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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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OUR REST.

EVERY morning the red sun
Rises warm and bright;
But the evening cometh on,
And the dark, cold night:
There's a bright land far away
Where 'tis never-ending day.

Every spring the sweet young flowers
Open bright and gay,
Till the chilly autumn hours
Wither them away.
There's a land we have not seen,
Where the trees are always green.

Little birds sing songs of praise
All the summer long;
But in colder, shorter days,
They forget their song.
There's a place where angels sing
Ceaseless praises to their King.

Christ our Lord is ever near
Those who follow him;
But we cannot see him here,
For our eyes are dim.
There's a bright and happy place,
We shall always see his face.

Who shall go to that bright land?
All who love the right,
Ransomed children there shall stand
In their robes of white;
For that heaven, so bright and blest,
Is our everlasting rest.

HISTORY OF THE SABBATH.

THE SABBATH DURING THE LAST OF THE SEVENTY WEEKS.

(Continued.)

The Scriptures declare that "with God all things are possible;" yet this statement is limited by the declaration that God cannot lie. Matt. xix, 26; Titus i, 2. Does the change of the Sabbath pertain to those things that are possible with God, or is it excluded by that important limitation, *God cannot lie*? The Law-giver is the God of truth, and his law is the truth. Isa. lxxv, 16; Ps. cxix, 142, 151. Whether it would still remain the truth if changed to something else, and whether the Law-giver would still continue to be the God of truth after he had thus changed it, remains to be seen. The fourth commandment which is affirmed to have been changed is thus expressed:

"Remember the Sabbath-day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."

If now we insert "first-day" in place of the seventh, we shall bring the matter to a test:

"Remember the Sabbath-day to keep it holy. . . . The first day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day, wherefore the Lord blessed the Sabbath-day and hallowed it."

This changes the truth of God into a lie; Rom. i, 25, for it is false that God rested upon the first day of the week and blessed and hallowed it. Nor is it possible to change the rest-day of the Creator from that day on which he rested to one of the six days on which he did not rest.*

To change a part of the commandment and to leave the rest unchanged, will not therefore answer, as the truth which is left is still sufficient to expose the falsehood which is inserted. A more radical change is needed like the following:

"Remember the Christian Sabbath to keep it holy. The first day is the Sabbath of the Lord Jesus Christ. For on that day he arose from the dead; wherefore he blessed the first day of the week and hallowed it."

After such a change no part of the original Sabbath institution remains; not only is the rest-day of the Lord left out, but even the reasons on which the fourth commandment is based are of necessity omitted also. But does such an edition of the fourth commandment as this exist? Not in the Bible, certainly. Is it true that such titles as these are applied to the first day? Never in the holy scriptures. Did the Law-giver bless and hallow that day? Most assuredly not. He did not even take the name of it into his lips. Such a change of the fourth commandment on the part of the God of truth is impossible; for it not merely affirms that which is false and denies that which is true, but it turns the truth of God itself into a lie. It is simply the act of setting up a rival to the Sabbath of the Lord, which having neither sacredness nor authority of its own, has contrived to absorb that of the Bible Sabbath itself. Such is the FOUNDATION of the first-day Sabbath. The texts which are employed in rearing the institution upon this foundation will be noticed in their proper order and place. Several of these texts properly pertain to this chapter.

"And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John xx, 26.

It is not asserted that on this occasion our Lord hallowed the first day of the week; for that act is affirmed to date from the resurrection itself on the authority of the texts already quoted. But the sacredness of the first day being assumed as the foundation, this text furnishes the first stone for the superstructure; the first pillar in the first-day temple. The argument drawn from it may be thus stated: Jesus selected this day as the one in which to manifest himself to his disciples; and by this act strongly attested his regard for the day. But it is no small defect in this argument that his next meeting with them was on a fishing occasion [John xxi], and his last and most important manifestation, when he ascended into heaven, was upon Thursday.† The act of the Saviour in meeting with his disciples must therefore be yielded as insufficient of itself to show that any day is sacred; for it would otherwise prove the sacredness of several of the working days.

*It is just as easy to change the crucifixion day from that day of the week on which Christ was crucified, to one of the six days on which he was not, as to change the rest-day of the Creator from that day of the week on which he rested, to one of the six days on which he wrought in the work of creation.

†Acts i, 3. Forty days from the day of the resurrection would expire on Thursday.

But a still more serious defect in this argument is found in the fact that this meeting of Jesus with his disciples does not appear to have been upon the first day of the week. It was "after eight days" from the previous meeting of Jesus with the disciples, which coming at the very close of the resurrection day, could not but have extended into the second day of the week.* "After eight days" from this meeting, if made to signify only one week, necessarily carries us to the second day of the week. But a different expression is used by the Spirit of inspiration when simply one week is intended. "After seven days" is the chosen term of the Holy Spirit when designating just one week; "After eight days" most naturally implies the ninth or tenth day;‡ but allowing it to mean the eighth day, it fails to prove that this appearance of the Saviour was upon the first day of the week. To sum up the argument: the first meeting of Jesus with his disciples in the evening at the close of the first day of the week was mainly if not wholly upon the second day of the week; the second meeting could not have been earlier in the week than the second or third day, and the day seems to have been selected simply because Thomas was present; the third meeting was upon a fishing occasion; and the fourth was upon Thursday when he ascended into heaven. The argument for first-day sacredness drawn from this text is eminently fitted to the foundation of that sacredness already examined; and the institution of the first-day Sabbath itself, unless formed of more substantial frame-work than enters into its foundation, is at best only a castle in the air.

The text which next enters into the fabric of first-day sacredness is the following:

"And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts ii, 1, 2.

This text is supposed to contribute an important pillar for the first-day temple. On this wise it is furnished: The disciples were convened on this occasion to celebrate the first-day Sabbath, and the Holy Spirit was poured out at that time in honor of that day. To this deduction there are however the most serious objections. 1. That there is no evidence that a first-day Sabbath was then in existence. 2. That there is no

*When the resurrection day was "far spent," the Saviour and two of his disciples drew near to Emmaus, a village seven and a half miles from Jerusalem. They constrained him to go in with them to tarry for the night. Whilst they were eating supper they discovered that it was Jesus, when he vanished from their sight. Then they arose and returned to Jerusalem; and after their arrival, the first meeting of Jesus with the eleven took place. It could not therefore have lacked but little of sunset which closed the day, if not actually upon the second day, when Jesus came into their midst. Luke xxiv. In the latter case the expression, "The same day at evening being the first day of the week," would find an exact parallel in meaning in the expression, "In the ninth day of the month at even," which actually signifies the evening with which the tenth day of the seventh month commences. Lev. xxiii, 32.

‡Those who were to come before God from Sabbath to Sabbath to minister in his temple, were said to come "after seven days." 1 Chron. ix, 25; 2 Kings xi, 5.

†"After six days," instead of being the sixth day, was about eight days after. Matt. xvii, 1; Mark ix, 2; Luke ix, 28.

intimation of the disciples coming together on this occasion for its celebration. 3. Nor that the Holy Spirit was then poured out in honor of the first day of the week. 4. That from the ascension of Jesus until the day of the Spirit's outpouring, the disciples had continued in prayer and supplication, so that their being convened on this day was nothing materially different from what had been the case for the past ten or more days. Luke xxiv, 49-53; Acts i. 5. That had the sacred writer designed to show that a certain day of the week was honored by the events narrated, he would doubtless have stated that fact, and named that day. 6. That Luke was so far from naming the day of the week that it is even now a disputed point; eminent first-day authors even asserting that the day of Pentecost that year came upon the seventh day. 7. That the one great event which the Holy Spirit designed to mark was the antitype of the feast of Pentecost; the day of the week on which that should occur being wholly immaterial. How widely therefore do those err who reverse this order, making the day of the week, which the Holy Spirit has not even named, but which they assume to be the first day, the thing of chief importance and passing in silence over that fact which the Holy Spirit has so carefully noted, that this event took place upon the day of Pentecost. The conclusion to which these facts lead is inevitable, viz.: that the pillar furnished from this text for the first-day temple is like the foundation of that edifice, simply a thing of the imagination, and quite worthy of a place beside the pillar furnished from the record of our Lord's second appearance to his disciples.

A third pillar for the first-day edifice is the following: Redemption is greater than creation; therefore the day of Christ's resurrection should be observed instead of the day of the Creator's rest. But this proposition is open to the fatal objection that the Bible says nothing of the kind. Who then knows that it is true? When the Creator gave existence to our world, did he not foresee the fall of man? And foreseeing that fall, did he not entertain the purpose of redeeming man? And does it not follow that the purpose of redemption was entertained in that of creation? Who then can affirm that redemption is greater than creation?

