The following discussion was held in the city of Manchester, N. H., on the evening of the 14th, 15th, 16th and 17th of December, 1868, 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. Grant's answer.**

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 Whatche's Essay on the Fourth Commandment, 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 lessor, as occasion may serve, on which side the case lies, and to which it 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 the principles can be shown to be false and mischievous; or it is shown, by direct evidence, 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 these 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 If we apply the rules I have quoted, this ancient Sabbath must still exist, unless it can be shown to have been superseded or abolished.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 to 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 indicates the disciples by referring to the Scriptures. He says, "he that breaketh the Sabbath..." (verse 7). But if ye had known what this meaneth, I will have mercy and not sacrifices, 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 a sheepe, 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."

2. The word "lawful" signifies "according to law." The fourth commandment was the great Sabbath law. Hence Jesus declared that his note was according to the commandment. 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.

3. 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 xix., 44, 45. "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.

4. 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 17. "And there was a certain man sitting in the synagogue, whose name was Simon. And the same was Simon the Pharisee. And there was a woman which was a sinner, and when she knew that Simon was a Pharisee, she brought unto him an alabaster box of ointment. And she began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And Simon the Pharisee answered and said unto him, Is not this a sinner? for if she were a sinner, she had washed her feet with water only. But he answered and said to the woman, Thy sins are forgiven."

Luke recorded this by inspiration thirty-three years after it happened. 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.

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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 versed in the spirit of the question as we, 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 has been before us many years before, for shaking a 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 above. True, the ten commandments were ancient, but it was kept only by the Jews. I shall now show that the position the Sabbath was but a positive institution, and shall prove that it was binding on the Jews, and through them on all other Jewish families; hence, we consider the statement that the Sabbath is binding upon all mankind, not correct.

My friends claim 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. vi, 13. And remember the word they sent a servant and a messenger, and the Lord thy God brought thee thence through a mighty hand and by a stretched-out arm: therefore, the Lord thy God commanded thee to keep the Sabbath day holy.

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 Babylon by themselves. We now call on him to show that any Sabbath existed before they came to Mt. Sinai; or to give one passage in the Old 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 I Luke iv, 16, and xxiii, 46. We must have fires in our dwellings. In the New Testament, the Sabbath was made for man, not for the Gentiles, for man seen at the world begun, abolished! As well talk of the abolition of marriage, as their existence last 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 admit to the one we are talking about. We want something to show how we are to keep the Sabbath, and we perhaps shall show that he does not keep it. If we are to keep the Sabbath, we must do it as a rule in our lives. We have no right to marry. My friend says, 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 Jew, 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 binding. I deny that Christ commanded anything to be done under the Sabbath. The Sabbath was made for man, true, it was not

He quotes Gal. iv, 21-24 about the first, or Aaron covenant, and applies it to the ten commandments. But verse 25 says, "For this Aaron is set at Sinai in Arabia, and Jesus cometh from Jerusalem, which now is, and is in bondage with her children." This covenant answered to Jerusalem; but the ten commandment covenant could be kept in any place, not a word in that it 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 seven which are not written, and he wrote them on two tables of stone." Deut. iv, 13.

But the Horeb covenant was an agreement between God and man. If ye obey my voice, and keep my covenant, you 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 shall come 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 and spake, All the words which the Lord hath spoken will we 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 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 built 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 book in a book, until they were finished." Deut. xxxi, 24.

3. God's covenant was put in the ark. Proof: "And I turned the words of this book, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. x, 6. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, so. 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 of the ark, between the testimony, and it shall be between my spirit and yours forever." 2 Kings vii, 5. But the first covenant was written in tables, the second in a book, as the Lord commanded him. And all the people answered and spake, All the words which the Lord hath spoken will we do. And Moses returned the words of the people unto the Lord." Ex. xxxi, 18.

4. No blood was ever sprinkled on the tablets 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 word of this 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, 19-20.

The first covenant was abrogation in figure; the new covenant is abrogation in fact. But there is not a hint about an abrogation 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' in a coin paid to a man, is paid to a person in general. 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," is not a specific reason. The Gentiles were made of dust. For when Moses had made the tables of stone, which Moses put there at Horeb, so. 1 Kings vii, 9. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, so. 1 Kings vii, 9. The argument on the word "therefore" proves this.
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 command-ments, or the ten commandments of God.

"When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; neither did eat bread nor drink water."

We will now show that this covenant is done away. 2 Cor. xi, 17, 18. "But the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his commandment which was to be done away." "And not as Moses, which put a veil 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 commandments referred only to outward acts, but the new covenant takes hold of the heart.

