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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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Discussion at Manchester, N. H.

As it was known to many friends that I was present at this discussion between Elder M. E. Cornell and Elder Miles Grant, on the Sabbath question, and that I had taken quite copious notes of said discussion, I have been earnestly requested by these friends to give a report for publication.

If I had thought it would be necessary to publish this discussion, I should have given as near as possible a verbatim report. Elder Grant has given a one-sided report in the *World's Crisis*. This fact alone makes it duty to present before the public both sides, as far as it is in my power so to do. My object was to take the principal arguments advanced, and the scriptures used on both sides, and to state the propositions and arguments as far as I went, in the words of the speakers; and where authors were quoted, to state in the words of the authors the real point for which they were quoted. Many of the authors quoted by Elder Grant I have not access to in making the report, and could only give in the report of these authors such statements as were taken at the time he was speaking. But in each case I have taken the statements that were considered as having a direct bearing on the question. The authors quoted by Elder Cornell I have access to, and their statements are generally in full.

I have endeavored to avoid repetition as much as possible, although there was, as is usual in discussions, much repetition. I have only repeated where the arguments were repeated for the sake of advancing some new ideas upon them. These facts, with the consideration that Elder Cornell is a more rapid speaker than Elder Grant, will explain why some of Elder Grant's speeches appear in the report much shorter than his opponent's. I have labored, however, to state all his arguments, scriptures, and proofs, accurately.

I have seen some remarks by Elder Grant in the *World's Crisis*, to the effect that a "bold challenge had been made" for a discussion. I think there must be a misunderstanding by the Elder on this point. We did not make a challenge for a discussion, but when holding a tent-meeting at Manchester, N. H., last summer, requested any one that wished to oppose our views on the Sabbath question to come and preach on the subject in the tent. After this, Elder Bishop sent me a challenge for a discussion. Several of the Advent brethren in Manchester told me that they thought a discussion with him would not be satisfactory, as but few of them sympathized with him. We said to them, if they were anxious to have a discussion they had better get Elder Grant, a man in whom they all had confidence. Accordingly they held a correspondence with Elder Grant, which resulted in a discussion.

J. N. LOUGHBOROUGH.

Topsham, Maine, Feb., 1864.

Sabbath Discussion.

THE following discussion was held in the city of Manchester, N. H., on the evenings of the 14th, 15th, 16th and 17th of December, 1863, between Elder M. E. Cornell, of Michigan, and Elder Miles Grant, editor of the *World's Crisis*, Boston, Mass.

QUESTION.

Resolved, That the Sabbath of the fourth commandment still exists, and is binding upon mankind.

Eld. Cornell *affirms*.
Eld. Grant *denies*.

ELDER CORNELL'S FIRST SPEECH.

In entering upon the investigation of this question, it is important to have the question settled as to where the burden of proof lies. The following, from Whately's Rhetoric, is to the point:

"It is a point of great importance to decide in each case, at the outset of the discussion, in your own mind, and clearly to point out to the hearer, as occasion may serve, on which side the presumption lies, and to which belongs the burden of proof. For, though it may often be expedient to bring forward more proofs than can fairly be demanded of you, it is always desirable when this is the case that it should be known, and the strength of the case estimated accordingly."

In regard to the burden of proof, Prof. Tappan says: "Any ancient institution is presumed to be well founded until its principles can be shown to be false and mischievous; or it can be shown, by fraud or violence, to have supplanted a more ancient institution. In the latter case, the burden of proof falls upon the more modern, and the presumption lies in favor of the more ancient institution. It happens, sometimes, that those are called innovators, who are in reality the advocates of what is truly *ancient and venerable*. If they prove this to be the fact, they of course transfer the burden of proof to where it justly belongs."

Again, he says:

"There is a presumption in favor of the old opinion and established usage, and he who attacks the question assumes the burden of proof; and unless he can bring proof to the contrary, the old opinion and institution must stand."—*Tappan's Logic*, pp. 482, 487.

Our question relates to the Sabbath of the fourth commandment. And who will deny that it is both ancient and venerable? Indeed, it is one of the most ancient institutions spoken of in the Bible. Its existence and observance are coeval with the history of mankind. If we apply the rules I have quoted, this ancient Sabbath must still exist, unless it can be shown to have been superseded or abolished. When a law is once enacted by the proper authority, it must remain in force until the same authority repeals it; and the repeal must be as plainly stated as the original enactment. It will therefore devolve upon the negative to prove that the Sabbath institution has been expressly repealed. He must show when, where, how, and by whom it was done; for if it has not been abolished, it still exists, and if it exists, of course it is binding upon mankind.

Every good institution must be based upon existing facts, and be enforced for just reasons. The facts stated for the Sabbath institution are, First, God rested

on the seventh day. Second, He blessed and sanctified the day on which he rested. These facts and reasons are set forth in the Sabbath commandment as reasons for keeping the Sabbath day holy. These reasons were sufficient at the time the law was given to constitute the obligation, and, as they still remain, the obligation growing out of them must still exist.

We will now come to the authority of the New Testament for direct proof that the Sabbath of the fourth commandment still exists. The witnesses are Christ and his inspired apostles. The first New Testament writer took up his pen about ten years this side of the resurrection of Christ. It was all written in the Christian age, for the benefit of the men of the Christian dispensation. The terms they used are the inspired terms for the present time.

1. In Matt. xii, 1-12, the disciples and our Saviour were accused of breaking the Sabbath law. Christ vindicates the disciples by referring to the Scriptures (Hosea vi, 6) to show that they were guiltless, verse 7. "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." To eat on the Sabbath day when they "were an hungered," was an act of "mercy," and therefore it was lawful.

Again, when they charged Christ with Sabbath-breaking, for healing the sick on the Sabbath, he replied, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath days." Verses 11, 12.

The word "lawful" signifies "according to law." The fourth commandment was the great Sabbath law, hence Jesus declared that his acts were according to the fourth commandment. Thus, he recognized the Sabbath and the law of the Sabbath as still in existence. He does not even intimate that it was relaxed, or ever would be.

2. I will next show that the Sabbath existed and was binding this side of the crucifixion of Christ. If it was to expire at the cross, the disciples would have had some intimation of it, no doubt. Luke xxiii, 54-56. "And that day was the preparation, and the Sabbath drew on. And the women, also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day, according to the commandment."

Luke recorded this by inspiration thirty-three years after it transpired. How careful he was to refer to the commandment to show how the disciples rested thirty-three years before. This was written for us. He refers to the commandment familiarly, as actually existing and in force at the time of his writing.

3. It was the regular custom of our Saviour to preach on the Sabbath days. Proof—Luke iv, 16. "And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day and stood up for to read." Verse 21. "And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days."

When we consider that this was recorded by inspiration, more than thirty years after this dispensation commenced, we must conclude that the Sabbath is

recognized as an existing institution, well understood, and observed at the time the record was made.

ELDER GRANT'S FIRST SPEECH.

I am glad to engage in this discussion with one who is so well posted on his side of the question before us. The Scriptures, of course, must settle the question, for when good men differ, one or both must be wrong. We do not claim to be very well posted. The question however, is one of great importance, for, admitting my friend's position correct, we are all Sabbath-breakers! and we know that a great penalty was attached to Sabbath-breaking. Tappan's Logic has been referred to about ancient institutions, &c. True, the Sabbath was ancient, but it was kept only by the Jews. I shall take the position that the Sabbath was only a positive institution, and shall prove that it was binding on the Jews, but never on the Gentiles, only when they lived in Jewish families; hence, we consider the statement that the Sabbath is binding upon all mankind, not correct.

My friend claims that the Sabbath still exists, because the reason assigned for its observance still exists. But I will show that the reason for keeping it does not apply to the human family—that it does not apply to the Gentiles. Deut. v, 15. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore, the Lord thy God commanded thee to keep the Sabbath day."

God took that day to commemorate their deliverance because it was the day on which he rested. It was binding only on Israel, for they only were delivered from Egyptian bondage.

We now call on him to show that any Sabbath existed before they came to Mt. Sinai; or to give one passage in the New Testament to prove that the fourth commandment still exists. Matt. xii is quoted to prove it. "It is lawful to do well on the Sabbath days." But it is not lawful to do wrong on any day in the Christian age, surely! Luke iv, 16, and xxiii, 56, are quoted to prove that Christ and the disciples preached on the Sabbath days. True, and so should I, if I was among those who kept that day.

I will now advance argument to show that the Sabbath is done away. Heb. viii, 7. "For if that first covenant had been faultless, then should no place have been sought for the second." This shows that the first covenant was faulty and can be improved. Gal. iv, 21-24. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar."

We learn what the covenant of Sinai was from 1 Kings viii, 9. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." Also, in Deut. v, 2, 3, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day." The ten commandments, then, were the first covenant. It was not made before it was made with Israel at Sinai, and of course it was not binding before it was made.

