and unlamented, from one end of the earth, to the other end thereof. Thus is the earth made empty and waste, and turned upside down. Isa. xxiv, 1. Thus is it brought back again, partially at least, to its original state of confusion and chaos. See Jer. iv, 19, 26, especially verse 23. And what better term could be used to describe the earth thus rolling on its course of darkness and desolation for a thousand years, than that of the abyss, or bottomless pit? Here we understand Satan will be confined during this time, amid the ruin which, though indirectly, his own hands have brought, unable to flee from his habitation of woe, or to repair in the least degree its hideous ruin.

4. What is meant by the binding of Satan? We well know that Satan in order to work must have subjects upon whom to work. Without these he can do nothing. But during the thousand years of his confinement to this earth, all the saints are in heaven beyond the power of his temptations, and the wicked are all in their graves, beyond his power to deceive. Thus is he bound being condemned throughout this period to a hopeless state of inactivity and imbecility. This to a mind that has been so busy as his has been for the past six thousand years in deceiving the world, must be a punishment of the most intense severity.

We are well aware that some make huge attempts to grow merry over this exposition of the binding of Satan, by placing beyond his reach the subjects upon which he works, and his being loosed by their being brought again, by a resurrection, under his influence. They tell us that we have mistaken the parties, and have the wicked bound, not the Devil. But how often do we hear in the daily transactions of life such expressions as these? My way was completely hedged up; my hands were completely tied, &c. But do we understand when persons make such expressions that some insurmountable obstacle was literally thrown across the path they were traveling, or that their hands were literally confined with ropes and cords? No; but simply that a combination of circumstances ren-

dered it impossible for them to act. Just so here; and why will not people grant to inspiration the same liberty of speech, that they give without question and without ridicule to their fellow-men around them?

(To be continued.)

Questions and Answers.

QUESTIONS. I would like to have your explanation of Isa. xi, 6-9. Will the wolf dwell with the lamb, the leopard lie down with the kid, &c., in the new earth? How came they there, when we do not anywhere read in the Bible of the resurrection of the beasts?

WILLIAM PEABODY.

ANSWER. Isa. ix, 6-9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the coccatrix' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Let it be particularly noticed that this is when the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." Hence the new earth is here meant. Chap. lxxv, 17-25, is more definite:

"For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

"And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear."

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The prophetic word says that the beasts will do so and so in the New Earth. How they came there, we are not told. If it had been very important for us to know just how they came there, whether by creation or resurrection, the Bible doubtless would have told us.

If you can be made to believe that the new heavens and earth mean the Christian age, or the work of grace in the heart, then you can make the words—wolf—lamb—leopard—kid—calf—young lion—fatling—cow—bear—their young ones—ox—bullock—serpent—mean almost anything you please but literal beasts. But when this is done, the Bible becomes, in the hands of those who thus expound it, too much, as the old negro said, "like a fiddle on which they can play any tune they like." Beasts were made for this world when it was filled with beauty and glory, as it came out of the hands of the Creator. Then why not have beasts on the earth when it shall be restored from the effects of the fall?

QUESTIONS. What are the qualifications necessary in order to be prepared to eat the Lord's supper? And what do you consider a proper form of invitation to eat the Lord's supper?

H. S. GURNEY.

ANSWER. As the table is the Lord's, all of his children have a right to it.

We should invite all who are keeping the commandments of God and the faith of Jesus in sincerity and truth, to eat of the supper, and should not refuse it to any who come forward, unless it was known that they stood in hostility to the work of the third message.

The Michigan and Northern Indiana Fund.

THIS fund is raised to support the preachers of the conference in their labors with the tent or otherwise. It is designed to support our preachers, and to meet all the expenses connected with their labors. Every church should pledge what they can give during the year, to support the ministers of the conference and meet the expenses of the cause connected with their labors. Then when a minister visits a church, and that church chooses to hand him a certain sum, the church pays so much of the money pledged. We make these remarks for the reason that we see that some do not fully understand the arrangement. Some churches send their individual pledges to the financial committee. This is not correct. Let each church arrange their systematic benevolence with the use of our new S. B. blank books, and pay their own weekly sums into their own treasury. Then when they learn what they can raise monthly, they can understandingly decide how much they can put into the conference treasury monthly, and can send their pledges to the committee on the plan suggested in the committee's circular. This circular can be sent to any who desire it. For further explanation we refer the reader to our remarks following the suggestions of Bro. D. Arnold.

A Few Suggestions.

My mind for two or more years past has been deeply impressed with the importance and work of organization. I have also frequently felt the weight of the remark made by Bro. White in No. 18, Vol. xx, in reference to the Mich. State Conference, that it "was only partly organized," and thought perhaps the remark might properly apply to all our State and church organizations.

While I have read the varied forms adopted by our several State Conferences, I have been led to cry out, Who shall present us with a form and system of organization adapted to our present wants, and insuring a oneness of action throughout the body. Perhaps under present circumstances it is not practicable to meet in general conference, and talk over the matter; but may we not through the Review present rules, forms, and systems, and leave them open for remarks, amendments, or adoption, and thus arrive at a plan that shall insure a union of action throughout the church?

We find that in all human associations for the accomplishment of any enterprise, system and order are essential to its successful accomplishment. There are two things always indispensably necessary to accomplish any work through human agency, whether it be national, civil, ecclesiastical, mechanical, or agricultural; viz., men and money: men to do the work, means to sustain them and furnish the material for the work.