JOHN CORNELL'S THIRD SPEECH.

My friend thinks we cannot keep the Sabbath here because we are at liberty. But we are talking of the fourth commandment Sabbath. The command says not a word about kingship or free will. This is a mere arrangement for Israel while they were in the warm climate. They did not have the same restrictions as we. The Sabbath was kept, not because of the law, but because of the practice. The Lord made it a day for rest and worship. Jesus says, "Hath God said, Thou shalt not covet?" The answer is, "Thou shalt not covet," refers to outward acts.

In our first speech we made an argument on the reasons and reasons on which the Sabbath institution is based. This is the Sabbath. But the fourteenth commandment of the ten commandments was the Sabbath. The Sabbath was abolished. But when closely examined, we find it only shows that the glory of the old covenant which was abolished. "Bearing burdens" was not a part of the Sabbath.

My friend says the ten commandments referred only to outward acts. Does "Thou shalt not covet," refer to outward acts? No. The ten commandments were binding up to the cross. If, 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, 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; 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; 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; she shall be called an adulteress: but if her husband be dead, she is free from that law. Which proves too much proves nothing.

It will have it that the Sabbath is a memorial of the deliverance from Egypt. But in this it greatly differs from the Ten Commandments, for not every time they brought forth out of Egypt 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 exalted against Israel which made them their gods: for they said, The Lord hath made a great slaughter among them that are before them." They came out of Egypt with their cattle and their baggage, at midnight, with one grand rush. Now, how does the rest and quiet of the Sabbath fitly represent a rest and quiet of the Sabbath? It is a rest to commemorate a rest.

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 covenant was done away. If it proves the Sabbath abolished, it equally proves the abolition of the other nine commandments. Did Christ abolish "Thou shalt not kill," and "Thou shalt not steal?" No, not these are admitted to be a part of the new covenant. The Sabbath was abolished because of its origin.
A Fearful Thing

For 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 fear of God, and is intended to show the wicked that, by their present course of life, sinning against God, they are subject to the overwhelming and eternal vengeance and judgment of God. With this theme the chapter closes. "A fearful thing to fall into the hands of the living God."—Heb. x. 31.

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

1. References is here made to what is called the inpenetrable sanctuary of the holy of the Holy Ghost. And it is to 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 experiential 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 saint or of their own, will commit the above-mentioned fearful 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, hath not regarded three witnesses. New comes the inquiry. Of how much sorcerie punishment is he worthy who casts Christ of his divine nature, and trafths him under foot, and regards his blood, the sanctifying, cleansing power of which he has failed, an unstable, or common thing! Spiritualism is leading some to such apostasies, and commit this high crime in the face of Heaven, and call upon themselves the wrath of the living God.

The word is not common, nor is it defined by Greenfeld thus: "Common, belonging equally to several." Robinson defines it, "Common, shared alike by all.

3. Liddell and Scott define it, "Common, shared by several, or of which several are partakers."

Bloomfield, in his comment on this text, paraphrases the passage: "And who regards 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 accursed the blood of his covenant, by which he is sanctified, as the blood of all men, and hath treated the Spirit of grace with contempt?"

Macknight translates, "Of how much sorcerie punishment, think ye, shall he be sentenced 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?"

5. Vengeance belongs to God. He will recompense the hostful, ungrateful, and rebellious nation, not with common kindness, but with the 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, in the Lamb that was slain, and the Lamb's blood, are the words of judgment, and the work of redemption."

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, should 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 calling 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 very justly be divided into two classes: 1. Those who have been deceived and deluded by the false teachings which have been spread abroad, and who have finally embraced Spiritualism, and 2. Those who have been brought into the world of sin, and have been detected and denounced in the sight of God, and have counted the blood of the covenant, whereby they were sanctified, and the rewards of their world to come, if they should repent, as common things; they shall be cut off from among the living. To me it is impossible for those who were once enlightened, and have tasted 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 again, to 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's one God, and one mediator between God and man, the man Christ Jesus."—Christ in infallible love and mercy has undertaken the cause of sinners, and those who accept of him as the sacrifice for sin, and hope in him, shall be saved from those iniquities which are in the heavens, and those which are in the earth, and those which are in the depths of the sea.