ELDER CORNELL'S SECOND SPEECH.

I propose to notice my friend's last argument first. He says the covenant in Heb. viii, 7, was the ten commandments. But if we examine the argument of Paul in Hebrews, we shall find that he is speaking of the covenant of the priesthood, which also was given at Sinai. Heb ix, 1. "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary." "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation," verse 10. This shows that the first covenant had carnal ordinances, meats, drinks, &c. But there is not a word in the ten commandment covenant about a priesthood, meats or drinks, or carnal ordinances.

He quotes Gal. iv, 21-24 about the first, or Agar covenant, and applies it to the ten commandments. But verse 25 says, "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children." This covenant answereth to Jerusalem; but the ten commandment covenant could be kept in any place, not a word in it that relates to old Jerusalem.

I will now show that there were two covenants made at Sinai, and I will present them in contrast:

1. God's covenant is commanded to man. Proof: "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them on two tables of stone." Deut. iv, 13.

But the Horeb covenant was an agreement between God and Israel. Proof: "Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. xix, 5-8.

2. God's covenant was written by his own hand on the tables of stone. Proof: "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. xxxi, 18.

But the Horeb covenant was written by the hand of Moses in a book. Proof: "And Moses wrote all the words of the Lord, and rose up early in the morning and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel." Ex. xxiv, 4. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished." Deut. xxxi, 24.

3. God's covenant was put in the ark. Proof: "And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. x, 5. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb," &c. 1 Kings viii, 9.

But the Book of the Covenant was kept in the side of the ark. Proof: "Take this book of the law, and put it in the side ("By the side," Bernard's trans.) of the ark of the covenant of the Lord, that it may be there for a witness against thee."

4. No blood was ever sprinkled on the tables of the ten commandments.

But the old Book of the Covenant was dedicated with blood. "Whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people. Saying, This is the blood of the testament which God hath enjoined unto you." Heb. ix, 18-20.

The first covenant was atonement in figure; the new covenant is atonement in fact. But there is not a hint about an atonement or a priesthood in the ten commandments.

In regard to the assertion that the Sabbath was not for the Gentiles, we enquire, For whom was the Sabbath made? Jesus says, "The Sabbath was made for man." Mark ii, 27. The term man, in this text, like many others, is generic, and is used in the broadest sense, meaning the entire race. "A noun without an adjective is to be taken in its broadest sense, as 'man is accountable,' Kirkham's Grammar. "It is appointed unto man once to die." Gentiles die, therefore the term "man" means Gentiles as well as Jews. "The Lord God formed man of the dust of the ground." Gentiles are made of dust. For man made of the dust, the Sabbath was made. There was another institution made for man at the same time and place, namely, The marriage relation. 1 Cor. xi, 9. "Neither was the man created for the woman; but the woman for the man." Now if the expression, "The Sabbath was

made for man," can be construed to mean only the Jew man, then, by the same rule, the woman created for man is confined to the Jews, and Gentiles have no right to marry.

My friend says, The reason for the Sabbath was that God brought Israel out of Egypt. "Therefore, he commanded you to keep the Sabbath day," shows that the Sabbath is a memorial of their deliverance, and was not obligatory before. On this we remark that this was only a specific reason. The fourth commandment contains the general reason, which points back to creation. They had been slaves in Egypt, where they could not keep the Sabbath, but now they were brought out where they could, they must serve God in all things.

But the argument on the word "therefore" proves too much. Deut. xxiv, 17, 18. "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore, I command thee to do this thing.

Is this precept a memorial of their coming out of Egypt? The same rule will apply to the whole law. Lev. xix, 36, 37. "Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord."

My friend argues that the Sabbath is not now binding, because it is not commanded over again in the New Testament. This argument assumes that whatever is not given over again upon a new account, is not binding. But I deny that Christ commanded anything over again upon a new account. Christ and the apostles quote some of the commandments, and refer to others, as well established principles and laws. They quote the law to enforce their teaching. Matt. vii, 12. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

He believes the first three commandments of the decalogue are now binding. I now call on him to show where these are commanded over again, or to give up his position in regard to the Sabbath. When he will show that the first three are given over again, I will show that the Sabbath is given over again just as plainly. Why call for a re-enactment of the Sabbath when it never was done away?

I can find where the Sabbath was definitely and plainly commanded, and the reason why; now let him show where it is as definitely abolished. What! the weekly Sabbath, made for man soon as the world began, abolished! As well talk of the abolition of marriage, which was instituted at the same time and place. These two ancient, honorable institutions are as old as our world, and they both have the same divine sanction, the same origin.

ELDER GRANT'S SECOND SPEECH.

We are glad our friend is pressing up to the point. He says there are many covenants; that is true, but we ask him to attend to the one we are talking about. We want something to show how we are to keep the Sabbath, and perhaps we shall show that he does not keep it. If we are to keep the Sabbath, we must do it according to the rule in Ex. xxxv, 2, 3. "Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day."

I want to enquire, Does he believe the stoning penalty is binding? We cannot keep the Sabbath here. We must have fires in our dwellings. In the New Testament we learn that Christ broke the Sabbath, and justified himself in it. He commanded the man to carry his bed on the Sabbath. This was a violation of the fourth commandment, which said "They should bear no burdens on the Sabbath day."

My friend says, The ten commandments were binding on the Patriarchs. Let him prove it. If they were binding before Sinai, why command them over again?

The Sabbath was made for man, true, it was not

made for beasts; it was a day of rest to commemorate the deliverance from Egyptian bondage.

At the close of our last speech we were endeavoring to show that the first covenant was the ten commandments. I will now give further proof: Deut. ix, 9. "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which he Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water.

We will now show that this covenant is done away. 2 Cor. iii, 7, 13. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished."

This testimony shows that the law written on stones was "abolished," "done away." The ten commands referred only to outward acts, but the new covenant takes hold of the heart.

ELDER CORNELL'S THIRD SPEECH.

My friend thinks we cannot keep the Sabbath here because we need fires. But we are talking of the fourth commandment Sabbath. The command says not a word about kindling fires. This was a mere arrangement for Israel while they were in the warm climate of Arabia, where no fires were needed, unless to cook manna, or for burnt offerings. They were to cook their manna on the sixth day. They should not kindle fires to cook manna. But they were commanded to offer burnt offerings on the Sabbath day, and of course had to kindle fires for that purpose. Num. xxviii, 9, 10. "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and his drink offering." When they came to Palestine they needed fires to keep from freezing, as it was very cold there in the winter. Did God ever require man to suffer on the Sabbath for want of fire to make him comfortable?!

He enquires whether the stoning penalty is still in force? I answer it is not. The old death ministration is done away. But this does not affect the obligation of the Sabbath any more than it does the other nine commandments. The death penalty was attached to most of the other commands, which he admits are still binding. The penalty may be changed, and not affect the binding obligation of the law in the least. In several of the States they have changed the penalty for murder from hanging till dead to imprisonment for life, but the law against killing has been in force every moment since it was first enacted.

I now come to the charge against my Saviour, that he broke the Sabbath, and justified himself in it. "He violated the fourth command, which forbids bearing burdens!" Wonder if my friend has ever read the fourth commandment? There is not a word about "bearing burdens" in it. But I repel the charge that my Lord was a Sabbath-breaker. This charge was first made by the wicked Pharisees. My friend is found in bad company on this point. None will deny that the Sabbath was binding up to the cross. If, then, Christ did not keep it, he must have sinned against God, but the Scripture saith that "In him is no sin," and he was "without sin." He, himself, declared that what he did on the Sabbath was "lawful;" and before he left the world he said, "I have kept my Father's commandments." John xv, 10.

The Elder thinks that if the ten commandments existed before Sinai, there was no need of commanding them over again. He has forgotten his argument that none of them are now binding unless they are commanded over again. If they existed before Christ, why command them over again? Israel had been in slavery and had lost the knowledge of God to a great extent. When they were brought out of Egypt, Nehemiah says, "Thou madest known unto them thy holy Sabbath, &c." Neh. ix, 14. If this proves that the Sabbath did not exist before, then Ezek. xx, 5, "And made myself known unto them in the land of Egypt," would

prove that God himself did not exist before! That which proves too much proves nothing.

He will have it that the Sabbath is a memorial of the deliverance from Egypt. But in this he greatly errs, for memorials must have in them a fitness to the thing commemorated. There is a fitness in baptism to the Lord's resurrection; also, of the bread and wine to the crucifixion. Now, we enquire, how did they come out of Egypt? The first-born of the Egyptians were slain, and there was great excitement; the king of Egypt arose up in the night and told the people to be gone. Ex. xii, 33. "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, we be all dead men." Thus they came out of Egypt with their cattle and their luggage, at midnight, with one grand rush. Now does the rest and quiet of the Sabbath fitly represent it. A rest to commemorate a rush!!!

