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"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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HYMN TO CHRIST.

THOU who didst stoop below
To drain the cup of woe,
Wearing the form of frail mortality,
Thy blessed labors done,
Thy crown of victory won,
Hast passed from earth,—passed to thy throne on high.

Our eyes behold thee not,
Yet hast thou not forgot
Those who have placed their hope, their trust, in thee.
Before thy Father's face
Thou hast prepared a place,
That where thou art, there may they also be.

It was no path of flowers
Through this dark world of ours,
Beloved of the Father, thou didst tread;
And shall we in dismay
Shrink from the narrow way,
When clouds and darkness are around it spread?

O Thou who art our life,
Be with us through the strife;
Was not thy head by earth's fierce tempests bowed?
Raise thou our eyes above
To see a Father's love
Beam, like a bow of promise, through the cloud.

E'en through the awful gloom,
Which hovers o'er the tomb,
That light of love our guiding star shall be;
Our spirits shall not dread
The shadowy way to tread,
Friend! Guardian! Saviour! which doth lead to thee.

—Mrs. Miles.

General Articles.

THE MILLENNIUM.

THERE are various ideas in this age in regard to the millennium. The term implies, to many minds, a thousand years of peace and joy on earth before the general judgment. But this idea has only been attached to the word by the theologians of modern times. The word comes from two Latin words—*mille*, meaning a thousand, and *annus*, which signifies a year—and simply means a thousand years. See Webster. It is applied to the thousand years of Rev. 20, during which time Satan is to be bound. All agree that there will be a time, even a thousand years, when Satan will be bound; but that peace and joy on earth, "Christ's spiritual reign," and a converted world, will exist during that time, all will not agree. Even "great men" differ on this question.

It is not my design to argue this question at present. But I want to have the statements of two eminent men on the condition of the world in the last days placed side by side. One is the learned Buek. Hear him: "This will be a state of happiness and glory. Some think that Christ will reign personally on the earth, and that there will be a literal resurrection of the saints, Rev. 20:4, 7; but I rather suppose that the reign of Christ and the resurrection of saints alluded to in that passage, are only figurative; and that nothing more is meant than that, before the general judgment, the Jews shall be converted, genuine Christianity be diffused through all nations, and that Christ shall reign by his spiritual presence, in a glorious manner. It will, however, be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship.

"The inhabitants of every place will rest

secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt, by millions of human beings. In fact, the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

This is the present belief of many a D. D. Now we quote the other eminent man, Paul, the chief apostle to the Gentiles: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

This was the belief of all the Bible writers. These perilous times were to be in the last days—the very time when Professor Buek expects glorious times. Buek says, "It will, most probably, come on by degrees, and be in a manner introduced years before that time." Thus it is expected that evil men will become better, and righteousness gradually fill the earth. Paul had a different idea. He predicted a bad state of affairs for the last days, and, without any hope of better times before the end, he declared, "Yea, and all that will live godly in Christ Jesus shall suffer persecutions. But evil men and seducers shall wax worse and worse, deceiving and being deceived."

But, as Buek is esteemed a great man, I will honor his arguments by bringing a greater than Paul against him. But his own ideas must first stand out clear. He seems to have thought that probation would continue during the millennium, and that the work of salvation would still be carried on. His idea of the way to life was that it become very broad before the end of probation. It almost amounts to Universalism. Listen to it: "In this time, in which the world will soon be filled with real Christians, and continue full by constant propagation to supply the place of those who leave the world, there will be many thousands born and live on the earth to each one that has been born and lived in the preceding six thousand years; so that, if they who shall be born in that thousand years shall be all, or most of them saved (as they will be), there will, on the whole, be many thousands of mankind saved to one that shall be lost."

Think of it, "many thousands of mankind saved to one that shall be lost." Now hear what a greater than Paul has said, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Look at the difference. Buek declares that the broad way leads to glory. Christ says it leads to destruction. Buek says, many thousands will be saved to one that is lost. Christ declares that many will go to destruction, and only a few will be saved. In whom can we put confidence? The psalmist says, "Put not your trust in princes, nor in the son of man, in whom there is no help." That is the kind of a person every great man of this world is. But Jesus Christ is a Prince and a Son of man in whom there is help; and we may confidently trust in him.

The doctrine of the temporal millennium is urged as an objection against the soon coming of Christ, as taught by Adventists. But, like all other objections of the kind,

when held out in view before the light of Bible truth, it perishes like Jonah's gourd. G. V. KILGORE.

TEN ARGUMENTS AGAINST THE USE OF TOBACCO.

1. *The use of tobacco is an unchristian practice*, whether it is used for chewing, smoking, or in the shape of snuff. For that which is Christian comes from Christ, either by precept or example. The belief that we may use tobacco is no Christian belief or faith, for all Christian faith comes by hearing, and hearing by the word of God. Rom. 10:17. And whatsoever is not of faith is sin. Rom. 14:23. Therefore it is a sin to use tobacco. The word of God instructs us concerning food and drink, raiment and work, and concerning our conduct at home and abroad. Even the marriage relation and duties of every member of the family are plainly presented and regulated by the Bible. But the use of tobacco belongs to none of these things, and it has been known in the world only a few hundred years.

