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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." Rev. 14:12.

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REST.

Long! not long! The spirit-wasting fever
This strange life shall quit each throbbing vein,
His wild pulse flow placidly forever,
Endless peace relieve the burning brain.

Joys are but a dream; its destiny
To decay and death; its fairest form,
Light and shadow mixed; its brightest day,
A rainbow braided on the wreaths of storm.

There is blessedness that changeth not;
To rest with God, a life that cannot die;
A portion and a brighter lot;
To come with Christ, a heritage on high;

For the hopeless, for the weary, rest,
More gentle than the still repose of even!
For the joyless; bliss for the unblest;
For the desolate in yonder Heaven!

For the weary, for the weary, rest,
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Paul, in Ephesians 2:11, 12, sets forth the condition of those who do not place themselves within the provisions of the covenants: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision, by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

This presents in a startling light the condition of every unconverted man; and a more utterly wretched and abject condition it would be difficult to describe. No Christ, no hope, no God! Such is the condition of him who is a stranger from these covenants of promise. It becomes therefore a matter of infinite moment to ascertain what the new covenant is, upon what conditions its blessings are suspended, and what we are to do in order to become partakers of its benefits.

In addition to this general statement, we may remark that the subject of the covenants is becoming a theme of particular interest to Seventh-day Adventists at the present time, because it is just now considered a favorite point of attack by some of those who oppose the doctrine of the perpetuity of the ten commandments, and the still binding obligation of the original Sabbath. Having exhausted every other source of theoretical opposition to the Sabbath in their futile efforts to overthrow it, they now claim that in the doctrine of the covenants they find conclusive evidence that the ten commandments have been superseded by something better, and that the seventh-day Sabbath, at least, has consequently come to an end.

It is more particularly with reference to this phase of the question that the present examination will proceed. We will therefore fairly state, and then candidly examine, these claims of our opponents.

Briefly stated, then, their claim is this: That the ten commandments constituted the first or old covenant; that that covenant was faulty and has been done away; which is simply to say, in other words, that the ten commandment law was imperfect, and has been all abolished, the Sabbath with the rest.

In proof of this they quote a few texts of Scripture, which to new hearers would seem quite pertinent and positive. Thus, Deut. 4:12, 13: "And the Lord spake unto you, out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

Here, they claim that the ten commandments are plainly called the covenant. Then they turn to Deut. 5:2, 3, to show that this covenant had no previous existence, but was established at Horeb, where Paul also, quoting from the prophet, says that the first covenant was made: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Having found these texts so much to their mind, they turn to 1 Kings 8:21, for a statement to settle forever the controversy: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." Verse 9 of the same chapter says, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb." They ask us what can be plainer. There was nothing in the ark but the two tables of stone, containing the ten commandments; yet Solomon says that in the ark was the covenant which the Lord made with the fathers of his people, when he brought them out of the land of Egypt. Therefore those com-

mandments were the covenant. And having established this point, they have only to quote Paul's testimony, that the old covenant has waxed old and vanished away, to reach the conclusion so long and anxiously sought, that the ten commandments have been abolished, carrying with them the obnoxious seventh-day Sabbath into their eternal tomb.

Now to one who has not made this matter a subject of study, this seems very plausible. To those not familiar with this question, the quotations would seem to be to the point, the reasoning consistent, and the conclusion inevitable, that the ten commandments constituted the old covenant which has been abolished. To such we would say that this cable which our opponents make appear to the uninformed of such strength and fair proportions, does not contain one solitary fiber upon which they can justly hang a single proposition contained in either their claims or their conclusions. This we think we can clearly show.

That the old covenant has been abolished by being superseded by the new, Paul plainly states; of this there is no question. And we affirm further that nothing has been abolished but the old covenant. Whatever has been abolished was included in that covenant, and whatever was not included in that covenant still remains, unaffected by the change from old to new. If the ten commandments constituted the old covenant, then they are forever gone; and no man need contend for their perpetuity or labor for their revival. But if they did not constitute the old covenant, then they have not been abolished, and no man need breathe a doubt in regard to their perpetuity and immutability. This therefore becomes a test question. It determines as definitely as any one subject can, the whole question of the perpetuity or abolition of the moral law.

Can we then tell what did constitute the first, or old, covenant. What does the word, covenant, mean? Webster defines it thus: "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from, some act or thing; a contract; stipulation." This is the primary, leading definition of the word; and in looking for the old covenant, we look for some transaction to which this definition will apply.

We have definite data from which to work. We are told who was the author of the first covenant. It was God. We are told with whom it was made. It was made with Israel. We are told when it was made. It was made with that people when they came out of the land of Egypt. Jer. 31:32; Heb. 8:9. By these circumstances the old covenant is clearly distinguished from the Adamic, the Abrahamic, or any other covenant brought to view in the Bible.

We go back therefore to the history of Israel as they came out of Egypt, and lay down this as a consistent and self-evident principle: That the very first transaction we find taking place between God and the Israelites after they left Egypt, which answers to the definition of the word covenant, must be the first covenant, unless some good reason can be shown why it is not.

Do we find anything of this kind in the experience of that people? anything which constitutes a formal and mutual agreement between God and themselves, based upon mutual promises? We find one, and only one, transaction of that kind. The record of it commences in Ex. 19:3: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep

my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel."

The briefest glance at this language shows it to be a formal proposition on the part of the Lord to the Israelites. Moses was the minister through whom the negotiation was carried on. Go down, said God to Moses, and make to the people this proposition: If you will obey my voice, and keep my covenant, I will secure you in the possession of certain special blessings above all people. With this instruction Moses went down to the people, and God waited for their answer.

Verses 7, 8: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Such was the response of the people. They said, "We agree to the terms; we will enter into the arrangement." We now have the two parties before us, and the mutual, voluntary action on the part of each. This is the first transaction of the kind recorded between God and that people. It answers most strictly to the meaning of the word covenant. Therefore we say that this has the primary claim to be considered the old covenant of which Jeremiah prophesied and Paul discoursed.

It may be asked, then, how the ten commandments can be called "the covenant." We answer, That is just where the people are misled. They are never called "the" covenant, referring to the first or old covenant. That the ten commandments are called "a" covenant, we admit; but what kind of a covenant? and in what sense are they so called? Please read again Ex. 19:5: "Now therefore, if ye will obey my voice indeed, and keep my covenant," &c. Then God had something which he called his covenant, which antedated the covenant made with Israel. It was already in existence, before any formal agreement whatever was made with that people. And this explains Deut. 4:13. Those who read that verse should be critical enough to observe that Moses does not call the ten commandments the covenant, nor a covenant, but his (God's) covenant. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments." These, then, are what God referred to in Ex. 19:5, in the words, my covenant; and these were already in existence when the covenant was made with Israel. It should be noticed, further, that the covenant of Deut. 4:13, is not a covenant made, but a covenant commanded; and surely any one can see the difference between an arrangement established upon the voluntary and mutual promises of two parties, and that which one party has power to enjoin with authority upon another party. But the covenant here mentioned, God did thus enjoin upon them without regard to any action on their part.

It is now easy to be seen why the ten commandments are called a covenant, and what kind of a covenant they were. They were simply the basis of that agreement recorded in Ex. 19:3-8. For the very first condition God proposed was, "If ye will keep my covenant." In this sense, and this only, are the ten commandments ever called a covenant.

And this brings us to the secondary definition of the term covenant; which is, "a writing containing the terms of agreement between parties." Thus the conditions upon which an agreement or covenant rests, are in a secondary sense called also a covenant. This may be illustrated by the relation which all good citizens sustain to their respective States. They are all in covenant

relation with the State. The State says, If you will obey the laws of this commonwealth, you shall be protected in your life, liberty, and property. The citizens respond, We will obey. This is the mutual agreement, the covenant, virtually existing everywhere between the citizen and the State. But when we speak of the State alone, its covenant would be its laws which it commands its citizens to perform. These are the conditions of the agreement, and hence may be called the covenant of the State, because upon obedience to these are suspended all the blessings which it proposes to confer.

Such was the relation established between the Lord and his people. He had a law which the very circumstances of our existence bind us to keep; yet he graciously annexed a promise to the keeping of it. Obey my law, and I will secure you in the possession of certain blessings above all people. The people accepted the offer. The matter then stood thus: The people said, We will keep God's law. God said, Then I will make you a kingdom of priests, a peculiar treasure unto myself. This was the agreement or covenant made between them. But so far as God was concerned his law was his covenant, because it was the basis of the whole arrangement, and upon the keeping of that by the people, all the blessings were suspended which he proposed to confer.

1 Kings 8:21, may still present a difficulty to some minds. Does not Solomon here say that in the ark, where the ten commandments alone were, was the covenant which God made with the fathers of his people, when he brought them out of the land of Egypt? The key to the explanation of this passage lies in the antecedent of the word wherein. Solomon, speaking of the temple, says, "And I have set there a place for the ark, wherein is the covenant of the Lord." Does the word, wherein, mean in which ark, or in which place? Hebraists tell us that the grammatical construction refers it unquestionably to the place. "I have set there a place for the ark, in which place, not in the ark, is the covenant of the Lord," &c. Was the covenant always in the place where the ark was? See Deut. 31:26: "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God." That this book of the law is the same as the book of the covenant, see 2 Kings 22:8, and chapter 23:2. And the expression, in the side of the ark, means in a coffer or receptacle expressly prepared for it and placed by the side of the ark. See Prideaux, vol. 1, p. 152. Wherever the ark was there was this book of the covenant by its side. Hence Solomon could say, referring to the place where the ark was, that there, in that place, was also the covenant which the Lord made with that people when he led them out of Egypt.

Thus the strongest texts claimed to prove that the ten commandments constituted the old covenant, are found to contain not one shade of evidence in that direction. We have found in what sense the ten commandments are called a covenant, simply because they are God's covenant, the basis of the agreement which he entered into with Israel. In the same sense the tables are called the tables of the covenant, and the ark, the ark of the covenant, because they contained this covenant; but none of these expressions refer to the covenant made with Israel by the mutual pledges to each other of the Lord and that people, as recorded in Ex. 19.

We now return to that chapter and resume the examination of the covenant then made. When the people agreed to obey God's voice, verses 5, 8, they had not heard his voice, and knew not what conditions it might impose. But on the third day after this the Lord came down in fearful majesty, and with a voice that shook the solid earth from pole to pole declared the ten commandments. Here for the first time the people heard God's voice which they were to obey. Then the Lord took Moses into a private interview with himself and gave him some instruction which the people were to follow in civil and religious matters, under this arrangement. This instruction is found in the latter part of Ex. 20, and chapters 21, 22, and 23 entire, and is an epitome of the civil and ceremonial laws given to that people.

In chapter 24 is resumed the narrative of the steps taken in the formation of this covenant. Moses appeared before the people a second time, and rehearsed in their hearing all the words which the Lord had communicated to him. And here the people, after having heard for themselves God's voice, and being told all that he had said

to Moses, had an opportunity to answer again whether they would enter into this arrangement or not. At their first answer, Ex. 19:8, they did not know what would be required of them; now they understood all the conditions; and what will they answer now? Ex. 24:3: "And all the people answered with one voice, and said, All the words which the Lord hath said, will we do."

It would seem that this was all-sufficient. But the Lord moved very carefully in the matter, so that the people might have no opportunity to plead in after years that they did not know what they were doing in entering into this covenant with him. So he caused Moses to write out in a book all the words he had told him, that all points might be again carefully considered, and then to read it all over to the people. Verse 7: "And he took the book of the covenant, and read in the audience of the people." Here they had opportunity for the third time to reconsider the matter and change their decision if they so desired. And what was their answer this time? "And they said, All that the Lord hath said will we do and be obedient."

Moses then took blood which had been offered for the purpose, verses 5, 6, and sprinkled it on the people and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." Verse 8. Here the covenant was closed up, sealed and ratified, by the shedding of blood.

Keep this scene in mind while we pass down fifteen hundred and fifty-five years to the days of Paul, and notice his remarks upon this event. Heb. 9:17-20: "For a testament is of force after men are dead; otherwise it is of no force at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you."

Paul here plainly states that the first covenant was dedicated with blood, the words testament and covenant meaning the same thing, being from the same original word. And to what scene does Paul refer? To the very one recorded in Ex. 24:8, just described. Moses says, Behold the blood of the covenant; and Paul says that the covenant then and there ratified was the first, or old covenant.

Now to settle the fact, once and forever, that this covenant was not the ten commandments, we have only to remark that neither Moses nor the people had a copy of the ten commandments of any kind in their hands at that time. This will appear from the further record of Ex. 24. In verse 12, we read, "And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them." The idea that God had already caused Moses to write out a copy of these commandments, and that he had begun to teach them by having spoken them and read them in the ears of the people, verses 3 and 4, is utterly inconsistent with this statement, that God was about to put into his hands a law containing commandments that he had written, in order that Moses might teach them. But before Moses was called up to receive this law of ten commandments which God had written, the first covenant had been made, closed up, finished, and ratified by the shedding of blood.

These facts throw a fortification around this point which it is not possible either to break or scale. The first covenant was dedicated with blood. But when that dedication took place, the ten commandments, in visible form, had not been put into the possession of the people; they had no copy of them; hence they were not dedicated with blood. Therefore, the ten commandments were not the old covenant.

Another line of thought showing just as clearly that the ten commandments were not the first, or old, covenant, is based on Deut. 5:2, 3, a passage to which our opponents appeal with such seeming assurance: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Having assumed that the ten commandments were the old covenant, these verses are appealed to, to show that these commandments were here for the first time introduced, and hence came to an end with that dispensation. But the quotation is fatal to the assumption; for the ten com-

mandments did exist before this time; hence they were not the covenant at that time made.

The book of Genesis, though so brief in its record that its fifty short chapters cover a period of over 2300 years, nevertheless abounds with indications that the principles of the ten commandments were well understood and acted upon, even from the creation down. Why was Cain condemned for killing his brother, if the law against murder did not exist? "Where no law is, there is no transgression;" and, "sin is not imputed when there is no law." By what standard was it shown that Noah and his house alone were righteous, while all the rest of mankind were only evil and that continually, if there was no law for a standard in such matters? To be righteous is to be living in conformity with a standard of righteousness, or right doing. "By the law is the knowledge of sin." On what ground were the inhabitants of the wicked cities of the plain given over to the vengeance of eternal fire on account of their villainess, if there was no law against unchastity? There was such a law; and Peter makes a statement which shows that it was as well understood then as now. He says that those cities were made an ensample unto all that should after live ungodly. This covers all time from that day to this, and onward to the end. And the ungodly of to-day may look back to Sodom, and learn how God will deal with them unless they repent. Are there moral principles binding on them now? So there were then, if their case is an example. Do men understand these laws now? So they did then. Is it an acknowledged principle now that a man cannot justly be punished who does not know, or has not had an opportunity to know, the law? So it was then. We have heard of tyrants who posted their laws so high that no one could read them, and then struck off the head of every transgressor; but God does not so deal with his creatures. No; the law of God was in existence and understood in ancient Sodom, as well as in the numberless Sodoms of to-day.

But some may be ready to suppose that even if the principles of the other commandments were known, surely the Sabbath was neither known nor regarded before the time of Moses. We answer that if it can be shown that any other commandment was known, tenfold more proof can be given that the Sabbath was known, and a commandment given for its observance. In proof of this it is only necessary to refer to the record of Genesis 2:2, 3, which records the origin of the Sabbath institution in Eden. God rested on the seventh day. He then blessed the day; not the day past, but the day for time to come. Then he sanctified it. Sanctify means to set apart to a sacred or religious use. This could not refer to past time, but to the seventh day for time to come. And it was to be used in this sacred or religious manner, not by the Lord; for he does not need it; but by man, for whom, says Christ, the Sabbath was made. Mark 2:27.

How, then, we ask, could the Sabbath be thus sanctified for man's use, or be set apart to be used in a holy or sacred manner by him? Only by telling man to use it in this manner. But just as soon as the Lord had told Adam to use the Sabbath in a sacred or religious manner, he had given him a command for its observance. The record in Genesis is therefore plain that a Sabbath commandment was given in Eden. And we should do no violence to the text if we should read it, And God blessed the seventh-day, and commanded Adam to sacredly observe it. But a command given to Adam under these circumstances, was a command through him to all his posterity of every age and clime.

No more need be said to show to all who respect the testimony of God's word, that the ten commandments were known through all the ages before the time of Moses, and that men were held under obligation to obey them. Therefore, these commandments were not the covenant made with Israel at Horeb, which covenant had no existence previous to that time.

(Concluded next week.)

THE COMMANDMENTS.—PART 1.

In Exodus (Concluded).

II. THE two methods of giving and preserving the laws given from Mt. Sinai.

(a) The announcement of the ten commandments from Mt. Sinai as the fundamental law of God's moral government was not entrusted to the mediation of either men or angels; but such was its import-

ance, such the force with which God would impress it upon the people, and so we hear him honor it, that he himself personally enunciated it in a loud, articulate voice from the mount, in the hearing of all people; and then himself with his hand engraved those precepts upon enduring tablets of stone. Not so was any law of God ever given or honored.

In Ex. 19:9, we read, "Lo, I come in a thick cloud, that the people may hear when I speak with thee [Moses] believe thee forever." And in chap. 20:3, we read, "And God spake all his words, saying, . . . Thou shalt have no other gods before me," &c., speaking the words of the ten commandments, which he subsequently rehearsed, while subsequently rehearsing the wonderful mercies of God to the Israelites (Deut. 4:12, 13), "And the Lord said unto you out of the midst of the fire, and the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon tables of stone." And in Deut. 5:22, Moses declares, after having repeated the dialogue, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them upon two tables of stone, and delivered them unto me."

Thus we see it is clear that God honored the moral law while rehearsing it to the people, by speaking it himself "unto the assembly" of the people, with a great voice. And thus he distinguished it from the other laws given; for as we have seen in the passage above quoted (Deut. 5:22) when he had thus spoken those ten commandments, "he added no more," he spake no more in the audience of the people.

Again, as an additional and distinguishing honor to the moral law, and as indicating (I think) its permanent, enduring character, and for its better preservation, he wrote that law upon tables of enduring stone and delivered those tables to Moses for permanent preservation. Nor did he entrust the engrossment of those holy and fundamental precepts to the hands of men or angels; but he engraved them with his own finger.

"And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them." Ex. 24:12. "And he gave unto Moses, when he came up Mt. Sinai [at the close of the first forty days' interview], two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18; 32:15, 16. Moses, in excitement, broke those tables. Ex. 32:17. (Perhaps this act was prophetic of the breaking of the law which they contained, and which, by the people). The Lord then directed Moses to prepare other tables like the first, and promised to write the same law upon them that were written upon the first. Ex. 34:1, 2. Moses obeyed; and he "wrote upon the tables the words of the covenant, the ten commandments." Ex. 34:28. Further testimony to the same fact was quoted above from Deut. 4:12, 13, 22.

God not only distinguished the ten commandment moral law by thus heralding and engraving it himself personally, but he directed that an ark should be built at great cost, after a pattern and directions that he gave (Ex. 25:10-15), to be its sacred and holy receptacle and safe repository, and directed that the tables of the law should be put therein. Verse 16. Moses obeyed (chap. 40:20); and therein was the engraven law preserved for about four hundred and seven years thereafter, until the destruction of Jerusalem by the Assyrians.

Thus was the moral law personally given to the people by God himself.