But as the Scriptures do not decide this point, let it be assumed that redemption is the greater. Who knows that a day should be set apart for its commemoration? The Bible says nothing on the point. But granting that a day should be set apart for this purpose, what day should have the preference? Is it said, That day on which redemption was finished? It is not true that redemption is finished; the resurrection of the saints and the redemption of our earth from the curse are included in that work. Luke xxi, 28; Rom. viii, 23; Eph. i, 13, 14; iv, 30. But granting that redemption should be commemorated before it is finished, by setting apart a day in its honor, the question again arises, What day shall it be? The Bible is silent in reply. If the most memorable day in the history of redemption should be selected, undoubtedly the day of the crucifixion on which the price of human redemption was paid must have the preference. Which is the more memorable day, that on which the infinite Lawgiver gave up his only and well-beloved Son to die an ignominious death for a race of rebels who had broken his law, or that day on which he restored that beloved Son to life? The latter event, though of thrilling interest, is the most natural thing in the world? The crucifixion of the Son of God for sinful men may be safely pronounced the most wonderful event in the annals of eternity. The crucifixion day is therefore beyond all comparison the more memorable day. And that redemption itself is asserted of the crucifixion rather than of the resurrection is an undoubted fact. Thus it is written:

"In whom we have redemption through his blood;" "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree;" "Thou wast slain, and hast redeemed us to God by thy blood." Eph. i, 7; Gal. iii, 13; Rev. v, 9.

If therefore any day should be observed in memory of redemption, unquestionably the day of the crucifixion should have the preference. But it is needless to pursue this point further. Whether the day of the crucifixion or the day of the resurrection should be preferred

is quite immaterial. The Holy Spirit has said nothing in behalf of either of these days, but it has taken care that the event in each case should have its own appropriate memorial. Would you commemorate the crucifixion of the Redeemer? You need not change the Sabbath to the crucifixion day. It would be a presumptuous sin in you to do this. Here is the divinely appointed memorial of the crucifixion:

"The Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks he brake it, and said, Take eat; this my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it in remembrance of me. For as oft as ye eat this bread and drink this cup ye do shew the Lord's death till he come!" 1 Cor. xi, 23-26.

It is the death of the Redeemer therefore and not the day of his death that the Holy Spirit has thought worthy of commemoration. Would you also commemorate the resurrection of the Redeemer? You need not change the Sabbath of the Bible for that purpose. The great Law-giver has never authorized such an act. But an appropriate memorial of that event has been ordained:

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi 3-5; Col. ii, 12.

To be buried in the watery grave as our Lord was buried in the tomb, and to be raised from the water to walk in newness of life, as our Lord was raised from the dead by the glory of the Father, is the divinely authorized memorial of the resurrection of the Lord Jesus. And let it be observed, it is not the day of the resurrection, but the resurrection itself, that was thought worthy of commemoration. The events which lie at the foundation of redemption are the death, burial and resurrection of the Redeemer. Each of these has its appropriate memorial while the days on which they severally occurred have no importance attached to them. It was the death of the Redeemer, and not the day of his death, and that was worthy of commemoration; and hence the Lord's supper was appointed for that purpose. It was the resurrection of the Saviour, and not the day of the resurrection, that was worthy of commemoration; and hence burial in baptism was ordained as its memorial. It is the change of this memorial to sprinkling that has furnished so plausible a plea for first-day observance in memory of the resurrection.

To celebrate the work of redemption by resting from labor on the first day of the week after six days of toil, it should be true that our Lord accomplished the work of human redemption in the six days prior to that of his resurrection, and that he rested on that day from the work, blessing it, and setting it apart for that reason. Yet not one of these particulars is true. Our Lord's whole life was devoted to this work. He rested temporarily from it indeed over the Sabbath following his crucifixion, but resumed the work on the morning of the first day of the week, which he has never since relinquished, and never will, until its perfect accomplishment in the resurrection of the saints and the redemption of the purchased possession. Redemption therefore furnishes no plea for a change of the Sabbath; its own memorials being quite sufficient, without destroying that of the great Creator. And thus the third pillar in the temple of first-day sacredness, like the other parts of that structure which have been already examined, is found to be a thing of the imagination only.

A fourth pillar in this temple is taken from an ancient prophecy in which it is claimed that the Christian Sabbath was foretold:

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing, and it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Ps cxviii, 22-24.

This text is considered one of the strongest testimonies in support of the Christian Sabbath. Yet it is

necessary to assume the very points that this text is supposed to prove. 1. It is assumed that the Saviour became the head of the corner by his resurrection. 2. That the day of his resurrection was made the Christian Sabbath in commemoration of that event. 3. And that this day thus ordained should be celebrated by abstinence from labor, and attendance upon divine worship.

To these extraordinary assumptions it is proper to reply: 1. There is no proof that Jesus became the head of the corner on the day of his resurrection. The Scriptures do not mark the day when this event took place. His being made head of the corner has reference to his becoming the chief corner stone of that spiritual temple composed of his people; in other words, it has reference to his becoming head of that living body, the saints of the Most High. It does not appear that he assumed this position until his ascension on high, where he became the chief corner stone in Zion above, elect and precious. Eph. i, 20-23; ii, 20, 21; 1 Pet. ii, 4-7. And hence there is no evidence that the first day of the week is even referred to in this text. 2. Nor is there the slightest evidence that that day or any other day was set apart as the Christian Sabbath in memory of Christ's resurrection. 3. Nor can there well be found a more extraordinary assumption than that this text enjoins the Sabbatic observance of the first day of the week!

This scripture has manifest reference to the Saviour's act of becoming the head of the New-Testament church; and consequently it pertains to the opening of the gospel dispensation. The day in which the people of God rejoice, in view of this relation to the Redeemer, can therefore be understood to be no one day of the week, for they are commanded to rejoice evermore [1 Thess. v, 16]; but of the whole period of the gospel dispensation. Our Lord uses the word day in the same manner when he says:

"Your father Abraham rejoiced to see my day; and he saw it and was glad." John viii, 56.

To assert the existence of what is termed the Christian Sabbath on the ground that this text is the prediction of such an institution, is to furnish a fourth pillar for the first-day temple quite as substantial as those already tested.

The seventieth week of Daniel's prophecy extends three and a half years beyond the death of the Redeemer, to the commencement of the great work for the Gentiles. This period of seven years through which we have been passing is the most eventful period in the history of the Sabbath. It embraces the whole history of the Lord of the Sabbath, as connected with that institution: his miracles and teaching, by which it is affirmed he weakened its authority; his death, at which many affirm that he abrogated it; and his resurrection, at which a still larger number declare that he changed it to the first day of the week. We have had the most ample evidence however that each of these positions is false; and that the opening of the great work for the Gentiles witnessed the Sabbath of the fourth commandment neither weakened, abrogated, nor changed.

(To be continued.)

THE RESTITUTION.

(Concluded)

Those declarations of the Old, run parallel with the teachings of our Lord and his apostles, in the New Testament. "Blessed are the meek," said the Saviour, "for they shall inherit the earth," Matt. v, 5. The common interpretation of this passage—making its fulfillment during our present condition of toil and suffering,—would not be allowed for a moment in respect to the parallel promises, to the poor in spirit, to those who mourn, to those who do hunger and thirst after righteousness, to the merciful, to the pure in heart, and the peacemakers. The promises to these are admitted to point to the glorious future: and why not also to the meek?—which must as much include all the meek as do the other promises all the subjects of their several beatitudes. This blessing on the meek can belong no more to those living under the gospel than it did to those who were stoned, sawn asunder, tempted, and slain with the sword, who wandered about in sheepskins and goatskins, being destitute, afflicted, tor-

mented, and making their homes in deserts and dens and caves of mountains. Did such then inherit the earth? or did those inherit it who have since died at the stake, pined away in dungeons, served as food for wild beasts, or left their bones in the mountains or in the valleys of Piedmont? The common interpretation makes this promised inheritance to have been fulfilled to, and enjoyed by, such worthies in their direst extremity of sorrows and privations. The promise, however, was not *The meek do*, but, "they shall inherit." It was manifestly a promise of future good, to cheer up and encourage those who endure present sufferings. And it may be said in respect to this, as of all other future blessings: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. xi 39, 40.