2. *The use of tobacco is a heathen practice*. White people have learned it of the Indians, and they are heathen. "Be not ye therefore like unto them." Matt. 6:8.

3. *It is a useless and expensive habit*. The city of New York consumes in one year tobacco for more than \$17,000,000. According to English statistics, Great Britain gave in the year 1870, \$2,500,000 to all Christian missions, and paid the same year only thirteen times as much for its duty on tobacco. That is \$32,500,000. According to this comparison, England is more heathen than Christian.

4. *It is an injurious habit*. Dr. John B. Beek says in his *Materia Medica* that the active principle of tobacco is *nicotine*, and that half a grain of this active poison will kill a dog. "In large doses," he says, "it is a virulent poison, acting principally on the brain and heart."

Many will ask, What, then, can tobacco be used for, if we may not chew or smoke or snuff it? It is good to kill vermin on animals. If the calf gets full of lice in the spring, you may kill them with a decoction of tobacco. But be careful lest you kill the calf too.

Any one would naturally suppose that even a tobacco-user could learn to understand that that which was made to kill vermin was not made to eat or chew.

5. *It is a nasty habit*. Those who use tobacco shed a disagreeable odor from their mouth and clothes. They spit upon the clean floor, and they fill the air with poison for others to breathe. The hog is an animal who puts his nose into nearly every kind of filth, but he will not put it into tobacco. A brother in Iowa promised to lay aside his tobacco if his hogs would not taste it. He took a small box of tobacco, and we went out to the hog-pen. He put it in the pen, and called the hogs as usual. But when they came so near that they could smell the tobacco, they said unrf! unrf! (which probably meant, we will not disgrace ourselves by touching such stuff), and turned right back to their house. At last an old boar came out to see what was the matter. He had more courage than the rest, and put his nose close to it. There was some froth around his mouth, and the fine-cut tobacco stuck to it. Then he expressed his opinion like the rest—unrf! unrf!—and making a curious face, expressive of his disgust, he tried to purge himself from the unpleasant stuff.

Will those who are Christians show themselves lower than their own hogs in this respect?

King James the first of England says in his "Counterblast of Tobacco," "The use of it is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and the black, stinking

fume thereof does nearest resemble the horrible smoke of the bottomless pit." He says if he should invite the devil to dine with him, he would give him a pipe of tobacco to help his digestion.

6. *The judgment of nature itself is against it*. Several years ago, when my two eldest children were about six and eight years of age, they saw for the first time in their life a man who smoked tobacco. They had never heard tobacco spoken of, and, consequently knew nothing about the arguments for or against it. He was a mason, who was plastering my house. He had just lit his pipe. They looked in through the open door greatly astonished. When they saw me coming, they cried, "Pa, come and see! oh! see that man! It smokes out of his mouth just like a chimney. He has got ashes close to his mouth, and fire right under his nose. Pa, isn't that nasty?" Here is the testimony of nature itself, from the lips of innocent children, against the use of tobacco. "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Matt. 21:16.

7. *The use of tobacco is contrary to holiness and purity*. It will make people who are not used to it drunk and sick, so that they have to vomit. The Bible says, ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." 1 Cor. 6:20.

Tobacco is often prepared in a very nasty way. I was in a store several years, where we sold a great deal of tobacco, and many said that we had the best tobacco in town. That kind which we sold principally was black and juicy, and experienced tobacco-devotees pronounced it genuine and of excellent flavor. We had a large stone jar in the ware house with tobacco-gravy wherein the tobacco was pickled. This gravy we prepared from old, rotten prunes, old syrup, lampblack, and a little salt and water. This recipe I present free of charge for the benefit of all who desire to gratify their palate with such rare delicacies.

8. *It is conforming to the world*. But the Lord says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:2. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

9. *It is a human ordinance*. God has not commanded us to use tobacco or given us directions in regard to its use. Men have themselves invented the use of it. Let those who keep the commandments of God tear loose from mere human ordinances, and learn to obey God rather than men.

10. *It is an unnatural lust of the flesh*. The use of tobacco is a habit which most men have to force themselves to before they acquire it. God has not implanted this desire in our natures by creation, neither has he done it by redemption; therefore it does not spring from God, but from the opposite source—from Satan and sin. Consequently, it is sinful to use tobacco, and you cannot deny it.

Let every Christian man and woman in the fear of the Lord immediately abstain from this unchristian, heathen, useless, expensive, hurtful, nasty, unnatural, unholy, worldly, and sinful habit.

Make up your mind fully that the use of tobacco is sinful in the sight of God. Determine never more to touch or taste it, live or die. And ask God humbly to save you for Christ's sake, that you may not die, but live to glorify him in this world and in the world to come. JOHN G. MATTESON.

NEVER be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

THE COMMANDMENTS.—PART 1.
The Two Covenants.

THE English word *covenant* is derived from the Latin word *convenio*—*con*, together, and *venio*, I come, and hence literally means a coming together of two or more persons in mutual agreement. In accord with this literal meaning is its common use and its definition. Webster thus defines it:

1. "A mutual consent or agreement of two or more persons, to do or to forbear some act or thing; a contract; a stipulation."