1. Spoken to the people by God himself personally.

2. By God himself it was engraven upon stone; and

3. By God's special directions, it was preserved in an ark built expressly for under his personal supervision.

(b) Now, how were the national, civil, and judicial statutes and judgments and the typical laws given, written, and preserved? 1. Certainly these were not spoken by God personally with that great voice with which the moral law was thus rehearsed from Mt. Sinai; for, as already quoted from Deut. 5:22, Moses testified that when God thus spoken the ten commandments "he added no more." Besides this, the

as given in Ex. 21:1; 24:3, 13-18; &c., including the entire account chapter 21 through, indicates clearly those laws were given to Moses indifferently and through him as mediator to the people. Ex. 24:3, 7; Deut. 4:14. However, Paul's testimony upon this subject is conclusive that the typical law, which he terms "the law of carnal commandment," "which stood only in meats, drinks, and diverse washings, and carnal ordinances, imposed on them until the time of reformation," which he declared, "added because of transgressions, till the promise should come to whom the promise was made," and which he hence termed, "school-master to bring us unto Christ," "because of their services 'having a shadow of good things to come,' was 'ordered by angels in the hand of a mediator.'" Heb. 7:16; 9:10; 10:1; Gal. 3:24. See also Acts 7:53.

Again, in Ex. 24:4, it is declared, that Moses wrote all the words of the Lord, "the statutes and judgments," in a book, which book was thereafter termed "the book of the covenant." Verse 3. Though not declared in Exodus that Moses wrote the typical law in the same book with the civil statutes immediately after it was given to Moses by the angels, yet it is declared in Deut. 31:9, that Moses wrote it. Finally, "when Moses had made an end of writing the words of this law in a book," Moses commanded the Levites, saying, "Take this book of the law, and put it beside of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:24-26. That was its place of deposit. It was put into the ark, but in a pocket "in the side of the ark"—on the outside of the ark. That the "book of the law" was not put into the ark is evident from 1 Kings 8:9; 2 Chron. 5:10; Heb. 9:4.*

The three distinct and separate periods of time in which these laws were respectively given.

We have already seen that when God completed the announcement of the ten commandments to the people "he added thereto," and that closed that interview. It is not stated, but probably on that day, Moses "drew near unto the thick darkness where God was" (Ex. 20:21), and especially forbade idolatry, and gave instructions in respect to the worship of the Lord. Chapters 22-26. At some time subsequent to that interview, Moses was taken up into the mountain (chap. 24:1, 2, 18), and received the civil code "by the hand of angels." Chapters 21, 22. Then he came down, rehearsed all to the people, obtained their covenant to keep the law, confirmed the covenant by the sprinkling of blood on the book and on the people (chap. 24:3-8), and evidently fully instructed the people in respect to the law, and worshiped God in honor thereof, "offering burnt offerings," and "sacrificing the offerings of oxen unto the Lord." This required time; but how much we are not informed.

Subsequent to this, Moses was called up Joshua into the mountain (chap. 24:1, 2, 18), and after seven days Moses was admitted "into the midst of the cloud" where he was, and was there "in the mount forty days and forty nights" (verses 16-18) during which time he was instructed in respect to the earthly sanctuary, the typology, and the typical, ceremonial services and appointments, chapters 25 to 31, inclusive. This was a fourth interview between God and Moses on the mount, and a third or fourth distinct and separate period of time. And yet there was another interview, to complete the instructions to Moses. Chap. 34.

It is probable that several days intervened between the brief interview at the mountain where the ten commandments were spoken, and at which the civil statutes were given; and certainly there must have been several days required between this latter

interview and the next, for the rehearsal of those laws and the covenant, and then for their engrossment in a book, re-reading to the people, the repetition of the covenant, the sacrifices and the confirmation, and needed instructions, besides the seven days preceding the commencement of the first forty days' interview. But it matters little how long this intervening time was, or that between the first forty days' tarry on the mount and the second forty days' interview, as the object has been accomplished when it is seen that there were distinct and separate periods of time occupied in giving the different laws.

Finally, the whole object of this article will have been accomplished if it shall clearly appear to the reader from the above, as it certainly does to the writer hereof,

1. That there were two distinct laws given from Mt. Sinai (a), the moral ten-commandment law spoken in a loud, articulate voice to all the people, personally, by God himself, without the mediation of men or angels, then written on tables of stone by the finger of God, and afterward distinguishingly preserved in the ark of God, by itself, at God's special direction; and (b) the civil and typical code given by "the disposition of angels" in the hands of Moses as mediator, written by him in the book of the law, or "book of the covenant," and kept and conveyed simply on the outside of the ark; and,
2. That the moral law, called "the law of God," "the law of the Lord," "the royal law," &c., is as different in character, purpose, application, and perpetuity, from the "law of Moses" (Heb. 10:28), or "law of carnal commandment" (chap. 7:16) (as the other law is termed), as are the different and distinguishing modes and times of their enactment and the different and distinguishing methods of engrossing and preserving their record.

A. C. SPICER.

DISAPPOINTMENTS.

In the morning of life everything seems beautiful. Fancy paints the future with glowing colors; and the world seems a pleasant abiding-place forever. But in the course of time the child-heart becomes chilled by disappointments; and even the face of nature seems changed. The youth is buoyant, full of life and animal spirits, and thinks it easy to win a laurel wreath, secure the praise of his fellow-men, and become of great consequence in the world; but he soon finds that he occupies but a very small space in the world, and that his likes and dislikes, and his opinions and desires, are of but little consequence to other people. Sooner or later he sees the frown and the sneer; hears the jeer and the laugh, and is made to feel most keenly that the world is cold and unsympathizing.

Children who have been petted and indulged at home, find themselves, when they leave the parental roof, poorly prepared to meet the disappointments of life. The world is full of people, all of whom have by nature hearts filled with envy, jealousy, strife, and selfishness; and as a natural consequence we see much crowding and pushing, and but little attention is paid to aught except number one. When children leave their home, and enter life for themselves among strangers, then they are snubbed and crossed and made to feel most sensibly their own littleness and unimportance. The hardest lesson they have to learn is, that they are *nobody*. I mean by that, that *their* interests are, in one sense, of no interest to the world at large, and that even their presence in the world is as a drop of water in a river.

We see the rich and influential man die, hear the rumble of the carriage wheels that bear him to his last resting-place; and we observe that business goes on the same as before, and none appear to miss him. It comes home to our hearts as a startling reality, that *our* death would not cause even a ripple upon the great sea of human life.

Although we may be forced to learn life's lessons with tears, heart-aches, and sorrow, yet let us not be discouraged. The thought, that God cares for even the "sparrows of the field," is enough to buoy our spirits up. His blessing is more comforting than the praise of the whole world.

Let us, then, keep our hearts happy, drive gloomy looks from our faces, cultivate cheerfulness, live lives of sobriety and usefulness, bear patiently whatever God sees fit to send, regard this world as simply a place in which to perfect character, and make it the great object of life to gain that eternal home where disappointments never come.

ELIZA H. MORTON.
Allen's Corner, Me.

ONE HUNDRED YEARS AGO.

A CENTENNIAL HYMN.

ONE hundred years ago, a few brave heroes
Battled for freedom, 'mid the cannon's roar,
And bravely bore aloft their glorious banner,
And spilled their blood upon Columbia's shore.
Where cities stand that are the nation's pride,
Her patriot sons have nobly bled and died.

One hundred times our swift-revolving planet
Her circuit round the fiery sun has told,
One hundred times the snowy frost of winter
Has spread its mantle o'er her bosom cold,
Since the brave sexton, with his locks of snow,
Rung Freedom's bell a hundred years ago.

One hundred years ago, the hardy hunter
Launched his canoe upon the silent stream,
And with his bow and arrow strode the forest,
Which only echoed to the panther's scream.
Where wigwams stood a hundred years ago,
Our lightning chariots hasten to and fro.*

One hundred years ago, the stealthy savage,
With scalping knife and arrow lay concealed;
And hostile warriors sprung with fiendish madness
From thicket dark, or bloody battle-field.
The deafening war-whoop in the dead of night,
Startled the slumbering men in dread affright.

One hundred years ago, the broad prairie
Stretched undisturbed beneath the western sky;
And flowery meadows bloomed in peaceful verdure
Where now broad fields in cultivation lie;
And on the soil where waving cornfields grow,
The bison roamed a hundred years ago.

Beneath their lowly roof, our noble mothers
Prepared with cheerful song their humble fare;
And from their loyal hearts for home and country
Ascended oft the voice of earnest prayer.
Their willing hands could spin, and weave, and sew,
With patient toil, a hundred years ago.

One hundred years ago, our mighty nation
Was but an infant, helpless, weak, and small;
Only a few who gathered neath her banners,—
Only a few brave, noble hearts were all!
But God in Heaven who governs all below
Watched o'er our land a hundred years ago.

And now she stands a giant 'mong the nations;
In every zone her banner is unfurled,
Her sails are spread on every sea and ocean,
Her mighty arm encircles half the world.
O patriot fathers! little did ye know
What power was born a hundred years ago!

One hundred years ago, had human wisdom
Foretold events that now are in the past,
That prophetic voice had startled all the nations!
With doubting wonder men had stood aghast;
Yet God in Heaven revealed to favored seers
The mighty progress of a hundred years.

Where were the thousand startling inventions?
Did air and water slumber in the deep.
Had wind and wave no power of locomotion,
Was steam, unconscious of its strength, asleep,
When men pursued, with weary step and slow,
Their tedious way a hundred years ago?

Our land in power and knowledge is increasing,†
And art and science hasten onward still,
Till puny man the elements has conquered,
And made the fiery lightning do his will!‡
Wonder, O Earth! that power has o'er been given
To mortal man to chain the bolts of heaven!

But vice abounds, and wickedness increases,
And evil men are waxing worse and worse;§
The growth of crime is daily more appalling,
And weary earth is groaning neath the curse;
The hearts of men are failing them for fear,||
And signs portend some awful crisis near.

And will our God be thus forever silent?
And will he hide his burning wrath for aye?
Shall falsehood reign, and sin forever triumph,
And error hold its devastating sway?
Our God will come! ¶ in vengeance soon appear,
And usher in the grand millennial year.

LILLA D. AVERY.
Locke, Ingham Co., Mich., Oct. 7, 1876.

* Nahum 2:4. † Dan. 12:4. ‡ Job 38:35. § 2 Tim. 3:13. || Mark 21:26. ¶ Psalms 50:3.

HOW TO WIN BACK THE ERRING.

If you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible rule: "Tell him his fault between thee and him alone." As you go to the one you suppose to be in error, see that you speak in a meek and lowly spirit; for the wrath of man worketh not the righteousness of God. The erring can in no other way be restored than in the spirit of meekness and gentleness, and tender love. Be careful in your manner. Avoid any thing in look or gesture, word or tone of voice, that savors of pride or self-sufficiency. Guard yourself against a word or look that would exalt yourself, or place your goodness and righteousness in contrast with their failings. Beware of the most distant approach to disdain, or contempt, or an overbearing spirit. With care avoid every appearance of anger; and though you use plainness of speech, yet let there be no reproach, no railing accusation, no token of warmth but that of earnest love.

Above all, let there be no shadow of hate or ill-will, no bitterness nor sourness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder

your speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you acting in reference to the coming Judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it is given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may work upon the hearts you are trying to reach, before you, and so soften them by heavenly impressions, that your efforts may avail. If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone hath done it all.

You excuse yourself for speaking evil of your brother or sister or neighbor, to others before going to him and taking the steps God has absolutely commanded you. "Why! I did not speak to any one until I was so burdened that I could not refrain." What burdened you? Was it a plain neglect of your own duty, a thus saith the Lord? You were under the guilt of sin, because you did not go and tell him his fault between thee and him alone. If you did not do this, if you disobeyed God, how should you be otherwise than burdened, unless your heart was hardened while you were trampling the command of God under foot, and hating your brother or neighbor in your heart? And what way have you found to unburden yourself? God reproves you for a sin of omission, not telling your brother his fault; and you excuse and comfort yourself under his censure by a sin of commission, by telling your brother's faults to another person! Is this the right way to purchase ease, by committing sin?

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose, and pursue the evil course they have begun? This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case, the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly and leave them with your Heavenly Father. You have delivered your soul. Their sin no longer rests upon you. You are not now partaker of their sin. But if they perish, their blood is upon their own head.—*Testimony No. 15*, pp. 40 and 41.

DON'T SCOLD.

For the sake of your children, don't do it. It is a great misfortune to have children reared in the presence of a scold. The effect of the everlasting complaining and fault-finding of such persons is to make the young who hear it unamiable, malicious, and callous-hearted; and they often take pleasure in doing the very things for which they receive such tongue lashings. As they are always getting the blame of wrong-doing, whether they deserve it or not, they think they might as well do wrong as right. They lose all ambition to strive for the favorable opinion of the fault-finder, since they see they always strive in vain. Thus a scold is not only a nuisance, but a destroyer of the morals of children.—*Sel.*

EARLY RECORDS OF A PRESBYTERIAN CHURCH.

Among the many interesting relics in the possession of Dea. S. H. Dominy, of Beekmantown, are the first records of the Presbyterian church of that place, which we have been permitted to peruse, and from which we take some extracts on the subject of church discipline. In the records of 1834, we find the following resolutions unanimously set forth as the sense of the church concerning certain common practices:—

Resolved, That dancing and frolicking shall be considered a disreputable offense in the church.

Resolved, That playing ball is an unprofitable waste of time, and one that ought to be reprov'd.

Resolved, That horse-racing shall be a disreputable offense.

Resolved, That we shall consider that person guilty of *slander*, who reports unchristian conduct about a member of the church in any other manner than is pointed out in the gospel.—*Sel.*

THEY who are most weary of life, and yet are most unwilling to die, are such as have lived to no purpose—who have breathed to no purpose.—*Clarendon.*

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, OCT. 26, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.
C. W. STONE, - - - LOCAL EDITOR.

THE SANCTUARY.

Thirty-seventh Paper.—The Tenth Day of the Seventh Month.

WE have seen that the closing work in the sanctuary is the work of atonement. In the type, one day out of the year was allotted to this work, called the day of atonement. This was the tenth day of the seventh month.

It will be noticed that in the fulfillment of the types, scrupulous exactness is observed in reference to the time; that is, the fulfillment occurs in the same month of the year, and on the same day of the month, as that on which the type was set forth. The fulfillment of the types of the spring is recorded in the New Testament, so that we have a divine exposition of this part of the typical system.

Thus, the passover was killed on the fourteenth day of the first month. Ex. 12:6; Lev. 23:5. Christ is our passover; and he was sacrificed for us in the same month and on the same day, the fourteenth day of the first month. 1 Cor. 5:7; Mark 14:12; John 18:39, 40; 19. The sheaf of firstfruits was waved on the sixteenth day of the first month. This met its antitype in the resurrection of our Lord, the first fruits of them that slept, the sixteenth of the first month. 1 Cor. 15:20; Luke 24:21. The feast of weeks, or Pentecost, occurred on the fiftieth day from the offering of the first fruits. The antitype of this feast, the Pentecost of Acts 2, was fulfilled on that very day, fifty days from the resurrection of Christ, in the outpouring of the Holy Spirit upon the disciples.

The fulfillment of these types shows us these facts: That the great events for which the passover, the day of first fruits, and the Pentecost were respectively noted, met their antitype on the very days of the types. Applying the same principle to the work on the tenth day of the seventh month, we are led to expect the antitype of the great work which characterized that day of atonement, namely, the cleansing of the sanctuary, on the tenth day of the seventh month of that year in which the 2300 days ended, as it was at that point that the sanctuary was to be cleansed.

As those days ended in 1844, an effort was made to find the tenth day of the seventh month, Jewish time, of that year; and it was found to fall on the 22d of October. The historical and numerical arguments on the 2300 days have shown that those days terminated in the autumn of that year; and the argument from the types would confine us to that month and that day. This is why that day was set for the coming of Christ. While it is marvelous that so critical an examination of the types should not have revealed to the Adventists of that time the fact that the cleansing of the sanctuary was not the coming of Christ, nevertheless, their eyes being so holden that they did not perceive this point, and supposing that the cleansing of the sanctuary was inseparably connected with the coming of Christ, they were left no other alternative but to fix that day for his appearing.

In the light of the preceding argument, it is unnecessary to add that all any one had a warrant to conclude was that on that day the great work in the second apartment of the heavenly sanctuary would commence.

Another point should be borne in mind relative to typical fulfillment; namely, that the antitype commences upon the day of the type, but may extend forward a great distance. We are still partaking of Christ our passover, as the church has been for the past eighteen centuries. We are still keeping the feast of unleavened bread. And the Holy Spirit which came down on the day of Pentecost, as the antitype of the feast on that day, still abides with the church of Christ. Read carefully 1 Cor. 5:7, 8; John 14:16. So with the work in the holiest on the day of atonement, the tenth day of the seventh month. Its antitype must commence at that time, and of course must occupy a space of time corresponding to its magnitude and importance.

But right here some set up the claim, that the 2300 days do not extend to the cleansing of the sanctuary, but only to the antitypical day of atonement; and that as there were preliminary offerings to be made on that day, before the real work of cleansing the sanctuary, so now, al-

though the 2300 days have ended, we are yet only in that preliminary work, and the cleansing of the sanctuary has not yet commenced.

But few words are needed in reply to this proposition. We do not read anywhere in the Bible of such a period as the antitypical day of atonement. It may be proper enough to apply this expression to the time actually covered by the work of the antitypical cleansing of the sanctuary. We may speak of this as the antitypical day of atonement, confining it to the time while the sanctuary is being cleansed; but as the Bible nowhere uses the expression, so it nowhere countenances the idea of any antitypical day of atonement, extending outside of that work.

To say that the 2300 days do not extend to the cleansing of the sanctuary is to squarely contradict Dan. 8:13, 14, which says that at that time the sanctuary shall be cleansed. It is only by corrupting the words of the text and making it read, "Then shall the antitypical day of atonement commence," instead of, "Then shall the sanctuary be cleansed," that any one is able to insert any time between the ending of the days and the commencement of the work of the cleansing of the sanctuary. But who knows that the extra offerings of the day of atonement, as mentioned in Num. 29, were to transpire before the high priest entered the most holy place? Who knows but they were made after the high priest came out of the holiest, at the time mentioned in Lev. 16:23, 14? All this has to be assumed; because the Bible is silent upon it.

But if it could be proved that these offerings were made prior to the work in the most holy place, no such conclusion as is set forth could then be drawn from it; for in some of the types of the spring, to which reference has already been made, as, for instance, the day of first fruits, and the feast of weeks, or the Pentecost, there was the same work of burnt offerings, &c., as on the day of atonement. Lev. 23:10-21; Num. 28:16-31. Yet, in the fulfillment, no allowance of time was made for these; but the antitype commenced on the very day of the type.

From these considerations, it follows that if we are to have a long preliminary work preceding the cleansing of the sanctuary, that work must transpire before the 2300 days end. If these days ended in 1844, then this supposed preliminary work had transpired prior to that time. But if the preliminary work is now going on, the 2300 days have not yet ended. But the evidence that the 2300 days have ended is unanswerable. Therefore, the cleansing of the sanctuary must now be transpiring.

U. S.

TO THE FRIENDS OF THE REVIEW.

As I find myself seated in the editorial chair of the REVIEW as local editor of that noble paper which, laden with words of instruction and good cheer, has so long made its weekly visits to the scattered lovers of truth, I feel that a responsibility is placed upon me that demands watchfulness, prayerfulness, energy, and consecration, on my part, and that calls for the assistance and counsels of those who are older in experience, and the prayers of the readers of the REVIEW, everywhere, that I may be enabled to fulfill the duties of my humble sphere in a manner acceptable in the sight of Heaven.