Could there be any question as to the epoch of the fulfillment of this promise to the meek, it would seem that it should be all removed by the fact that these words of our Lord are the repetition of the same declaration by the Psalmist, who connects it with the cutting off of the wicked. "For," he says, "evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth and delight themselves in the abundance of peace. Ps. xxxvii, 9-11. "The Lord knoweth the days of the upright: and their inheritance shall be forever But the wicked shall perish." Verses 18-20. "For such as be blessed of Him shall inherit the earth; and they that be cursed of him shall be cut off." Verse 22. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." Verse 34. It is thus positively affirmed by inspiration that the inheritance of the earth by the righteous, is to be at the cutting off of the wicked, and then the inheritance is eternal, as David says; for, "The righteous shall inherit the land and dwell therein forever." Verse 29.

In the same discourse of our Lord he taught his disciples to pray; "Thy kingdom come: thy will be done on earth as it is done in heaven," (Mt. vi, 10) thus showing that perfect conformity to God's will on earth, will mark the establishment of his kingdom. But such conformity supposes the banishment of sin and sinners from our globe; and this also is in accordance with our Saviour's own doctrine: "In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth: then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii, 40-43.

As the kingdom, in which the righteous will shine as the sun, is that out of which the angels will gather all things offensive, it can be none other than our fallen planet; which was prepared for man to rule over at its creation, which became corrupted with sin and defiled by sinners, and which will then have been restored to its original perfection and beauty. This is in harmony with what "the King shall say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," [Matt. xxv, 34,] of which our Saviour also said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx, 35, 36. And this inheritance of the saints must be what our Lord called "the regeneration;" when he said, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 28.

Peter evidently has in view those glorious predictions here copied from the Old Testament, with others of a like nature, when he speaks of "the restitution" and "times of refreshing;" "Repent ye therefore, and be converted, that your sins may be blotted out,

when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii, 19-21. Peter elsewhere speaks of Christ's having "begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. i, 3-5. And when he affirms that "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up," (2 Pet. iii, 10;) he adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," (2 Pet. iii, 13;) showing that the earth is not to be burned up, in the sense of annihilation, but the works that are therein; when the earth also, with the elements, shall melt with fervent heat, and being purified by fire, will re-emerge from its molten mass a new and beautiful world, adapted to the eternal residence of its ransomed and resurrected sons and daughters.

Paul's teachings do not conflict with Peter's; when he speaks of our being "sealed with the holy spirit of promise," he calls it only "the earnest of our inheritance until the redemption of the purchased possession," [Eph. i, xiv]; which must refer to the redemption of this earth. And he represents our world and all its occupants as being in a waiting position for a new and better order of creation: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." Rom. viii, 19-23.

Such a deliverance of the creature from the bondage of corruption, would restore the animal races to the condition of peace and harmlessness in which they were created; so that again, as predicted by Isaiah, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together, and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi, 6-9.

Paul again takes up the same subject, and denominates the restored creation "the world to come." He says that "Unto the angels hath He not put in subjection the world to come, whereof we speak; but one in a certain place [David in the eighth Psalm] testified saying, What is man, that thou art mindful of him? or the Son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. ii, 5-9.

It was in thus tasting death for man that our Lord purchased the possession he will shortly redeem for its future occupants—whom his blood also redeems; and this "world to come" will be put in subjection again to man,—Christ, in his glorified humanity being the head of our race. And though "the heavens and earth which are now," "are kept in store, reserved

unto fire against the day of judgment and perdition of ungodly men," [2 Pet. iii, 7,] and so perish in an ocean of molten lava,—even as "the world that then was, being overflowed with water, perished," [verse 6]—it will re-emerge from its deluge of fire, as that from its deluge of water, a "new heavens and a new earth, wherein dwelleth righteousness." For, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Heb. i, 10-12. There is not to be, however, as some poets sing,

"A wreck of matter and a crush of worlds.

They will only have laid aside their sin-soiled garments, to reappear in robes of angelic purity,—an appropriate residence for earth's redeemed inhabitants, "For, thus saith the Lord that created the heavens,—God himself that formed the earth and made it: He hath established it: He created it not in vain. He formed it to be inhabited." Isa. xlv, 18. "The heavens, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. cxv, 16.

Such being our earth's predicted future, John, in Apocalyptic vision, saw a symbolization of its future occupants: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v, 8, 10.—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of the world are become the kingdom of our Lord and his Christ; and he shall reign forever and ever"—that being "the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets: and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth." Rev. xi, 15, 18.

John also had a vision of the final consummation, and testifies: "I saw a new heaven, and a new earth: for the first heaven and the first earth had passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi, 1-7. "And there shall be no more curse, but the throne of God, and of the Lamb, shall be in it; and his servants shall serve Him: and they shall see His face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Rev. xxii, 3-5.

Thus, the curse being removed from the earth, it having been cleansed from sin by purgatorial fires, and the righteous being raised from the dead, incorruptible—those then living also putting on immortality—this earth will have become the kingdom of the saints. For, "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

If such be the undoubted testimony of Inspiration, in respect to the future destiny of the earth; if the prophecies indeed clearly foretell its recovery from all the disabilities and defilements of the fall, its re-investments in robes of innocence and beauty, and designate

it as the inheritance of the glorified redeemed; is it not important that those, who look for redemption through Christ Jesus, be rightly instructed, and that their hopes be in accordance with God's promises?

There are often manifested distaste and indifference toward this doctrine; but, if it be scriptural, may it be innocently undervalued? It is the duty of every Christian to carefully study God's word in respect to all that has been written by holy men of old as they were moved by the Holy Ghost. To do this, is not attempting to penetrate the mystery of "secret things" which "belong to the Lord our God;" it is endeavoring to apprehend the import of "things revealed,"—of the teachings which God has condescended to communicate to our fathers, and to us their children. To be otherwise than solicitous to have clear and consistent views of all God's revealed purposes, would be to disregard His condescension, and to question His wisdom in placing on record things for our learning. And whatsoever may have been revealed, as the final destiny of the redeemed, that, surely, we ought to love and cherish.

A material world is, in the minds of many, indissolubly allied to sin and corruption; and therefore the thought of this earth, as their final home, is to them distasteful. But our Saviour, by his resurrection, has shown us how the material may be elevated above the sinful and corruptible; and this earth, freed from the disabilities of the fall, would be as much a heaven, as any other of the worlds of God's creating.

As whatever is revealed as the saints' future abode, will be their only inheritance; as those who look for salvation through Christ Jesus will inherit that, or be among the lost; it is not unreasonable to suppose that faith in that specific promise, and clear views respecting it, should give harmony to one's religious opinions, enable him the better to apprehend God's great plan of redemption, make his efforts more in unison with God's purpose, and thus cause him to grow in grace, and to be better fitted for the ultimate possession of that inheritance. And, on the other hand, to cherish disparaging views of the locality or condition which, after all, may be the inheritance God has promised, may prove in the end to have been an unexpected hindrance to one's growth in grace and preparation for the kingdom. For God evidently requires that our desires and affections should be in the direction of his purposes. Esau lost the inheritance to which he was entitled because he "despised his birthright." Gen. xxv, 34. He thought it of so little value, that, when faint and hungry, he recklessly bartered it for a mess of pottage, and so cast it off forever. Some of the children of Jacob, also, "despised the pleasant land; believed not His word," respecting it [Ps. cvi, 24]; and, as a consequence, left their bones in the wilderness. It is perilous to undervalue any good which God has promised; and if he has indeed revealed the restoration of this earth, and its inheritance by the redeemed, we may, by despising it, be denied its possession. The loss of Canaan, by those Israelites who disbelieved, is recorded for the admonition of all who come after, and Paul dwells upon it with marked emphasis: "To whom sware He that they should not enter His rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." For there remaineth "a rest to the people of God." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. iii, and iv.

It would be difficult to conceive that anything less than this restitution should have been anticipated as the result of the bruising of Satan's head by the woman's promised Seed. For, the defeat of the author of all our woe, surely, implies the full recovery of God's children from it.

Bro. L. Adams writes from Sharpsville, Tipton Co., Ind.: "I am much interested in the letters from the brethren and sisters that are keeping the commandments of God and the faith of Jesus. We would be glad if some of the messengers of truth would come here, or to Russiaville, and organize a church. I pray that the time may come when we will all speak the same things, be all of the same judgment, perfectly joined together."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 25, 1862.

JAMES WHITE, EDITOR.

PERPETUITY OF SPIRITUAL GIFTS.

(Concluded.)