Now we, as a church, have before us a work of greater magnitude, involving greater interests than any national, civil, mechanical, or agricultural enterprise in which men can embark; yea, greater than all these combined. The third angel's message, with its kindred truths, is yet to be proclaimed to the world with a loud cry through human agency. Leaving the choice of men more especially to the Chief Shepherd, it devolves upon us as a church humbly relying upon the great Counselor for wisdom, to devise such a plan and adopt such a system for raising the means and employing the men as shall best accomplish the great work of giving the last message of mercy to a perishing world, by which a people are to be sanctified through the truth and fitted for translation at the appearing of Christ.

In devising such a system some things are necessary in its frame-work in order to bring success.

1. It should embrace equality "so that none be eased and others burdened." 2 Cor. viii, 13.
2. Each deposit should be so guarded that men of corrupt minds, 1 Tim. vi, 5, shall not pervert it from its intended use.
3. Its outlay should be entrusted to men of sound judgment and business habits, so that every dollar shall tell for the advancement of the cause.
4. The agencies employed, whether in gathering in or paying out money, or laboring in word and doctrine,

should have their place and work clearly defined, that like Gideon's army they may all act in their place at their own work.

With these remarks by way of introduction I will venture (with much diffidence of my own ability, and due deference for the judgment of others) to suggest for the consideration of the brethren a plan for raising, depositing, and paying out means for the advancement of the cause of present truth.

Question 1. How shall we raise the means to support our preachers, pay tent and other expenses, for the general advancement of the cause?

Ans. Let each member of the S. D. Advent church, and as many others as feel free to do so, firmly adopt and faithfully carry out the plan of systematic benevolence, as recommended in the Review and sanctioned by the gift of the Spirit. See Spiritual Gifts, Vol. ii, pp. 230-238, Testimony to the Church, No. 6, pp. 17-22. This, when properly carried out, will produce equality and create a thousand rills to form the river.

Question 2. How shall we bring these offerings together? or how shall we carry out Mal. iii, 10?

Ans. First, let each one regulate and define the weekly sum to be paid in by them for the ensuing year by the 1st of Nov. as near as practicable, and send a bill of the same to the clerk of the church to which they belong, before the 15th of Dec. ensuing. It shall then be the duty of the clerk to record in the church book of S. B. the names of all sending bills, with the sums set opposite their names, and transmit to the State conference secretary a copy of the same before the 1st of Jan. It shall then be the duty of the State secretary, in concert with two or more of the State Committee, to ascertain as near as practicable the general expenses of the current year, and determine the percentage of the whole amount of S. B. fund necessary to meet said expenses, and send the same to the Review for publication. It shall be the further duty of each donor to the S. B. fund to pay to the deacon of their respective churches once a quarter, the amount due on their S. B. subscription. It shall then be the duty of the deacon to transmit quarterly to the State treasurer the percentage as above determined, retaining the balance to meet other public expenses in the church.

Question 3. What safeguards shall be thrown around these deposits?

Ans. It shall be the duty of each deacon, State treasurer, and committee, to present to the State auditors at each annual State conference a written account of all moneys received in and paid out by them during the conference year.

Question 4. How shall evangelists and preachers who labor among us be supported, and tent and other expenses be met?

Ans. Let the State committee, to whom is entrusted the care of these matters, draw from the State treasury from time to time, as the necessities of the cause demand.

Your brother in tribulation, looking for the upbuilding and perfection of the church.

DAVID ARNOLD.

REMARKS. We are decidedly in favor of systematic action, and believe it indispensable in the real advancement of the cause of truth. We may apparently advance in disorder, but a little time will show no real advance. But we feel guarded against too much machinery. The simplest plans of action possible which will accomplish the objects desired, are best. Too much machinery will be badly in the way. We have a simple arrangement in Michigan which works well thus far, and the more it is proved and considered, the more it is admired. It is simply this:

1. Our approved ministers receive their credentials annually from the State conference.
2. The conference is pledged to liberally sustain its preachers.
3. We have a conference committee of three to take the general oversight of the labors of ministers in the State, and missionaries to other States.
4. We have a financial committee of five, all, that they may be efficient, located at Battle Creek, who receive from the different churches, and from scattered brethren, their pledges of monthly payments for the support of preachers, whether they labor with tents or

otherwise, during the conference year. These pledges are obtained by sending out circulars in the Review, to be returned to the committee by letter, with the amount of their pledges on them. Each church can ascertain the amount of their S. B. funds, and the probable amount required for other objects, and can pledge what remains to the support of the ministry. The monthly pledges are to be paid to the committee, or when more convenient, be handed to preachers when laboring among the churches. Each minister is required to make a report quarterly, or oftener if he chooses, to the financial committee, of his receipts. Also, each S. B. treasurer is requested to report to the committee quarterly of all money paid out of their treasuries, and to whom paid.

5. Each minister is required to make a report to the State conference of the amount of his expenditures and receipts during the conference year.

6. Each minister is required to make a report to the general conference of each week's labor during the conference year.

7. The amount of each minister's labor, his receipts and expenditures, for the year, will then be before the general conference, and the amount to be made out to each of the ministers that they may have a liberal support, can be taken from the State funds in the hands of the committee.

8. To complete the security of funds sacredly devoted to the cause of truth, the financial committee at the close of each year will make a printed report in pamphlet form of all receipts and expenditures during the year, also the quarterly reports from S. B. treasuries, embracing the amount paid by each church, and by scattered individuals.

To the Brethren in Ohio.