2 Cor. iii, 7, is brought forward to prove the ten commandments abolished. But when closely examined, we find it only shows that the glory of the old ministration of the law is done away. If it proves the Sabbath abolished, it equally proves the abolition of the other nine commands. Did Christ abolish "Thou shalt not kill," and "Thou shalt not steal"? "O, no! these are needed still." Yes! and so is the Sabbath. Man's physical, mental and moral nature demands a day for rest and worship. Jesus says, "The Sabbath was made for man." Why abolish that which was made for man?

My friend says the ten commandment referred only to outward acts. Does "Thou shalt not covet," refer to outward acts?!

In our first speech we made an argument on the facts and reasons on which the Sabbath institution is based. That the seventh day became the Sabbath by the act of God in resting upon it; that he sanctified it because that in it he had rested, and that he required man to keep it, because he made it holy. My friend has passed this by. Is he afraid to grapple with it?

I will now show that the ten commandments, Sabbath not excepted, were in existence before the Sinaitic covenant was made, and if I prove that the Sabbath existed, and was binding by law, five minutes before the Sinaitic covenant was made, the doing away of that covenant will not affect the Sabbath in the least. If the Sabbath did not originate with the old covenant, there is no necessity that it should end with it. I will refer to the commands in their order. 1. Jacob required his household to "Put away their strange gods." Gen. xxxv, 2, 3. 2. "Images" were understood to be "gods." Gen. xxxi, 19, 30. 3. Israel was forbidden to "Profane the name of their God," for the land had been defiled on account of such abominations, and the Lord abhorred the nations because of their sins. Lev. xviii, 3, 21, 23, 27. "Sin is not imputed when there is no law." Rom. v, 13. This shows that the law existed before Israel received it at Sinai. 4. "And he said unto them, this is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord," &c. Ex. xvi, 23. By comparing Ex. xvi, 1, with Ex. xix, 1, we learn that this was spoken at least thirty days before they came to Mt. Sinai. 5. The son of Noah was "cursed" for dishonoring his father. Gen. ix, 24, 25. 6. When the king of Egypt commanded the midwives to kill all the male children, they refused because they "feared God." Ex. i, 16, 17. 7. Joseph refused the request of his mistress, and said, "How then can I do this great wickedness and sin against God?" Gen. xxxix, 9. 8. The sons of Jacob said, "How, then, should we steal out of thy lord's house silver or gold?" Gen. xli, 8. 9. When Joseph was wickedly imprisoned by false witness, the Lord greatly blessed him. Gen. xxxix, 7-20. 10. They understood stealing to be a sin, and covetousness is included in the breaking of the eighth command.

I will show that there was a law for the Sabbath before the people came to Mt. Sinai: "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, &c." This proves that the keeping of God's commandments included the Sabbath, in the patriarchal age. Gen. xxvi, "Because that Abraham obeyed my voice and kept my charge, my

commandments, my statutes and my laws." The Sabbath being a part of God's commandments and laws, we see that Abraham must have kept it.

I will next offer proof that the law of the ten commandments, as a whole, is brought over into this dispensation. In Rom. ii, 7-23, Paul is reproving the Jew for violating the law. He quotes three of the ten commandments to prove that they had not kept the law. In chap. iii, 1, he refers to the "oracles of God" committed to the Jews at Mt. Sinai. This shows us that he is talking of the old code of ten commandments. In verse 9, Paul says that he has "Proved both Jews and Gentiles, that they are all under sin," which shows that the law was binding on Gentiles as well as Jews.

In verse 19, the apostle comes to an important conclusion: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." We now enquire: 1. If the law died at the cross, how could it prove the world guilty in A. D. 60, the date of Paul's letter to the Romans? 2. If it was binding only on the Jews, how could Paul use it to prove "all the world guilty"?

ELDER GRANT'S THIRD SPEECH.

My friend says, The Sabbath existed before Sinai. If so, it must have existed without a penalty, which is not possible. He has not given us any proof that the Sabbath was ever given to the Gentiles. He quotes one of the commands that does not refer to outward acts. But what I say, is, The law did not take hold of a man till the act was committed. Let him show that the law of ten commands is brought over as a whole, and he has gained his point. I don't see any light in his position that 2 Cor. iii, refers to the glory of Moses' face being done away. I will now notice his argument on Rom. iii, 19. Let Paul explain himself. Rom. vii, 1-6. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Now, we have as good a right to say that "law" here means the ten commandments as in the case he refers to in Rom. iii, 19. Paul says we are "dead to the law," have got through with it, and are married to Christ. "That being dead wherein we were held," then the law is dead. We are dead, and the law is dead. We have nothing more to do with the law.

My friend charges me with having no Sabbath. I shall show that the first day of the week is the Christian's day of rest in honor of Christ's resurrection. Every man who refuses to keep the first day of the week virtually denies the resurrection of Christ. Christ has given a new covenant, and put into it all of the ten commands except the fourth. Woods says, The Sabbath was given to the Jews, but not to any other nation. Selden says, He found no evidence that the Sabbath was kept among the ancient Gentiles.

It will cost something to be religious: it will cost more not to be so,

CHRIST being the way, all who would seek eternal life must come unto him. There is no other road to forgiveness but through his blood. The devices of man will never avail, for they accord not with the appointments of God.

Pride cannot bear reproof, but humility bows before it.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 1, 1864.

JAMES WHITE, EDITOR.

A Fearful Thing.

It is a fearful thing to fall into the hands of the living God. Heb. x, 31.

The apostle says this in reference to foregoing statements in this chapter. It is a summing up of the results of the reckless course of some, against which he is giving a faithful warning.

In the first part of the chapter the apostle is contrasting the shadows of the law of Moses with the living realities of the ministration of Jesus Christ. He says, verse 1, For the law having a shadow of good things to come, &c. Then he goes on to contrast the Jewish sacrifices with the offering of the Son of God; the Jewish priesthood with the ministration of Jesus Christ. That could not take away sin, only in figure; this takes away the sins of the obedient and believing, of not only those of the present dispensation, but of the past. See Heb. ix, 15, 26; Rev. xiii, 8.

The blood of beasts could not take away sins; but by faith in the atoning efficacy of the blood of Christ, we may come into the presence of the living God, even with boldness, and obtain free pardon of sins, and grace to walk with God in obedience, hope, faith, and love, having the love of God shed abroad in our hearts. The apostle then sets forth some of the blessings, high privileges and duties of believers in the present dispensation. He says,

"Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: for he is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Verses 19-25.

Here reference is made to the approaching day, the day of Christ's coming, in a manner to convey the idea that the Apostle's words of encouragement and warning in this chapter, were designed to have an especial bearing just prior to the second advent, when the fearful apostasies of which he speaks, were to take place. This seems to be confirmed by the closing verses of the chapter as follows:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Verses 35-39.

But that portion of this subject which sets forth the Heaven-insulting and fatal apostasies of this time we have yet to present. Paul continues,

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Verses 26-31.

On this fearful language of the apostle we briefly comment as follows:

1. Reference is here made to what is called the unpardonable sin, or sin against the Holy Ghost. And let it be noted that it is a willful sin, not a sin of ignorance. Those who commit it are represented as having had a knowledge of the truth. Those who have had a scriptural and experimental knowledge of the infinite value of the blood of the Son of God, which seems to be the burden of the apostle's argument, and apostatize, and regard that blood of no more value than that of any good man, commit the above-named sin. The man who knows nothing of the Holy Ghost cannot commit the sin against the Holy Ghost.

2. He that despised the sacrifices of Moses' law, which only shadowed forth the realities of the great Sacrifice for sins, died without mercy under two or three witnesses. Now comes the inquiry, Of how much sorer punishment is he worthy who robs Christ of his divine nature, and thus treads him under foot, and regards his blood, the sanctifying, cleansing power of which he has felt, an unholy, or common thing? Spiritualism is leading some to thus apostatize, and commit this high crime in the face of Heaven, and call upon themselves the wrath of the living God.

The word rendered unholy in the expression, "unholy thing," is *κοινος*, and is defined by Greenfield thus: "Common, belonging equally to several."

Robinson defines it, "Common, shared alike by all."

Liddell and Scott define it, "Common, shared in common."

Parkhurst defines it, "Common, belonging to several, or of which several are partakers."

Bloomfield, in his comment on this text, thus paraphrases the passage: "And who regardeth the blood of the covenant wherewith he was sanctified as a thing common and ordinary, no more than that of a man, and consequently having no expiatory efficacy."

The Syriac reads, "How much more, think ye, will he receive capital punishment, who hath trodden upon the Son of God, and hath accounted the blood of his covenant, by which he is sanctified, as the blood of all men, and hath treated the Spirit of grace with contumely?"