Very different are the circumstances under which I commence my labors with this paper from those surrounding its founders in the issue of the first number twenty-six years ago this November, at Paris, Maine. That number was printed on a sheet about two-thirds as large as this, and the whole edition, after its devoted authors had knelt around it and implored the blessing of God to attend it, was carried to the post-office in a satchel. Through poverty it struggled on, when its friends were few and scattered, the pioneers in this cause bravely bearing up under discouragements and opposition. The first volume of twelve numbers was published at Paris, from Nov., 1850, to June 1851. The first number of the second volume was published Aug. 5, 1851, at Saratoga Springs, N. Y., where the twelfth and last of that volume was printed March 23, 1852.

The first number of volume three was issued from Rochester, N. Y., May 6, 1852. The paper had thus far been sent to its readers gratis, depending for its support upon the hard-earned means of its publishers, and the donations of its friends. From that number we quote the following:—

"We shall have 2000 copies of the present number struck off, and as many of future numbers as can be circulated where there is any prospect of doing good." "We do not wish to

send the paper where it is not read with profit; yet we had rather send it to five such, than to have one poor saint deprived of it." "The brethren have provided means to sustain the paper beyond our expectation, and although our expenses in moving from Saratoga Springs, and commencing the paper in this city, have been considerable, yet we are free from debt."

The paper was printed in Rochester until November, 1855, when it was moved to its present location. It is not my intention to give a history of the rise and progress of this paper, but simply to glance at its early prospects in comparison with some of its present privileges. Through the skillful management of Eld. James White and the blessing of God, the publishing of this paper began and has progressed; and the Seventh-day Adventist Publishing Association, which has had the publishing of the REVIEW since 1861, now issues 5000 copies of its paper weekly, besides five monthlies in English, Danish, and Swedish, and books, pamphlets, and tracts, in immense numbers.

In the prosperity that has attended this cause until the earth is well-nigh encircled by its works, large steam presses in California, Michigan, and Switzerland turning out volumes of precious reading matter conveying to the world in simple, yet clear and forcible, language the last warning message of mercy, we see and acknowledge the hand of God.

And now, when the truth is going forth with increasing power, when traveling facilities and means of communication are so wonderfully favorable to its rapid dissemination, when we expect soon to see the earth lightened with the glory of the closing message,—now, in this favorable time, I am permitted to contribute my humble strength to the assistance of those who have so long borne the burdens and braved the storms. I here dedicate myself to the work. May the Lord accept the offering.

The old corps of editors still have the paper in charge, and it shall be my endeavor to so unite my efforts with theirs that the REVIEW shall continue to be a welcome visitor to your firesides.

C. W. STONE.

MISSIONARY WORK.

WHAT is it to possess a missionary spirit? and what is it to perform missionary labor? These questions are of vital importance to the members of the Tract and Missionary Societies. To hear some talk of missionary work, one might infer that it was all comprehended in going to some far-off land and laboring among the heathen, or in sending a few periodicals to some remote region; while others think if they go from house to house and promiscuously leave tracts, they have done a great work. The devil would be pleased with any idea that would put far from us that daily, self-denying, wearing labor, which has an immediate effect upon the salvation of those with whom we daily associate.

The natural heart is inclined to evade anything that requires a crucifixion of itself, and reaches out for some high-sounding work. There are thousands of imaginary missionaries; they are found throughout all the country. There are some among Seventh-day Adventists, who are like some would-be ministers that have failed in every other calling, and that have the reputation of being shiftless among those who know them best, and, as a last resort, have a call to preach. I have seen some so burdened with missionary work that they thought they never could be free until their whole time was devoted to traveling as colporteurs, or something of that kind; but their past life was such that those who were best acquainted with them had but little or no confidence in them. They could have no influence for good over those in their immediate neighborhood. The church where they live, if there be any, would wither and die under their influence; and it would be a relief to it were they to leave it.

Such men are mistaken in their calling. The mother that can so bind her household to her own heart, and by a living connection with Heaven connect them to the Lamb of God with grace divine, possesses a true missionary spirit. It is this spirit alone which can benefit our fellow-men. That brother whose influence has encouraged his brethren, helped the desponding, reclaimed the back-slidden, visited and relieved the distressed and afflicted, can be safely encouraged to extend his influence in other communities and fields. "He that is faithful in that which is least is faithful also in much." The same spirit that actuated him at home at his own fireside, in his church, will actuate him abroad.

Christ exemplified the true missionary spirit. It was not a step to exaltation that brought him

to this earth, but humility. "He humbled himself and became obedient unto death, even the death of the cross," and "made himself no reputation." The great apostle to the Gentiles, in speaking of himself and his former position and advantages, says, "But what things were gain to me, those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." He further states, "I am made all things to all men, that I might all means save some." Paul did not feel that others were under obligation to him, but that he was a "debtor to the Greek, and to the Jew, to the wise, and to the unwise." His personal interest was lost in laboring for the salvation of those for whom Christ died.

The true missionary spirit does not seek display, but to quietly labor for others. It covet wearing labor, if by it others can be benefited. It burns upon the altar of the human heart, and those who are nearest related feel most of its sacred flame.

The tract work should be carried out in this missionary spirit. Without this it becomes a form. It will show itself in a thousand ways reaching out beyond its own limits, while work in its own immediate vicinity is sadly neglected. Our tract workers should commence at home, and the influence should extend out as a ripple around a stone thrown into the smooth face of water. If our home influence is not inductive of good, it is safe to conclude that something is wrong in us.

A large field is open before us. Our cities should be canvassed, and reading matter judiciously distributed. Seaport cities present additional advantages. No vessel should leave our ports without a supply of our reading matter. It is surprising to see the eagerness with which seamen often take our publications. Individuals following the seas have been known to embrace the Sabbath. A short time since, sea captains arrived in Providence observing the seventh day. Some one had furnished them with publications. Probably there is no corner of its size, which presents greater advantages in this respect than New England. Cities as Boston and Providence could use thousands of our old REVIEWS, REFORMER, and SIGNS OF THE TIMES. This work in many instances is sadly neglected. There are homes and libraries for seamen that would gladly accept our reading matter. In such places, proper interest was taken in the missionary work, there would be a market for all of our denominational papers. The REVIEW OF THE TIMES has cart loads of such papers, which it is desirous to new fields like Virginia; and which it is ready to help in the missionary work wherever needed.

When out at sea, hundreds and perhaps thousands of miles from home, sailors are not particular if the paper is not the latest issue. Many a wayward son has been reclaimed by reading under such circumstances.

I love the missionary cause, and am thankful that our influence is as extensively felt as by efforts with our reading matter. But we must possess a home missionary spirit if we would have the prospering hand of God with us. We should study the different avenues for truth within our individual influence. No effort without personal, practical experience will always be defective, and in the end cause more harm than good. "He that goeth forth and weepeth, bearing precious seed, doubtless come again with rejoicing, bringing his sheaves with him." S. N. HASKIN.

A DISAPPOINTMENT, BUT NOT A FAILURE.

SUCH was our general quarterly meeting at Victor, Iowa, last Sabbath and Sunday. A call had been put forth, with urgent pleas for a general rally to this meeting, to start the T. and M. work in the Conference for fall and winter campaign, and to lay plans for future labor. We felt very anxious to see a general turnout from surrounding churches, a good representation of the officers of the Society. This was called for by the circumstances and the occasion, and would have had an inspiring effect.

Those who ministered in the word came with a mind to work. But it was very depressing to find that the secretary, the treasurer, and eight of the fourteen directors, were absent, and only a handful of the brethren and sisters from other churches were present. It took a great effort to keep from being discouraged in feeling to see this manifest lack of interest on the

any. But we tried to look to God in faith, and he granted us a good victory. My own heart has not been so blessed for a long time. He gave power in speaking his truth, and the hearts of the people were much encouraged. Our tract and missionary meeting was in some respects very encouraging, not specially because of any great amount of labor performed the first summer; for this has been lamentably neglected; but those directors who were present, and the spirit of the work in their hearts; and some of them were telling interesting incidents in their experience, the good Spirit was doing his work. I could but sit and weep with joy, thinking of what might be done if all our people would get the real spirit of labor in their hearts, which was manifested in some at our meeting. How the truth would spread! What would we should find in working for Jesus!

An interesting incident was mentioned in the experience of one of our most energetic directors, showing what a tract will do when dropped in the right place. A tract on the Sabbath question happened to be left in a store in a town where a course of lectures had been given. A Baptist man chanced to pick it up, and he took it home and read it. He became convinced that the seventh day was the Sabbath, but did not keep it. He kept the tract, however, till his brother called upon him at a time when his mind was awakened upon religious subjects. He spoke about this tract, and Bro. C. wanted to read it, as his interest was aroused. He did so, and as the result became a Sabbath-keeper. Now his delight is to see the tracts go; and as a director he has the privilege of helping forward this important branch of the work. Who can estimate the effect of that tract? Eternity alone can tell it. It is like the pebble dropped into the smooth lake; the circles extend in all directions to the shore. A tract may lead souls to the truth, and those thus affected may reach others; and these, still others, till time shall close.

In the Tract Society we have the mighty engine all prepared with which a great work may be done; but like the locomotive, the steam must be put into it. If we can get our brethren to feel the importance of saving precious souls, they will then see the importance of the Tract Society. Our brethren suffered a loss in not being present at this good meeting. "The blessing of the Lord maketh rich, and he addeth sorrow with it." Our meeting at Victor was very encouraging one. Trials which had threatened the existence of the church, seemed to be settled up, and the good Spirit of the Lord witnessed to it. We expect to keep to work till we shall see our people manifest more zeal than they have been showing. If we can see this interest created in one month we will labor two; if not in two, then we will try longer. There is great danger that the hearts of those long in the truth, will in the abundance of light shining around them "wax gross," as the hearts of the Jews did at the Lord's first coming. We cling to the world, and the more blessings we have, the more danger there is of forgetting God, becoming selfish, and feeling that we cannot leave our work and homes to go to meeting; and so we lose our warmth and spirit.

Come, brethren, let us renew our hopes and be active in the work of God. Turn out when those whom you have entrusted important responsibilities come within your reach, earnestly demanding the privilege of imparting truth to you and speaking words of encouragement and hope. You suffer a loss when you deprive yourselves of such blessings, and stay at home. Come, let us act as though Heaven, eternal life, and everlasting glory, were of some consequence. This world is not everything. Oh! the days will come when it will be seen to be dust and ashes. Many are laboring for a shadow. The substance is over on the other shore, brethren. When God's rich blessings come within your reach, make a little effort to grasp them. Some of you suffered a loss in not being at Victor. God is good, and his cause is precious. Praise his holy name. GEO. I. BUTLER.

Oct. 5, 1876.

COLOSSIANS 2:6.

This scripture is seized by some good people and wonderfully forced out of its latitude. The text reads: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." A few days since a lady professing the Christian religion said, in justification of keeping the first-day of the week as the Sabbath, "I am justified to walk in Christ Jesus as I received him." This, in short, was saying, I was converted when I believed the first-day of the week

to be the Christian Sabbath, therefore I ought to keep that day.

Now, if this premise sustains the conclusion, why would not a similar conclusion drawn from cherishing any other false sentiment at the time of conversion be equally good? I had supposed when a man was converted to God by feeling a deep and genuine conviction of sin, and true and godly contrition for it, and by full and unrestrained confession of it, that he was then brought into the school of Christ to learn of him who spake as never man spake; and that his faith and practices were to be brought in harmony with the word of inspiration, wherever in his previous life he had walked contrary to it, as light from that sacred volume should shine upon his pathway.

If this be otherwise, then the experience of the Christian ends just where it begins. Not only so, but the apostle must have made a great mistake when he wrote, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The above interpretation comes forward and says, "No, no; my doctrine was all right when I received Christ; and as for correction and instruction in righteousness, I am not wanting here; I was all right when Christ met me. I was a first-day keeper when I gave my heart to God, and there I must stand." This view of the subject completely nullifies all the teachings of the Scriptures on practical piety, and on the development of the Christian graces; it extinguishes the brilliant blaze of light on the subject of growth in the knowledge of the truth.

The injunction, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby," is superfluous. The babe in Christ rears its infantile head and shouts above the voice of inspiration, "I have learned it all. I grasped it all at once."

Whether the Christian lady above referred to is correct in the use of this text or not, I think all will see that the text may be driven too far. A good man who formerly lived in my native county in Vermont State, was converted while a sailor. This great and glorious change was made while wearing a pea-jacket. The good man spent the balance of his life in usefulness, loving and beloved, and died lamented. But he, too, influenced by an interpretation similar to the above, from the time of his conversion, through life, continued to wear a jacket like the one he had on when converted, because he read: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." And who dare say that his practice was not as innocent and scriptural as the observance of the first-day for the Sabbath, claiming support for it from Colossians 2:6?

A. S. HUTCHINS.

APPEAL TO THE BRETHREN IN KANSAS.

DEAR BRETHREN: We wish to call your attention to a few facts relative to the interests of the cause in this State.

Since our last camp-meeting the work has been progressing. Several new churches have been organized; and quite a number have been led to see and embrace the truths which God has given us in these last days to ripen the harvest of the earth. God is willing to work for us when we work for him. We are all called upon to make a sacrifice. While your ministers should be willing to do this by leaving their homes and families and working for very small wages, we ask you to show the same spirit by your promptness in meeting your s. b. pledges.

The prospect now is that some of your ministers will have to leave their labors in the field, and enter upon some other business, in order to meet necessary expenses and support their families, unless our brethren make greater exertions to pay their s. b. pledges when they are due. What we ask is this: Let every member who has pledged, immediately see how much he or she is behind on that pledge, and then make an extra effort to pay up at once. What you have pledged is not your own. You have made a vow that you will do so much for the support of God's cause. Will you pay your vows?

Then there are persons scattered all over the State, who are not connected with any church, we wish to say a word to them. No doubt you are anxious for preaching, and you often make calls for help in your respective neighborhoods. This is right; and all such calls will be responded to as soon as possible; but what are you doing to help fill them? You are under just as much

obligation to help sustain the cause as though you were connected with a church. If you have any interest in this truth, send on your tithes and your free-will offerings to your State treasurer, A. J. Stover, Oswego, Labette Co., Kan. If all will do this, the work will go on; otherwise, it will be very much hindered.

We ask the elders and treasurers of each of our churches to bring this matter before their people and to ask them to be prompt in meeting their pledges every quarter, that the cause in this State may not languish on account of a lack of interest on the part of its professed friends. KAN. CONF. COM.

TO THE IOWA AND NEB. T. & M. DIRECTORS AND WORKERS.

THE general quarterly meeting is now past, and also the camp-meeting, at which were several of our western directors, and at which, T. and M. matters were made prominent. I am beginning to get acquainted with the condition of the T. and M. Society in this Conference. It is plain to be seen, that its present condition is not as flattering as we could desire.

The Society is in debt to the Office several hundred dollars, and has not the funds to pay it. The fall and winter campaign is before us, in which the Society will need more tracts and reading matter to distribute, which must be purchased, and which will still further increase our debt. There is but little being done in circulating reading matter, comparatively, that should be done. The times are very hard; and, worst of all, the liberalities of some seem to be drying up within the last year or two.

Notwithstanding these unpleasant features, we hope to see a spirit of zeal kindled up in our Society, which will carry us above all these discouragements. We have too much confidence in our people to believe they will consent to see the noble Tract and Missionary work dragged down, or its usefulness crippled, by any of these difficulties. But if we do rise above them, we shall have to arouse to more energetic action, pay off our debts, and take hold of the work with a different spirit. We find on an examination of the secretary's books that several of the districts are greatly in debt to the Society, while others are out of debt and have credits. This has arisen from several causes. Some districts have paid in money, and scattered less reading matter; while others have taken great interest in scattering the publications, but have collected little money to pay their cost. Some of these districts (our western ones especially) have an excellent field in which to distribute tracts. The people are poor, and have little to read, and eagerly receive publications placed within their reach. This enables the T. and M. workers to circulate them largely with little effort. Our people there have more of a mind to work than in the richer parts of the Conference. But the collection of means to pay is a matter of great difficulty. Most of the settlers were poor when they moved there, have had hard work to get started, and have been eaten up by grasshoppers. Prices of grain have been very low, and crops poor, and distance to market great. Hence, some of these western districts are badly in debt to the Society.

Again, in some of our eastern districts, when strong calls were made through the paper, years ago for subscribers to the VOICE OF TRUTH, they tried to carry into effect these calls; and they got a good many subscribers; and this has left them in debt quite largely, as each district is charged with the publications it receives and the subscribers it obtains, and credited with the money it raises. It is also undeniable, that some of our districts feel more anxious to have their pecuniary standing creditable than others, and some directors make more effort to raise the means to pay their indebtedness than others. While some are more anxious to circulate reading matter largely, and think less about their financial standing, others are determined to have their financial standing good, and they make that a special point. Hence from these and other causes there comes to be quite an embarrassing state of things in the internal working of the Society, some of the districts being quite largely in debt, and others having means standing to their credit.

The following is the indebtedness and credit of each district, Sept. 1:—

Districts in debt: Dist. No. 2, \$15.21; No. 3, \$199.65; No. 4, \$47.47; No. 6, \$19.89; No. 8, \$111.91; No. 11, \$135.39; No. 12, \$21.33; No. 13, \$84.59; No. 14, \$12.67.

Districts which have credits: Dist. No. 1, \$3.50; No. 5, \$57.79; No. 7, \$58.84; No. 9, \$7.91; No. 10, \$4.32.

I should remark that Districts No. 12 and 14

are new ones recently formed, and hence do not stand charged with many books, while Nos. 8, 11, and 13 are western districts organized years ago. Hence, for the causes I have assigned above, they are quite largely in debt.

At the recent general quarterly meeting at Victor, Iowa, there was considerable discussion concerning these matters by the board of directors. It was evident, that the western districts could not pay all their indebtedness without great difficulty. It was also evident, that there would be a hardship in forcing those eastern districts, which had entered with spirit into the work of making out their quota of subscribers in past time, and worked hard to accomplish that object, while others did comparatively little, now to pay the whole bill. This would be putting a premium upon doing nothing. It was finally concluded to pass the following resolution, and do our best to carry it into effect:—

Resolved, That this board of directors hereby appeal to the T. and M. workers throughout the Society to generously contribute to the liquidation of this debt, and each director is hereby requested to present this matter in his district, and labor to bring about this important result.

I regard the substance of this resolution as being an important matter, for the prosperity of this Society. While it would be unjust to take the credits of those districts from them, which have paid their own debts, yet it will greatly hinder the work in the western part of the Conference where the members are poor, if our wealthier brethren east refuse to assist them in the liquidation of this debt, and oblige them to pay for all the reading they distribute. There are many openings there for the introduction of our reading matter, which do not exist in the eastern part of the State. If we love the cause as we should we shall all be anxious to step into these openings, and help others to do so.

The proper course, I think, is for those directors whose districts are in debt to make special efforts to raise means in their own districts to pay all they can on their indebtedness. And in those districts which are not in debt, we hope the directors will appeal to our brethren to generously contribute also to this good end.

There ought to be at least eight hundred dollars raised by our Society in this Conference this fall and winter for the liquidation of our debts and to set our Society on a proper basis. We cannot do the work we should with any less. It will take some effort on the part of all our brethren, our directors especially, to do this.

We do not wish to get up any spasmodic excitement, or do some wonderful thing in a few weeks or months with which to quiet our consciences for a long period after; but we do want to see a goodly number of workers trained to labor for God, who shall be ready for every good work, to give a lift in every good cause.

You have placed me at the head of this noble Society, for the present year, in this Conference. Now, brethren and sisters, let us take hold the present season with a mind to work. You don't want our noble Society to be in debt. You don't want its strength crippled, its noble mission brought to an ignominious defeat. Let us arouse, then, to the work. Many of us are almost asleep. Let us now labor for some good object. And what more noble object can be aimed at than the salvation of our fellow-men by the distribution of reading matter, and by missionary work?