I DESIRE to say to those who are anxiously looking for the appearance of an appointment for conferences, and are suffering from "the hope deferred," that the committee, in the exercise of the authority invested in them, have sent to the Office notices of both time and place for a conference, which the brethren have not published, from some cause best known to themselves. However, I feel assured that it is all for the best, and when the reason appears it will be abundantly satisfactory.

The cause is sadly down, and the necessity appears urgent for more thorough organization. However, lacking talent and experience in a good degree, as we do, we might move injudiciously if left to ourselves; and the cause has suffered too much from such things. So I, for one, feel to rejoice that the brethren of experience and judgment take it upon themselves to exercise a kindly supervision over us; for I would seek and desire the good of the cause, let me "sink or swim, live or die, survive or perish."

I deem this explanation your due, from the active part I have taken in inducing you to think we might have a conference soon.

H. F. BAKER.

REMARKS. The notice for conference in Ohio was received at the Office and forwarded to us when on our Northern tour. We think the notice required our attendance, or that of some one we might send, and left the time of the meeting to our convenience. The Michigan State committee being together in Ionia Co., decided to recommend Bro. J. H. Waggoner to fill the call from Ohio, and immediately forwarded the letter containing the call for conference, and the ten dollars from the Ohio committee to bear the expenses of a messenger, to Bro. Waggoner. We have waited with much anxiety to see the notice of conference in Ohio from Bro. Waggoner; but up to this time none has been received at the Office. We would say to the Ohio committee that if Bro. Waggoner does not fill the call from your State, the Michigan State committee will make another effort to send a messenger to Ohio.

ONE OF THE COMMITTEE.

Call from the Church in Sandyville, Iowa.

BRO. WHITE: We have been waiting to hear of an appointment for a conference in this State, but have heard nothing of it thus far. If we have a correct understanding of it, you were to appoint it. We are very

desirous that it should come off as soon as possible, and that you and sister White should attend it. We wish it held at Knoxville.

It is our wish that both tents in our State be manned the coming summer, and we wish you to select an able-bodied messenger to labor with Bro. Brinkerhoof in Southern Iowa, one that is able to stand two-thirds of the labor, Bro. B. not being able to stand severe labor.

This little church at Sandyville has taken hold of systematic benevolence in earnest, and I hope will be nothing behind in any duty.

By order of the church at Sandyville.

ANDREW J. STOVER.

REMARKS.—Our brethren at Sandyville must be laboring under a mistake. By the above we learn for the first time that we were appointed to give notice of a conference in Southern Iowa. We have felt the deepest interest for the cause in Iowa, and have done double to help the cause in that State that we have, under similar circumstances, in any other State. And when we were compelled to believe that our efforts were not valued by many, and that a spirit of rebellion was growing against us, we became in a measure discouraged, and finally decided that the rebellion must have its course before much could be done.

We now think that too much has been done for Iowa the last two years, in the way of sending a messenger there to either act upon the legislation of those of little experience, or be censured and oppressed by rebellious spirits among them.

If the brethren in Iowa want a conference, no one will object. If they decide to run one or two tents, no one should complain. If the committee of the Wisconsin and Illinois conference, or of the New York conference, or any other conference, sends them a minister, or ministers, to labor in Iowa, under the dictation of the brethren in Iowa, we shall not complain; but if the Michigan and Northern Indiana conference committee sends ministers to Iowa, they will want a voice in counseling in regard to their labors.

Efforts to organize those in rebellion and confusion we fear have been worse than lost. Nothing but a dreadful extremity should compel us to leave out some Sabbath-keepers in organizing. This has ever been our position. Here is our definite statement one year since, from Review, Vol. xix, No. 6:

"There is danger of carrying organization to an extreme, to the neglect of other subjects. In many places believers are not ready. Bro. Cornell says, 'Strike when the iron is hot.' This is right. But if you work it cold it will break. We want to preach one Sabbath and first-day to the brethren, and let the warming influence of the present truth soften their feelings, and then affectionately and plainly set forth the evils of tobacco, tea, &c., and entreat all to leave these idols and turn fully to the Lord before attempting to organize. We shall not give these idolatrous souls up till we know they are joined to their idols; then we shall have to let them alone. May we not hope that all who have borne well the Sabbath cross will yet bear every cross necessary to secure the favor of God, a place in the bosom of Jesus, and the full fellowship of the saints? O God, help thy people to bear the cross that they may wear the crown.

"Habit is exceedingly strong with some persons. A sister once said, 'If I must give up one, my pipe or heaven, I must give up heaven.' She took her dreadful choice, and her course since gives proof that it was a final one. Such have a hard battle. Help them all you can. In your labors for such be firm, but kind. Do not suffer yourself to enter into the spirit of controversy with such. Come near to them. Get into their heart if possible. Stand where you can help them. The Lord bears long with erring mortals. 'Be ye therefore merciful, as your Father also is merciful.'"

We do not think the time has come for us to visit Iowa again. We are doing all we can, and design to work where our labors are appreciated, for there they will accomplish most. On our recent Northern tour of four weeks we drove our team two hundred and fifty miles, attended between thirty and forty meetings, and baptized thirty-seven, most of them the fruits of these meetings. Immediately on reaching home we suffered from a dreadful swelling on the face, which

discharged for a week, yet made out full time at the Office when we could not distinctly articulate a word. And when nearly recovered from this affliction, we commenced a protracted meeting in the Battle Creek church, preached every evening, twice on the Sabbath, and have made good time in the Office six days in the week.