Macknight translates, "Of how much sorer punishment, think you, shall he be counted worthy, who has trampled under foot the Son of God, and reckoned the blood of the institution by which he was sanctified, a common thing, and has insulted the Spirit of favor?"

3. Vengeance belongs to God. He will recompense the boastful, apostate blasphemer in his own good time. He has freely given his own divine Son a sacrifice for a race suffering under the results of sin. He offers through the blood of Christ to make them his heirs, and finally seat them upon the throne of his Royal Son. And in his word he holds forth the sacrificial blood of the Lamb of infinite value. For those whose minds have been enlightened upon this subject, and could sing, as the triumphant sentiment of their entire being,

"Worthy, worthy, is the Lamb
That was slain,"

and then regard that blood of no more value as a sacrifice for sins, than their own blood would be should they be killed by a mob, commit the highest crime in the sight of Heaven that it is possible for them to commit.

The sin of those who slew the Lamb of God was comparatively small. They did it through ignorance. Christ in his agony could pray for those who were nailing him to the cross, "Father, forgive them, for they know not what they do." Those who have had no experience in the things of the Spirit of God, may drift into Spiritualism, and finally be rescued; but "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi, 4-6.

4. Such fearfully fall into the hands of the living God. "There is one God, and one mediator between

God and man, the man Christ Jesus." Christ in infinite love and mercy has undertaken the cause of sinners, and those who accept of him as the sacrifice for sins, are in the hands of a merciful mediator. But those who apostatize from a state of loyalty and acceptance with God through the blood of his Son, and tread under foot the Son of God, and count the blood of the covenant wherewith they were sanctified no more than the blood of any good man, fall into the hands of the living God, rebels to his government, and covered with the high crime of rejecting salvation through faith in the blood of his dear Son. We close with the words of the text, "It is a fearful thing to fall into the hands of the living God."

Are the Dead Conscious?—No. 9.

"BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv, 13-18.

The design of the apostle in this text is clearly stated in the outset. He would not have us ignorant concerning the dead in Christ; and for the reason that he would not have us sorrow as those that have no hope. This being his object, he will not leave us still ignorant upon this deeply interesting subject, but will certainly dispel our ignorance, and give all the consolation possible concerning the loved ones who seem to us to be lost. If they are now in a state of conscious bliss, he will certainly tell us, for he has undertaken to console us by giving whatever information concerning them would have a tendency to comfort our hearts. What then does he say concerning their present condition? Are our dear ones in heaven? No. He would certainly tell us so, if it were so. Was death no death to them? Do they still live, though separated from the mortal body? Paul knew nothing of such a life as this, if he had, he would have told us. What then is their present state? They "are asleep;" but the comfort is that they will not always sleep. Christ died and rose again, and this is the pledge that those that sleep in Jesus will rise again.

But, says the objector, when the Lord comes from heaven, he brings with him those that sleep in Jesus; and this proves that their souls are now in heaven.

If it proves that their souls are in heaven, it proves that they are asleep there; for it is those "which sleep in Jesus" that will be brought with him. Where then will they be brought from? From the same place where Jesus was. The God of peace "brought again from the dead the Lord Jesus;" and the text teaches that "Christ died and rose again," and upon this is based what follows: "Even so them also which sleep in Jesus will God bring with him." Even so as Christ was raised from the dead, the saints also shall be brought up from their graves. This is the obvious meaning of the text.

The apostle next affirms by the word of the Lord, that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." "Prevent, in the Bible means, not to hinder, but to precede, Ps, lix, 10; 1 Thess. iv, 15." *Bible Dictionary of the American Tract Society.* Precede means to go before. The apostle assures us then that the living saints, at Christ's coming, shall not go before those that are asleep. The living will go to be with the Lord, at that time, but they will not go before the dead in Christ. The dead will not be left behind in that general assembly—they too will be there. "The dead in Christ shall rise first," that is, before the living go to be with the Lord. "Then we which are alive and remain shall be caught up together with them in the

clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another," concerning the dead, "with these words." The living will not go before the dead, nor the dead before the living, but together will they go to be forever with the Lord. They will go bodily and at the same time to the presence of their Lord.

And this is the very best consolation an inspired apostle could give to those who mourn the dead in Christ. This is the very best information concerning them which he could give, "by the word of the Lord," to those whom he "would not have to be ignorant concerning them that sleep." Thank God! it is enough.

"Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eventful day!"

What a striking contrast between Paul's teaching and that of modern ministers on this subject! When these would comfort mourning friends, they tell them that their departed friends have gone before them to the immortal shore, and are waiting for the living to join them there—that they have crossed the sea of life, and are safely moored in the haven of eternal rest—that their joy is complete; their coronation day is past, and a crown of glory is upon their head—that they have joined the choir of the redeemed, &c.

There can be no reason why Paul did not tell us of these things, only that they do not exist—that there is no truth or reality in them. Were the modern teaching the truth, he would not have assured us by the word of the Lord that the last generation of Christians—those who will be living at the second coming of Christ—would not go to heaven before those that had died in Christ eighteen hundred years before that event. If they have gone before us, and are waiting our arrival, he would have told us. But in view of his own departure he could only say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 6-8.

I say, he could say no more, but this is enough. Though now he sleeps in the dust, soon a crown of glory will be his. A glittering crown will it be, for he will be rewarded according to his arduous labors and abundant sacrifices and sufferings in the cause of Christ. And when Paul receives his immortal crown, he will not receive it alone; but the reward will be given unto all them also that love Christ's appearing.

"It is enough, although I close
In death, my weary eyes,
In that bright morn, my Lord to see,
And meet him in the skies."

R. F. COTTRELL.

My Experience.

BRO. WHITE: I have concluded to give the readers of the Review a little of my experience in embracing the third angel's message, although I doubt not it is similar to that of many others.

When the tent was located in Manchester, I was away from the city, but was providentially, as I now think, obliged to return sooner than I anticipated. I was attracted to the tent by curiosity, but soon became interested, and was led to ponder deeply upon the truths so faithfully presented there. I soon became convinced, but was unwilling to yield, pleading with conscience that I must hear all that could be brought on the other side.

At length came the discussion between Bro. Cornell and Eld. Grant. I had previously silenced the "faithful monitor" with the mental resolve that I would await the result of the discussion, and abide by it at any cost; and when the truth, thus so clearly brought out, was forced home to my heart, my perplexity cannot be described. I then commenced to count the cost: separation from the church whose members were so dear to my heart; loss of influence in society, derangement of business; the scoffs and sneers of a large circle of personal friends—these, and much more, were to be the inevitable results of the steps I was meditat-

ing. And could anything outweigh all these? Yes; for in the other side of the balance was *eternal life!* I resolved, and walked out upon the resolution.

Upon presenting my case to the church, they refused to dismiss me, until the pastor could labor with me, and assured me that they should not refuse to fellowship me, even if I persisted in observing the Sabbath. The evidences presented me by my pastor, chiefly contained in Wayland's "Moral Science," were simply confirmatory, where a month sooner they might have been otherwise. My name is yet held by the church; but I prefer to worship with the little band of commandment-keepers, although our whole number can be contained in one small room.

I find that "light afflictions" sometimes arise, but hope grows brighter, and faith stronger, with each trial; and the "weight of glory" is inducement enough to press onward.

I receive much comfort from the weekly visits of the Review, and encouragement from the experience of others contained therein, and hope that the cause may prosper, and that many may be led to embrace this message ere the advent of our blessed Lord.

Yours in hope.

WM. C. GAGE.

Manchester, N. H., Feb. 19, 1864.

Report of Meetings.

BRO. WHITE: I left home January 20, to visit the churches. My team took me to Pontiac where finding that the through train did not leave until eleven in the evening, I took the accommodation train to Fentonville and spent the evening with Elder Taft, then took the cars at half past one for Owasso, where I arrived at half past three. Stayed in the depot until daylight, then found Bro. Harper who took me to Bro. E. S. Griggs' and he to St. Charles, 23 miles, where we arrived at eight o'clock evening 21st. The 22d, I visited some. Sabbath and first-day I spoke four times. Had a very interesting social meeting. Baptized six. There was a matter came up that consumed Sunday evening without accomplishing a settlement, and being obliged to return to Owasso to fill an appointment I agreed to come here again on my return home. Accordingly I left, Monday, for Owasso. Arrived at Bro. Griggs' at dark, got a little refreshment and went with them to the district school-house, and spoke to a few that came out. Tuesday took the cars at Owasso for St. Johns. From this place I traveled through the mud on foot five miles to Greenbush. Got to Bro. D. Richmond's and found the brethren collecting for meeting. I gave three discourses. Here the church seemed very much encouraged and strengthened by the word.