Why is it that lectures all through the eastern and wealthier parts of our Conference seem to accomplish so little? Is it not that God is not blessing our people, because their hearts are waxing gross, and they are not cultivating a spirit of sacrifice, but really making the world first and the cause second? Why is it that some of our churches are almost dying out? I truly believe this is the very reason. Many of you have dropped off in your liberalities, of late. "Let us not be weary in well doing. We shall reap in due season, if we faint not." Let us all take hold anew, in the good work of God.

GEO. I. BUTLER.

Onawa, Iowa, Oct. 12, 1876.

TO CORRESPONDENTS.

"PLEASE harmonize Ex. 10:1, and James 1:13." "R. RICHARDSON."

ANS. We do not understand that God tempted Pharaoh, but think with Dr. A. Clarke that, "God suffered his natural obstinacy to prevail, that he might have further opportunities of showing forth his eternal power and Godhead."

ANSWERED BY CARD: Wm. H. Mills, Mrs. J. N. Phelps, J. W. Walter, and John Roberts.

c. w. s.

acts and pamphlets given away, 248,459; blue, \$286.03.
No. of public libraries furnished, 5.
The treasurer's report shows
Cash on hand Sept. 1875, \$190.50
Rec'd during year, 526.48
Total, \$716.98
Paid for books, light, &c., \$549.67
Cash on hand Sept. 8, 1876, 167.31
Total, \$716.98

At the request of the members of district No. 7, a number of our bound books and pamphlets was selected and paid for by donations made on the camp-ground for this purpose, and placed in the State's Prison library at San Quentin.
The report is signed
J. N. LOUGHBOROUGH, Pres.
A. M. LOUGHBOROUGH, Sec.

A LETTER.

MYSELF and wife being on a visit to our William and family in Newark, New Jersey, we found ourselves beyond the reach of any meeting of our brethren, Oct. 1. We unexpectedly met here two of our friends from Mich.,—Theron Stafford and his wife Eva, who were married at our camp-meeting in Lansing. As they came from their dear parents, may they choose to walk in the ways of the Lord. On first, the 15th, I heard two sermons from Eld. V. Himes, the first I ever heard him preach. His leading points in his first discourse were drawn from the second woe trumpet, Rev. 9: 13, and were applied to the state of the Ottoman Empire.
His second discourse was from the pouring out of the sixth vial, Rev. 16: 12, which is applied to the decline and falling condition of the same power at the present time. He made the five first vials in the past. The first he applied to France, the next four to the Catholic church. Query, When has the Lord yet given the Catholic church blood to drink? Well I never hear preaching but that I can gather some good from it. The coming of Christ is preached and therein I do rejoice and will rejoice.
J. BYINGTON.
Newark, Oct. 16, 1876.

VERMONT, DIST. NO. 3.

DEAR BRETHREN: You no doubt have noticed the appointment of our next general quarterly T. and M. meeting, for Nov. 4 and 5, given in the REVIEW, by Bro. A. Hutchins. I hope extra efforts will be made by all our members and brethren and sisters of Dist. No. 3 to be at that meeting. We expect it will be the best and most important gathering ever held at Wolcott.
The cause of present truth is onward; and we in Dist. No. 3 have reason to take fresh courage. As we look back upon the past year, we can see that the blessing of God has attended our labors in some degree. There have been some precious souls added to the people of God, such, we trust, will go through with them to Mt. Zion. We would extend an invitation to all the lone brethren and sisters to come up to our general gathering, as we expect some brethren to attend that meeting who have recently embraced the truth. We hope to see the brethren from Stowe. Come, brethren, come up to the feast; it will do you good. We need your help; and you need not fear meeting any discouragements.
I rejoice that I can say that the members of Dist. No. 3 are of good courage, and are moving out in the work of missionary labor; and I believe they feel some responsibility resting upon them. It will be expected that every one possessing any interest in the great work of saving our fellow-men will have performed a good work in the mission field, and will not fail to have it promptly reported, so that the director can have these reports condensed and ready to be read at the meeting. I have confidence in you all, brethren, that you will even do more than I have suggested. Time is short; and what is done, must be done quickly. The Lord is coming. Even so, come, Lord Jesus. O let us be watching, that when our blessed Lord cometh he may say, "Well done." F. T. WALES.

WONDERFUL FOR OUR TIMES.

MR. JOHN ALLEN was born Oct. 9, 1771, on the Atlantic Ocean, and lived in Newburn, N. C., until March 3, 1875, at which time he started to walk to Huntington, a town on the Ohio River, four hundred

miles distant. This journey he performed in four months, averaging about four miles per day. At that time he was in the one hundred and fifth year of his age. In conversation with him on board the steamer Hudson, Feb. 16, 1876, when he was on his way to the Centennial Exhibition at Philadelphia, I solicited the following facts respecting his life and habits:—

His principal articles of diet have been rice and sweet potatoes, with occasionally a little bread and milk, and sometimes a little pork. He has used but little coffee and no tea, and has generally eaten but two meals a day. He never drank a dram of liquor in his life, never took a dose of medicine, and he was never much sick. He can remember things that transpired ninety to one hundred years ago better than those transpiring around him; and he converses on general topics with considerable intelligence. His hearing is as good as that of most young people. The most of his life he has worked hard in the pinery, making tar and turpentine, his wages varying from 12½ to 25 cents per day.

He has an uncle living near Newburn whose habits of life have been about like his own, and who is one hundred and twenty-four years old. He also spoke of others residing at the same place, aged respectively one hundred and six and one hundred and ten years. Mr. Allen expects to live fifteen or twenty years longer, and loves life as well as he ever did. Surely his habits of life, and those of others in that poor region, have had an influence in promoting this wonderful longevity. S. OSBORN.

THE DESTRUCTION OF SATAN.

OF all God's adversaries, we think Satan will suffer the most excruciating and prolonged torments. If the Bible teaches that his end is destruction, how false to teach that all that are overthrown at last in his rebellion, must live as long as God exists, simply to sin, and to suffer ever-increasing tortures!

It is true we read in Rev. 20: 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." The verb rendered "shall be tormented," is plural in the Greek, showing that whatever is affirmed of Satan is equally affirmed of the beast and the false prophet.

That the expression, "forever and ever," εἰς τοὺς αἰῶνας τῶν αἰώνων, reaches only to the beginning of the ages of universal holiness and peace, and is limited to the time in which the wicked are actually dying the second death, we believe is clearly shown in the preceding verse, which says, "And fire came down from God out of heaven, and devoured them." That this destruction is the end of Satan, as well as of all that obey not the gospel, is uniformly taught throughout the Scriptures.

1. The seed of the woman shall bruise the serpent's head. Gen. 3: 15.
2. Christ took on him flesh and blood, that through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14.
3. Satan is a murderer; and "no murderer hath eternal life abiding in him." John 8: 44; 1 John 3: 15.
4. He has sinned; and "the soul that sinneth, it shall die." Eze. 18: 4.
5. As he is guilty of sin he falls under the universal, irrevocable penalty; and "the wages of sin is death." Rom. 6: 23.
6. He is proud, and has done wickedly; therefore he shall be stubble; and the day that cometh shall burn him up, that it shall leave him neither root nor branch. Mal. 4: 1.
7. He is the chief transgressor; and "the transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. 37: 38.
8. He is the first and chief enemy of God; and "the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37: 20.
9. As he comes down to the inhabitants of the earth he has great wrath, "because he knoweth that he hath but a short time." Rev. 12: 12.
10. Under the symbol of the king of Tyrus, we think that prophecy shows that Satan will be brought to ashes upon the earth. Eze. 28: 11-18; Mal. 4: 3.
11. Satan, with all evil-doers, will be cast into the lake of fire (which is the second death), that is to be prepared for the devil and his angels; and he will be burnt up, cut off, ground to powder, and destroyed

forever; he will utterly perish in his own corruption, will be rooted out of the land of the living, and "will be as though he had not been." Ps. 52: 5; 2 Pet. 2: 12; Rev. 20: 15; Obad. 16.

Then death, the last enemy, will be destroyed. Satan will have been bruised under the saints' feet, and his works burnt up. Then the restitution of all things will be complete, all things will become new; and in the possessions bought with the blood of the Lamb and gloriously redeemed, the righteous will dwell forever. In the new earth and heavens what need of a hell? "For righteousness only shall ever there dwell." N. W. VINCENT.

THE KINGDOM OF GOD FIRST.

"BUT seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 33. After our Lord, in the previous verses, had been pointing his disciples "to the fowls of the air," and "the lilies of the field," in order that they should be without carefulness about the necessities of life, he adds: "Therefore take no thought [literally, be not anxious], saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek); for your Heavenly Father knoweth that ye have need of all these things." Observe here particularly that we, the children of God, should be different from the nations of the earth, from those who have no Father in Heaven, and who therefore make it their great business, their first anxious concern, what they shall eat, and what they shall drink, and wherewithal they shall be clothed.

We, the children of God, should, as in every other respect, so in this particular also, be different from the world, and prove to the world that we believe we have a Father in Heaven who knoweth that we have need of all these things.

The fact, that our Almighty Father, who is full of infinite love to us his children, and who has proved to us his love in the gift of his only begotten Son, and his almighty power in raising him from the dead, knows that we have need of these things, should remove all anxiety from our minds. There is, however, one thing that we have to attend to, and which we ought to attend to with reference to our temporal necessities; it is mentioned in our verse: "But seek ye first the kingdom of God, and his righteousness." The great business which the disciple of the Lord Jesus has to be concerned about (for this word was spoken to disciples, to professed believers) is, to seek the kingdom of God, i. e., to seek, as I view it, after the external and internal prosperity of the church of Christ. If, according to the opportunity which the Lord gives us, we seek to win souls for the Lord Jesus, that appears to me to be seeking the *external prosperity* of the kingdom of God; and if we, as members of the body of Christ, seek to benefit our fellow-members in the body, helping them on in grace and truth, or caring for them in any way to their edification, that would be seeking the *internal prosperity* of the kingdom of God.

But in connection with this we have also "to seek his righteousness," which means (as it was spoken to disciples, to those who have a Father in Heaven, and not to those who were without such a Father), to seek to be more and more like God, to seek to be inwardly conformed to the mind of God. If these two things are attended to (and they imply also that we are not to be slothful in business), then may we claim that precious promise, "And all these things [that is, food, raiment, or any thing else that is needful for this present life] shall be added unto you." It is not for attending to these two things that we obtain the blessing, but in attending to them.

I now ask you, my dear reader, a few questions in all love, because I seek your welfare; and I do not wish to put these questions to you without putting them first to my own heart. Do you make it your primary business, your first great concern, to seek the kingdom of God and his righteousness? Are the thoughts of God, the honor of his name, the welfare of his church, the conversion of sinners, and the profit of your own soul, your chief aim? Or does your business, your family, or your temporal concerns, in some shape or other, *primarily* occupy your attention? If the latter be the case, then, though you may have all the necessities of life, could you be surprised if you had them not? Remember that the world passeth away, but the things of God endure forever.

I never knew a child of God, who acted according to the above passage, in whose experience the Lord did not fulfill his word of promise, "All these things shall be added unto you."—*Müller's Life of Trust.*

TAKE ME BY THE HAND, FATHER.

Oh! the heavy, heavy trials
Pressing closely round my way;
Take me by the hand, dear Father,
All my weary soul doth pray.
Clouds are gathering, wildly frowning
With sad portent o'er my head;
Sorrow's waves roll darkly round me,
Pathless wastes my footsteps tread.

Hold me in thy arms, dear Saviour!
Bear, O bear me safely through;
Save me from the misty darkness,
Light of home, O let me view.
Praise! the threatening clouds are lifting;
Joy! the raging waters cease;
Faith's high towers light up in glory;
Jesus sweetly whispers peace! —Sel.

DESIRABLE TRIOS.—Some sensible person has given publicity to the following waif, which is certainly beautiful:—

- Three things to love: Courage, gentleness, and affection.
- Three things to admire: Intellectual power, dignity, and gracefulness.
- Three things to hate: Cruelty, arrogance, and ingratitude.
- Three things to delight in: Beauty, frankness, and freedom.
- Three things to wish for: Health, friends, and a cheerful spirit.
- Three things to avoid: Idleness, loquacity, and flippant jesting.
- Three things to pray for: Faith, peace, and purity of heart.
- Three things to contend for: Honor, country, and friends.
- Three things to govern: Temper, tongue, and conduct.
- Three things to think about: Life, death, and eternity.

HABIT is either a great help or a great hindrance.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, in Scott, N. Y., Sept. 10, 1876, of a complication of diseases, Emily W., wife of Thomas W. Potter, in the sixty-first year of her age. In early life, she became the subject of divine grace, and united with the first Seventh-day Baptist church of Verona. About twenty years ago, she adopted the views of the Seventh-day Adventists, in which faith she died. Her life has always been that of an exemplary Christian. Her sickness, though long and painful, was endured without a murmur; and when it became certain that she could not recover, a firm faith in Christ as her Saviour was her sure support. She was a faithful wife and devoted mother, and leaves a husband and three children to mourn their loss. D. K. DAVIS.

My wife, Emily Brock, fell asleep in Jesus Sept. 26, 1876, aged twenty-eight years. Her disease was quick consumption. She bore her affliction with patience. She leaves me with two little children to mourn the loss of a kind companion and an affectionate mother. But I sorrow not as others who have no hope. She was brought up a Methodist, but embraced the truth two years ago, near Canola, Kansas, under the labors of Brn. Cook and Lamont. RICHARD BROCK.

BERTHA, only child of Allen and Philinda Moon, departed this life Oct. 6, 1876, aged eleven months and seven days. Her disease was cholera infantum. We have laid her in the silent tomb to wait for the blessed morning of the resurrection. At the funeral, words of consolation were spoken by F. W. Morse. P. MOON.

DIED, in Richmond, Ind., Oct. 3, 1876, of congestive malarial fever, Ezra F. son of Benj. F. and Sophronia Wilkinson, aged thirty-one years and eleven months. We mourn not as those without hope, believing that our dear son will have part in the first resurrection. B. F. WILKINSON.

MARY A. TRACY MOREY was born in Colchester, Ct., Sept. 16, 1818, and fell asleep in Clarksville, Butler Co., Iowa, Sept. 22, 1876, aged fifty-eight years and six days. She was a friend to the friendless, a model mother, and a devoted Christian. Sabbath Recorder please copy. MARY V. COTTRELL.

FELL asleep in Jesus, Oct. 14, 1876, our beloved brother, William Fleener, at his residence near Oakland, Illinois, aged sixteen years and five months. This dear brother embraced the present truth in the summer of 1875. Since that time he has lived a life truly devoted to the cause. Those that witnessed his death say they never saw so complete a triumph. He shouted "Glory to God" many times, until his voice was hushed in death. He leaves many friends to mourn their loss. The mother, who will soon follow her son to his peaceful abode, embraced the truth at the same time, under the labors of Bro. C. H. Bliss. Burial services conducted by Bro. H. P. Ritchey. M. L. ELLIS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Oct. 26, 1876.

General Meeting.

MICHIGAN TRACT AND MISSIONARY MEETING.

THERE will be a general meeting of the Michigan Tract and Missionary Society, November 10th at 10 A. M., to last over Sabbath and Sunday. At this meeting we hope to meet the several directors and officers of the Society, and as many of the preachers and leading brethren in the State as can consistently attend. Eld. S. N. Haskell is expected.

The object of this meeting is to unite all our forces in earnest action to advance the cause of truth, and to devise the best means to do our duty as a State in the circulation of periodicals and publications. The place of the meeting to be decided next week. We suggest Battle Creek. Let others make suggestions immediately. JAMES WHITE.

The New Charts.

THE new Commandment and Prophetic Charts, on muslin, mounted, are offered at \$3.00 a set, instead of \$4.00, as previously stated. These are larger than the old ones, and much better executed. By some misunderstanding of the artist, they are delayed. We shall be able, however, to fill orders soon.

The charts cannot be forwarded by mail on rollers. With rollers by express, or without rollers by mail, post-paid, at the same price. J. W.

Money Wanted.

UNTIL certain ones pay their debts and pledges at this Office we shall be in pressing need of cash. And we invite those who can let the Association have the use of money without interest, until relief comes from those from whom it should come, to forward it in sums from \$100 to \$1000 for which the Association's note will be returned.

Address, REVIEW AND HERALD,
Battle Creek, Mich.

The New Hymn Book.

THIS book has 416 Pages, 537 Hymns, and 147 Tunes. Price, postage paid, \$1. Let the orders come in. J. W.

Testimony No. 27.

TESTIMONY to the Church, No. 27, was published in California. Price, post paid, 25 cents. Address, SIGNS OF THE TIMES,
Oakland, California.

MR. EDITOR: What is the reason you do not send our REVIEW? We haven't had our paper for the last two weeks. Now if our time is up, and it's money you want, just say so, and you can have it; but don't stop that paper again as long as the world stands! We are the only Seventh-day Adventists here, and we want the paper every week. Address, C. E. IVES,
Savannah, Wayne Co., N. Y.

P. S. Send the last three numbers.

NOTE.—Good! We are glad to know that when the REVIEW is not received, its loss is felt. The "last three numbers" are sent. C. W. S.

To Those Who Pledged for the Rome Meeting-House.

WE request those who can do so without great inconvenience to pay a part or the whole of their pledges immediately. We are having our heavy bills to meet now while we are building, and as far as possible, are endeavoring to pay as we go; and whatever can reasonably be paid in now will be very acceptable.

We do not, of course, claim this, as the pledges were made with the understanding, that they were not due till the first of April next; but we make this statement, that the brethren may know how we are situated, believing they will do what they can to help just now when help is needed. The work is progressing as well as could be expected, and we hope very soon to have a comfortable place of worship.

My P. O. address, till further notice, will be Rome, N. Y., box 113; and money may be sent to me here by draft or P. O. order.

B. L. WHITNEY.
Rome, N. Y., Oct. 20, 1876.

Not Inferior.

HAVING briefly examined the new Health Almanac for 1877, we have no hesitancy in saying that it is not inferior to those of former years.

On the contrary, it grows better, more practical, and is becoming better adapted to fill its important mission. Extend to it the right hand of fellowship, brethren, everywhere.

Bro. Wood says it ought to have a place in every well-regulated family. So say we, as it may assist in preserving good regulations. But we go farther. Give it a place in ill-regulated families in particular, as it proves, by the blessing of God, a noble regulator. It furnishes excellent rules for regulating families physically and socially; and who does not know how nearly indispensable these conditions are to a well-regulated religious family?

The health reform has done great things for us all; so let the light shine upon the gloomy path of thousands of our fellow-men around us. H. A. ST. JOHN.

WE have just received the October number of LES SIGNES DES TEMPS from Bâle, Suisse. It is a fine looking paper, of the size of the REVIEW, printed in French, and edited by James White, J. N. Andrews, and U. Smith. It contains interesting articles from each of these writers, also from E. G. White, D. T. Bourdeau, D. M. Canright, and others.

Subscriptions received at this Office. Terms, \$1.15 in currency. C. W. S.

European Press.

WE, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite forty-one others to join us in raising \$10,000.