But those who apostatize from a state of loyalty and acceptance with God through the blood of his Son, and trend under the foot of God, and count the blood of his covenant common and ordinary, no more than the blood of any good man, fall into the hands of the living God, rebuke to his government, and covered with the high crimes of rejecting salvation through his blood, and consequently having no expiatory efficacy, and the words of the text, it is a fearful thing to fall into the hands of the living God."—Heb. x. 31.

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 we believe that Jesus died and rose again, even so them 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, by reason of the appearing of the Lord together with them in the cloud, 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 ignorant concerning the dead in Christ, he would not have us ignorant concerning the dead in Christ, so as to give them no hope; so that we might do our utmost to do his object justice. For if they are all going into a place of a race suffering under the results of sin, then we have no hope of their souls being in heaven, but in 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 these heavens are the place where he promised that our spirits would be. 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. Go to the Bible and you will find that their souls are in heaven, it proves that they are asleep there; for it is those "sleep in Jesus" that will be brought with him. Where then will they be brought from? From the same place where Jesus was: "Himself shall bring again from the dead the dead Jesus." and the text teaches that Christ died and rose again, and upon this is based what follows: "Even so us also which sleep in Jesus will God bring with him out of the earth, for the dead in Christ shall rise first," etc. The body was raised from the dead, the souls also shall be brought up from their graves. This is the obvious meaning of the text.

The apostle then frames the word of the Lord, that "he which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."—Prev. In the Bible means, not to hinder, but to proceed, by way of duty, is a proverbial expression, and the American Tract Society. Proceed 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 not leave us and we shall 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." So shall the drudge and the laborer, the actor and the actor who are acting for the Lord. "When we which are alive and remain shall be caught up together with them in the..."
cloths, to meet the Lord in the air; and 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 upon 
the living. Let us be wholly ready to go to meet the 
Lord. They will go boldly and at the same time to 
the presence of the Lord. And then we shall 
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 have to be interested 
concerning the dead". Accordingly, I am 
farther there—that they have crossed the sea of 
Christ—would not go to heaven before those that 
laid up 
at hand. I have fought the good fight, I have finished Weldon 
ready to be offered, and the time of my departure is 
 event. If they have gone before us, and are waiting 
is past, and a crown of glory is upon their head— 
will be rewarded according to his arduous labors and 
Lord, the righteous judge, 
shall give me 
and that of modern ministers on this subject! When 
Corning them that sleep." Thank God! it is enough. 
What a striking Contrast between Paul's teaching 
and that of modern ministers on this subject! When 
these would comfort mourning friends, they tell 
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—and their joy is complete; their 
comy day it soon past, and crown of glory is upon their heads. 
that they have joined the choir of the redeemed, etc. 
There can be no reason why Paul did not tell us of 
these effects, if they do not exist that 
life 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 
that is 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 for 
our arrival, he would have told us. But in view of 
our 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. Rome where I 
thought that the train had not left until eleven in the 
evening. I took the accommodation train to 
Fentonville and spent the evening with Elder Taft, then took 
the 
by public car to the半夜 horse. I arrived at my 
home about half past three. Stayed in the depot until day light, 
then found Bro. Harper who took me to Bro. E. S. Griggs' 
and be to St. Charles, 23 miles, where we ar 
arrived as eight o'clock. 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 be 
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' dark, got a little refreshment and went with 
them to the district school house, and spoke to a few that 
came out. Tuesday the cars took me to Owasso for 
St. Johns. From this place I traveled through the 
sound 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. 
The brethren were very much interested in the 
sermon of sister Mathews. 
We had a very interesting social 
meeting. 
Bro. White : FIRST-DAY AFTERNOON 
W. C. GAGE. 
We had a very interesting 
meeting. 
Bro. White : I left home January 20, to visit the 
churches. My course, I have kept the faith. Rome where I 
arrived at the middle of the month. 
I called at home January 24th. Found the brethren 
very much interested in the 
sermon of sister Mathews. 
We had a very interesting 
meeting. 
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very much interested in the 
sermon of sister Mathews. 
We had a very interesting 
meeting.
Cheer thee! thou shalt meet thy treasures, never more.

For my grace is all-sufficient, thou shalt in my

Do temptations oft surround thee, do obstructions

1,192 liquor shops.

Look beyond the smoke of battle, where the peaceful

See thy trust, and rise to see the raptured view.

Traveler o'er life's stormy pathway, warred with the

Sailor on the boundless ocean, gliding o'er life's troub

Do the pleasures that surround thee bid thee in thy

Onward, to that heavenly city, see its glittering tur

See what bright and glorious prospects burst upon thy

To that land of bliss immortal, where thy fadeless flow-

He who wins a soul for heaven,

Perils are just ahead. Already do

Satan is about to bring his powers to bear against the

time he shall be wakened, the soul will be

That God is sovereign in the whole world, and that He is

We are now at

DEAR BROTHER ..., EAR 

From Bro. Carver.  