From Greenbush I went about four miles southwest to a school-house by request of one of the brethren, and preached at eleven o'clock. From here Bro. Stiles took me to St. Johns, here I took the cars for Muir expecting there to meet Bro. Howe, but missing him, took passage in the mail wagon five miles, then footed it two miles in the dark and mud to within one hundred rods of his house when he overtook me, and took me to his house in Orange. Here I preached five times. But few out on account of a severe storm. Bro. Howe was taken sick Friday evening and was not able to attend meeting at the school-house any more.

Here I saw the request in Review to visit Greenbush, and also an urgent request to visit Matherton, which I decided to do. Accordingly on Monday, Bro. Wilson took me to Orleans, where I stayed until Thursday morning and visited at Brn. King's Olmstead's and Wilson's. Thursday morning Bro. Wilson took me to Bro. Maynard's in Fairplains. Here the brethren have built them a very comfortable place for worship. It is completed except seating and painting and finishing coat of plaster. They seated it with rough boards for the occasion. Brethren were here from the Orleans and West-Plains churches, Sabbath and first-day Feb. 6th and 7th.

Here the Lord gave freedom in trying to preach. I spoke four times. We had a very interesting social meeting on the Sabbath. The churches were strengthened. First-day afternoon we had a good season in attending the ordinances. I then went to Orleans and

found Bro. Brigham waiting for me. Monday the 8th, went to North Plains. Here Bro. Leander Kellogg met me and took me to Matherton ten miles. There are nine Sabbath-keepers in this place, four of whom never heard a discourse on present truth before. Some conversation with Bro. Kellogg, the reading of some books and the paper, has convinced them on the Sabbath. They were very much interested in the three discourses I gave in this place. We had a meeting Wednesday, P. M. for the benefit of those that were keeping the Sabbath. We gave testimony on the duty of elders, deacons and their wives, also on sobriety, cleanliness, &c. Here I think is a good opening for lectures and they are very anxious; also ten miles from this place, at Maple Rapids. Cannot Bro. Frisbie visit these places, and give lectures.

Thursday the 11th of Feb. Bro. Kellogg brought me to Pewama where I took the cars for Owasso.

Friday the 11th, Bro. Griggs took me to Chesaning. I preached to the church in the evening and Sabbath forenoon. In the afternoon a social meeting. The Lord came down in power and we had a heavenly meeting. The St. Charles church were mostly here. In the evening we met at Bro. Walker's, and attended to the ordinances. First-day I preached the funeral sermon of sister Mathews.

In the afternoon went to St. Charles. The church met at Bro. Adair's in the evening. I read testimonies from Christ and the apostles on the duties of officers of the church, and the members in their different capacities. Afternoon we resumed business which continued until three o'clock in the morning, when difficulties were settled. An assistant elder was elected the deacon resigned, and another one appointed in his place, and the church is again apparently in a situation to go forward in the great work of overcoming.

Monday the fifteenth visited some and preached Sr. John Holliday's funeral sermon. In the evening a conference and prayer-meeting for the benefit of Sr. Weldon who has not been able to attend meetings for some time.

Tuesday the sixteenth, returned to Owasso, took the cars to Pontiac. Met my son there with the team to take me home, where I arrived after an absence of four weeks and one day. Found all well.

R. J. LAWRENCE.

Rochester, Mich.

Meetings in Bunkerhill, Mich.

BRO. WHITE: Bro. Frisbie and myself have been laboring the last four weeks in this place, and with some success. The way seemed providentially opened for us, where it was least expected by the people. We presented the truth to them in its strength and clearness, the Lord helping, and they became so interested that bad weather and dark nights did not keep them away from meeting. The result of our labor has been to establish the friends who were keeping the Sabbath, in the truth, and adding nine more to their number, making a company of eighteen who have resolved to keep the commandments of God and the faith of Jesus.

There are others much interested, and we think after investigating a little more will see the harmony of the truth and embrace it. We have disposed of about \$7 worth of books, and obtained five subscribers for the Review.

We had two excellent Sabbath meetings with them. The Lord met with us, and richly bestowed his blessing. There were about forty present each time. We commenced meetings in North Leslie last evening, and shall continue through the week, and longer if the interest demands.

I. D. VAN HORN.

THANKFULNESS.—If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings, only the iron in God's sand is gold.

Cheer Thee.

WATCHMAN, on the walls of Zion, does the night seem long and drear?
Does the darkness seem to deepen, and thy heart to sink with fear?
Catchest not one ray of sunshine, one faint glimmering of light,
Through the dark and gloomy shadows, to dispel the dreary night?
Look *beyond* thy stately watch-tower; look *beyond* the city's wall,
Where the shadows fall around thee, like a dark and funeral pall.
Look *beyond* thee; see the "day star" rising in the eastern sky;
Cheer thee, for the night is passing, and the morning draweth nigh.

Traveler o'er life's thorny pathway, wearied with the ceaseless toil,
Does the road seem dark before thee? does thy soul with fear recoil?
Do the lengthening shadows gather round thy steep and rugged way?
Do the pleasures that surround thee bid thee in thy journey stay?
Look *beyond* earth's bitter trials, look *beyond* its pleasures too;
See what bright and glorious prospects burst upon thy raptured view.
Onward, to that heavenly city, see its glittering turrets shine;
Wide its golden portals open, cheer thee, for that home is thine.

Sailor on the boundless ocean, gliding o'er life's troubled wave,
Do the dark rocks loom around thee, and the foaming surges rave?
Does the angry tempest lower, and the thunders fiercely roll?
Flash the livid, lurid lightnings, striking terror to thy soul?
Look *beyond* the foaming billows, look *beyond* the storm and strife;
Look *beyond* life's troubled waters, to the peaceful stream of life.
Though thy bark be wildly driven, soon the storms will all be past;
Cheer thee, for in that blest haven, thou wilt safely rest at last.

Warrior on the field of battle, fighting for a deathless crown,
Do the arrows fly around thee,—does the world upon thee frown?
Though thy brightest hopes be riven, still press forward in the strife;
He who wins a soul for heaven, *he* shall wear the crown of life.
Warrior, gird thy gospel armor, still press on, whate'er betide;
Look *beyond* the smoke of battle, where the peaceful streamlets glide;
Soon the conquest will be ended, soon the victory will be won;
Cheer thee! thou shalt hear the welcome from thy Saviour's lips, "Well done!"

Mourner, weeping o'er the treasures that are mingling with the dust,
Weeping o'er the withered blossoms, once committed to thy trust,
Are thy fondest hopes all blighted, and thy pleasures turned to pain?
Have thy earthly comforts vanished, never to return again?
Look *beyond* Death's gloomy portals, look *beyond* the dreary tomb,
To that land of bliss immortal, where thy fadeless flowers bloom.
Jesus burst the bars asunder, death has triumphed all in vain;
Cheer thee! thou shalt meet thy treasures, never more to part again!

Christian, striving for an entrance to that city built above,
To that holy habitation where Jehovah reigns in love,
Do temptations oft surround thee, do obstructions darkly rise
"Twixt thee and the land of promise, where the holy city lies?
Look *beyond* this world of trials, list the Saviour's cheering voice:
"For my grace is all-sufficient, thou shalt in my strength rejoice."
See the glory that is circling, round Mount Zion's holy brow;
Christian, cheer thee! thou art nearing the Eternal City now.—L. C. in *Advent Herald*.

Words of Sympathy.

DEAR BROTHER AND SISTER WHITE: We are now at brother Howland's, the place of the scene of deep affliction that you have lately passed through in the loss of your dear Henry. I could hardly realize that he was dead till coming here where we spent several days so pleasantly together last fall, the last time I saw him. Here we have heard from the lips of this kind family the touching account of his last days. The sight of the melodeon on which he played, and of the room in which he sang so sweetly, and of his own likeness hanging on the wall, and of the very pieces of work on which we labored together for a few days, cause me to miss him very much, and touch a tender chord of sympathy in my heart for you who have thus been bereaved. Here I have also first had the privilege of perusing the book entitled, "An Appeal to the Youth." It is just what should be in every family. I shall do all I can to extend its circulation. How true the motto of the book, "He being dead yet speaketh." I could but weep while reading the book. I believe it will be made, with the blessing of God, a source of much good.

J. N. LOUGHBOROUGH.

Topsham, Me., Feb. 17, 1864.

None of These Things Move Me. Acts xx 24.

PAUL had arrived at such an entire state of confidence in God, and had so completely overcome his love of earthly ease and comfort; that although the Spirit witnessed that in every city bonds and afflictions awaited him, he could, while looking forward and beholding them, say with resignation, "None of these things move me." And while he exhorted the brethren to be faithful, and to earnestly watch, they were so sorrowful that they fell on Paul's neck and kissed him, while they wept sore.