JOEL ii, 28-32, next claims our attention. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

We call attention to the following points in this prophecy—

1. The manifestations of the Holy Spirit noted in this prophecy, are in connection with the signs of the near approach of the great and terrible day of the Lord. In fact, they constitute one of those signs.

2. The calling on the name of the Lord, and the deliverance of the remnant, spoken of in close relation to the great day of the Lord, evidently refer to the closing scenes of the history of the church in this mortal state. The oppressed people of God are yet to raise to heaven one united day and night cry for deliverance. Luke xviii. This is symbolized by the message of prayer of the fourth angel of Rev. xiv, 15. And in answer to this prayer, the remnant which keep the commandments of God and have the testimony of Jesus, will find deliverance.

3. We object to that narrow-souled theology which will not allow the old ladies to have dreams because the prophecy says, "your old men shall dream dreams;" and that will not allow young women to have visions because the prophecy says, "your young men shall see visions." These stingy critics seem to forget that "man" and "men" in the Scriptures generally mean both men and women. The Book says that it is "appointed unto men once to die." Don't women die? "Unto you, O man, I call, and my voice is to the sons of men." Don't the Lord call women? But the prophecy does say, "Your sons and your daughters shall prophesy."

On the day of Pentecost the believers were filled with the Holy Spirit, and began to speak with other tongues, to the great amazement of the multitude. Some, unacquainted with the operations of the Holy Spirit, said, "These men are full of new wine." Peter answered, "These men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit," &c.

The prophecy of Joel applies to the Christian age. And we do not object to applying the term "last days," here used by Peter, to this entire age, though it may have a more limited meaning. But let this fact be borne in mind, that the great events of the prophecy are in close connection with, and are signs of, the great and notable day of the Lord. The Spirit was given on the day of Pentecost; hence Peter, pointing to its influence upon believers on that occasion, could say, "This is that which was spoken by the prophet Joel." That was the early rain. Believers have ever since enjoyed a degree of the Holy Spirit, and from time to time God has wonderfully manifested his power. But, for the close of the dispensation, is reserved the latter rain, the pouring out of the Spirit. Here is the fulfillment of the burden of the prophecy.

We object to that stupid blindness which has the entire prophecy fulfilled on the day of Pentecost, and hence, the "last days" were past more than eighteen

hundred years ago. We find in the record only the exercise of the gift of tongues. There is no account of dreams or visions on that day. Certainly the outsiders might well have been amazed on beholding old men asleep, dreaming in the midst of the excitement and uproar of the occasion. And well might they have supposed such to be stone drunk. Again, was the sun turned into darkness, and the moon into blood on the day of Pentecost? And was that the great and terrible day of the Lord? No! no! The "last days" must embrace the last day. Should we say that the leaves of the New Testament were the last leaves of our Bible, we should speak correctly; yet they would embrace the last leaf. It would be equally correct to call the book of Revelation, or the two last leaves of the Bible, the last leaves. But in each case, the last leaves embrace the very last leaf. So with the last days. If we call the whole Christian age, or the last century, or the last thirty years, the last days, in each case the last days must embrace the very last day. With this view of the subject we read with delight the prophetic description [Joel ii, 28-32] of the termination of the present age with gracious blessings upon the people of God. The Christian age will terminate with glory to the righteous; yet a severe conflict with the dragon host, is just ahead.

Rev. xii, 17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The woman is a symbol of the church, and the remnant of the church represents the Christians of the last generation of men, living just prior to the second advent. The dragon makes war on these for keeping the commandments of God, Sabbath and all, and having the testimony of Jesus Christ, which, according to the inspired definition of chap. xix, 10, "is the spirit of prophecy." Here, then, are the causes of the dragon's warfare upon the remnant. They teach the observance of the ten commandments, and the revival of the gifts, and acknowledge the gift of prophecy among them. When the Devil got one foot upon the fourth commandment, and the other upon the gifts planted in the Christian church by Jesus Christ, then his satanic majesty was filled with revengeful delight. But when the remnant, whom God designs to fit for translation to heaven without seeing death, "ask for the old paths, where is the good way, and walk therein," then the dragon is wroth, and makes war on them.

The true spirit of the dragonic host, which is already being somewhat developed, is vividly described in Isa. xxx, 8-13, as being manifested just prior to the sudden destruction of those who hate the pure testimony, and love smooth and deceitful things.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever [margin, "the latter day"]; that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

TAKING AWAY THE KEY OF KNOWLEDGE.

"Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Luke xi, 52.

The learned expositors of the law, in the days of our Saviour, were the greatest hindrance in the way of the common people, to prevent their coming to the knowledge of the truth. The people looked up to them as leaders and guides, and they would not enter in themselves, that others might follow, but on the contrary, they strove to prevent those that would, if left to their own judgment, have embraced the truth.

It is just so now. Learned ministers will not receive the plainest Bible truths themselves, and if others are disposed to enter into the store-house of knowledge, they will prevent them if possible. The best means to effect this their object is the same that was used by those lawyers of old, namely, to take away the key of knowledge.

Reading is the key to all the sciences. To acquire a knowledge of these, it only necessary to read with care the books in which they are truly set forth. And since the holy Scriptures are in the hands of the people, all might determine for themselves the truth or falsity of any doctrine, had not the lawyers taken away the key of knowledge. The time was when the reading of the Scriptures by the common people was prohibited; but since this has become impracticable, the same thing is virtually effected by the mystical principle of interpretation. When a person has adopted any principles of interpretation but the literal, he is a stranger to the great truths of the word, almost as much as if he had no Bible. And his condition is indeed worse, because he perverts that word to his condemnation which might have been, and was intended, for his salvation.

If the Bible does not mean what it says, who shall tell us what it does mean? And if every one has a right to give the Scriptures a spiritual meaning to suit his own taste, it will be forced to sustain every false theory extant; and infidelity may continue to taunt the believer in revelation with the confusion of doctrines in the Christian world, as the legitimate fruits of a revelation claiming to be divine. Who are responsible for this defamiation of the word of God? Will not those who have taken away the key of knowledge, by following what is called spiritual interpretation, have to answer for this blasphemy of the word?—those who tell us that life means happiness, and death means a higher life, that the resurrection means a revival of religion, or the ascension of disembodied spirits at the death of the body, and all the thousand vagaries that are taught as revealed truth.

Truly, they have taken away the key of knowledge. They will not have the truth themselves, and those that would receive it are hindered, being bewildered in the fog of mystical interpretation, and drunken with the wine of Babylon. R. F. COTTELL.

REPORT OF MEETINGS IN OHIO.

We were obliged to disappoint the friends at Ayersville, on account of missing the connections at Toledo, and so came on to Leipsic, and gave two discourses there, to full houses. The brethren there were somewhat encouraged at seeing so much interest manifested by their neighbors to hear on the signs of the times.

At Gilboa the meeting-house was so crowded that many remained outside, or left. The way did not appear to be open for organization, 1. Because several were prevented from attending on account of high water, and 2. Because there had been some misunderstanding in regard to a call for a conference made by Bro. Butler in behalf of the church committee, and justice had not been done in all respects toward Bro. Butler. It was considered the duty of the church to remove any occasion of stumbling they had placed in his way, and leave him free to do his duty, and regain the confidence of his brethren. It is too often the case in such differences, that the parties are mutually in fault, but in this case there was faithfulness manifested to Bro. Butler's entire satisfaction. It is to be hoped, therefore, that he will soon be reconciled to the body and its advancement, and union again prevail in the church at Gilboa.

At Cass we found the little company all ripe for organization. Bro. James Baker was chosen as elder. On the evening of our arrival a crowded house listened to a discourse on the signs, with unusual interest. Our meetings here were timely, and all appeared to take new courage.

At Portage we had two meetings. Bro. Joseph Clarke was chosen elder. Union prevailed throughout.

At Lovett's Grove, where there has been much division and trouble, organization was a complete triumph so far as it was carried. No elder was chosen, as all felt that they should have some probation before

a choice was made. But union and confidence was restored so that the desponding were encouraged to hope for better days. Several who had stood aloof from the church because of a lack of confidence in some of them, came into the organization heartily, and there was a general rejoicing over the result of the meetings. Bro. Joseph Clarke received the thanks of the congregation for his labors with them. By the suggestion of Bro. Waggoner and Loughborough he had for several months led the meetings there, traveling six miles in all weathers to meet with them. Bro. Holt fills the vacancy by request of the church.