Brethren, east, west, north, south, we will serve you as well as we can. You shall have all there is of us. And if we do not find a day of rest, as you enjoy, one in seven, in this mortal state, we may enjoy the saints' rest in the City quite as well. Your counsel we desire, your encouraging words cheer us, and your prayers we must have; but unreasonable cares and burdens thrown upon us when we have all we can stand under, murmurings and complainings when we are doing all we can, we despise.

The Bible.

'Tis a fountain ever bursting,
Whence the weary may obtain
Water for the soul that's thirsting,
And shall never thirst again.

'Tis a mine of richest treasure,
Laden with the purest ore;
And its contents without measure,
You can never well explore.

'Tis a lamp forever burning,
By whose never dying light,
Sinners from their errors turning,
Are directed through the night.

'Tis a chart that never fails you,
One which God to man has given;
And though rudest storms assail you,
It will guide you safe to heaven.

'Tis a pearl of price, exceeding
All the gems in ocean found;
To its precepts ever listen,
In its truths may you abound.

Answer to Prayer.

"And these signs shall follow them that believe. In my name shall they lay hands on the sick, and they shall recover," &c. Mark xvi, 17, 18.

BRO. WHITE; On the evening of the 9th of November I was present and witnessed the result of the healing power of God, as that blessing rested upon one of his children in answer to prayer. Sister Lydia A. Rankin had been sick with the lung fever and pleurisy for about two weeks, and had become so reduced in strength that she could not turn nor raise herself in bed, nor speak aloud.

Medical aid did her no good, but seemed to make the disease worse. She despaired of being helped by the skill of man, but had faith that God could and would heal her in answer to prayer. Accordingly she requested her husband to send for elder Sanborn, who was at that time in the vicinity, also for the elder of the church of which she was a member, and a few of the brethren and sisters of the church. At this time she had a high fever and a severe pain in her side. When we had come together Bro. Sanborn requested two of the sisters to take the oil and anoint her where she was in distress, in the name of the Lord. While this was being done we all prayed mentally to the Lord for his blessing.

When the anointing was done, sister Rankin said the pain had all left her. We then all knelt down around her bed. Bro. Sanborn led in prayer, and as he prayed he claimed the promises of the Lord. We prayed, asking the Lord to heal our sick and afflicted sister. When we had done all that the Lord had required of us in the fifth chapter of James, then his blessing was manifested. Sister Rankin believed and received the blessing, and the fever left her. Our sick sister was healed. She praised the Lord for what he had done for her. Bro. Sanborn received a great blessing, and had great freedom in calling upon the name of the Lord. We were all blessed according to our faith.

Sister Rankin was, twenty minutes before, suffering under the influence of a burning fever. Now her flesh was cool, with a slight perspiration. With a little help she got up and dressed herself, came into the

room where we were sitting. She praised the Lord aloud.

The fever left her quite weak, but she has been gaining her strength day by day. She now enjoys nearly her usual health. We feel that this has not only been a blessing to sister Rankin, but to the church at Hundred Mile Grove. We feel blessed. We feel that this is a green spot in our religious experience.

Brethren, have faith. May the Lord help us to have faith, is my prayer.

Yours in hope.

N. M. JORDON.

Memorials.

IMPORTANT events are commemorated by some ceremony which represents as nearly as possible the event which transpired. Unless the ceremony has some semblance to the event, it is not a memorial. Memorials may be divided into three classes, viz., 1. Weekly, 2. Yearly, and 3. Indefinite in the time of their celebration.

1. There is but one genuine, weekly memorial, which is the seventh-day Sabbath. The Creator labored six successive days in making the heavens and earth, and rested the seventh day. We are commanded to labor six days, and rest upon the seventh, thus clearly pointing back to the creative work and rest of Jehovah. To rest every eighth or tenth day would not answer, and to rest on any of the six working days would not commemorate the event.

2. Yearly memorials are numerous. For instance, the passover was a yearly memorial of the salvation of Israel from the tenth plague visited upon Egypt, in which the destroying angel passed over the houses marked with the blood. On the fourteenth day of the first month of every year, they were required to keep the passover in the same manner as at the exode. Ex. xii, 11.

3. Some memorials have no stated time of celebration; of which the Lord's supper and baptism are examples.

There is but one genuine weekly memorial, but there is a counterfeit one which deserves notice, namely, the Sunday institution. This counterfeit memorial is faulty in several particulars.

1. It has never been commanded. One would suppose that when people do all that God has commanded, they would be doing well enough.

2. It sets aside a plain command which some one will have to answer for in the coming judgment.

3. To fitly commemorate the resurrection of Christ, it should be observed annually, like Christmas, instead of weekly. There is nothing in the event which calls for a weekly celebration.

4. Jesus rose from the dead, traveled, and was actively engaged upon the day, which event cannot be fitly celebrated by rest, but, on the contrary, by, to say the least, good works.

Christ has instituted a memorial of his burial and resurrection which not only precludes the necessity of another, but renders it a presumptuous innovation. Baptism beautifully represents the burial and resurrection of Christ, and at the same time points forward to the resurrection of the saints.