We are just entering on a great, and perilous time. Satan is about to bring his powers to bear against the children of God. Perils are just ahead. Already do we begin to feel their approach, which will overwhelm the whole earth with their blighting presence. Days are swiftly approaching, which are yet to try the faith of God's children, and which cannot fail to determine who are his—days, which the Saviour informs us shall be shortened, or no flesh could be saved. Can we look forward and view these dreadful scenes, in which we as followers of Christ must bear so conspicuous a part, and with the resignation of Paul, say, "None of these things move me?"

This is one great duty of watchfulness: to have our minds so fully set on Christ and our heavenly calling, and be so strongly clothed with the panoply of truth, have our feet so firmly planted on the rock Christ Jesus, that when the storm of God's wrath bursts on the guilty earth, its fury shall not move us. And are we striving for this? Are we getting ready to meet the coming storm, by faith, by patience, by works of love, by cutting lose from the world, and having our conversation in Heaven? When the experienced mariner sees a storm coming, and he is ever watching every sign with an observing eye, so that a storm never overtakes him unawares, he immediately sets every energy of body and mind to prepare for the impending danger. Every useless thing is removed out of the way. Every article which would serve as an obstruction is disposed of, everything is made sure and safe, before he can calmly look forth on the troubled waves about him. He does not sit with folded arms, and murmur because storms will arise, until the storm is upon him, and he and his frail bark are swallowed up in its fury. He sees the first indication of danger, commences a preparation without delay, and consequently it finds him fully prepared for the emergency, and he passes through unharmed. Thus ought it to be with the Christian. There is a dreadful storm already darkening the horizon, a dreadful battle to be fought, and just time enough, without one moment to spare, to get ready for it. We must not look for anything apart from this. We must all face the enemy. Not one can avoid it. It is the crucible in which every child of God is tried. And every one must come forth from this trial, pure or spurious. Which shall it be? Let each one ask himself seriously, which

mark shall I receive? If there are any doubts on the subject, oh rest not a moment, till they are removed. And remember, when trials come upon us, our Saviour told us before hand, that they should come. This will prevent our being deceived with the song of peace and safety. There is no promise of rest, this side of the land of rest. The Saviour said that he had not come to establish peace. If we could only bear this in our minds, and school our hearts to realize it, what a tendency it would have to wean us from this world of confusion, and turn our longing hearts and desires, toward that rest which remains for the people of God; where the wicked cease from troubling, and the weary will forever be at rest. Let us then while seeing the promise of a city, which hath foundations, whose builder and maker is God, be persuaded of them, and embrace them, and confess that we are strangers and pilgrims on the earth. Then with sincere hearts can we say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Reader, think of these things.

Charlotte, Mich.

C. M. WILLIS.

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

From Bro. Carver.

BRO. WHITE: I inclose five dollars in this letter to be applied as follows; \$4.00 on Review which will pay up arrearages and one year in advance, so for the next year, Lord willing, I will read my own paper; 50cts on Instructor, 30cts. for Appeal with likeness, also the last Testimony for the Church.

This third item in the above, recalls my attention to something I wrote to you several weeks since, and to which I have as yet received no response in any shape, and having leisure, caused by illness, I wish to call your attention to the subject anew.

As it is possible my letter never reached the office, or, if so, has been crowded out of notice by the press of other matter, and the afflictions that have fallen so heavily upon you; I will give a brief synopsis of my communication.

Some of the best brethren in the Pilot Grove, Washington and Mt. Pleasant churches, consider it entirely wrong to patronize picture or likeness making, as having a tendency to idolatry, and some even assert that the fact of having likenesses of our friends is a violation of the second commandment.

This belief is based on the language of the commandment itself, and also on Moses' commentary on the commandments in the fourth and fifth chapters of Deuteronomy. If these brethren are right in their views, then the church as a body is wrong, especially our leading ministers, and are violating God's holy law by having likenesses taken; and being sinners, our baptism is invalid, &c. and in fact, the consequences are truly lamentable even if it can be considered a sin of ignorance.

On the other hand if these brethren are entertaining an erroneous view of this subject, christian charity will prompt you to set them right, that they may not bear any unnecessary burden upon their minds. Some of them are aware that I have written on the subject and no doubt are anxiously expecting to hear from Battle Creek in some way concerning it, hence I call your attention again to the subject; not that I have any particular burden myself on the point, but in behalf of my brethren, who seem so conscientious in this matter. I love my brethren and do not wish to see one of them stumble in the way to the holy City we are approaching. I know something of the enemy's devices. If he cannot hold us back, he will strive to push us ahead too fast, and if he cannot succeed in this, he will try to draw us off to the right hand or to the left, but by the grace of God I intend to keep on

THE GARDEN CITY.—Chicago has 92 churches and 1,192 liquor shops.

the track, and do what I can to help my brethren to do the same.

We deeply sympathize with you and sister White in your heavy loss and deep affliction, and pray that it may be blessed to your spiritual and eternal welfare. We are assured in the word of God that all things shall work together for good to the people of God and though it may be difficult for us at times to recognize and kiss the hand of God by which we may be chastened or afflicted, yet if we will but yield ourselves with childlike confidence and simplicity into the hand that holds the rod, all things will be made plain by and by and we shall rejoice at the dealings of our kind Father toward us. His "frowning providences" may seem even to follow us to the end of our days, but still behind them he hides a smiling face, and we may rest assured, if we but hold fast our allegiance to him, that we shall at last see his smiling face, and bask in the light of his countenance; if not in this world, most assuredly in the next. Amen. May it be my happy privilege to meet you, dear brother and sister, in that blissful happy land.

The apostasy of Moses Hull has not shaken me a particle, but it has opened my eyes to a subject on which I was partially asleep, viz., the tremendous power of Spiritualism. But then, I feel fully assured that while we cling close to Jesus, Satan can have no power to destroy us, hence our only safety lies in keeping close to Jesus. O when I see what poor feeble worms of the dust the best of us are, how little we know, and how weak we are, how it makes me love the doctrine of the atonement, and not only the doctrine but the atonement itself,—Jesus who once came into this world and laid down his life, so that he might be my life-giver, who ascended on high that he might as my high priest offer on the heavenly altar his own precious blood to cleanse me from sin, and then having accomplished this, and finished the work of atonement, he will come by and by to confer on us the blessing secured by the atonement. Who would not love such a doctrine as this?

But I must not weary you. I did not intend when I began, to say so much, but my thoughts and pen have run on and I hardly know when to stop. I feel to praise God for his goodness to me. Although my body is frail and fast tending to its mother dust, still I feel that I have not made a mistake in putting my trust in Jesus, nor in accepting an interest in the present truth. I thank God to-day, Bro. White, for the solid rock foundation on which the present truth is based. I thank God for the glorious and symmetrical proportions to which present truth has attained. We can walk around upon its bulwarks, and count its towers. We can enter its beautiful gates and partake of its ripe and luscious fruits. We can confess our sins and sing the high praises of our God in the sanctuary of the Lord. We can by faith bathe in the pure and refreshing waters of eternal life. All this, and more too, is held up to our view by the present truth; but all that we have seen is but a glimpse of the future glory—the crowning glory. May God bless you and preserve you to his heavenly kingdom is the prayer of your unworthy brother in the present truth.

HENRY E. CARVER.

Iowa City, Iowa.

NOTE. We are unable to see any violation of the second commandment in the matter of likenesses, as it appears very evident to us that what the commandment forbids is the formation of images for the purpose of worshipping them. Yet we have long hesitated to say even so much as this on the subject, fearing the great lengths of extravagance into which some would run on the subject of likenesses. With the present facilities for producing these pictures, the rage for them, photographic albums, &c., which characterizes the present age, there is opportunity to squander almost an unlimited amount of time and means in this direction, against this, we would raise our voice everywhere and always. Especially should our preachers set a good example in this respect.

From Bro. Bourdeau.

BRO. WHITE: I have read with interest your articles in Review No. 10, entitled "Eastern Tour," and "To our Friends." I deeply sympathize with you in

your great afflictions, and try to remember you in my feeble prayers. You and sister White fill an important place in the work of the Lord, and the enemy, would be glad to paralyze your efforts in the cause. But the Lord has been with you thus far and will not leave you helpless. He is ever able and willing to strengthen and sustain you in all your afflictions, and they will work out for you a far more exceeding and eternal weight of glory.

I have gladly and gratefully received "Appeal to the Youth." It is the very thing wanted for the youth among us at the present time. The funeral address is comprehensive, instructive and appropriate. The narrative relates to a youth who has had an experience in the present truth, and it cannot fail to benefit the youth. The easy and familiar style in which the letters are written, the spirit they breathe, and the principles they encourage will make them highly interesting and profitable to parents and children, and to all those who will carefully peruse them.

A. C. BOURDEAU.

From Bro. Jones.