James White.....\$100	E. H. Root.....\$100
John Morrison.....100	Wm. Ings.....100
Geo. I. Butler.....100	C. Comings & wife 100
Newel Grant.....100	E. W. Whitney.....100
August Rasmussen 100	R. G. Lockwood.....100
An Iowa Brother.....100	W. H. Hall.....100
Emily Leighton.....100	Betsy Landon.....100
S. A. McPherson.....100	S. N. Haskell.....100
"A friend in N.E." 100	C. K. Farnsworth.....100
"W. P. A. M.".....100	M. Wood.....100
Chas. L. Boyd.....100	Mrs. Getman (deceased).....100
Mrs. E. Temple.....100	A. H. B.....100
Freeman Nichols.....100	A. T. Stickney.....100
D. A. Owen.....100	Mrs. J. L. James.....100
Wm. B. Mason.....100	A. La Rue.....100
J. N. Loughboro' 100	B. N. Berry.....100
J. S. Wicks.....100	M. J. Bartholf.....100
Reuel Stickney.....100	A. Bro. in Minn.....100
C. Clark & wife.....100	Mary Crouch.....100
W. A. Pratt.....100	H. C. Stone.....100
C. McNeil.....100	B. L. Whitney.....100
Mary R. Stem.....100	Thomas Alverson 100
Jane Roland.....100	S. B. D.....100
E. Green & wife.....100	E. Lobdell.....100
Susie D.....100	J. N. Loughboro' 100
A. A. Bradford.....100	Lucretia Day.....100
J. S. Hart.....100	A. Bro. & Sr. in New England.....300
C. S. Briggs & wife, 100	
Jacob Shively.....100	
M. C. Israel.....100	

Appointments.

And as ye go, preach, saying, The kingdom of God is at hand.

Change of Appointment.

THE dedication of the new house of worship in Carson City being appointed for Nov. 11 and 12, the meeting appointed at that date in Rochester, Mich., in last week's REVIEW is postponed one week, and will be held Nov. 18 and 19. U. SMITH.

Dedication.

THE church in Knoxville, Iowa, will hold a two days' meeting Nov. 4 and 5, in the house of worship just completed. The dedication services will be held Sunday afternoon, at 2 P. M. Friends from a distance are invited. Eld. Geo. I. Butler will be present. RUSSELL HART,
MINOS MILLER.

Dedication at Carson City, Mich.

NO PROVIDENCE preventing, the new S. D. A. meeting-house at Carson City, Mich., will be dedicated Sabbath and Sunday Nov. 11 and 12, 1876. We earnestly desire to see a good representation from Ithaca, Estella, Matherton, Muir, Lyons, Bushnell and Greenville. Eld. U. Smith will be present to conduct the services. A. O. BURRILL.

PROVIDENCE permitting, I will commence meetings near Tomah, Wis., where Bro. A. H. Benjamin may arrange, on Thursday evening, Nov. 2, at 7 o'clock, and continue over first-day. Also on Thursday, Nov. 9, at 7 P. M., near Mauston, as Bro. Benjamin Carter may appoint, and continue over Sabbath and first-day. We hope for a general attendance at these meetings. We will visit our brethren in Vernon Co. as soon as possible. Will give due notice. I. SANBORN.

THE Lord willing, I will meet with churches in Mo. as follows:—

Drywood, Vernon Co.,	Nov. 4.
Clintonville, Cedar Co.,	" 11.
Union Point, St. Clair Co.,	" 14.
Rockville, Bates Co.,	" 18.
Index, Cass Co.,	" 25.

Meetings will commence with the Sabbath, except the one at Union Point, which will be held Tuesday night. Eld. Chaffee will be with me at these meetings. I hope there will be a general attendance. WM. EVANS.

THE Lord willing, I will meet with the Stromsburg church the first Sabbath in November. Meetings to commence with the Sabbath. Let there be a general attendance. Matters pertaining to the Tract and Missionary Society will be considered. CHAS. L. BOYD.

THE next quarterly meeting of the Ind. T. and M. Society of Dist. No. 2, will be held at the meeting-house of the Alto church, Sabbath and Sunday, Nov. 11 and 12, 1876. Eld. S. H. Lane is requested to attend. J. W. COVERT, Sec.

QUARTERLY meeting of the church at David City, Butler Co., Neb., the second Sabbath in November. Brethren and sisters are cordially invited to meet with us. Bro. Boyd is expected. E. H. CRAMPTON, Clerk.

MEETING of the Tract Society at Adams Center, N. Y., Nov. 4 and 5. Brethren, we need your prayers, your presence, and your counsel, at this meeting. Come prepared to aid in laying plans for the winter campaign. M. H. BROWN, Director.

QUARTERLY meeting for the church at Waterloo, Grant Co., Wis., will be held Oct. 28 and 29. Other churches are cordially invited. Will Eld. Atkinson attend? JEHIEL GANIARD.

THE next quarterly meeting for Johnstown, Wis., will be held at Richmond, in the neighborhood of Bro. Loomis, November fourth and fifth, 1876. JOHN G. MATTESON.

MONTHLY meeting of the Jackson church will be held in connection with the quarterly T. and M. meeting at Jackson, Mich., Oct. 28. E. P. GILES.

MONROE, Wis., Nov. 4 and 5.

H. W. DECKER.

I PURPOSE to visit churches in Wisconsin the coming winter. I will have a supply of the new Hymn Book and Testimony No. 27. H. W. DECKER.

Business Department.

"Not slothful in Business. Rom. 12:12."

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. N Grant 51-19, Abner Bliss 50-15, Mrs W Chipman 50-16, N E Post 50-18, Mary E Israel 50-16, George Foreman 50-15, F A Russ 51-14, L B Osgood 50-16, Polly Van Marter 50-15, Mrs Harry Estabrook 50-15, M A Baker 50-16, Peter Peterson 50-5, I G Crawford 50-16, N Jensen Dam 50-16, D S Crandall 51-14, L Patterson 50-15, Mrs CM Tenney 50-17, T L Waters 50-14, E J Marden 50-16, M Lamphere 50-15, C Cartwright 50-18, M N Cross 50-17.

\$1.00 EACH. J W Clayton 50-4, A G Hutchins 49-17, Louis Bessette 50-16, J A Franklin 50-16, C A Washburn 49-16, J A Burdoin 49-17, Aaron Persing 49-16, Agnes L Foster 49-16, Daniel Poss 49-16, Daniel Bowe 49-22, Anna Jensen 49-16, H C Mallory 49-16, C N Russell 49-16, L Hall 49-1, Wm J Higley 49-16, I A Ganiard 49-16, Eva A Minier 49-14, Miss Anna Lowell 49-16, Mrs Marianna Cooper 49-22, Julia Chapman 49-16, O P Randall 49-16, A A McNeue 49-10, Joseph Nims 50-1, H F Phelps 49-17, Chas E Carnes 50-1, M L Dean 49-18, E Merrills 49-24, A L Guy 49-24, Mrs Newcomb 49-16.

MISCELLANEOUS. Mitchell Starr \$1.50 50-16, Clay Leach 1.50 50-16, J D Fleming 50c 49-4, Robert Sawyer 1.25 49-18, Mrs W Grant 25c 50-8, L Colby 50c 49-7, Randolph Fisher 1.50 50-16, William Helms 75c 49-16, Andrew A Dickson 50c 49-16, Jason G Hill 50c 49-16, Lucy M Showers 50c 49-22, Thomas Beckman 1.50 50-16, Malissa J Mc Mullen 75c 49-16, J W Roach 50c 49-10, State Reform School 1.50 51-1, W J Hardy 25c 49-7, Mrs D Vernam 4.00 52-21, S Jeannette Smith 50c 49-4.

Books Sent by Mail.

Mrs C E Power 25c, A M B Graham 25c, J Armstrong \$1.00, Mary Chute 1.75, Newton Cole 1.00, C K Drury 5.50, Henry Beddoe 50c, J N Ayers 2.00, H P Tanner 1.00, W J Hardy 50c, L P Nevill 25c, E E Jones 50c, Wm H Mills 1.00, W M Beardsall 40c, C K Rathner 1.00, H E Hanson 1.00, Swan Olsen 37c, Wm W Bronson 2.50, I Sanborn 2.00, Herman Cole 3.25, Louisa Amidon 25c, M Cartwright 25c, Henry Wightman 1.00, Dr A W Flowers 40c, S Thurston 50c, D Hildreth 1.00, Jennie S Hoyt 25c, H A Voorhies 10c, H Nicola 6.00, Henry C Smith 2.50, D T Briggs 75c, W J Marshall 25c, M C Latie 50c, Benj Leech 10c, Lee Forsee 10c, Geo Satterlee 50c, M Mossford 85c, Mary V Victor 30c, S R Wells & Co 2.25, Wm Schram 25c, W C White 1.20, E E Jones 4.50, M Persons 30c.

Books Sent by Freight.

Arthur Bartlett \$24.95, R F Barton 25.00, S N Haskell 154.79, S N Haskell 80.45, W C White 175.00.

Books Sent by Express.

Wm Patten \$5.00, Wm P Andrews 23.44, J W Lucas 7-87.

Mich. Conf. Fund.

Aaron Persing \$10.00, Parkville 45.20, Blendon Landing 7.25, Potterville 90.31, Marlette N W Nichols 5.00, Marshall 16.00.

S. D. A. E. Society.

James White \$1,000, Ellen G White \$500, S E H 20.00, David Stevenson 100.00.

Mich. Camp-Meeting Fund.

Robert Sawyer \$5.00.

Book Fund.

E B Merrill \$1.00.

Cash Rec'd on Account.

Wm Potter \$5.00, F T Wales 2.25.

General Conference Fund.

H M Hendee \$10.00.

Inspector to Poor.

E E Jones 50c.

Books, Pamphlets, and Tracts.

Issued by the S. D. A. Publishing Association, and for sale at this Office.

Hymn and Tune Book. 536 hymns, 147 tunes. By J. N. Andrews. 528 pp., \$1.25.

Life of Wm. Miller. By Eld. James White, 1.00.

Thoughts on Daniel. By Eld. Uriah Smith, 35 cts.

Thoughts on the Revelation. By U. Smith, 35 cts.

The Nature and Destiny of Man. By U. Smith, 35 cts.

The Constitutional Amendment: A Discussion between W. H. Littlejohn and the editor of the *Chicago Statesman*, on the Sabbath. Bound, 1.00. Paper covers, 40 cts. First part, 10 cts.

The Spirit of Prophecy. By Mrs. E. G. White, 1.00.

Life of Eld. Joseph Bates. \$1.00.

The Game of Life (illustrated), Satan playing man for his soul. 50 cts.; paper covers, 80 cts.

A Word for the Sabbath: or False Theories exposed. (A POEM.) By U. Smith. Muslin, 40 cts.

Poems on Bible Subjects. By Mrs. R. Smith, 40 cts.

The United States in Prophecy. By U. Smith, 40 cts., paper, 20 cts.

The Advent Keepsake. 25 cts.

Sermons on the Sabbath and Law, embracing outline of the Biblical and Secular History of the Sabbath for 6000 years. Paper covers, 30 cts.

History of the Doctrine of the Immortality of Soul. By Eld. D. M. Canright. 25 cts.

The State of the Dead. By U. Smith. 25 cts.

Facts for the Times; a Collection of Valuable tracts from Eminent Authors. 30 cts.

Miraculous Powers. By M. E. Cornell, 20 cts.

Our Faith and Hope. Sermons on the Second Coming of Christ. 20 cts.

Refutation of the Age to Come. By Eld. J. Waggoner. 20 cts.

The Atonement. By J. H. Waggoner. 20 cts.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

The Bible from Heaven; a Dissertation. 20 cts.

Review of Objections to the Visions. 20 cts.

The Ministration of Angels: and the Origin, History, and Destiny of Satan. 20 cts.

The Destiny of the Wicked. By U. Smith. 15 cts.

The Complete Testimony of the Fathers concerning the Sabbath and First-day. 15 cts.

The Temptation of Christ in the Wilderness. Mrs. E. G. White. 15 cts.

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

The Seven Trumpets of Rev. 8 and 9. 15 cts.

The Morality of the Sabbath. 15 cts.

Both Sides on the Sabbath Question. 15 cts.

The Ancient Sabbath—Forty-four Objections considered. By D. T. Bourdeau. Price, 15 cts.

The Two Laws. By D. M. Canright. Price, 15 cts.

Review of Baird's Two Sermons on the "Christian Sabbath." By J. H. Waggoner. 10 cts.

The Saints' Inheritance, or, the Earth Made New. By J. N. Loughborough. 10 cts.

The Sanctuary and Twenty-three Hundred Days. By J. N. Andrews. 10 cts.

Sunday Seventh-day. A Refutation of Mead, Akins, Akers, and Fuller. By J. N. Andrews. 10 cts.

The Seventh Part of Time; a Sermon on the Sabbath Question. By W. H. Littlejohn. 10 cts.

The Truth Found on the Sabbath. 10 cts.

Brown's Review of Gillilan on the Sabbath. 10 cts.

Vindication of the True Sabbath. Morton. 10 cts.

The Date of the Seventy Weeks of Dan. 9. 10 cts.

Matthew Twenty-Four. By James White. 10 cts.

The Hope of the Gospel: What it is, and What will be Consummated. 10 cts.

An Appeal to the Baptists, for the Restoration of the Bible Sabbath. 10 cts.

The Two Covenants. By J. N. Andrews. 10 cts.

Milton on the State of the Dead. 5 cts.

Brown's Experience: Entire Consecration. 5 cts.

Four-Cent Tracts: Celestial Railroad—The Law of the Gospel—The Seventh Part of Time—Samuel of the Witch of Endor—The Ten Commandments—Abolished—Address to the Baptists—The Present Truth—The Second Advent—The Sufferings of Christ—The Two Thrones, Representing the Kingdoms of Grace and Glory—Spiritualism a Satanic Delusion—The Two Covenants.

Three-Cent Tracts: Much in Little—The Lost Question—Infidel Cavils Considered—The End of the Wicked—Scripture References—Who Changed the Sabbath?—Argument on Sabbath—Seventh-day Adventists, their Origin, Progress and Principles.

Two-Cent Tracts: Definite Seventh Day—Seven Reasons for Sunday-Keeping Examined—Sabbath—Elihu—The Rich Man and Lazarus—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Sanctuary of the Bible—The Judgment, or the Waymarks of Daniel to the Holy City.

One-Cent Tracts: Appeal on Immortality—Brief Thoughts on Immortality—Thoughts for the Candid Sign of the Day of God—The Two Laws—Geology and the Bible—The perfection of the Ten Commandments—The Coming of the Lord—Without Excuse—What Day, and God's Answers.

The Association also publishes, monthly, *The Youth's Instructor*, 50 cts. per year, the *Advent Tidings*, Danish, \$1.00 per year, the *Swedish Advent Herald*, Swedish, \$1.00 per year, and several of the above named works translated into the Danish, Swedish, French, German, and Holland languages.

Any of the above-named works sent anywhere in the United States post-paid, on receipt of price.

*Address, REVIEW & HERALD, BATTLE CREEK, MICH.

The Advent Review.

SUPPLEMENT.

REVIEW AND HERALD.

THE ADVENT REVIEW AND SABBATH HERALD designed to be our church paper in which to appeal to our people in regard to their duty in sustaining the great work in all its branches, to explain our missionary work, to give appointments and reports of missionary meetings, and clearly and pointedly state the dangers and duties of our time. Such a paper is not as well adapted to go abroad in new fields as the SIGNS OF THE TIMES, published at Oakland, California. And we urge all who wish to send one of our papers to their unbelieving and partly interested friends to send them the SIGNS.

The recent action of our people in California revived in us all the hopes of success of our California paper and Office that we ever cherished. W. C. White and his wife, who have charge of the paper and the Office, are proving themselves worthy of that confidence given them in their youth by our people on the Pacific Coast. They are growing stronger with their experience, and are becoming fully competent, with the blessing of God, for their task. W. and the writer are going to their help in a few weeks, Lord willing, and we shall do what we can to add to the interest and usefulness of the SIGNS. We state these facts for the information of those who wish to send the SIGNS to their friends at \$1.50 a year, postage paid.

The SIGNS is just the paper to occupy new fields where lectures are being given. No subscription taken for less than fifty cents for fifteen numbers in such cases, and this offer is confined to localities where the first course of lectures is being given. This plan is laid to help our preachers in their work, and we hope they will all co-operate energetically to get, at least, fifteen numbers of the SIGNS before all their interested hearers, and at the same time obtain as many full-paying subscribers for a full year at \$2 as they possibly can.

But we make no such offers to the T. and M. Societies, nor to those who send the SIGNS to their friends. We think one year is none too long a time to make a complete trial. We hope for 10,000 three-fourth-pay subscribers for one year east of the Rocky Mountains. And in addition to this, many of our people will wish to take both the REVIEW and the SIGNS. These two papers to regular subscribers east of the Rocky Mountains will be alike, \$2 a year.

We hope all our people will bear this in mind, that while the SIGNS is designed for a pioneer sheet, to contain the religious news of the West, condensed, and possess many advantages over the REVIEW for new fields, the REVIEW will be our church paper, which will contain considerable matter not so well adapted to those not instructed in the faith. The REVIEW has its work and position, and all our friends from the Atlantic to the Pacific should read it.

The REVIEW has hitherto been the medium of appeal to our people relative to our school; but for want of room to set this matter before our people in the most direct and forcible manner we have resorted to the plan of issuing a Supplement occasionally, and shall commence a monthly as early as with the new year, entitled, the Battle Creek College, devoted to the subject of education in general, and our school in particular. We have asked for 5,000 subscribers at 10 cents a year, post-paid, and wait for T. & M. workers to send in 3,000 names more to make up the number. We shall probably issue the number for January 1877 in advance, and furnish extra copies for canvassers.

J. W.

BATTLE CREEK COLLEGE.

We have many things to say of our school, and wish to make some pointed statements now and here. The first and most prominent object of the Battle Creek College was the mental improvement of those men and women who wish to give themselves to the work of God. But while this grand object is being gained, an opportunity is also offered our brethren and sisters to send their children to a school whose high aim is to secure the best moral and religious in-

fluence, free from the corrupting blight realized at many other schools. It is admitted that it will cost the most vigilant care to accomplish this; but those who have the charge of our good school decide to maintain it at all hazards.

But the first object is the education of those who feel called of God to give their lives to the gospel. Many of these feel that they have not time to take a full course of study. In this their views and feelings are probably correct. Only one year's study, or even one term, would help them much. At least they could in one term have their minds disciplined to study, if little more was gained, and from that point they could study to better advantage as they shall go forth to teach the word of God to the people. Eld. J. N. Andrews has not attended school since a boy of fourteen years, and has been a hard worker in the gospel since the age of twenty, and yet reads Latin, Greek, German, French and Hebrew. He is an able writer and editor in both English and French.

We say, Let the youth take a full course of study, and let those in manhood and womanhood, who may have reached even the noon of life, have the advantages of our school as their position and the circumstances demand. But what can be done for those who feel urged by the Spirit of God to give themselves to the work of the ministry, and desire the advantages of our school, and have not the means to spare to meet all the expenses of a few terms? There are a few of this class who need help, and without it cannot attend our school. Some of them are hesitating when they should be either at our school or in the field, though difficult and embarrassing their situation.

And it seems to us that there is no time to be lost in this matter. Measures should be taken in all our Conferences to encourage the proper persons to attend our school preparatory, more or less, to entering the ministry. The fields are all white for the harvest. Our preachers cannot fill a tithe of the openings for effective labor, and scores of young men are hesitating for want of that mental training a few terms at our school would give them. Most of these need no help if they will accept that convenient, though humble, board and room, and lodgings, provided at Battle Creek. Others need some help, and none but can help themselves in part if they have to saw wood by candle light.

Now we suggest that those be helped who need help, and are anxious to help themselves. The Executive Committees of the several Conferences should carefully and thoroughly search up this matter, and encourage the proper persons to attend our school, and should also make provisions to assist those who are both worthy and very needy. There are nearly one hundred and fifty students at our school. There should be at least two hundred and fifty at the winter term. Eld. U. Smith should have a class of not less than one hundred during the winter term in attendance at his Biblical Lectures. Every effort will be made to make the winter and spring terms successful; and with proper co-operation on the part of the several Conference Committees, there may be a large attendance at the school and Biblical Lectures.