A good bank note must be well engraved, dated, and signed by responsible parties, to be worth anything. A counterfeit note is generally poorly engraved, signed by irresponsible parties, or by forged signatures. The first-day Sunday memorial sustains the same relation to the seventh-day Sabbath memorial, that a counterfeit bill does to a genuine one. The genuine is well engraved, having a representation of the creation for a vignette, dated on the seventh day of time, and signed by Him who owns heaven and earth. He is, of course, responsible, and this note is good anywhere on earth, or in heaven. On the contrary, the counterfeit is poorly engraved, with the resurrection of Christ for a vignette (unlike genuine), no certain date, and signed by a well-known counterfeiter (the pope). The signer is irresponsible, and although the note is current in some places on earth, it is worthless at the bank of heaven.

There has been a great deal of trouble and dispute about this counterfeit bill; and those familiar with it know that it has several dates and a forged signature. The counterfeiter has many friends who are determined

to make this note current, and many think it is good. Why is this? Simply because people do not test it by the great detector, the Bible, which the Lord has furnished.

D. HILDRETH.

LETTERS.

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

From Bro. Squires.

BRO. WHITE: Having been permitted, through the goodness of God, to return to my family in peace and safety, I hasten to inform you of it.

Some four months ago, under an excitement, I enlisted. I did not then understand the position of the Seventh-day Adventists upon the war, and being here alone, and no one to counsel with, I voluntarily placed myself in a position contrary to the commandments. As soon as the excitement passed off, I saw my perilous situation, and prayed night and day for deliverance. The Lord heard and answered my prayers. Upon the 5th day of December I received my final discharge from the service of the United States, and arrived home last Tuesday night.

I still love the truths as proclaimed by the third angel, and am trying to live them out. I request an interest in your prayers, that we may hold out to the end, and be prepared to stand in the time of trouble just ahead of us.

WM. P. SQUIRES.

Lansing, Mich., Dec. 21, 1862.

From Sister Preston.

BRO. WHITE: While meditating upon the past, and the perilous times of the present, my heart rejoices in view of the goodness of the Lord to me. I am glad he ever disposed my heart to love his truth. I love the strait testimonies now being borne for the special benefit of the church, and my prayer is that I may never be left to rebel against, or rise up to oppose, the work of the Lord, be it ever so strait or cutting. I feel a sweet union with the subject of organization, also the plan of systematic benevolence. I fully believe the Lord is fitting up a people for himself, and just in proportion as we receive these truths and live them out, we will grow in grace. I want to ever be found in my place, serving the Lord with my whole heart. I feel that I can gladly exchange the vanities of earth for a humble place with the despised few that are bending their steps Zionward. This dark world has lost its attractions for me. I long for a home beyond this vale of tears, and I consider it of sufficient value to forsake all else for the sake of this.

Sabbath-keepers have been my associates more or less for the past twelve years, and my attachment to them is stronger than ever before. I deeply feel for the lonely ones, those that have been deprived of meeting with those of like precious faith for years. I would entreat of such to hold fast their profession without wavering. We have the truth. The Lord is surely at the helm, guiding his people, and he will not leave one honest soul behind. "O, what a glorious hope is ours." If faithful a little longer we shall ever be with the pure and blest.

Your sister hoping to be there.

J. C. PRESTON.

East Palermo, N. Y.

From Bro. Canright.

BRO. WHITE: Over three years have passed since I embraced the present truth. In this time I have heard most of the objections that infidels and worldly professors can raise against the truth, yet these have only increased my faith in the message, by showing the spirit of its adversary, and the utter foolishness of their arguments. O, how good the truth is now, when we see the signs predicted by our Lord as the harbingers of his return to gather his people, fulfilling in quick succession, and know that the hope of God's children is so soon to be realized. Nothing else can save us from the wrath that is coming on the nations, and which they are so fast preparing to execute.

I deeply feel the need of a pure heart. What a momentous thought to think of seeing the Lord of creation, and that, too, so soon! His word tells us that many who seek, but do not strive, to enter in, will be disappointed. How little we generally realize the im-

portance of keeping ourselves pure and unspotted from the world. May God help the remnant to seek meekness, that they may be hid in the day of the Lord's anger, is the prayer of your unworthy brother.

D. M. CANRIGHT.

Coldwater, Mich.

From Sister Prentiss.

DEAR BRETHREN AND SISTERS: I am often cheered by the letters which appear in the Review and have long thought that it would be a pleasure (perhaps duty) to add my testimony to the list of those who have resolved to keep all God's commandments. For more than a year I have been striving to keep the Sabbath of the Lord our God. I am not weary, but delight in the law of the Lord. My heart glows with gratitude to him who first arrested my attention, opened my blind eyes, and turned my feet into the way of truth. I cannot praise him enough that I ever heard and heeded this last call of mercy.

I was awakened to the present truth during the labors of brethren Andrews and Sperry in the N. Y. tent, over two years in the past. I felt very secure however at that time. I was a Methodist and looked upon them as the false teachers of which we are told to beware. Their doctrine (for I did not suppose it was Bible) was very irritable to me. But I could not resist their oft repeated entreaties to lay aside prejudice and prove them. It was while trying to disprove of them that God drove the light of his truth home to my heart. Glory and honor belongeth to him who has so graciously delivered me from error and made me to rejoice in the truth which was once so repulsive. He is still leading me and I can truly say that I now love both parts of the message—the commandments of God and the faith of Jesus.