At Green Spring Bro. William Herald was chosen elder, and there is now a prospect of better days there. A disposition was manifested to go forward with the remnant with courage and hope. But we were astonished at the darkness which prevailed for a time at this meeting. It seemed as though the enemy had become enraged at our success in other places, and had rallied his forces to defy us here; but the darkness finally gave away, and the elements of division were repressed, and light broke in upon us. The Lord be praised for these signal victories!

These appointments were so close together, and the labor so wearing, that we feel much need of rest, which we now are receiving at the peaceful home of Bro. Greenman, at West Townsend. I must have failed, if it had not been for my helps. Bro. D. C. Phillips and sister Cornell were free in prayer and testimony. Bro. Van Gorder and Fleming conveyed our company from Gilboa to the last appointment. This we duly appreciate, and pray the Lord to reward them. Old friends of the cause will be glad to hear that Bro. Phillips is getting free, and the Lord is blessing him in the exercise of his gift in prayer and exhortation.

We go from this to Attica, and then back to Gilboa and Ayersville, if it does not break up too soon. We can now look forward with confidence to the time when there will be perfect union in Ohio. That time will be hailed with joy by all the true friends of the cause here. May the Lord hasten it in his time.

In regard to future labors, I will say that my mind is eastward. I would gladly comply with the numerous calls for labor in this State, but there will be no time to open any more new fields before spring, and then it will be out of the question before tent season. I purpose therefore to start for New England as soon as this tour is ended, if Providence favors. I have waited nine years for the way to open for me to visit friends East who have written to know what doctrine I advocate. It seems to me that the time has come, and I hope to be guided just right in the matter. O, for wisdom to direct in this solemn hour.

M. E. CORNELL.

Townsend, Ohio, Feb. 12, 1862.

MEETINGS IN VERMONT.

DEAR BRO. WHITE: Agreeably to our appointments in the Review we have held meetings in Wolcott, Bristol, and Roxbury. Our meetings were interesting, and we think beneficial, to our brethren and sisters.

In Wolcott we met a few who were trying to overcome the use of tobacco, and we recommended the following remedy: When the temptation presses upon you and bids fair to captivate and overcome your appetite, flee to the Lord in prayer, and ask for overcoming grace. In so doing you will resist the temptation, draw nearer to the Lord, obtain strength, and get an experience that will help you in other trying circumstances. We feel for those who are trying to overcome this filthy, expensive, and injurious habit, and we believe the Lord will help them if they will help themselves.

We found the brethren in Bristol in rather a fainting condition. They had not heard any preaching since our beloved Bro. Sperry left Bristol, and they were anxious to hear the words of life preached. We here dwelt on living holiness, and on the necessity of moving in a way that will shut out extremes and confusion. The brethren and sisters in Bristol deeply feel the loss of Bro. Sperry. They remember his labors of love, and his kind and comforting words. They also sympathize with sister Sperry, and often pray the Lord to strengthen and comfort her in her loneliness.

In Roxbury we spoke to the brethren on the impor-

tance of having the law of God written in the heart, and on the subject of living faith. Bro. Stone and Hutchins attended this meeting on their way home, and Bro. Stone gave an interesting discourse on the gospel of the kingdom. See Matt. xxiv, 14.

Before we left Roxbury we attended to the subject of organization. This was a solemn, heart-searching time. Hearty confessions were made, and as the work progressed the sweet Spirit of the Lord rested upon us. We will long and pleasantly remember the blessings and privileges we have enjoyed on this tour; and we hope to so walk before God that we shall finally enjoy the rich blessings and privileges that God will grant to all his tried children.

This evening we intend to hold a meeting with the brethren in Stowe, and to-morrow, the Lord willing, we shall reach home.

D. T. BOURDEAU.
A. C. BOURDEAU.

Stowe, Vt.

BOTH SIDES.

[The following is a Letter of Admonition from the Congregational Church of Malone, N. Y., to Bro. S. B. Whitney, formerly of one of its members, giving the charges preferred against him, and the reasons upon which efforts were made to sustain them. To this Letter Bro. Whitney has replied; and while space will not permit the publication of the entire Letter and Reply in one number, a portion of each is given in this issue. The Reply to the portion of the Letter which here appears, will be found on another page.—v. s.]

The Congregational church of Christ at Malone, N. Y., to Mr. Seymour B. Whitney, one of its members:

DEAR YOUNG BROTHER: The charges preferred against you to this body by Bro. Wollington, March 8, 1861, were substantially these, viz.: 1. Neglecting to meet with the church, and to sustain its ordinances. 2. Violating the Sabbath; and 3. Rejecting some of the doctrines of religion which are considered fundamental by the church.

Being present when the charges were read, you conceded that all the previous steps of labor with you had been taken according to Christ's instruction in Matt. xviii.

To the first charge, that of absenting yourself from the church and its ordinances, you plead guilty, but sought to exonerate yourself from all blame, from the assumed fact that this church was Babylon, quoting Rev. xviii, 4, 5, as your authority for leaving our society and worship. In Rev. xii the true church of God are represented under the emblem of a virtuous, but persecuted, woman; but in chap. xvii a corrupt church, or power, under the emblem of a rich, but very wicked, woman, having in her hand a golden cup of abominations and filthiness of her fornications—a woman drunken with the blood of the saints and the blood of the martyrs of Jesus. Now, have you the evidence to show that the pastor and members of the church from which you have gone out, are the moral children of this profligate and bloody woman?

In respect to the first day of the week, which this church, and the mass of Christians now in the world, observe as a holy day, you tell us that you find no authority for keeping, and of course justify yourself in making it a secular day, while you profess to hallow the seventh day in memory of creation. Now, we admit with you that the seventh day was the Sabbath from the creation, which continued in full force till after the resurrection of Christ, when, as we believe, the first day began to succeed the seventh, and for this belief we offer the following reasons:

1. The resurrection-day commemorates a much greater and more interesting event to the whole human family than the creation of the material universe. The first work was an exhibition of God's attributes in the production of matter and mind. The second was the work of redemption, including the eternal salvation of unnumbered millions. The first was great, the last still greater, as every Christian must gratefully acknowledge. The first was begun and completed in six days, but the last was in progress four thousand years before completed.

During thirty years of the Saviour's humanity he passed in apparent obscurity, and the remaining three and a half years in intense labors and suffering, ending with

the cry upon the cross, "It is finished," as he gave up the ghost. Here ended all his sufferings, but one great and indispensable achievement remained to be acquired, viz., his predicted resurrection on the third day. The third day dawned, and our Saviour rose in triumph from the dead and appeared to his disciples, which was the consummation of the great work which he came from heaven to earth to accomplish. And, did Christ give his disciples during the short stay he made with them to understand that the recent events of his resurrection had given a sacredness and importance to that day which he would have them to regard? Let us see. Now, an example of Christ is as instructive and authoritative as a command; and if we find him when finishing up his business on earth, being "the Lord of the Sabbath," giving his example for the first, instead of the seventh day of the week, we have at least one argument for its observance. Mark xvi, 29; Luke xxiv, 15-33; John xx, 19-26. Three meetings, it will be seen by the above passages, were held by Christ with some of his disciples on the first day, and not one on the seventh day. Here is the authority of example.

2. The second argument for the first day of the week, as a Sabbath, is derived from the example of Christians, with the apostles at their head, immediately after Christ's ascension. See Acts xx, 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," &c. See also 1 Cor. xvi, 12; Rev. i, 10. Objections are made by some persons who seem to be quite dissatisfied with the first day of the week, as a Sabbath, to the application of the term, "Lord's day," as used by John. Rev. i, 10. They affirm that this was the seventh, or creation-day. Now, what is most reasonable to conclude was the meaning of John in the assertion, "I was in the Spirit on the Lord's day?" John was one of the eleven disciples appointed as witnesses of Christ's resurrection, one who met with Christ and the disciples on the first day of the week, previous to his ascension, and doubtless frequently, like Paul, had preached, celebrated the Lord's supper, and taken up collections for the suffering saints at Judea on that day. More than half a century had passed since the memorable event, and all his brethren had gone to heaven; but the rolling away of the great stone from the sepulchre, the thunder of the earthquake, and the immortal glories beaming from the brow of the immortal and victorious Saviour, were still vivid in his recollection, while at the age of nearly a hundred years he stood on the identical day of those great events, on the rough and wild shores of Patmos. So we understand the matter.

But we have a third argument. The testimony of the early fathers concerning the first day of the week shows that they drew the same conclusions from the example of Christ and his apostles which we have drawn.

Dr. Mosheim, giving a history of the church in the first century after Christ, says, page 122, "All Christians were unanimous in setting apart the first day of the week on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship." "This pious custom," he adds, "which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimonies of the most credible writers."