But we wish to speak of the present financial condition of our College, and suggest what it should be, and, by the grace of God, what it shall be. And, first, we have to state that the College has a debt of not less than \$10,000 on it, calling for interest money which it has not to pay. The tuitions from students, while there are less than one hundred and fifty in attendance, are not sufficient to meet current expenses, to say nothing of interest on the debt which must be paid. It will be seen at once, that in the present condition of things, no one need appeal to the directors of the Battle Creek College for pecuniary favors. If assistance be given to students, it must come from individuals, churches and Conferences.

True, the General Conference, in extra session last spring, voted an appropriation of \$1,000 to assist those who need help. But the General Conference treasury is nearly empty, being un-

able to do proper justice to those in its employ. Elders A. C. Bourdeau, Lane, Corliss, and others, are paid in part, and are told that they can no longer look to the General Conference for help. Elders Van Horn and Waggoner must be helped, and should be helped to a greater amount than the treasury holds at this date. We appeal to our churches, Conferences, and to those individuals among us who are able to help, and should help, and must help or lose the favor of God, to come forward at this critical and important hour with the help they are fully able to give.

What our College needs just now is \$20,000, one-half to pay the debt, which will also relieve the REVIEW Office, which let the College have the money, and the other \$10,000, as an endowment for the benefit of the school. With three hundred students, and an income besides, the school could be properly sustained, and be able to give tuition free to those whose other expenses were met in part or wholly by the several Conferences. This must be done. The amount must be raised. And it will be a disgrace to our people, and a sin in the sight of God, if the needed sum be not promptly raised.

In last week's REVIEW we appealed for the sum of \$20,000. And we offered \$100 to each and every \$900 raised by all our people besides. But we decide not to wait for others to do their duty. One year since Mrs. W. and the writer had stock in our College to the amount of \$1,000. At the issuing of the Supplement last spring we took \$500 more, making \$1,500. And when appealing in behalf of our College on the Michigan Camp-ground, we pledged \$500 more, which we have paid, making \$2,000. And now we take \$1,000 more, making \$3,000, and we hope that the men of means among us will be so fully stirred in regard to our school, and so promptly come up to the work with the \$18,000, that we shall have the pleasure by New Years of adding the other \$1,000. Our people will not resist our appeals in behalf of our Heaven-born and Heaven-directed institution, the Battle Creek College. Before suffering such institutions to suffer and languish for want of means it is their duty to sell houses and lands to raise the needed means, and it is our duty to continue to give until there remains a very frugal competency.

But, at present, the cause in all its branches calls for only a tithe of our income, and those offerings that can be made without inconvenience. We appeal to our ministers to give, and to preach "give" to the people. We appeal to the presidents of all our Conferences to see that all come up to the figures on s. b. We appeal to the officers of the tract and missionary workers to take hold of the work systematically and push it kindly and yet firmly until there be equality among all our people in holding stock in our institutions.

What a shameful exhibit at our anniversaries at Lansing in September! When the stockholders of the S. D. A. Publishing Association, College, and Health Institute were all called forward to vote, not a tithe of our people present at that camp-meeting came forward, for the simple reason that nine-tenths had taken no stock in these institutions. Here is a field of labor for the officers of our Conferences, and T. and M. Societies, to work in the love and fear of God until equality shall exist in the blessed work of giving. We talk of equality in Systematic Benevolence. This is right. God help all our people to reach it. And why not reach equality in those other offerings to build up our institutions as well? This work must be taken hold of in earnest. God will bless his servants and all our people in seizing hold of it.

J. W.

PUBLICATIONS BY MAIL.

POSTAL law is decidedly favorable to our publishing house's sending out books to patrons by mail. The postage on Bound-books, Pamphlets, and Tracts is alike, at the rate of one pound for eight cents. This is one-half the rates one year since. Again, the United States' mail is one of the very safest and surest institutions beneath

the sun. The losses on money sent to this Office annually amount to next to nothing. And the losses of books sent out from this Office through the mails are equally small. And, again, books can be so strongly and thoroughly enveloped as to make them as secure by mail, as by express, and much more secure than when slammed about the country, half packed, in a colporteur's trunk. Of the latter we often have painful experiences in trunk-worn and finger-soiled lots returned to this Office.

We offer our publications to our patrons by mail, becoming responsible (1) for their safe protection while in transit through the mails from all injury, (2) for their safe arrival at the office of their destination, and (3) for all sums of money of \$2 or less in one letter. Larger sums should be sent in draft or money order, or currency can be sent in small bills divided between two or more letters sent at different times.

And, again, we appeal to our patrons on the point of their duty to sustain the Publishing Association. It has been so liberal with the T. and M. Societies, and so merciful with poor ministers, and so lenient with those it has trusted, who neglect to pay, that our noble publishing house is laboring under embarrassments. We ask you to send your orders for books direct to this Office to be safely received by you at retail prices. Every hymn book you order by mail, enclosing one dollar, puts nearly twenty cents into the Association's hands above wholesale price when sent by express to some member of the church. If churches will club together and send for books by express at published prices they will help us now when we need help.

Again, officers of Tract Societies will sometimes order as many tracts as you can hold between your thumb and finger, and make out a five dollar order by express by a single copy of this and that at liberal discount! We are ashamed for these men who become stingy over our discounts which have embarrassed the Office. We want no more such little business. And decide to give no discount from the book fund on orders from Tract men less than \$10, in tracts alone. It is painful to fence against small deal. It is trying work for the farmer to build fences against small animals. We ask our friends to send in their orders for the New Hymn Book, Testimony No. 27, and all other books they need to be forwarded to them by mail at published prices. Do not hold your money until next camp-meeting, or till some agent comes round. We have more than twenty tons of books on hand, such as you need, and we need the money for them now. Just look over the list of publications, and order those you need without delay.

J. W.

Address, REVIEW AND HERALD,
Battle Creek, Mich.

OUR HEALTH ALMANAC.

OUR Family Health Almanac for 1877 is being rushed through the press as fast as possible. Application is made to print a very large edition for California; but our presses cannot do the work. It will, however, be printed at the Office of the SIGNS OF THE TIMES at Oakland, Cal. All orders for our Almanac to be circulated in the Pacific Coast States and Territories should be forwarded to SIGNS OF THE TIMES, Oakland, California. Price, postage paid, 10 cents.

Our Almanac has been prepared by the able, careful, and critical hand of Dr. Kellogg, and is well printed on fine stock. It is an honor to our Health Institute as a production from the Physician-in-chief, and speaks well for our publishing house as a specimen of the printing art. This work should be widely circulated as it is an almanac free from the corrupting influence of comic pictures and vulgar stories, and also free from deceptive advertisements of poisonous medicines which curse the world. Our almanac is the very best publication we can first circulate to open the minds of the people to the great health question, as it contains a select amount of health reading unexceptionable to the common reader.

The Tract and Missionary Societies can circulate more than 150,000 copies of our Almanac east of the Rocky Mountains without embarrassing their treasuries. The Almanac costs the Societies only \$2.50 per 100 copies, and a large share can be sold by a thousand canvassers for four times, or at least twice, their cost so as to be an actual income to the Societies. Eld. B. L. Whitney, President of the Tract Society in the State of New York, has sent his order, and if other States order amounts corresponding in membership to the Empire State, more than 150,000 of our Almanacs will be taken by the T. and M. workers. The sums corresponding to membership are as follows:—

New York, 10,000; Michigan, 50,000; Iowa, 19,000; Wisconsin, 18,000; Minnesota, 12,000; Ohio, 7,000; New England, 6,000; Kansas, 6,000; Illinois, 6,000; Indiana, 5,000; Vermont, 5,000; Missouri, 5,000; Maine, 4,000; Virginia, 1,000; Texas, 1,000. Total, 155,000.

Some of these will overrun the number stated, while some may fall short. In addition to these amounts, individuals are taking lots in which pages of advertisements are inserted of their local business, such as merchants, mechanics, &c., &c. J. W.

MISTAKES.

WHAT a grumbling there was on the part of some who had pledged for our school, and paid more or less, or none, when they saw mistakes in their figures in the Supplement issued last spring! Who loves to be scolded when he does the best he can? Now if any suppose that their humble servants at the REVIEW Office love this grumbling they are simply laboring under a mistake greater than those committed at the REVIEW Office. But some people have the grumble in them. You can see it in their eyes, and on their knitted brow, waiting to come out upon their tongues at the first chance. But sometimes these parties favor us with regular doggish growls when they are the only party in the fault.

But be it known to all our liberal friends, and any body else, that we shall be happy to promptly correct any and all mistakes that may appear in the names and sums in this Supplement. We shall be so happy to have our mistakes pointed out in a kind spirit. We don't want any one who detects mistakes to wait a single day after receiving this sheet before informing us of them. And if there be some who cannot correct us without giving us a scolding, we will agree to whistle while they fret.

Some things we know, and one is, that he who will scold us on paper, when we do the best we can, will scold his wife, will scold her husband, will scold his son or daughter, and will scold his or her father and mother. But we shall do our best, and take the consequences.

COLLEGE PLEDGES.

Showing who have Paid and who have not Paid.

MAINE.

Post Office.	Name.	Pledged.	Paid.
Allen's Corners,	Morton, Wm	\$25	\$25
" "	Webber, M M	5	5
" "	Atkins, N	10	10
" "	Brown, A	10	10
" "	Morton, Mrs Wm	20	20
" "	Webber, R S	25	
Bryant's Pond,	Davis, C R	40	60
Cornville,	Moorley, W H	20	20
" "	Stratton, Chas	20	20
East Dover,	Rogers, J S	10	10
Fairfield,	Chogh, M S	2	1
Hartland,	Flanders, S W	50	25
" "	Barnes, Abbey	2	
" "	Goodrich, J B	40	40
" "	" A J	30	30
Larone,	Choat, Isaac C	20	10
Lisbon,	Cushing, Luther L	20	10
Livmore Falls,	Wilkinson, H M	15	10
" "	White, Rand	10	10
Norridgewock,	Atwood, A	50	50
North Berwick,	Prescott, A & wife	200	
North Jay,	Bryant, Timothy	10	10
North Paris,	Washborn, G W	10	10
Norridgewock,	Putnam, W W	50	50
Palmyra,	Davis, John A	100	100
Portland,	Lobdell, Edward	50	50
Richmond,	Decker, E B	5	
Paris,	Noyez, J C	1	1
" "	Patterson, Mary A	1	1
S. Norridgewock,	Atwood, Henry	20	20
" "	Robbins, Rebecca	50	50
" "	Ward, Seth P	10	10
" "	Wood, J A	10	10
" "	Barker, Geo W	40	40
" "	Holt, Amos	20	10
" "	Haynes, W J	10	
" "	" Delphina	6	
S Albion,	Whitaker, Edgar	20	

NEW HAMPSHIRE.

Post Office.	Name.	Pledged.	Paid.
Amherst,	Brown, Wm	\$20	\$10
Andover,	Baker, Chas	10	
Amherst,	Mace, Mary	10	10
" "	Mace, F W	20	10
Beaver Dam,	Lane, Wm S & L A	20	20
Compton Vil.,	Smith, E M	10	5
Peterborough,	Gould, A W	10	10
Temple,	Heald, Nellie F	10	10
Manchester,	Welch, Lillie	75	75
" "	Philbrick, Elucia	1	1

New Ipswich,	Shaw, M P	10	10
" "	" J M	2	2
" "	Shaw, Martha	4	4
" "	Wilkinson, Alma	2	2
" "	" Nellie	2	2
" "	Chapman, Mrs E M	3	3
" "	Webber, J & S	50	60
" "	Wilkinson, Mrs J N	10	10
Newport,	Jones, G B	10	10
New Ipswich,	Hastings, L W	50	50
Peterborough	Gould, Mary Ann	10	10
" "	Gould, D H	20	20
Reeds Ferry	Nichols, Carrie	20	20
" "	Nichols, S F	10	10
Washington,	Phillis, L	7.50	7.50
West Wilton,	" Alonzo	5	2.50
" Rindge,	Bradford, A A	200	200
" "	" Mary	10	10
" Wilton,	Smith, S W	10	10
" Rindge,	Martin, S	20	20
Unity,	Hobert, L	100	50
West Wilton,	Fifield, Geo	10	10
Washington,	Farnsworth, Ida D	1	1
West Rindge,	Wheelock, Mary	10	10
" "	W. P. A. M.	100	100
West Wilton,	Smith, Mrs R	2	2
Washington,	Dodge, H W	10	10
West Rindge,	Gardner, Lucy	2	2
Washington,	Farnsworth, S A	10	10
West Wilton,	Phillis, L H	5	2.50
" "	Farnsworth, C K	150	150
" "	" A W	10	10
" "	" H I	50	50

VERMONT.

Post Office.	Name.	Pledged.	Paid.
Bordoville,	Cross, M N	\$50	\$50
" "	Cross W J	40	40
Berkshire,	Austin, Mrs A	10	10
" "	Austin, H N & wife	100	100
" "	Austin, Bell R	10	10
Barton Landing,	Barrows, H W	200	200
Bordoville,	Bourdeau, A C	100	100
Barton Landing,	Churchill, H	100	100
Bordoville,	Cross, V O	40	40
" "	Cross, A A	10	10
Bakersfield,	Ayers, Danford	60	60
Braintree,	Cram, E P	10	10
Bordoville,	Holt, M A	5	5
" "	Martin, J & Wife	50	
Brownington,	McClenethan	5	5
Bordoville,	Pierce, H W & wife	100	50
Bristol,	Prescott, Amos	20	20
" "	Smith, C W	1	1
Bordoville,	Daniels, Sarah A	5	
" "	Gould, Marcus	300	150
" "	Martin, O M	1	1
Berkshire,	Kellogg, H W	100	100
Bordoville,	Durgin, D	20	20
" "	Gould, Lucinda	8	8
" "	" Mrs L	100	
" "	Pierce, Maylard	20	10
Burke,	Bourdeau, D T	50	50
" "	Claxton, J	10	10
Bordoville,	Bean, Lewis	50	50
" "	Buzzle, H A	20	
Burke,	Bourdeau M E	50	50
Bordoville,	Saxby, W H	5	
Berkshire,	Whitford, C R	20	20
" "	" C P	50	50
Bordoville,	Pierce, H W & wife	100	50
Cardell,	Warren, Sarah A	10	10
East Franklin,	Olmstead, M J	4	4
East Bethel,	Camp, J G	1	1
E. Galaway,	Austin, O W	15	
Eden Corners,	Elliot, H K	10	
E. Franklin,	Olmstead, Mary	15	15
Eden Mills,	Stone, Albert & wife	20	20
" "	Patch, Hiram	1	1
E. St Johnsbury,	Warrin, A	20	10
East Richford,	Kellogg Geo W	10	5
" "	" M E	30	30
" "	" Edward	15	15
" "	Charleston, Lowell, Chas	20	20
Granville,	Evans, Mrs D Y	10	10
" "	Cady, J M	20	20
" "	Evans, D T	10	10
" "	Evans, Lucia	20	20
Huntington Center,	Pierce, Jesse	50	25
Irasburg,	Loveland, Asa	10	10
" "	Barrows, Jesse	100	100
" "	Barrows, S R N	50	50
Johnson,	Clark, Mary	10	
" "	Clark, J C	10	
Jamaica,	Edson, M	15	15
" "	Pike, C N	10	10
" "	Richmond, Electa	10	10
Johnston,	Loveland, R	50	50
Jericho,	Roscoe, I	10	
Jamaica,	Richmond, O A	10	
" "	Richmond Mrs H	10	10
" "	Wilcox, D & wife	20	20
" "	Worcester, Addie	10	10
Johnson,	Harmon, Anthony	10	
" "	" R	50	50
Jamaica,	Orcutt, N & Wife	200	200
" "	Pike, H R	10	10
" "	Nichols, Chas	5	5
Lunenburg,	Harris, Lucy	10	10
Morrisville,	Bingham, Hiram	200	200
N Wolcott,	Bailey, Reuben J	10	10
New Haven Mills,	Barton, Emma	10	10
Newport,	Stone, C W	20	20
New Haven Mills,	Barton, A J	10	5
" "	Purdon, T H	50	25
Richmond,	Roxama, Walston	5	5
Stowe,	Raymond, M M	20	20
Steward,	Hollis U A	3	3
" "	Hollis, A V	1	1
" "	Hollis, Mrs P	1	1
Sutton,	Caswell L B	15	15
Stowe,	Merrill Charlotte	5	
Vergennes,	Everts, Harriet	30	30
Waitsfield,	Tyler, Z L	1	10
Wolcott,	Wales, Fred	5	5
Weybridge,	Hall, L J	100	100
" "	Howard, & wife	10	
Waitsfield,	Peck H S & wife	100	100
West More,	Danna Samuel	10	10
Wolcott,	Page, G W	25	20
West Randolph,	Peck, R H & wife	50	50
Williamstown,	Archer, C S	20	20
W Charleston,	Camp, Fannie F	5	5
" "	Cobly, J F & wife	25	25

Warren,	Cardell, John	10	15
West Randolph,	Cady, Mary	10	10
Weybridge,	Evans, H	10	10
Wolcott,	Brown, J M & C C	10	
Wolcott,	Wales, Willie	20	20
" "	" F T & wife	220	50
" "	" Hattie L	50	
" "	Wheeler, M H	10	10

MASSACHUSETTS.

Post Office.	Name.	Pledged.	Paid.
Athol,	Crandall, J	\$20	\$20
Ashfield,	Elmer, D C	10	10
Athol,	Crandall, A C	10	10
Ashfield,	Burnett, G M	15	15
Athol,	Haskins, Carrie	50	50
Buckland,	Graham, B	5	5
" "	Thayer, Rhoda	2	2
Boston,	Hayden, Ansel	100	25
" "	Haskell, Hattie	2	2
" "	Stratton, H B	400	400
Chelsea,	Murphy, Marie	10	10
Charlton Depot,	Priest, H S	10	10
" "	Brown, C	5	5
" "	Buck, C E	50	50
Fairhaven,	A friend in N E	100	100
Haverhill,	Roake, D	10	10
" "	Foster, Mary	1	2
" "	Sargent, L A	5	5
Ind. Orchard,	Kellogg, G	25	
Ipswich,	Cowin, J E	30	30
Lancaster,	Harris, M E	10	10
Montville,	Erink, R M	25	10
" "	Swing, S J	25	25
New Bedford,	Ashley, J T	20	20
South Boston,	Haskell, Mary	10	10
So. Boston,	Wiggin, M B	3	3
S. Boston,	Palmer, E L	10	10
So. Boston,	Lake, C S	10	10
" "	Stratton, Hattie S	20	20
" "	Wood, M	150	150
" Boston,	Palmer, Chas E	10	10
So. Lancaster,	Kimball, M E	5	5
" Lancaster,	Webster, D	25	25
" "	Haskell, Eld S N	100	100
" "	Huntley, M L	50	50
" "	Haskell, M E	20	20
South Lancaster,	Huntley, L G	10	10
" "	Tew, Annie	10	10
" "	Priest, L H	10	10
" Lancaster,	Rice, R A	20	20
" Amherst,	Bolten, E G	10	10
Springfield,	Richmond, F R	50	50
" "	Johnson, D W	200	200
West Newton,	Temple, Mrs E	200	200

RHODE ISLAND.

Post Office.	Name.	Pledged.	Paid.
Ashway,	Rodman, P C	\$200	\$200
Kingston,	Holly, M L	5	5
" "	Tefft, Eugene	15	15
" "	Tefft, H B	10	10
" "	Tefft, J A	15	15
Lafayette,	Brown, J G	5	5
Slocumville,	Sweet, C	10	10
Wakefield,	Prosser, M J	20	
Wickford,	Smith, Hattie S	10	10
Shannock Mills,	Green, A P	12.25	12.25
" "	Green, J B	10	

CONNECTICUT.