For a long time I shut from my heart the light upon the gifts. The weight of evidence was so strong however that I could not help but admit that they would be in the true church; but I placed them away in the future. Fear of reproach or loss of a carnal friendship kept me from heeding the testimony which was already being given us. I thought it too severe. I would at least wait until I could see and then judge. There was no light in this position. I had bolted the door of my heart, and it was dark. In the bitterness of my soul I cried unto the Lord. He heard and helped me to take another step in the light. The joy of former days returned doubled, yea, tripled, when I believed and obeyed the voice with which he is now speaking to us. Praise the Lord for the way in which he is leading his people. It severs the cord of friendship from this popular world, but what are the pleasures, the fashions, the pride, of this life, when compared with the glory which awaits the faithful and obedient?

O, I want to share in that incorruptible inheritance, though it be by the sacrifice of all that is earthly. Our nearest and best friends may look coldly upon us, but we have one Friend in whom there is no variable-ness, not a shadow of turning, and a precious promise given us that "the angel of the Lord encampeth round about them that fear him, and delivereth them."

O I rejoice in these glorious truths. They lose none of their brilliancy to me, but like the pure gold shine brighter and brighter. Our Saviour is soon coming. How cheering the thought! But I sometimes fear that I shall not be ready, I find a warfare daily, having many, many foes within. But my only hope is in Jesus who is worthy. I feel like striving more earnestly to gain a home in the earth made new and with all the redeemed partake of the fruits of the tree of life and live.

Yours hoping to overcome.

ELIZABETH M. PRENTISS.

North Parma, N. Y.

Extracts from Letters.

Sister C. E. Cole writes from Fredonia, Mich.: Nearly one year has passed since I had the opportunity of listening to some very interesting lectures delivered by Eld. Cornell and became convinced that the seventh day is the Sabbath of the Lord our God. The Holy Spirit strove faithfully with me, reminding me

of my former promise to the Lord that I would be led by the Spirit, I claiming to have a desire to be guided into all truth. Therefore I dared not resist but cheerfully embraced the Sabbath, rejoicing in the Lord that it was my privilege to heed these glorious truths proclaimed in this last message of mercy to a guilty world. Though I have found the way a rugged cross-bearing way, yet I am not discouraged. I did not enter this narrow path with any idea of retracing my steps, but a fixed determination to claim the Lord's promise that his grace would be sufficient for me. Therefore I would say to such as are doubting, I have found him as good as his word, fear not to trust in his words. To obey is better than sacrifice. The obedient shall eat the good of the land—that land where the inhabitants shall never say, I am sick. Strive to possess that love that worketh no ill to your neighbor. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven. Glorious promise! Let us one and all trust in Him who hath said, I will never leave you nor forsake you.

Sister C. M. Pervorse writes from Bengal, Mich.: I want to be one of those that keep in sincerity the commandments of God and the faith of Jesus. I am now among Spiritualists, and I cannot help seeing the deception and blindness under which they labor. If there are any honest among them, may God give them eyes to see and ears to hear, that they may be able to escape the seven last plagues. Pray for me that I hold out faithful.

OBITUARY.

DIED, at the residence of her father, in Fairfield, Iowa, Dec. 4, 1862, of inflammatory rheumatism, Miriam Martha Murphy, aged 13 years, 3 months, and 19 days.

The deceased, though young, was a lover of her Bible, and a constant reader of the same. She was beloved by all who knew her, especially by many young friends. She bore her sickness with fortitude and without a murmur; and when informed by her mother that she could not bear it long, and told to look to her heavenly Father for divine assistance, she commenced praying, and called upon her parents to pray with her. Her mother knelt by her bedside, and committed her dying child to the care of God. When her mother arose from her knees she exclaimed, "Dear mother, prepare to meet me in heaven; I am dying, but am not afraid to die;" and when her father came to her bedside she said, "Father, if ever I disobeyed you, or did anything to hurt your feelings, forgive me." He told her he would. She then bade her father and mother an affectionate farewell, exhorting them to meet her in heaven. She called upon her weeping friends around her bedside not to weep for her, but to prepare to meet her in heaven. She loved all that did the will of her heavenly Father without partiality.

"Unconscious now in peaceful sleep,
From all her cares at rest,
While friends around are called to weep,
She is divinely blest.

"Away from Satan's tempting snare,
Her faith's no longer tried;
In Jesus she is sleeping there,
For in bright hope she died."

ANNIE M. HULL.

FELL asleep in Jesus in Lodi, Wis., Dec. 4, 1862, Bro. Thomas Lindsay Jr., aged 16 years and 8 months.

Bro. Lindsay embraced the Sabbath under Bro. Sanborn's labors at Hundred Mile Grove, Wis., in the fall of 1859. He loved all the truths of the third angel's message, and made the Bible his constant companion. He was ready to lay by his armor, but desired to see the glorious appearing of Jesus Christ, for which he had so faithfully lived. His parents, brothers and sisters mourn the loss of his godly example and kind words.

"Asleep in Jesus, soon to rise
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full immortal bloom."

C. W. STANLEY.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 30, 1862.

In sending change to the Office for books, Instructor, &c., please send United States postal currency and new postage stamps. Worn stamps, and shinpasters will not be received.

Books to Ireland.

On reading the recent communication from sister Martin, Ireland, Bro. McPherson, of Berlin, Mich., sends \$4.75, and says, "Send sister Martin the books she desires." Bro. J. M. Aldrich, of Somerset, N. Y., also writes, "I have \$10 if thought best to send a box of books and tracts to Ireland."

If there could be a mission to Europe; if we could send a well-qualified, devoted, and godly missionary, our people would send in hundreds at two weeks' notice for such an object. If all our ministers and their partners in life were as devoted as our people are, much more could be accomplished, and we might have a man that we could spare, and recommend to a mission to Europe.