Boo. Watts. I incline toward you in this letter to be applied as follows: $4,400 on Review which will pay

The Review and Herald.  

[Vol. xxiii. 7  

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 in this hour of trial and comfort may be the mind.

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 this, we shall rejoice as 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 that our allegiance to him, that we shall at last see his smiling face, and back in the light of his countenance; if not in this world, most assuredly in the next. Amen. May it be my happy privilege to be, dear brother and sister, in that blissful happy land.

The apostasy of Moses Hall has not shaken us a particle, but it has opened my eyes to a subject on which I have slept, 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, but only our own safety lies in keeping close to Jesus. I see that the miserable 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 of the atonement, but of Jesus who was raised from the dead, and into this world and laid down his life, so that he might be our life-giver, who ascended on high that he might as his high priest offer on the heavenly altar his own precious blood, shed freely from his heart, enabling him to accomplish 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?

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 to look for a time of peace, or spiritual reign of God. I have met with a personal and spiritual appearing. But when I took 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. Jesus who was washed and drinking, and giving in marriage, which implied 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 last days of the church. Yet 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, there is never but love and cherish it in the heart.

Paul was persecuted for preaching that the Christian received his reward at the resurrection. The dead are now in the Spirit, the doctrines in his system. But why? By the states and philosophers of nominal professors. It would seem that they would be compelled to believe the plain words of Jesus when he says, For unless you repent and turn, the day of the Lord will come as a thief to them who sleep. This annihilates the idea that the world is more perfect than Noah before the flood.

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. So be bold and strong, 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 you among us at the present time. The funeral address is comprehensive, instructive and appropriate. The narrator reduces the amount of the personal experiences 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 principle they state, are highly interesting and profitable to parents and children, and to all those who will carefully peruse them.

A. C. BOURNE.

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 God. I have met with a personal and spiritual appearing. But when I took 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. Jesus who was washed and drinking, and giving in marriage, which implied 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 last days of the church. Yet 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.

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Bro. White: I have felt that I have not made a mistake in putting my trust in the heavenly Father. It would seem that they would be compelled to believe the plain words of Jesus when he says, For unless you repent and turn, the day of the Lord will come as a thief to them who sleep. This annihilates the idea that the world is more perfect than Noah before the flood.
[Summary of text content]

**WHAT WE DON'T WANT.**

1. We don't want anything from those who are in business, and have not the property 'at

2. We don't want anything from those who do not

3. We don't want anything from those who have abundance with no home of their own.

4. We don't want anything from those who

5. We don't want anything from those whose faith is in a cause, not only in preaching to those who have no home of their own, but in raising the necessary sum to buy houses, lands, mortgages, notes, and greenbacks, to show

6. We don't want anything from the aged who have

7. We don't want anything from any one who would

8. We don't want anything from those whose faith is in a cause, not only in preaching to those who have no home of their own, but in raising the necessary sum to buy houses, lands, mortgages, notes, and greenbacks, to show

9. We don't want anything less than $10 from any

10. We want to see the sum raised by the first day

**Talk with our Committee.**

We beg leave to report another occasion 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 assisting us. The funds we have are only a starts, and we are not yet in the least indebted to them. We don't want anything from those whose faith is in a cause, not only in preaching to those who have no home of their own, but in raising the necessary sum to buy houses, lands, mortgages, notes, and greenbacks, to show

**Appointments.**

Some brother from Battle Creek will meet with the church at Covington, Sabbath, March 5. The bad go-

**Business Notes.**

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

H. C. Blanchard. The $1 was sent on instruction to C. W. Widely.

**Book Sales By Mail.**


J. C. Smith 10c. J. C. Johnson 2c. W. M. Black 10c.


W. E. Carver 20c. C. W. L. 5c. J. A. Dunn 2c.


F. P. Ross 10c. Lewis Ross 5c. E. G. Palmer 10c.


J. S. Brown 30c. P. Stewart 60c. J. S. Brown 20c.


F. Tillotson 2c. B. H. Hall 5c. B. H. Graham 10c.


Cash Received on Account.

N. Fuller $35.50. A. Lamb 75c. W. H. Higley 8c.


General Conference Missionary Fund.

Church at Eau Claire, Iowa, $10.00.