Post Office.	Name.	Pledged.	Paid.
Anconia,	Hakes, J L	\$50	25
Norfolk,	Green, M E	10	10
Abington,	Webster, Mrs C	1.50	1.50
New Haven,	Fifield, C M	10	10
" "	Leighton, D R	200	200

NEW YORK.

Post Office.	Name.	Pledged.	Paid.
Adams,	Spencer, Edward	\$10	\$5
"	Wilcox, H H	5	
"	Walsworth, Lurana	10	10
"	" S N	150	150
"	Burdick, N L	25	25
"	Brown, Menilla	10	5
Adams Center,	Brown, Wm H	40	20
"	Daman, R O	10	10
"	Green, A M	200	200
"	Lawton, C	3	3
"	Damon, Andrew	30	
"	Green, Mrs Asa	25	25
"	Satterlee, C G	20	20
"	Taylor, C O	20	20
"	Taylor, Mrs C O	10	10
Beaver Dam,	Lindsay, John	10	10
"	Lindsay, A H	10	10
"	Lane, Lillie A	20	20
Bloomington,	Thomas, John	1	1
Bloomington,	Wells, Levi	20	20
Catlin,	Kimble, Mrs Lizzie	10	10
Chitenango Falls,	Nourse, M A	10	10
Camillus,	Parsons, Mary	1	1
Durhamville,	Satterlee, Marie L	10	10
Deansville,	Armstrong, S	100	150
East Otto,	Crumb, C S	200	200
E. Houndsfield,	Green, Lanche	5	5
"	" Delos B	50	53
East Palermo,	Satterlee, Henry	2	2
Fulton,	Pettis, Allie E	10	10
Fayetteville,	Smith, T	35	35
Fulton,	Pettis D D	10	10
Fayetteville,	Smith, Almira	25	25
Gilbert Mills,	Ross, Oliver M	10	
"	Ross, Mrs M T	10	10
Hubbardsville,	Abbey, Alonzo	6	5
Indian Lake,	Lock, W W	30	30
"	Reed, Maria L	15	15
Kasog,	Gardiner, A J	20	10
Kirkville,	Whitney B L	100	100
"	Kinne P Z	300	100
"	Kinne, Elizabeth	50	50
"	Whitney, E W	50	50
Kasog,	Gardner, A J	20	20
Locke,	Lane, Ann	10	10
"	Upton, Louesa	10	10
Lorain,	Hall, Geo H	10	10
Leonardsville,	West, Maria	25	25
Lairdsville,	Osgood, B M	5	5
"	" E P	5	5
Mexico,	Slauson, Lucy C	10	10
"	Stillman, W E	40	40
Moors Fork,	Belden, A & wife	20	20

00 Hillsboro, Glascock, Mary 10 10	00 Hillsboro, Glascock, Eli 75 75	00 Hillsboro, Glascock, Sarah 10 10	00 Hillsboro, Glascock, Fannie 20 20	20 Johnston, Van Fossen, Rovena 10	10 Johnston, McFerrin, S J 5	10 Mesopotamia, Reynolds, M E 20 20	15 Underwood, R A 20 20	50 Reynolds, Ruth 80 80	5 Swan, Minerva 50 50	20 Sealey, James 10 10	20 Hussey, Alfred S 10 10	20 Clay, J N 30 30	20 Emans, J F 10 10	00 Vaneman, J 30 30	00 Chamberlin, S A 20 20	00 Chamberlin, Sarah 10 10	00 Chamberlain, E M 2 2	50 Fay, D N 40 20	00 Humphries, Annie 10 10	24 Humphries, Will 10 10	10 Humphries, Richard 10 10	10 Hutchinson, Charlotte 10 10	15 Sanford, Rogers 100 75	00 Sealy, James 10 10	10 Sealy, Fanny 5 5	10 Wolcott, C H 40 20	10 Chinnoek, Mary 10 5	10 Chinnoek, Wm 20 20	10 Plum, J R 10 10	10 Sprinkle, Jno & wife 100 50	15 Plum, D S 10 10	20 Plum, Ann 10 10	10 Smith, George 150 150	10 Tracy, L G 10 10	10 Merrifield, J W 10 5	10 Clark, Joseph 30 30	2 Borden, Jas 5	5 Knisely, David 30 30	10 Edgerton, Irwin 100 100	10 Greenman, Francis 57 57	80 Iden, Thomas 20	20 Plum, Nora E V 20 20	10 Whitney, E 20	2 Noble, O T 10 10	10 Schoonard, Edward 10 10	10 Penn, E C 20 10	10 Action, John H 15 10	10 Boone, W S 15 10	80 Kaufman, Cora 1 1	15 Kaufman, Isaac 200 215	5 Borden, Mary 5 5	5 Mitchell, G W 20 20	10 Halford, David 10 10	25 Hutchins, A A 10 10																																																																																		
MICHIGAN.																																																																																																																																								
00 Post Office.	Name. Pledged. Paid.															00 Akron, Cook, C D \$20 \$20	20 Ferren, Eliza A 2 2	20 Ferrin, David 2 1	20 Hall, Florinda 2 2	50 Doran, C C 25 25	20 Hibbard, Betsey M 30 17	20 Trim, I B 10 5	20 Taber, J 100 5	20 Trim, Elizabeth 2 1	20 Tilton, Frank F 5 5	20 Clark, A W 5 5	20 Lay, H S 25 25	20 Clark, S B 10 10	20 Day, J S 100 100	20 Frank, Geo W 10 10	20 Baker, Martha 5 5	20 Tilton, Mrs R S 5 5	20 Van Houten, Peter 10 5	20 Burnham, M S 200 50	20 Baker, J M 10 10	20 Burdick, Hiram 10 10	20 Rumery, J L & wife 50 50	20 Seymour, A & family 50 25	20 Wilson, John M 10 10	20 Rumery, B J 10 10	20 Paine, F J 10 10	20 Winnie, D V 10 10	20 Howe, J L 25 25	20 Butler, A 5 5	20 Olsen, E 10 10	20 Owen, Rodney 25 25	20 Boynton, Wm 50 50	20 Burnham, E J 20 20	20 Butler, E P 100 100	20 Smith, Uriah 400 425	20 Tracy, Lucy 10 10	20 Van Horn, I D 100 50	20 White, James 2000 2000	20 White, Mrs E G 1000 1000	20 Young, Mrs E 50 50	20 Rasmussen, Anna 20 20	20 Miller, H C 100 100	20 Brackett, Charley 10 10	20 Brackett, Mary 10 10	20 Ings, Wm 200 200	20 Judkins, I W 100 100	20 Lane, Sands H 50 50	20 Abbey, Ira 200 200	20 Bailey, L P 200 200	20 Brackett, Albert E 20 20	20 Brackett, Laura 10 10	20 Commings, Charles 200 200	20 Davis, O 25 25	20 Ings, J L 100 100	20 Parrot, L 20 20	20 Anderson, Mrs E 50 50	20 Amadon, G W 30 10	20 Comings, L C 25 25	20 Casler, H M 30 30	20 Castle, F C 25 25	20 Godsmark, Richard 200 200	20 Hutchins, A S 15 15	20 Hutchins, Abbey D 10 10	20 Huntley, E S 30 30	20 White, M Kelsey 10 10	20 Kellogg, Albert 100 100	20 Lindsay, Harmon 500 500	20 Lockwood, R G 500 500	20 Lowree, Geo 75 75	20 Lunt, N N 50 50	20 Loughborough, E C 35 35	20 Lewis, J R 10 5	20 Loughborough, Nora 15 15	20 Lamson, P M 25 25	20 Morse, A R 50 50	20 Miller, M D 25 12.50	20 Palmer, Marion 10 10																																												
00 Battle Creek, Kellogg, M G 250	00 Battle Creek, Booth, S M 50 50	00 Battle Creek, Brown, B F 10 10	00 Battle Creek, Bacheller, Mrs C 10 10	00 Battle Creek, Smith, Nettie 10 10	00 Battle Creek, Sawyer, Hannah E 90 90	00 Battle Creek, Salisbury, W S 50 50	00 Battle Creek, Salisbury, Eveline 50 30	00 Battle Creek, Salisbury, Clara F 10 10	00 Battle Creek, Salisbury, Willie D 20 20	00 Battle Creek, Smith, Louisa 30 30	00 Battle Creek, Steward, T M 100 100	00 Battle Creek, Whipple, J G 500 500	00 Battle Creek, Welch, Addie 10 10	00 Battle Creek, Worden, Ida 10 10	00 Battle Creek, Welch, Mary F 10 10	00 Battle Creek, Wright, J W 125 25	00 Battle Creek, Wright, W S 50 50	00 Battle Creek, Wright, Mary 15 15	00 Battle Creek, Gaskill, E B 100 100	00 Battle Creek, Green, C 150 150	00 Battle Creek, Ashley, Marcus 20 20	00 Battle Creek, Garduer, Henry 1 1	00 Battle Creek, Gardner, D S 1 1	00 Battle Creek, Gilbert, Elizabeth 1 1	00 Battle Creek, Huntley, Ruth R 1 1	00 Battle Creek, Rasmussen, Mary 2 2	00 Battle Creek, Burroughs, D J 100 100	00 Battle Creek, Frisbie, Dell 20 20	00 Battle Creek, Gagne, J B Phileas 5 5	00 Battle Creek, Davis, Grace A 5 5	00 Battle Creek, Bacheller, Arvilla 10 10	00 Battle Creek, Lane, E B 10 10	00 Battle Creek, Mrs E B 10 10	00 Berlin, Root, E H 280 280	00 Berlin, Covey, S D 50 50	00 Berlin, Burrill, A O 100 100	00 Berlin, Kettle, F 1 1	00 Big Springs, Buck, Charles 50 75	00 Big Springs, Hastings, Wilson 15 15	00 Big Springs, Wicks, J S 200 200	00 Brighton, Carpenter, F H 10 10	00 Brighton, Carpenter, Alex 120 120	00 Brighton, Carpenter, Amanda 20 20	00 Brighton, Carpenter, Geo A 10 10	00 Brighton, Gilbert, T L 11 11	00 Bedford, Godsmark, H J 100 100	00 Bedford, Stevenson, David 100 100	00 Bedford, Spear, H F 10 10	00 Bedford, Jones, W 45 45	00 Bedford, Miller, Emma R 10 10	00 Bedford, Miller, E 10 10	00 Bedford, Sanders, J 10 10	00 Bedford, Webber, D B 15 15	00 Bedford, Miller, H 20 20	00 Bedford, Miller, Eli 10 10	00 Bedford, Root, Mrs. Hezzy 20 20	00 Bedford, Foster, R J 25 25	00 Bedford, Byington, J & wife 300 300	00 Bedford, Edgar, Helen 5 5	00 Bedford, Edgar, J L 10 5	00 Bedford, Edgar, Mary 10 5	00 Bedford, Edgar, Luella, 10 5	00 Bedford, Kittle, Frederick 5 5	00 Bedford, McDearman, H C 150 150	00 Bedford, Sevey, Wm 25 23.50	00 Bedford, Brackett, E Jr. 10 10	00 Bedford, Scott, Mary 10 10	00 Bedford, Way, Hannah 1 1	00 Bedford, Lane, James 10 10	00 Bedford, Lane Sarah 20 20	00 Bedford, White, Ambrose 20 20	00 Bedford, Wheeler, Wm L 25 25	00 Bedford, Jerould, Garrett, 20 20	00 Bedford, Jerould, Laura 10 10	00 Bedford, Boardman, D 10 10	00 Bedford, Milk, D W 10 10	00 Bedford, Brigham, Ella C 20 20	00 Bedford, Howe, F & wife 50 50	00 Bedford, Howe, Peter 10 5	00 Bedford, Howe, Baxter 10 5	00 Bedford, Howe, Audison 50 50	00 Bedford, Howe, Philena 20 10	00 Bedford, Howe, Florence A 20 10	00 Bedford, Brigham, Ella C 2 2	00 Bedford, Brigham, N S 10 10	00 Bedford, Hill, Benj 200 200	00 Bedford, Lamson, D H 50 100	00 Bedford, Henry, T K 25 10	00 Bedford, Hill, Rachel 10 10	00 Bedford, Hill, Elmer 10 5	00 Bedford, McClure, L S 5 5	00 Bedford, Stiles, M P 2 2	00 Bedford, Canright, Maria 5 5	00 Bedford, Newman, Thos 10 10	00 Bedford, Canright, T V 100 100	00 Bedford, Canright, G & D 2.50	00 Bedford, Hafer, Anna E 5 5	00 Bedford, Hafer, W H 25 50	00 Bedford, Hurlburt, Alfred 50 50	00 Bedford, Eckert, Sabina 20 20	00 Bedford, Hurlburt, Sarah T 10 10	00 Bedford, Kelsey, G E 50 50	00 Bedford, Kelsey, Eunice R 60 60	00 Bedford, Lane, Thos & wife 20 20	00 Bedford, Rozell, D R 5 5	00 Bedford, Persing, Aaron 100 23.70	00 Bedford, Page, R W 10 5	00 Bedford, Birmingham, H L 2 2	00 Bedford, Reid, Robert 200 175	00 Bedford, Wilch, E D 10 10	00 Bedford, Lewis, T B 5 5	00 Bedford, Erway, Albert 10 5	00 Bedford, Hooper, Joseph 10 10	00 Bedford, Markle, Isaac 10 5	00 Bedford, Bardwell, G B 10 10	00 Bedford, Wilkinson, Samuel 10 10	00 Bedford, Marsh, Alvin & wife 100 100	00 Bedford, Dow, Geo L 10 10	00 Bedford, Hough, J D 10 7.50	00 Bedford, Boardman, Udell 25 25	00 Bedford, Bartholomew, F N 10 5	00 Bedford, Hallock, Benj F 7 7	00 Bedford, Morton, A B 100 100	00 Bedford, Bump, N S 10 10	00 Bedford, Brigham, M A 50 50	00 Bedford, Rasmussen, August 250 250	00 Bedford, Christensen, J P 50 50	00 Bedford, Larsen, Niels 5 5	00 Bedford, Richmond, G F 10 10	00 Bedford, Richmond, N D 5 5	00 Bedford, Shepley, J J 10 10	00 Bedford, Staines, C M 10 10	00 Bedford, Maynard A W 300 300	00 Bedford, Noyes, S J 10 5	00 Bedford, Warren, D 40 40	00 Bedford, Gravel, A M & wife 100 100
00 Greenville, Barr, S D 10 6	00 Greenville, Banks, Jackson 10 10	00 Greenville, Cyphers, M B 100 100	00 Greenville, De Graw, A M 10 10	00 Greenville, Zurryseller, 10 10	00 Greenville, Fargo, J 200 200	00 Greenville, Gravel, A L 10 10	00 Greenville, Hurlburt, Emma 10 10	00 Greenville, Jensen, Anna 10 10	00 Greenville, Richards, Lucinda 2 2	00 Greenville, Cyphers, M C 20 20	00 Greenville, Wilson, Thomas 10 10	00 Greenville, Brown, Susan A 100 100	00 Greenville, Russell, L P 100 10	00 Greenville, Rathbun, Lucy 10 10	00 Greenville, Soule, H D 104 104	00 Greenville, Du Bois, James 15 5	00 Greenville, Fishell, John 10 10	00 Greenville, Fishell, Jennette 10 10	00 Greenville, Hitchcock, D J 5 5	00 Greenville, Mills, Anna M 5 5	00 Greenville, Owen, D A 50 50	00 Greenville, Owen, G K 10 10	00 Greenville, Owen, R B 50 50	00 Greenville, Owen, Julia A 10 10	00 Greenville, Althouse, Carrie 20 20	00 Greenville, Francisco, John 100 100	00 Greenville, Guilford, Bessie 50 50	00 Greenville, Ferris, Lucinda 15 5	00 Greenville, Stanbach, R G 10 10	00 Greenville, Walworth, Marett 25 25	00 Greenville, Coon, Warren 100 10	00 Greenville, Coon, Mrs W 5 5	00 Greenville, Coon, Addie S 5 5	00 Greenville, Castle, W B 5 5	00 Greenville, Eaton, Mary A 45.75 30	00 Greenville, Covey, Sarah A 10 10	00 Greenville, Tenny, Dea Jesse 100 100	00 Greenville, McPherson, S A 10 10	00 Greenville, Nelson, W S 100 10	00 Greenville, Nelson, Harriet 10 5	00 Greenville, Mellenger, I H 25 25	00 Greenville, Burgess, Anna 10 10	00 Greenville, Blackwood, Libbie 5 5	00 Greenville, Mellinger, Nettie 5 5	00 Greenville, Weed, Eber 30 30	00 Greenville, Knight, Nancy 10 10	00 Greenville, Daniels, E P 300 300	00 Greenville, Daniels, Julia 200 200	00 Greenville, Palmer, D R 500 500	00 Greenville, Palmer, Mrs D R 100 100	00 Greenville, Giles, E P 50 50	00 Greenville, Tabor, J 100 100	00 Greenville, Weed, Eliza S 4 4	00 Greenville, Dennis, Mary A 10 10	00 Greenville, Smith, A 25 25	00 Greenville, Jayanthi, J H 300 300	00 Greenville, Stoddard, C 10 10	00 Greenville, Houghtaling, S J 25 25	00 Greenville, Minisee, Maria 10 10	00 Greenville, Minisee, James 100 100	00 Greenville, Finch, C P 15 15	00 Greenville, Finch, C 10 10	00 Greenville, Hamilton, Austin 25 25	00 Greenville, Hamilton, Sarah 10 10	00 Greenville, Van Deusen J S 10 10	00 Greenville, Aldrich, M & wife 20 20	00 Greenville, Colson, Caroline 112 12	00 Greenville, Hoffman, J P 20 20	00 Greenville, Higley, Jane 20 20	00 Greenville, Newcomb, Dan 10 10	00 Greenville, Potter, Wm 20 10	00 Greenville, Potter, Eliza J 10 10	00 Greenville, Stringer, George 20 20	00 Greenville, Stringer, Nelson M 10 10	00 Greenville, Dunham, G G 50 50	00 Greenville, Irwin, William 150 150	00 Greenville, Richmond, A J 50 25	00 Greenville, Williams, M E 10 10	00 Greenville, Borden, Harriet 10 8	00 Greenville, Titus, J M 15 15	00 Greenville, Titus, A R 15 15	00 Greenville, Titus, J E 25 25	00 Greenville, Faulkner, C P 10 10	00 Greenville, Faulkner, Mary 5 5	00 Greenville, Brown, Frank 10 10	00 Greenville, Barker, J W 100 20	00 Greenville, A Friend, 10 5	00 Greenville, Avery, R G 5 5	00 Greenville, Arnold, Wm 10 10	00 Greenville, Avery, R W 2 2	00 Greenville, Atkins, Mary 1 1	00 Greenville, A sister, 50 50	00 Greenville, Covey, A M & wife 20 20	00 Greenville, Cole, C E 20 20	00 Greenville, Birch, Clara J 10 10	00 Greenville, Briggs, Mary 60 60	00 Greenville, Briggs, C S 260 260	00 Greenville, Gurney, H S 10 10	00 Greenville, Gurney, Mrs H S 10 5	00 Greenville, Kynett, E H 25 5	00 Greenville, Gilbert, A C 25 50	00 Greenville, Miles, Wm 5 5	00 Greenville, Griggs, R 35 35	00 Greenville, Smaley, C 10 10	00 Greenville, Green, L 5 5	00 Greenville, Green, J H 10 10	00 Greenville, Allen, W G 10 10	00 Greenville, Hadden, H M 10 10	00 Greenville, Leighton, Geo 300 300	00 Greenville, Russell, Wm D 25 10	00 Greenville, Russell, Emma G 5 5	00 Greenville, Russell, Olive 20 15	00 Greenville, Shepherd, M. 5 5	00 Greenville, Sterling, J G 25 10	00 Greenville, Russell, Paulina 5 5	00 Greenville, Russell, Lester 10 10	00 Greenville, Bartholomew, D W } 150 150	00 Greenville, Bartholomew, E J } 150 150	00 Greenville, Bartholomew, L J } 150 150	00 Greenville, Hilliard, A H 20 20	00 Greenville, Hilliard, L A 10 10	00 Greenville, Hilliard, S 10 10	00 Greenville, Hilliard, Cynthia 10 10	00 Greenville, Burnham, G W 20 20	00 Greenville, Brister, Marilla 10 10	00 Greenville, King, S H 100 100	00 Greenville, Towle, W A 10 5	00 Greenville, Kneeland, L B 25 25	00 Greenville, Rust, Marinda 10 10	00 Greenville, Kenedy, S 20 20	00 Greenville, Kenedy, Sally 10 10	00 Greenville, Van Horn, C 25 25	00 Greenville, Sloan, Amanda E 5 5	00 Greenville, Sindlenger, J F 10 10	00 Greenville, Stur, John A 10 10	00 Greenville, Newman, G W 10 10
00 Oceana Co., West, B F 10 10	00 Oceana Co., Allen, Eliza 10 10	00 Oceana Co., Carr, R J 10 10	00 Oceana Co., Green, Nelson 20 20	00 Oceana Co., Leland, J 10 10	00 Oceana Co., A sister 10 10	00 Oceana Co., Canfield Alice 5 5	00 Oceana Co., A friend of the cause 20 20	00 Oceana Co., Scott, E D 40 40	00 Oceana Co., Alway, N N 5 5	00 Oceana Co., Pangburn, Charles 50 50	00 Oceana Co., Russell, Charles A 100 56.80	00 Oceana Co., Cornell, Isaac 10 10	00 Oceana Co., Cutwater, N 10 10	00 Oceana Co., Brigham, M A 50 35	00 Oceana Co., Emans, E J 10 10	00 Oceana Co., Van Houten, E J 10 10	00 Oceana Co., Ramsey, Semour R 5 5	00 Oceana Co., Ramsey, M E 50 20	00 Oceana Co., Ramsey, Truman 30 30	00 Oceana Co., Wolcott, E O 25 25	00 Oceana Co., Wolcott, Mary 25 25	00 Oceana Co., Carman, John 200 150	00 Oceana Co., Reading, Charles 10 10	00 Oceana Co., Sanborn, W 10 10	00 Oceana Co., Lawrence, N & wife 20 20	00 Oceana Co., Payne, R T 20 20	00 Oceana Co., Pervorse, 85 85	00 Oceana Co., Holiday, M C 25 28	00 Oceana Co., Holiday, Clara 10 10	00 Oceana Co., Wilkinson, L 20 20	00 Oceana Co., Gulick, Joel 50 10	00 Oceana Co., Gulick, D L 10 10	00 Oceana Co., Gulick, Ella 1 1	00 Oceana Co., Graham, Andrew 50 30	00 Oceana Co., Griggs, E S 115 115	00 Oceana Co., Jones, D E 35 35	00 Oceana Co., Guilford, H S 20 20	00 Oceana Co., Guilford, A L 20 20	00 Oceana Co., Kellogg, L A 35 10	00 Oceana Co., Kellogg, Adelia 5 5	00 Oceana Co., Locke, Lydia M 2 2	00 Oceana Co., Starr, Frank 40 30	00 Oceana Co., Bramhall, H H 20 20																																																																																													