Page 386. Speaking of the fourth century, he says, "The first day of the week, which was the ordinary and stated time for the public assemblies," &c.

Let us now look at another historian—Townsend's Abridgment of Milner, p. 164: "Constantine pleads zealously in a letter to Sapor, king of Persia, for Christians in his dominions," and among other things, "directs the sacred observance of the Lord's day."

On page 257 Augustine says of Ambrose, bishop of Milan, "I profited by his sermons: every Lord's day I heard him instruct the people."

Every reader of these ancient records knows that the Lord's day here is the same as the first day of the week, sometimes called Sunday, and at others the Sabbath. And this is the day which by far the greater number of Christians, including hosts of martyrs, have

observed most sacredly from generation to generation for the last 1800 years. Think of this. Have those millions been wrong while you are right?

(Concluded next week.)

BOTH SIDES.

REPLY TO THE FOREGOING LETTER.

To the Congregational Church of Malone, N. Y.

DEAR BRETHREN: The first letter of admonition to myself from Dr. Parmelee and your pastor in your behalf, has been received; and feeling that the cause of truth, as well as justice to myself, demands that some explanation be made to correct the misapprehension that seems still to exist, and to show the fallacy of the reasoning by which the charges preferred against me were sustained, I take the liberty of replying.

It is with a feeling of hesitancy and distrust of my ability that I commence the task, especially when I contrast the age and experience of the writer with my own; but my trust is in Him whose "grace is sufficient," and whose truth does not require the aid of "enticing words of man's wisdom," either in its promulgation or defense; in Him who is able with the weak and base things of the world to confound the wise and mighty.

I admit, as I have done before, that the rule laid down in Matt. xviii has been followed in my case; but the fact that there were but thirteen members of the church present at the meeting before which I was cited, to hear my defense, is an additional inducement for making this reply.

In remarking upon my reply to charge 1st, the Dr. refers to the woman spoken of in Rev. xvii, having in her forehead the name written, "Mystery, Babylon the great, the mother of harlots and abominations of the earth," and admits that it represents a corrupt church. He then asks what evidence we have that the "pastor and members of the church from which I have gone out are the moral children of this profligate and bloody woman." I will notice this point soon.

The woman spoken of in Rev. xii is also referred to as an emblem of the true church. That all God's people from that time forward are not here included, is clearly shown by verse 17, where they are mentioned under the distinctive terms of the woman and her seed. Is it then unreasonable to conclude that the term Babylon, as used in chap. xiv, 8, and xviii, 2, includes not only the profligate mother, but also the harlot daughters? It seems not.

But let us look at some of the reasons that make this conclusion not only reasonable, but necessary. 1. Babylon is derived from Babel, and signifies mixture, confusion. Webster. It would seem to have more direct reference to a confusion of language or teaching. But the Roman church alone manifests no such confusion. It is a unit in this respect. Its teachings are the same the world over. 2. It is stated in chap. xviii, 3, that "all nations have drunk of the wine of the wrath of her fornication." This cannot be true of the church of Rome alone, for several nations have their established religion, and disavow all allegiance to the church of Rome.

The question then arises, Who, or what, constitutes this great Babylon of whom such accusations are made, and upon whom such judgments are denounced? Who are the moral children of this abominable woman? And here the Dr. in his inquiry evidences considerable misapprehension. We do not apply this to individuals, but to the several ecclesiastical organizations professing Christianity, but in works denying it. And we believe we have evidence sufficient to convince any honest inquirer after truth of the justness of this application.

1. The confusion existing among the ecclesiastical bodies, is enough to put ancient Babel to the blush; for they not only cannot understand each other, but their language is often contradictory and almost unintelligible to themselves. Examine their creeds, all of which are professedly taken from the Bible, and no two of them teach the same things. Demand an explanation of any article of faith, and it is given to suit the taste of the individual inquired of.

2. They have all sprung, directly or indirectly, from the church of Rome; and although they protest against her, and admit the Bible to be a sufficient rule of faith

and practice, yet like her they all have their creeds or articles of faith, and which uphold many doctrines and practices that are only to be found in the "acts of the Man of sin," such as the first-day Sabbath, infant sprinkling, &c. Nor are individuals admitted to, or retained in, their communion unless they subscribe to these articles; and offending members are tried and condemned by them. As proof on this point I have but to refer to the third charge preferred against me, which reads as follows: "3d. For adhering to, and promulgating, doctrines contrary to the belief and teachings of this body" (not the Bible).

The following from the Rev. Charles Beecher clearly expresses my idea upon this point. He says: "The creed system is now exerting upon the clergy of the Protestant churches a secret, unsuspected, but tremendous power against the Bible—a power of fear. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it."

Protestants are horror-struck with the idea of claiming infallibility, but how often will you find them admitting that they are wrong? Now find the difference between "never can err," and "never do err," and what does it amount to? Merely a cipher. So that Protestants have all the benefit of the claim, and leave Romanists to bear the odium attached to it.

But when we look at the moral character of the professed Christian world, when we view a worldly-minded, fashion-devoted, and pleasure-loving church, we involuntarily exclaim, How are the mighty fallen! The angel declares [Rev. xviii, 2] that Babylon is "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." It is a deplorable fact that among the members of nearly all denominations of professed Christians, are many who have become victims of the Satanic delusion, Spiritualism, some of whom come directly under Satan's influence as mediums. It is also a lamentable fact that very many make a profession of religion and unite with the church, merely from motives of self-interest and aggrandizement, making religion a garb under which they may the more successfully prosecute their schemes for amassing wealth and obtaining rank and distinction; for the standard of truth and holiness is thrown into the dust by the church, so that success and popularity follow only in her wake. Where will you find the spirit of consecration, humility, and self-denial that should characterize the people of God? Not in the Protestant churches of the present day, by any means. On the contrary, their most prominent characteristics are covetousness, conformity to the world, and love of ease and pleasure, "having a form of godliness, but denying the power thereof;" and the apostle's positive admonition is to "turn away," and "withdraw" from such. 1 Tim. vi, 5; 2 Tim. iii, 5.

I will introduce a few extracts, and leave the subject for your consideration. Dr. Cumming, of England, says:

"I believe that one-half of the professors of the gospel are nothing better than practical infidels." *Time of the End*, p. 183.

Robert Atkins, in a sermon preached in London, says:

"The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. . . . Apostasy, apostasy, apostasy, is engraven on the front of the church."

Mr. O. Scott (Wesleyan Methodist) says:

"Most of the denominations of the present day might be called churches of the world with more propriety than churches of Christ."

The following is from the report of the Michigan Yearly Conference, published in the True Wesleyan, Nov. 15, 1851:

"The world, commercial, political, and ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion, all connive at sin, reciprocally aid each other, and unite to crush the poor. Falsehood is unblushingly uttered in the forum and the pulpit, and sins that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of our land. These churches are like the Jewish church when the Saviour exclaimed, Wo unto you, scribes and Pharisees."

sees, hypocrites!" How applicable the call, "Come out of her, my people."

The next question the Dr. considers is the Sabbath, and I thank him for the frank admission he makes on the start, that the "seventh day was the Sabbath from the creation, which continued in full force till after the resurrection of Christ;" for unless his reasons for believing that a change was then made are *conclusive*, he must admit that it is still in force. These I will briefly examine.

1. "Redemption is a much greater work than creation." In this the Dr. has but reiterated the sentiment of the Catholic Catechism and the Protestant hymn books; but how either knows, I have not been able to learn, as the Bible is entirely silent in regard to the matter; and as the only Being who is able to perform these great works has been pleased to say nothing about it, I think it the part of wisdom for us to remain silent.

But is redemption complete? Let Paul answer. In Eph. i, 14, he speaks of the redemption of the "purchased possession;" and in Rom. viii, 22, 23, he says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." When redemption is complete, every vestige of the effects of sin will be swept from this fair creation, and the earth again take its place in the universe, robed in all its Eden glory, and become the happy abode of the resurrected and immortalized saints. And as to a memorial of Christ's work on earth, we have the ordinances of baptism and the Lord's supper given us to commemorate his death, burial, and resurrection, so that we are not driven to the necessity of robbing God of his memorial of creation.

But did Christ, by his example, show that the first day had become sacred? We will examine the passages referred to. Mark xvi, 2. "And very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun." How strange! But the preceding verse shows that the Sabbath was past. So much for that.

Verse 9. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Wonderful! He could not appear to her before he was risen, and who would require him to wait till the next day unless he chose to?