We would say that sister Martin has money at the office, and has had for the past year or more. Brethren, when more money is wanted we will notify you.

Special Notice.

To CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.
2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.
3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

Publication Agents.

Our publications can be had of the following persons at Office prices.

J. B. Lamson,	Rochester, N. Y.,	Lyell-st.
H. Bingham,	Morrisville, Vt.	
S. H. King,	Orleans, Mich.	
I. C. Vaughan,	Hillsdale, "	
Wm. S. Higley jr.,	Lapeer, "	
J. S. Day,	Monterey, "	
Isaac Sanborn,	Monroe, Wis.	
T. M. Steward,	Mauston, "	
B. F. Snook,	Marion, Iowa.	
W. H. Brinkerhoof,	Knoxville, "	
L. B. Baker,	Alba, Pa.	
L. Lathrop,	Freeport, Ills.	

All orders by mail should be sent to the Review Office.

Note from Bro. Cornell.

BRO. WHITE: I have now given ten discourses in this place (Waukon, Iowa). Five and six loads of the brethren and sisters come up quite regularly, and render efficient aid in singing. Besides our people, we average about fifty, I think, and many of them are becoming deeply interested. Some sort of meetings are kept up every evening to keep the people away from the court house, it would seem, but some few men and women come in spite of popular opinion. Several are reading with interest. One man read a ten cent book about half through, and remarked that he would not take a dollar for what he had already received. The prospect begins to be quite fair for a good result here. In the mean time a good work is going on in the church, we think. The Laodicean message is being revived, and agitate! agitate! is the order of the day.

The more we agitate, the more freedom comes in—the more darkness is manifest—and the earnest ones are encouraged.

M. E. C.

Note from Bro. Bates.

BRO. WHITE: The monthly meeting in Watson, Allegan Co., Mich., Sabbath, Dec. 13, was rather thinly attended, by reason of the storm and heavy traveling. Yet, by perseverance, some from Monterey and Otsego met with the church in W., and were encouraged and strengthened to continue in well doing.

On first-day evening we had an interesting meeting with the church and children of the Sabbath-school. Within a few weeks one has united with the church.

The next monthly meeting was appointed to be held at Pine Creek, town of Otsego, the second Sabbath in January, 1863.

JOSEPH BATES.

Monterey Dec. 19, 1862.

Note from Bro. Ingraham.

BRO. WHITE: In time I met my appointment in Oakland and Lynxville. Our meeting at Oakland was very encouraging, and we all felt the importance of pressing together. I tarried here two days, and started for my next appointment. The church in Lynxville has been distracted and much discouraged by the numerous trials through which they have been called to pass. They have had many church trials, but the tinkering they have had has not had the effect to relieve them from the difficulty, but led to more confusion. My exhortation to them was to dwell less upon small difficulties, and all press together for the kingdom, but be sure to lay aside all their idols and filthy practices, that Satan might not hinder them. Some tokens of good were manifested. Truth and conviction seemed to fasten upon the people that came in to hear.

I hope the church in this place will fully realize the necessity of struggling manfully for life.

WM. S. INGRAHAM.

A MERCHANT from the interior of Mississippi describes he people as suffering great hardships. Cotton can be bought for 8c. per pound Confederate money. Large quantities have been burnt along the river banks, and for twenty miles back, from Vicksburg downward. Flour at Jackson, Miss., is \$4 per barrel; coffee, \$4 per pound; tea, \$17; women's shoes, \$15 to \$17; men's, \$25.

APPOINTMENTS.

The Protracted Meeting.

THE results of our meeting are excellent. It is adjourned to Wednesday evening, the 31st, when it will continue each evening of this week. Next Sabbath there will be preaching forenoon and afternoon. At the close of the forenoon service there will be baptism. A general attendance from the towns around is desired.

JAMES WHITE.

THE Wisconsin conference committee appoint Quarterly meetings as follows:

Little Prairie, Walworth Co.	Jan.	10, 11.
Oakland, Jefferson Co.	"	17, 18.
Mackford, Greenlake Co.	"	24, 25.
Marquette, Green Lake Co.	" 31, Feb.	1.
Hundred Mile Grove, Columbia Co.	"	7, 8.
Mauston, Juneau Co.	"	14, 15.

From the date of the above appointments the Quarterly meetings will be held in regular succession every thirteen weeks.

ISAAC SANBORN, } Conference
WM. S. INGRAHAM, } Committee.
J. G. WOOD, }

PROVIDENCE permitting a monthly meeting will be held at Irasburgh, Vt., January 10, 1863. A cordial invitation is extended to the brethren and sisters in this section to meet with us. Especially do we hope to meet the Sabbath-keepers here from Johnson and Eden, Wolcott, and Sutton, and Wheelock. Can we not ar-

range at this meeting for monthly meetings in the above named churches, to follow each other in regular order, in connection with the churches in South Troy and this place? Brethren, let us get into working order. Will not brethren A. Stone and L. Bean meet with us?

J. BARROWS,
H. W. BARROWS.

CIRCUMSTANCES render it necessary that the January quarterly meeting for western New York, which was appointed at Carlton, be changed to another place. The undersigned therefore take the responsibility of appointing said meeting at Parma, Monroe Co., N. Y., to be held second Sabbath in January. Will the brethren in Parma make suitable arrangements?

J. N. ANDREWS.
J. M. ALDRICH.

BUSINESS DEPARTMENT.

Business Notes.