Coleta,	Colcord, Ivory	100	50
Deer Park,	Vincent, Benj A	10	
Danforth,	Price, W C	100	
Durand Station,	Staples, Julia C	10	10
Evanston,	Carlstedt, Chas	10	10
Eugene,	King, James	50	50
Freeport,	Newton, Seth	80	80
Grand Ridge,	Bute, James	100	15
"	Bute, W W	20	20
Green Vale,	Bates, John H & wife	50	50
Gibson City,	Davis, T C	20	
"	Hopkins, L S	10	
"	Davis, S C	20	20
Geneva,	Sawyer, James	20	14
Long Point,	Gilman, Laura R	25	
Lexington,	Sloane, Wm H	20	
Morrison,	A friend,	8	8
McConnell's Grove,	Brown, Thomas	100	100
Northville,	Nettlingham A & wife	80	80
"	Foreman, Geo & wife	50	50
New Genesee,	Andrews, R F & wife	100	100
Oneco,	Bostwick, A	10	10
Pontiac,	Marsh, J W	100	100
"	Winston, L & wife	50	50
Princeville,	Wells, Frank	10	
"	Ducks, M C	10	5
"	Wells, Jane	2	2
Ridot,	John A	15	5
Roynoke,	Price, E M	25	
Round Grove,	Simonson, Sabrina	25	25
Streator,	Townsend, J J	20	10
"	Townsend Sarah	10	10
Sheridan,	Perry, Agnes T	10	10
"	Hobbs, Alfred	137	137
"	Hobbs, Jane	100	100
"	Hobbs, George	100	100
"	Hobbs, Alice	25	25
"	Hobbs, Henry	1	1
"	Hobbs, John	.25	.25
"	Hobbs, Eddie	.10	.10
Streator,	McKerwan, Mary W	50	50
"	McKerwan, James	100	100
Sharpville	Bringle, Amos	1	1
Serena,	Morrill, Alice C	10	10
Vergennes,	King, Anna	2	
"	King, Mrs B	20	5
Winslow,	Ballenger, J F	20	10
"	Ballenger, Eliza W	20	10
Winnebago,	Stevens, D I	35	35
"	Stevens, S E	10	10
Woodburn,	Pepper, Wm	5	5
Wilmington,	Albott, SM	100	
Yankee Hollow,	Myers, D	100	110
"	Myers, Melissa J	100	100
Young America	Ashbaugh, Robert	20	10

WISCONSIN.

Post Office.	Name.	Pledged.	Paid.
Augusta,	Sutherland, Thos J	10	10
Albion,	Holcomb, Daniel	\$20	
"	Hayes, Asa	10	\$15
Busséville,	Olsen, Andrew	100	100
"	Olsen, Andrew D	10	10
"	Bickle, Thomas	10	10
"	Serns, S	10	
"	Southwick, M Z	10	10
"	Johnson, Andrew	20	20
"	Matteson, John	10	10
Baraboo,	Sprague, H F	20	20
"	Nelson, Eva H	10	10
Brodhead,	Farmer, Margaret	10	10
Bay City,	Wixon, Euphama	2	
Darien,	Chesebro, W E	10	10
Deerfield,	Palmer, Wm B	20	7
Esdaile,	Brudon, Mary	4	2
"	Brudon, Grace	2	1
Fort Howard,	Olsen, O A	20	20
Galesville,	Downer, D	10	10
Genoa,	Zytkoskee	10	10
Hebron,	Hunter, H	20	20
Johnst'n Cntr,	Rhodes, Julia M	10	10
"	Sanborn, I	30	30
Janesville,	Louden, James & wife	5	5
"	Burdick, T P	20	
Kikapoo Cntr,	Osborn, Eli	10	15
Kilbourn City,	Tenney, Geo	10	10
Lodi,	Patton A	20	20
"	Jordan, N M	25	25
"	Rankin, Malissa	10	10
"	Rankin, Ellen	10	10
Maiden Rock,	Stephen, Rosie	10	
"	Brewer, David	50	10
"	Ross, Wm A	3	
"	Rouse, E L	10	10
Markesan,	Sheldon, L M	10	5
"	Thompson Mrs M	30	30
"	Nelson, A J	70	70
"	Baker, Rufus	10	10
"	Nelson, M M	40	40
Milwaukee,	Bryant, Clara	10	10
Madison,	Burlingham, Sarah H	6	6
Marquette,	Cole, Mary A	5	
"	Charbonneau, F X	5	
"	Cassman, Combe	1	1
Neenah,	Jespersen, Mary	5	5
"	Cory, Sorensen	5	5
Monroe,	Pratt, O H & wife	20	10
"	Deveraux, A E	10	10
"	Gillet, E R & wife	200	200
"	Haden, Frank	10	5
"	Kerr, Wm	100	100
"	Kerr, Viletta	10	10
"	Klase, Isabell E	5	5
"	Kundert, Mary	10	10
"	Kundert, Fred	20	10
"	Stillwell, Minerva	1	1
Neosho,	Merrill Sarah J	10	10
"	Tubbs, C H	20	20
Plainfield,	Thurston, P S	10	10
Prescott,	Olive J	80	80
Pi'snt Valley,	McMillen, John	30	30
Port Andrew,	Atkinson, John	20	20
Richmond,	Truman, Loomis	50	50
Sullivan,	Love, A D	50	50
Utica,	Crandall, E M	20	20
Whitewater,	Bartholf, M J & wife	100	100
"	Bartholf, Addie	10	10
"	Smith, Luther	20	20

MINNESOTA.

Post Office.	Name.	Pledged.	Paid.
Atwater,	Peterson, P B	\$10	\$5

Blue Earth City,	Dayton, John	5	
"	Smith, Samuel	10	10
"	Hill, W B	5	5
Byron,	Chafee, A W	10	
"	Chafee, B	10	
Brownsdale,	Dickens, Mary A	10	10
Clayton,	Brant, A B	10	10
Clark's Grove,	Hanson, John & wife	40	40
"	Olsen, Charles	8	
"	Pedersen P	10	10
"	Larsen, H T	4	
Concord,	Vankirk, A H	25	25
"	Cossentine, R	3	3
"	Ells, L H	20	10
Cleveland,	Wright, E A	15	15
Cooleyville,	Winchell, M A	15	20
Dodge Center,	Ward, W	20	20
"	Howard, D	5	5
"	Dashy, E M	2	
Dalevan,	Raddue, Wm	10	
"	Smith, Mary	3	
"	Rowley, C S	10	10
"	Schram, Horace	5	
"	Schram, Robert	10	
"	Schram, Edward	10	
"	Alway, David	10	10
"	Alway, Harriet	10	10
"	Chute, Mrs B	1	1
Wells	Kearn, Mary	2	2
Enterprise,	Erb, Peter	20	20
"	Erb, John	10	10
"	Erb, Martin	10	10
"	Erb, William	10	10
"	Erb, Enoch	10	10
"	Erb, Peter Jr	10	10
Fair Point,	Akins, D	10	6.50
"	Akins, M J	10	10
"	Smith, Clark	25	25
Faribault,	Pease, James	30	20
"	Paul, Mary	5	5
"	Paul, G W	20	
"	Paul, Calvin	5	5
"	Darling, E W	20	
Freeborn,	Yeo, Elizabeth	3	1
Glencoe,	Armstrong, E Wm	15	15
Garden City,	Fleming, Calvin	20	20
Geneva,	Rasmussen, Hans	10	10
Genoa,	Samson, Geo	20	20
Hutchinson,	Owens, Frank	10	10
"	Fulton, Samuel	10	10
"	Owens, Emily	10	10
"	Pugh, Emma	10	10
"	Pugh, Rebecca	4	4
"	Estas, J S	10	10
"	Estas, Fanny	5	5
"	Fulton, John	50	50
"	Fulton, Elizabeth	20	20
"	Green, W G	10	10
"	Junett, C E	5	5
"	McCart, Jessie	15	5
"	House, Joseph	100	100
"	Redout, Rosalia	20	
"	Rivers, Leonore	10	
"	House, Lydia	20	20
"	Cox, Ann	10	10
"	McCart, Emma	10	
High Forest,	Williams, C W	7	2
"	Williams, E A	2	1
"	Burton, Susan	1	
"	Hill, C	2	2
"	Putnam, Union	5	5
Kenyon,	Smith, Clara	50	
Lake City,	Sanford, E E	20	
Medford,	Church, Edwin	6	6
"	Coon, Olive	10	10
"	Church, A L	10	10
"	Church, Mary	10	10
"	Grant, H	20	20
"	Grant, Chloe S	20	20
"	Harlow, Thomas	2	2
"	Larsen, Peterson	2	2
"	Coon, R	.35	.35
"	Jensen, M	2	2
"	Church, Enoch	3	3
Mantorville,	Irish, W R & H L	20	10
"	Merrick, Guy F	30	
"	Merrick, Mary A	5	
Nile,	Brown, M H	5	2.50
Orinoco,	McAlpin, Daniel	100	50
"	Campbell, M	5.50	2.50
"	Emery, John	15	
"	Molton, M E	.50	.50
"	Campbell, Maria	2	2
Owatoma,	Christian, Hans	2	
Pine Island,	Phelps, H F & wife	10	10
"	Phelps, E W	5	7
"	Phelps, A G	5	1
"	Fellows, Hiram	10	
"	Fellows, Barbara	10	
Pleasant Grv,	Lamb, I Z	20	10
"	Harris, S W	10	30
"	Lamb, S J	2	1
Rochester,	Gibson, W S	20	20
"	Gibson, S E	10	10
"	Gibson, G I	20	10
"	Warner, Ira	20	
"	Warren, J H	10	10
"	Warren, M A	10	
"	Warren, Marion	10	5
Stewartville,	Edwards, J B	10	10
"	Pierce, O W	20	10
"	Harris, Wm	10	10
"	Edwards, Mary	10	10
"	Harris, E A	10	10
Sumter,	Healey, Wm M	20	20
"	Healey, Betsey	2	2
Silver Lake,	Straw, Rachel	5	5
Steel Center,	Christensen, Andrew	10	
"	Christensen, Jane	20	
Tenhassen,	Merry, Wm	40	
"	Morse, M A	10	2.50
"	Morse, F W	10	2.50
"	Birch, Clinton	20	10
"	Butler, E	10	
"	Butler, Matilda	10	
"	Johnson, Rodney	20	10
"	Johnson, Parney	2	2
Wykoff,	Doty, C J	10	10
Winnebago,	Dimick, Geo	20	10
"	Hallack, Sarah	2	2
"	Hallack, S A	10	10
"	Hallack, Sallie	2	2
"	Hackett, P	2	
"	Kelsey, Calvin	20	
Wasioja,	Preston, S	10	5
Wasioja,	Hickok, S W	10	
"	Hickok, Mary A	10	

IOWA.

Post Office.	Name.	Pledged.	Paid.
Anamosa,	Chamberlin, Ellen	\$ 30	
"	Field, Wm B & wife	100	\$100
"	Chamberlain, J	10	
Anamosa,	Porter, Thomas,	10	10
Ainsworth,	Owen, M R	10	
"	Owen, Thos A	30	30
Brighton,	Hobson, P A	2	2
"	Mount, T	10	
"	Parsons, R F	20	20
"	Roberts, P A	10	10
"	Roberts R M	20	20
"	White, J S	10	10
"	Garrett, J H	10	10
"	Wilson, M A	5	5
Cherokee,	Bowen, Samuel	10	5
Coleman,	Morrison, Lucinda	10	10
Caloma,	Hart, Russel & wife	130	130
"	Snook, Wm	10	
Crawfordsville,	Van Syoc, Elliot	70	20
Decatur City,	Caldwell, A	20	20
Elgin,	Gillett, A S	20	
Fairfield,	Caviness, W E	10	
"	Caviness, Robert M	10	20
Fayette,	Goodrich, S A	5	5
"	Marvin, P A	10	10
"	Marvin, A E	10	
Friderick,	Kirfman, John	10	
Gilbert,	Hornby, Lizzie	3	
Hook's Point,	Ballard, J D	20	20
"	Frey, Thomas	20	20
Harper,	Wheeler, M A	10	10
Indianola,	Ottey, James,	10	
"	Jeys, George	5	5
Knoxville,	Hornaday, Elizabeth	50	
"	Auten, John V	60	30
"	Auten, Esther A	10	
"	Auten, Benn	150	150
"	Miller, Minos & wife	60	60
"	Wilecox, Daniel,	20	
"	Hornaday, Mary	50	
Kellogg,	Baker, P W	300	300
Leon,	Emerson, W E	20	20
Laporte City,	Ferrin, O S	15	15
Lisbon,	Mitchell, J T	50	50
"	Andrew, Dan & wife	25	25
Marshalltown,	Lewis, Wilson & Wife	20	20
Monroe,	Bennington, J B	20	20
"	Stem, Mary R	20	20
"	Stem, S A	40	40
"	Canright, L C	20	20
"	Canright, D M	40	40
"	Johnson, J S	5	5
"	Landes, John	10	
Marion	Shireman, W C	10	10
"	Shireman, Amelia	10	
"	Shireman, D T	30	
"	Dunn, Miron	20	
"	Morton, J T	10	5
"	Hare, Thomas	20	20
Mt Pleasant,	Butler, George I	70	70
"	Hare, Fanny	10	10
"	Dickey, Benj	20	20
"	Hare, John D	10	10
"	Hare, Mary A	100	100
"	Hare, Thomas E	20	20
"	Hare, S B	20	20
"	Morrison, Alex	10	10
"	Vincent, S	20	20
"	Vincent, Laurie	10	10
Martinsburg,	Hogue, S R	50	50
New London,	Walker, L C	10	10
"	Brewer, Mrs Vashti	8	8
"	Edgar, W	10	10
Otranto,	Paton, R	20	20
"	Rosenthal, Carl	10	10
"	Sutherland, J	40	40
"	Millae, Andrew	20	20
"	Wilson, W W	10	
"	Zwernehan, Carl	10	10
Osceola,	Rhodes, Jeremiah	10	10
"	Gardiner, Wm H	100	90
"	Glunt, Daniel	130	105
Onawa,	Towne, E M	5	5
"	Bartlett, J	10	10
"	Bartlett, C	10	5
"	Barcus, J T	10	
"	Barber, E T	5	5
"	Harlow, H	10	
Pilot Grove,	Ross, C R	10	10
Pella,	James, A P	20	20
Palestine,	McReynolds, Chester	20	20
"	McReynolds, John	30	40
Peru,	McLaughlin W D	20	
Richmond,	Adams, John W	20	20
"	Ferguson, J M	10	10
"	McReynolds, T P	10	10
Richmond,	Nicola, H	60	60
"	Nicola, J C	40	
"	Nicola, Mary	20	20
"	Nicola, L T	10	10
"	Ross, C R	20	20
"	McReynolds, A B	5	5
Richland,	Bralliar, W G	20	20
"	Halferty, Mary.	20	
"	Rommaker, Henry	10	
"	Stroup, John	80	40
"	Stroup, Mary	20	10
Sigourney,	Parker, Samuel	20	
"	Tomlinson, Samuel	10	
"	Meyer, Mrs B	20	20
"	Buck, Rachel	20	10
"	McCoy, L	250	250
"	Carry, F	10	
"	Hankins, W H	100	100
"	Hankins, I J	100	100
"	Moser, Margaret	20	20
"	Moser, C E	40	30
State Center,	Rue, Henry	10	10
"	Rue, Lucinda	10	10
"	Stone, H C	50	50
"	Berry, J N & wife	40	40
"	Berry, Jacob	20	10
"	Berry, B N & wife	400	400
"	Berry, E & wife	30	30
"	Berry, Mary A	5	5
"	Kinny, M M	2	
"	Ferrin, Horace	10	5
"	Hart, J S	80	80
"	Holly, S M & wife	70	70
"	Holly, Charley	10	10
"	Holly, Frank	10	10
"	Holly, Clarence	5	5
"	Holly, Clara	5	5
"	Hinton, Wm P	5	5