Luke xxiv, 15-33. Please read it over, and see if there is a word in it about the Sabbath, much less an intimation that it was changed.

John xx, 19-26. In respect to the meeting mentioned in verse 19, we shall find by reference to Acts i, 13; Mark xvi, 9-14; Luke xxiv, 36, 37, that the disciples were together in their common abode, partaking of their evening meal; that they did not believe that Christ was risen, but were terrified at his presence; and that he upbraided them for their unbelief and hardness of heart. If he chose to manifest himself to them the same day that he rose, does that necessarily make it a Sabbath? The meeting mentioned in verse 26 was "after eight days," so that it could not have been the next Sunday, as the Dr. would have us suppose, for by reference to Mark ix, 2, and Luke ix, 28, we learn that "after six days" is equal to "about an eight days;" so that "after eight days" may be about a ten days.

2. Apostolic example. Acts xx, 7. "And upon the first day of the week, when the disciples came together to break bread," &c. We see that this was an evening meeting, for there were "many lights in the upper chamber." Verse 8. As at that time the day commenced at the setting of the sun, according to the original reckoning of time in Gen. i, this must have corresponded to our Saturday evening, and Paul, instead of observing the day as a Sabbath, continues his journey to Jerusalem. Will the Dr. accuse Paul of Sabbath-breaking?

1 Cor. xvi, 2. "Upon the first day of the week let every one of you lay by him in store," &c. Look at this carefully, and see if there is anything like a public contribution in it. Justin Edwards, in his notes on this passage, says, "Lay by him in store at home." And

every translation of this passage we have ever seen conveys the same idea.

We may learn what apostolic example is from the following scriptures: Luke xxiii, 56; Acts xiii, 42, 44; xvi, 13; xvii, 2; xviii, 4, 11. From these we learn that the holy women kept the Sabbath according to the commandment, and that it was Paul's manner to reason out of the Scriptures every Sabbath-day, both to the Jews and Greeks. And in Acts xxviii, 17, we read that Paul told the chief of the Jews that he had "done nothing against the people, or customs of our fathers;" which he could not have said in truth had he been an observer of Sunday in the place of the Sabbath.

Rev. i, 10. "I was in the Spirit on the Lord's day." The Dr. seems to "understand" very clearly that this refers to the first day of the week; but the Bible teaches very differently. We read in Gen. ii, 3, that God blessed the seventh day and sanctified it; and in Isa. lviii, 13, he calls it "my holy day;" and Christ calls himself the Lord of the Sabbath. Matt. xii, 8; Mark ii, 28.

3. Testimony of the fathers. Dr. Clarke says, "We should take heed how we quote the fathers in proof of the doctrines of the gospel; because he who knows them best knows that on many of those subjects they blow hot and cold." *Autobiography of A. Clarke*, p. 134.

In answer to the extract from Mosheim, we give the following from Neander: "The festival of Sunday, like all other festivals, was only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." *Rose's Neander*, p. 186.

Kitto says, "The earliest authentic instance in which the name of the Lord's day is applied . . . is not till A. D. 200, when Tertullian speaks of it as '*Die Dominico resurrectionis*.'" *Cycl. Bib. Lit. art. Lord's day*.

The following is from the American Encyclopedia, article Lord's day:

"Constantine the Great made a law for the whole empire (A. D. 321), that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work on that day."

Let us hear Mosheim again: "The first day of the week, which was the ordinary and stated times for the public assemblies of the Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been." *Ecc. Hist. cent. 4, part 2, chap. 4. sec. 5.*

How much does this look like a Sabbath? Notwithstanding the edict permits all sorts of agricultural labor, yet, according to Mosheim, it caused the day to be observed with greater solemnity than it had been before.

(Concluded next week.)

LETTERS.

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

From Sister Bourdeau.

DEAR BRO. WHITE: I have felt desirous to say a few words in the Review ever since I have been trying, in my weakness, to keep all the commandments of God and the faith of Jesus; and I would for the first time say a word to the brethren and sisters.

About six years ago I embraced the Sabbath of the fourth commandment. But it was some time after I commenced to keep the Sabbath before I saw the light in regard to the third angel's message and the truths connected with it, which relate to the near approach of the Saviour; but as fast as the light shone on my mind I felt to rejoice in the truth. And while I realized the importance of having the whole truth, I was satisfied that a mere profession would never save us. Only those that do the commandments have the promise of having right to the tree of life, and entering in through the gates into the city.

I do want to be consecrated to the service of my Lord and Master, that I may have clean hands and a pure heart when the Lord will make up his jewels, and spare them as a man spareth his own son that

serveth him. The Lord is good and his promises are sure. My desire is to overcome, and continue faithful in doing all his righteous will, that I may have his approbation, and finally share in the reward which he has in reserve for all the good and the blest.

Your sister seeking for eternal life.

CHARLOTTE BOURDEAU.

West Enosburgh, Vt.

From Bro. Sisley.

DEAR BRO. WHITE: I love the cause of present truth. I feel that I could not live without it, and am trying daily to feel more of its sanctifying effects. I find the Christian's life is a life of warfare; but the precious promises of help in every time of need, and of the glorious prize at the end of the race, encourage us to fight the good fight of faith.

We feel encouraged here in Convis by two more commencing to keep the commandments of God and the faith of Jesus. There are some others, I think, getting interested. Cannot some messenger see it duty to come this way and build us up in the faith?

Yours in love.

J. SISLEY.

From Bro. Packard.

DEAR BRO. WHITE: The Review comes to us regularly, and we would not be willing to exchange it for all other papers printed. There are but two Sabbath-keepers in this city besides myself and companion, that we know of. We have never heard a sermon or lecture from a Sabbath-keeper.

Two years ago we moved to this place, and God in his goodness and mercy led us to the house of the only Sabbath-keepers here, and they were strangers to us. Their theme of conversation was always present truth; and though we looked upon it as a strange doctrine, and were even shocked at some of the ideas they advanced, being both of us members of a Congregational church, and brought up strictly after their creed, yet they had the Bible for all they said, and we, being desirous of knowing the truth, searched the Bible for ourselves, and soon began to keep the Sabbath, receiving the whole truth as we became enlightened.

We have perfect confidence in sister White's visions. We do not use tobacco, tea, or coffee, nor wear hoops, but the money formerly spent for those things we spend for your publications. We hope that before long we may either enjoy more Sabbath privileges here, or move where there is a church of Seventh-day Adventists; for we feel that we are deprived of a great blessing.

Yours striving to overcome.

RUFUS PACKARD.

Janesville, Wis.

OBITUARY.

SISTER Nancy, wife of Bro. D. M. Harper, of Saline, Mich., died of typhoid fever and inflammatory canker, Feb. 6, aged thirty-eight years.

Sister Harper formerly belonged to the Baptist church in Seneca Co., N. Y. She moved to the State of Michigan in 1844, and brought a letter from the Baptist church, but never united with any church until she heard Brn. Waggoner and Frisbie give a few lectures in Sylvan, Mich., some six years since, and commenced to keep the Sabbath. She has since that time lived a consistent and faithful member of the Seventh-day Adventist church.

On the 19th of Feb., 1861, Bro. and sister Harper lost their youngest son, Arthur A., aged four years and ten months, of diphtheria. Her grief was great at this loss, and she probably never recovered fully from the shock. About three months since she was attacked with the fever, and by that and canker slowly wasted away till her death. Although she was a great sufferer, she bore her sufferings with patience, and died as calmly as the setting of the summer sun. The writer spoke to a large and attentive audience at the funeral, from 2 Cor. i, 3-5.

J. N. LOUGHBOROUGH.

It becomes my painful task to record the death of my youngest brother, George S. Blakely, who died at the Tipton hospital, of the measles, Jan. 1, 1862, aged 23 years.

ELVIRA B. STEVENSON.

Flowerfield, Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEB. 25, 1862.

WILL our friends who remit by drafts please have them made payable to E. S. Walker when they see by our appointments that we are from home.

A REQUEST.

DEAR BRO. BYINGTON: The Sabbath-keepers in Colon, Mich., are now prepared for organization. I would request you to give notice in the Review to Bro. Waggoner, as it best suits you, for him on his return from the south, to assist in the organization. We would like to have you also attend at the same time.

In behalf of the church.

L. SCHELLHUIS.

Colon, Mich., Feb. 18, 1862.

NOTE.—Will Bro. Waggoner answer the above request through the Review as duty may seem to require?

J. BYINGTON.

READ IT WITH CARE!