L. Schellhaus: There are 50 cts. due on Instructors. J. B. Frisbie: The Review has never been sent to A. B. Sweet, Rensselaerville, N. Y.

S. D. Covey: Your credits were all entered on our books, but part of them were accidentally omitted in Review.

The address of Eld. B. F. Snook is Marion, Linn Co., Iowa.

RECEIPTS.

For Review and Herald.

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

W. B. Castle 1,00,xxiii,9. A. J. Richmond for C. Beach 1,00,xxiii,1. J. F. Shaw 3,75,xvii,12. A. J. Richmond 1,00,xxii,1. J. E. Titus 1,00,xxii,1. W. Barden 1,00,xxii,1. C. Weed 1,00,xxii,1. H. S. Gurney for S. Gurney 0,50,xxii,1. A. G. Carter 1,00,xxiii,1. S. C. Perry 2,00,xxii,1. Mary Fairbanks 1,12,xxi,1. Mary A. Graham 1,00,xvii,13. B. M. Hibbard 1,00,xxii,1. Sophia S. Post for P. S. Steeves 1,00,xxiii,1. M. J. Bartholomew for P. S. Stevens 1,00,xxiii,1. B. Radabaugh 1,00,xxii,1. M. Alexander 1,00,xxii,3. J. Welton 1,00,xix,12. L. S. Gregory 3,00,xxiv,1. B. S. Brooks 2,00,xxii,1. Catharine Tosh 1,00,xxiii,1. S. Chance 1,35,xxi,4. W. Lea 0,65,xx,18. E. M. Prentice 2,00,xxiv,1. W. Dawson 1,50,xxiii,14. W. Hoag 1,00,xxi,15. M. C. Hoag 1,00,xxii,9. J. Kimble 2,00,xxii,1. W. P. Squires 1,00,xxi,1. A friend for Elizabeth Smith 1,00,xxiii,1. J. H. Sparks 4,50,xxv,1. D. Overton 2,00,xxii,1. M. Rose 2,00,xxiii,1. D. Kellogg 0,50,xxi,1. M. S. Kellogg 0,50,xxi,1. C. Sweet for Mrs. S. Williams 0,38,xxi,1. P. McCormick 2,00,xxiii,1. H. Smith 2,50,xxiii,1. C. Smith 2,50,xxiii,1. D. J. Shirley 4,00,xxii,1. Susan Jones 1,00,xxi,18. B. M. Smith 1,00,xxiii,1. W. A. McIntosh 2,00,xxiii,7. C. Sheldon 2,00,xxi,1. D. W. Hull 1,00,xviii,23. C. Baker 5,00,xxi,1. R. C. Ashley 2,00,xxii,1. C. Sweet 1,00,xxii,1. Mary L. Scott 1,00,xxiii,1. H. H. Satterlee 2,00,xxii,1. D. Andre 2,75,xxiv,1. C. Monroe 2,00,xxiii,1. J. Stryker 1,00,xxiii,1. S. Vincent 2,00,xxi,1. C. F. Hall 1,00,xx,1. Betsey E. Place 2,00,xxiii,8. C. Wilber 1,35,xx,18. M. Edson 1,00,xxii,1. W. S. Lane 1,00,xxii,1. F. N. Bartholomew for Lucy Spencer 0,50,xxii,1. Mrs. C. Stevens 2,00,xxiii,1. J. H. Parks 1,00,xxii,1. A. B. Pearsall 1,00,xxii,1. C. Woodruff 1,00,xxi,1. W. Jones 2,00,xxii,1. Ellen Bolser 1,00,xxii,1. W. Carthy 1,00,xxii,1. Hannah Van Horn 1,00,xxiii,1. W. Haviland 3,00,xxii,13. D. Steckel 1,00,xxii,1. J. Nichols 2,00,xxiii,1. D. Farnham 3,00,xxi,1. Mrs. L. Borers 1,00,xxii,1. W. Irish 3,00,xxiv,1. Ch. at Orinoco, Minn., for T. Harlow, 1,00,xxii,1. G. Cope 3,00,xxii,1. J. B. Webster 1,00,xxiii,1. G. Smith 2,00,xxi,1. J. Hull for C. R. Ogden 2,00,xxiii,1. J. Hull 2,00,xxiii,1. M. C. Holliday 1,50,xxiii,1. J. T. Ashley 1,00,xxii,1. J. Place 2,00,xxiii,1.

For Shares in Publishing Association.

C. H. T. St. Clair \$5. Geo. W. States \$5. A. Woodruff \$10. H. Woodruff \$10.

Cash Received on Account.

J. Bates \$5. J. H. Waggoner \$2. N. Fuller 50c. B. F. Snook \$10.

Books Sent By Mail.

G. J. Crandall 40c. Charles Allen 40c. L. C. Tolhurst \$1.25. A. G. Carter 31c. G. W. Eggleston 25c. Emily Wilcox 35c. S. A. McPherson 25c. W. K. Loughborough 25c. A. S. Hutchins 25c. F. Berger 50c. J. G. Wood 25c. H. S. Gurney 25c. I. N. Van Gorder 25c. C. M. Holland \$2.50. L. S. Gregory \$2.21. D. W. Milk 25c. I. C. Vaughan 25c. J. M. Aldrich 25c. J. Stryker \$1. Polly Conklin 12c. M. Edson 15c. J. S. Mathews 25c. M. Bennett 10c. D. A. Wetmore 25c. E. Starbuck 15c. W. Morse \$1. J. Hull \$1. M. C. Holliday 25c.