BRO. WHITE: I have deep feelings of gratitude to God that I have ever been brought to see the glorious light of present truth. I was brought up to believe in and look for a time of peace or spiritual reign of Christ of a thousand years before his personal appearing. But when I take heed to the sure word of prophecy, I learn that in the last days we shall see some of the characteristics of the days which preceded the flood. Then they were eating and drinking and giving in marriage, which implies that the world was more wicked just before Noah entered the ark, than they were in any former age. And so it will be in the days of the coming of the Son of man. And while the evidences are thickening around us, and these evidences are being presented before the world, the messenger and his message, are treated just as the world treated Noah and his message. This annihilates the idea that the world is growing better.

We are now having a comparatively pure gospel preached to the world, and because of its purity the nominal church and the world have united in rejecting it. So it was when Christ taught some of the humiliating truths of the gospel. Some said, This is a hard saying who can bear it? and they went away, Jesus turned to his disciples and asked, Will ye also go away? This shows that however humiliating any truth may be, we should never reject but love and cherish it in the heart.

Paul was persecuted for his preaching that the Christian received his reward at the resurrection. The doctrine is equally discarded now. But by whom? By the stoics and philosophers of nominal professors.

It would seem that they would be compelled to believe the plain words of Jesus when he says, "For they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just." But this testimony is rejected with the rest. The Catholic and Protestant world have both got a track laid from death to Paradise upon which the majority of the world is traveling. But brethren and sisters, let us choose the highway of holiness which the Lord has marked out for us to walk in, feeling an assurance that as Christ was raised up from the dead by the glory of the Father even so them which sleep in Jesus will God bring with him.

Let us all be faithful and immovable always abounding in the work of the Lord inasmuch as ye know that your labor is not in vain in the Lord.

Yours waiting for the return of the Lord,

E. JONES.

Dryden, Mich.

From Bro. Stiles.

BRO. WHITE: Myself and wife were very glad to receive the copy of Appeal to the Youth sent us, and after reading the little book, I must say that no pamphlet ever issued from the Office ever pleased me more, and I am satisfied it is destined under God to accomplish great good, not only to the young, but also another class of "little children" who have seen more years of experience than those for whom the Appeal

was expressly designed at first. Those earnest, instructive, and simple letters of an affectionate, faithful, Christian mother to her absent children, though coming to us as they have by your courtesy and kind regard without money and without price, we shall ever esteem as among the most valuable and choice of reading for our young family. Our united hearts cry out, O God, give them a wide circulation among thy remnant people. The excellent discourse by Bro. Smith setting forth the hope of the church through the resurrection of the dead in so clear and pointed a manner, together with the letters of consolation abounding and overflowing with the same hope, greatly comfort and edify the true believer in Christ. Those who knew Henry, and love music, will ever appreciate the beautiful pieces, the "Evergreen Shore," and the "Pilgrim Band," which last he arranged himself and used to sing so sweetly. The closing verses by brother Smith on his death possess a double beauty and value when we consider them not only in the literary point of view, but also in the doctrinal. As a whole the tract is excellent, and should find a place in substantial binding in the library of every believing family as a standard work for the young. To the personal friends and acquaintances of our departed brother, his lithographic likeness will impart an additional value to the book.

Respectfully,
Portland, Me.

EDWIN C. STILES.

Extracts from Letters.

BRO. WM. S. LANE writes from Beaver Dam, N. Y.: I bless the Lord for his long suffering and tender mercy toward me, in bringing me to see and realize the present truth. I rejoice in hope of the glory that shall soon be revealed at the coming of the Son of man. I almost shrink when I view the trials that await God's people; but his grace will be sufficient.

BRO. C. O. RATHBUN writes from Lapeer, Mich.: Dear brethren and sisters, how good the Lord is in these last days to show us the right way in which to walk, in order that we may inherit eternal life. He has promised to be with us through all our troubles, trials and temptations, and deliver us out of them all, and carry us safely through to the haven of rest, if we will put our trust in him. We are to take heed to our ways, hold fast the profession of our faith without wavering, for he is faithful who has promised. Again he saith, Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God ye might receive the promise; for yet a little while and he that shall come will come and will not tarry.

Obituary Notices.

DIED on Block Island, Atlantic Ocean, Feb. 10, 1864, Lucretia D., wife of Abram R. Mott, in the fifty-third year of her age. Sister Mott was one of the first Sabbath-keepers on this Island. She was a faithful Christian companion and mother, and was universally beloved. The Sabbath before she died her testimony was truly cheering. That she sleeps in Jesus no one has a shadow of doubt.

Also their son, Nathaniel Mott, aged 26 years, died Feb. 14, 1864. His disease was consumption. He leaves a companion to mourn with many other friends. He had always been considered exemplary in life, but had not met with a satisfactory change until during his last sickness. He said he had but one desire to live, and that was to witness to all, what the Lord had done for him.

At each of these funerals we spoke to a large concourse of people concerning the nature of man and the Christian's hope. An unusual interest was manifested in the subject of the Bible hope. M. E. CORNELL.

DIED of diptheria, near Marion, Linn Co., Iowa, Feb. 7th, Merrit C. Ross, son of Bro. and sister Ross, aged three years, eight months and twenty-nine days. The writer spoke to an attentive congregation on the means devised by which we may attain to a better resurrection. WM. H. BRINKERHOFF.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 1, 1864.

Love in Deed and in Truth.

THREE weeks since, we gave under the caption, Go Thou and do Likewise, an extract from a note from Bro. Heistand, with remarks relative to Eld. J. N. Andrews. It is proper to state here that the brethren in the State of New York have purposed to get Bro. A. a home, and have done something toward it, but how much, we cannot now report. What they have done, pledged, or purposed, can be put into the general free-will offering. Bro. A. has worked for the general good of the cause, not only in preaching from Maine to Minnesota, but his invaluable works are telling, and will tell, on the cause everywhere.

When he last commenced his labors in the State of New York, that was a hard and discouraging field; but, with the blessing of God, he is straightening things up, and new life is entering the churches. His principal work will probably be with the churches; not confined to any one State; but to work where his labor is most needed. When New York can spare him, New England may demand and deserve his labors for a while. Bro. Andrews is not the property of any one State; but is God's servant, and in a certain sense the property of the entire cause. As such, the brethren who have abundance will with the greatest pleasure provide him a liberal home. We want to raise at least Twelve Hundred Dollars, these times when dollars will buy so little. We will now state what we want, and what we don't want in raising the necessary sum to get Bro. Andrews a good home:

WHAT WE DON'T WANT.

1. We don't want anything from those who are embarrassed with debts, and have not the property at their command to pay them.
2. We don't want anything from those who do not pay up promptly for the Review and Instructor.
3. We don't want anything from the stingy.
4. We don't want anything from those who have families, and have no home of their own.
5. We don't want anything from those who are depending on each week's labor for support.
6. We don't want anything from the aged who have only a competency.
7. We don't want anything from any one who would feel that Bro. A. was in the least indebted to them.
8. We don't want anything from those whose faith is so weak that they expect to backslide, and be sorry afterward for what they may give.
9. We don't want anything less than \$10 from any one, and can accept of no sums less than \$5.
10. We don't want anything from any one who would give less on other benevolent objects, in consequence of helping Bro. Andrews.

WHAT WE DO WANT.

1. We want the sum made up promptly, without a second call.
2. We want every dollar of it to be a free-will offering, given from choice.
3. We want it in sums from ten to one hundred dollars. Those who are not able to give ten dollars, or more, as well as not, should feel excused from assisting in this matter.
4. We want the aged pilgrims, whose opportunities to do good must soon close, who have many thousands to leave to wealthy heirs, to consider their duty in this matter.
5. We want young men of health, strength, some property, and small family, if any, to take stock in this enterprise.
6. We want all those in good circumstances, who prize such works as the History of the Sabbath, Three Messages, Sanctuary, written by Bro. Andrews, more than they do gold and silver, and greenbacks, to show their gratitude to the worn author by doing liberally just now.
7. We want those brethren who are burdened with houses, lands, mortgages, notes, and greenbacks, to find a little relief at this time in giving Bro. Andrews much relief.

8. We want that brother who has a fine farm of one, two, or three 80s, well stocked, and money to let, to let the Lord have some to help his servant just now.

9. We want that brother who has his last year's clipping of wool, his wheat, and corn, and has not sold it because he has not known where to put the money, to see that we have found a good place for some of it.

10. We want to see the sum raised by the first day of May, 1864, without taking one cent which should be donated to the General Conference fund, the State Conference funds, or paid for papers and books to scatter abroad. And we feel confident that we shall not be disappointed.

Pledges and money can be sent to the Review Office. The General Conference Committee will hold the means for Bro. Andrews till he and they decide where Bro. Andrews should locate his family.

To be paid before May 1, 1864:

James and Ellen G. White, \$50.00.