I REFER to the History of the Sabbath, by Bro. J. N. Andrews. Let all those who desire the truth on the Sabbath question read this book, and I would advise all the brethren and sisters to give it a careful reading. Do not let it remain neglected on your tables, as is too common with valuable works of that size, but read it, and you will find new beauties in the truth, and have reason to feel encouraged that in the providence of God the truth is shining so clearly in these days of darkness and peril. I think it is not too much to say that this work is an "end of all controversy" on the subject of the Sabbath.

J. H. WAGGONER.

NOTE FROM BRO. LOUGHBOROUGH.

DEAR BRO. WHITE: I am now giving a course of lectures at the Howland school-house in the east part of the township of Ransom, Hillsdale Co., Mich. I have given four lectures only, but a good interest is already awakened. Last evening, although it was quite rainy, we had a house full. I shall keep up the lectures evenings as my health will admit. Pray for us, for we trust by the blessing of God much good will be accomplished here. This school-house is twelve miles south-west of Hudson, Mich., and two miles west of Wood's Corners.

J. N. LOUGHBOROUGH.

Wright, Hillsdale Co., Mich. Feb. 18, 1862.

CONFESSION.

DEAR BRO. WHITE: I wish to say through the Review that I have entertained hard feelings toward Bro. Butler, in relation to the notice written by him in Review, Vol. 17, No. 21, but after a more serious reflection and aid and counsel of my brethren, I feel to confess that my hard feelings have been ungenerous and uncalled for, and that part of his notice that was not mentioned in our business meeting (second and third reasons), were just and legitimate conclusions drawn from the position the finance committee occupied previous to the reception of Testimony No. 6. And where I have exerted an influence against Bro. Butler in relation to this notice in any way, and more particularly by the shade of my note in Review, Vol. xvii, No. 23, or injured the weight of his confession, I here wish to counteract that influence, and humbly crave the forgiveness of Bro. Butler and the church generally. I wish to say in conclusion that I deeply regret that I ever doubted the hand of the Lord being in the selection and adoption of the name at the B. C. conference, and hope I may learn wisdom and discretion by the things I have suffered.

JOSEPH DUDLEY.

Gilboa, Ohio.

AN IMPOSTOR.

It seems that there is an impostor in the field by the name of Davis, against whom it has be-

come necessary to warn the brethren to save them from imposition. It is unpleasant to be obliged to refer to such characters; but it would be injustice to the cause of truth, to suffer the emissaries of its great enemy, so far as known, to go unexposed. The villainous falsehoods which this man is engaged in circulating, are given in the following statements; and the brethren will need no other evidence of the character and mission of the man, to put them on their guard against him.

U. S.

The statement is given by J. W. Landes of Fairfield, Iowa, who says:

"While traveling out west on business some two weeks ago, I stopped at Batavia, Jeff. Co., Iowa, where Bro. Snook had been preaching this fall, and several promised to obey the truth. But something like three weeks ago there was a man from Illinois by the name of Samuel Owen Davis that has been passing himself off as a Seventh-day Adventist preacher. He told them that organization was wrong in the way that we were getting it up, that our Discipline said we should not use coffee, tea, pork, nor tobacco, and that sister White's visions were our prayer-book. He compared sister White to the woman Jezebel in the Thyatira church of Rev. ii, 18-20. He has been preaching west in Wayne Co. He is now preaching at Glasgow, twelve miles south-east of this place, and is doing much injury to the cause. I think he should be exposed through the Review."

HOME FOR BRO. SNOOK.

We whose names are hereunto subscribed do agree to pay the amount set to each of our names for procuring a home in Marion, Linn Co., Iowa, for Bro. B. F. Snook.

James White, payable when called for,	\$25.00
John T. Mitchell, " June 1, 1862,	25.00
D. Andre, " " " "	25.00
R. D. Tyson, " Dec. 25, " "	10.00
E. S. Griggs, payable when called for,	10.00
Robert Garrett, " June 1, 1862,	5.00
I. M. Davis, " " " "	2.00

APPOINTMENTS.

Bro. and sister White appoint to meet with the brethren as follows:

Hundred Mile Grove, Wis, March	1, 2.
Marquette, " " "	8, 9.
Mauston, " " "	15, 16.

By request of some of our scattered and lonely brethren and sisters, I wish to give notice through the Review of the quarterly meetings to be held by the several Seventh-day Adventist churches in Wisconsin. I will give them by course as they will be held: Hundred Mile Grove, March 1 and 2, 1862; Marquette, 8 and 9; Mackford, 15 and 16; Rubicon, 22 and 23; Oakland, Jeff. Co., 29 and 30; Little Prairie, Wal. Co., April 5 and 6.

These meetings are to be held regularly every three months. Any of the messengers visiting these churches are therefore requested by the churches to visit at the time of the quarterly meetings. They can go within sixteen miles of the Hundred Mile Grove church by railroad, which is sixteen miles north of Madison.

ISAAC SANBORN.

Providence permitting, there will be a conference for Southern Iowa, of Seventh-day Adventists, at Knoxville, Marion Co., Iowa, commencing on Friday, March 14, and continuing over Sabbath and first-day.

It is hoped that every church in Southern Iowa will be represented. The preaching brethren in the State are especially invited to attend. Come up, brethren, in the name of the Lord, and may we be blessed. Cannot Bro. and sister White be at the conference?

WM. H. BRINKERHOOF.

Business Department.

Business Notes.

P. Worley: We send you a hymn book, and apply the balance of your remittance on Review at half price.

W. Lawton: We mailed to your address three copies of the History of the Sabbath, one bound, and two in paper covers.

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 in due time acknowledged, immediate notice of the omission should then be given.

I. C. Snow 3.00, xxi, 1. A. N. Curtis 1.00, xxii, 1. T. Smith for J. T. Smith 1.00, xxi, 1. T. Smith 1.00, xx, 12. R. J. Davis 1.00, xx, 1. W. Gulick 0.28, xix, 5. J. A. Wilcox 0.50, xx, 1. A. Coryell 2.00, xxi, 1. E. P. Burditt 2.00, xxi, 1. C. Monroe 1.00, xvii, 1. M. Tewell 2.50, xix, 14. I. Harmon 2.00, xxii, 1. B. Radabaugh 1.00, xix, 1. J. Ferrel 1.00, xix, 1. J. Rayle 1.00, xix, 14. G. W. Edwards 2.00, xvii, 18. S. E. Edwards 2.00, xx, 15. T. Nelson 2.00, xix, 14. Wm. Nelson 4.00, xx, 1. John Clarke 2.00, xviii, 21. M. Meeker 2.00, xxi, 7. L. S. Gregory 3.00, xxi, 1. G. Perciot 1.00, xx, 1. G. W. Holt 2.00, xxi, 1. J. C. Parker 0.50, xix, 1. N. M. Gray 1.00, xxiii, 1. M. Borden 1.00, xx, 7. W. Herald 1.00, xx, 1. H. Hodgson 2.00, xix, 18. Wm. Castle 1.00, xxi, 1. R. S. Tyler 1.00, xxi, 1. Miss L. S. Hackett 4.00, xx, 1. A. W. Chaffee 2.00, xviii, 19. S. Vincent 2.00, xix, 1. L. Hadden 1.00, xviii, 22. T. Porter 2.00, xx, 14. P. H. Sickles 2.00, xx, 19. C. W. Manson 2.00, xx, 18. C. M. Elkins 1.00, xx, 1. H. S. Guilford 1.00, xx, 1. D. W. Randall 0.50, xx, 18. A. Half 0.50, xx, 18. Wm. Barker 2.00, xx, 18. H. Howe 1.00, xxi, 1. P. Worley 0.20, xviii, 21. Jas. Cornell 2.00, xx, 1.

For Shares in Publishing Association.

Wm. Lawton \$10. A. Gleason \$5. T. M. Steward \$10. J. P. Rathbun \$10. W. S. L. \$2.

Donations to Publishing Association.

A. N. Curtis s. b. \$10. W. Gulick s. b. \$1.50. Ch. in Hillsdale, Mich. s. b. \$15. Ch. in Otsego, Mich. \$10. Harriet N. Lombard \$1. F. Morrow \$3.

Cash Received on Account.

T. M. Steward \$10. N. Fuller 15c. J. G. Wood (E. W. S.) \$1. L. D. Newton (E. W. S.) 50c. H. Decker (E. W. S.) 50c. H. S. Guilford (E. W. S.) \$3. N. N. Lunt \$5. R. F. Cottrell \$10.

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