We have American Bibles which we can send with Charts, Concordance, Bible Dictionary, Bible Atlas, &c., &c., by express, charges pre-paid. The sizes of the Bibles range from a pocket Bible to a good sized family Bible. Prices from 65 cents to \$2.25. These Bibles we sell for just what we paid for them one year since.

Two editions of the Appeal to the Youth have been printed, and are nearly half gone. The first sells for 30 cents. The second, without likeness, 15 cents. Fine, thick paper, is ordered for a third edition, to be bound with likeness, for 75 cents.

ELDER J. N. Andrews says: "I am highly pleased with the Appeal. It will do good everywhere."

Talk with our Committee.

We beg leave to report another accession of forty-seven more subscribers to our list during the past week. We are having a slow but sure and gradual increase, and in time will no doubt raise the list to the desired number, but the increase is not fast enough to raise it to five thousand by the close of this volume. So, brethren and sisters, you must make greater efforts, or make up your minds to continue longer in the work, for whether sooner or later, by the blessing of God and your efforts, we expect to realize the consummation of our hopes.

We have only heard from about three hundred of the Committee, which would leave some two thousand five hundred families where the Review is taken from whom we have had no response. It will require but a trifling effort on the part of those to fill out the balance of the quota. Brethren and sisters, will you do it? Make a special effort, and you will undoubtedly succeed.

We have kept a list of the members of the Committee who have sent in subscribers since the 1st of January, 1864, with the number sent in by each. This we propose to publish in next week's Review, giving the number of subscribers obtained from the first of January to the first of March, and hereafter shall publish similar reports monthly. We hope to be permitted to place on the record a large number of the names of our Committee during the month of March, and at its close report the largest monthly list yet obtained.

E. S. W.

Appointments.

SOME brother from Battle Creek will meet with the church at Convis, Sabbath, March 5. The bad going and rain prevented Bro. Byington from meeting with them last Sabbath.

THE next quarterly meeting of the Seventh-day Adventists of Peoria co. Ills., will be held at the Christian Church in Princeville, the first Sabbath and first-day of March which will be the 5th, and 6th, of the month. We hope to see a general attendance. Cannot Bro. Sanborn or Bro. Ingraham be with us on this occasion.

H. C. BLANCHARD.

Business Department.

Business Notes.

C. A. Ingalls. The price of Spiritual Gifts Vol. 3 is 75 cents.

W. H. Brinkerhoff. The \$1. was received and the Testimonies sent.

H. C. Blanchard. There are 25 cents due on Instructor sent to C. Colwell.

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 receipted pays. If money for the paper is not at due time acknowledged, immediate notice of the omission should then be given.

H C McDearman 5,00,xxvi,1. E H Root for J Root 0,50,xxiv,13. W W Lockwood for Eld J Sober 0,50,xxiv,13. F Kettle for J B Townley 1,00,xxv,13. C A Ingalls 1,00,xxvi,1. M B Smith 3,00,xxiii,14. Mrs Maria Birdsell 2,00,xxv,13. W J Wilson 2,00,xxv,17. L Pinkerton 1,00,xxiv,1. Amy E Dart 2,00,xxv,1. I Wittup 1,00,xxv,12. D McNutt 1,00,xxv,12. A Conant 1,00,xxv,12. Emma Quint 1,50,xxiii,14. J Stiles 1,00,xxiii,14. A T Wilkinson 2,00,xxv,1. M M Lunger 1,00,xxvi,1. W Patter 0,50,xxiii,21. Eliza Buckland for Mrs E Goodrich 1,00,xxv,13. A friend for Elder B F Summerbell 1,00,xxvi,1. John Ferree 1,00,xxv,20. E Jones 2,00,xxiii,1. R Hiels 2,00,xxv,1. Bela G Jones 1,00,xxvi,1. Ben Auten for G W Dunn and J A Dunn each 1,00,xxv,13. A Wattles 0,55,xxiv,19. Mrs M B Bronson 1,00,xxiv,1. R S Durfee 4,00,xxv,1. R Sawyer for Mary Banks 1,00,xxv,13. L Gerould 1,00,xxiii,14. J B Tinker 4,50,xxvi,14. H F States for David Croman 0,25,xxiv,1. G W States 1,00,xxv,1. Maria West 3,00,xxvi,1. C E Cole for W C Holmes 1,00,xxv,13. For Mrs E Bliss 1,00,xxiv,1. G S West for S Pyle and D Coenour each 1,00,xxv,13. H E Carver 4,00,xxv,14. Simon R Harris 2,00,xxv,13. O Davis 1,00,xxiv,18. M Gould 2,00,xxv,13. M Hutchins 1,55,xxv,1. L Harlow 1,00,xxiv,1. W Romine for Emily J Clark 1,00,xxv,13. J Glover 2,00,xxiv,15. A Pigg 2,00,xxv,9. Adelia Brown 3,00,xxvi,1. S E Sutherland 1,00,xxii,1. J M Green 2,00,xxv,1. J Philo 1,00,xxv,13. O D James 1,00,xxv,13. C Smith 1,00,xxv,13. D Freeland 1,00,xxv,13. J DeCamp 1,00,xxv,13. Susannah Haff 2,00,xxv,13. H Wheeler 0,75,xxv,8. A Ballard 0,25,xxiv,1. Lucinda E Bennis 1,00,xxv,13. J S Cronkwrite 1,00,xxvi,1. Dr H S Lay 3,00,xxvii,1. Joseph Cook 2,00,xxv,13. D Aikins 1,00,xxiii,8. Edmund Stone 1,00,xxv,13. M Kunselman for E Kunselman 0,50,xxiv,13. Joseph Stacy 1,60,xxiii,16. J B Stacy 2,00,xxii,1. M L Phelps 2,00,xxv,7. Mrs E M H Bullis 2,00,xxv,13. S Tomlinson for Mrs E Lindsey 1,00,xxv,13. Lucy Tomlinson for Mrs S Meadows 1,00,xxv,13. W S Rich 1,00,xxv,13. John Sharpe 2,00,xxv,13. Mrs F C Ross 1,00,xxv,1. Lewis Ray 2,00,xxv,13. D R Palmer 2,00,xxv,1. Ira Harmon 2,00,xxiv,1. S Blodget 1,00,xxiii,20. A Locke 1,00,xxii,26. R P Stewart 0,50,xxiii,14. M Walling 1,00,xxiv,13. J Te-williger 1,00,xxiii,1. W R Robertson 1,00,xxiii,13. Catherine Kent 1,00,xxiv,13. Josiah Wilbur 2,00,xxv,18. L Burt 4,00,xxvi,1. M V Fariss 1,00,xxv,1. H Wilson 1,00,xxiii,20. Eliza J Latschaw 1,00,xxiv,12. Charles Smith for C King, Dr J Howell, J Hagarman, A B Smith and George Smith each 1,00,xxv,12. J Sorenson 1,00,xxv,13. S I Twing 1,70,xxv,1.

Books Sent By Mail.

C A Ingalls \$1. Amy E Dart 15c. C P Buckland 15c. A Wattles 15c. R S Durfee 70c. J B Tinker 25c. H E Carver 45c. Elder R Burtenshaw \$1. A C Bourdean 25c. Mrs M North \$1,15. W H Graham 60c. Luch Harris 15c. E Hutchins 45c. A S Hutchins \$1. W Romine \$1,30. G M Dimmick 30c. E Green 50c. L B Lockwood 15c. Mary Thomas 10c. I N Pike 15c. A Locke \$4. J L Pauley 30c. Rhoda Ashold 50c. J Sorenson \$1. S I Twing 30c. M Totman 25c. E Edson 25c. Elliott Edson 50c. W Paine 25c. E Elmer 60c. B G Jones 45c. C Buckland 15c. F Tillotston 40c. A E Hall 30c. B Graham \$1,60. G M Bowen 90c. C R Austin \$1. M A Baker 30c.

Cash Received on Account.

N Fuller \$23,50. A Lanphear \$8. W S Higley jr \$13. A S Hutchins \$1. Joseph Clarke \$16,15. J N Andrews \$4. B F Snook \$10.

General Conference Missionary Fund.

Church at Rosseau, Iowa. \$10.

Books Sent By Express.

Ben Auten Mt. Pleasant Iowa. \$37,50. N Fuller Genesee, Allegany Co. N. Y. \$50,50. A Lanphear Friendship Depot, N. Y. & F. R. R. \$16,92. W S Higley jr Lapeer, Mich. \$12,67. I Sanborn Janesville, Wis. \$100. H W Decker Brodhead, Wis. \$68,30. C W Olds Palmyra, Wis. \$28,80. T Demmon Lone Rock Wis. \$4. W W Lockwood Fentonville, Mich. \$8. M H Irish, Toronto, C. W. \$20. W Merry StCharles Minn. \$41,90.