2. "A writing containing the terms of agreement or contract between parties." Contract he thus defines:

1. "An agreement or covenant between two or more persons in which each person binds himself to do or forbear some act, and each acquires a right to what the other promises; a mutual promise (in law) which binds the parties to a performance; a bargain; a compact."

2. "The writing which contains the agreement of parties, with the terms and conditions, and which serves as a proof of the obligation."

Therefore a covenant or contract possesses these two leading characteristics:

1. That of mutual agreement between parties for their mutual and reciprocal advantage.

2. That of a formal statement oral or written containing the terms of such agreement.

In entire harmony with this literal and defined meaning of the term was its origin and primary use in the Bible. The original Hebrew word translated covenant was "bareth" derived, by transposition of the consonants of the second syllable, from *bather*—*to cut, to cut into two parts*—and took its application from the act narrated in Gen. 15. Note especially verses 9, 10, 17, 18. The thought and act referred to will be found illustrated by reference to Jer. 34:18, 19. These examples of divine origin clearly present the ideas of mutual agreement and equality of interest in a covenant. See also Gen. 21:43-53, in illustration of a covenant. In that case on settlement of an unpleasant disagreement between Jacob and Laban, Laban said, "Now therefore come thou, let us make a covenant, I and thou." Then as there must needs be a witness of the covenant, a stone was set up as a pillar, and a heap of stones was piled up. And Laban said to Jacob, "Behold this heap, and behold this pillar which I have cast betwixt me and thee; this heap be witness and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar to me, for harm."

Besides that general, mutual pledge of abstinence from harm to each other, there were other specific requirements; and Laban called the God of Abraham to witness their agreement, and "Jacob swore by the fear of his father Isaac." Of the same simple character was the covenant between Abraham and Abimelech. Gen. 21:22-24; 26:28.

A covenant, then, implies, necessarily, 1. A mutual and reciprocal agreement of two or more parties.

2. An object or purpose to be affected by the contract, to the mutual and reciprocal advantage of said parties.

3. A token or sign as a witness to said agreement; and (4), a solemn pledge or oath of confirmation. Marriage, including (1) The mutual promises, (2) the mutual and reciprocal advantages had in view, (3) the witnesses to the agreement, and (4) the solemn pledge or oath of confirmation at the altar, is such a covenant.

A covenant, hence, cannot be imposed by one upon another making him a party thereto without the other's consent, as can a law. It implies the mutual assent and agreement of the parties thereto. In imposing a law upon the people, the law making power may or may not consult the wishes of the people. Agreement of the parties is not implied. Law implies the right of the sovereign to govern, and the duty of the subject to obey. God as absolute sovereign legislates without asking the consent of his subjects. His law, then, cannot be regarded as a covenant in this sense. The keeping of it may be the object of a covenant. Two men may covenant together to keep God's law, or any other law. So God and man may enter into a solemn covenant, the object of which may be to secure obedience to God's law, which object will appear in the mutual agreement. But then the law would not

be the covenant, but the covenant would be the mutual contract or agreement of the parties in respect to the law. In a covenant the different parties thereto are equally bound each to the other to fulfill his part of the agreement, and the covenant is made null and void when either party entirely fails to fulfill his part of the stipulation. Merely acknowledging obligation to do or to abstain from doing does not necessarily imply a covenant. A covenant is that which could not have been and could not exist without the consent of both parties thereto, the same as a contract. A law may exist and impose obligations, whether the subject consents to it or not.

II. With the above definition and analysis of a covenant and reflections thereon before us, we proceed to consider the two covenants of God with his people. And first, attention is called to what may be termed the *Abrahamic covenant*—God's covenant with Abraham. That is quite definitely set forth in Gen. 17:1-8, though not fully. Abraham's response to God's requests and promises are not recorded, though they are implied verily clearly in his compliant obedience. The direct object of the covenant seems to have been to encourage Abraham to obedience. Encouragement, and encouragement to obedience to God and to a holy life seems to have been the purpose of every covenant God has made with men. The statement of that object is very brief in this instance, yet it is as definite and comprehensive as need be. It is, "Walk before me, and be thou perfect."

What God meant by the request "Walk before me" is further indicated in Gen. 18:16; "Keep the way of the Lord, to do justice and judgment"; and still further in Gen. 26:5, where God renews the same covenant to Isaac; "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." To "walk before God and be perfect" implies law by which to walk, and a knowledge thereof, as the rule or law of perfection. So to "keep the way of the Lord, to do justice and judgment" implies, not only just laws, but also a knowledge of them—implies not only the existence but a knowledge of God's moral law. To "obey the voice of God" implies that God had spoken to man (and doubtless personally to Abraham) his commandments, his statutes, and his laws, which God said Abraham obeyed. It appears, therefore, very definitely, that the direct object which God had in view was obedience to his law, and that that covenant with Abraham was made to encourage him and his posterity to such obedience.

The stipulated promises of God were of a two-fold character,—temporal and eternal, material and spiritual, special and limited, general and everlasting. Previous to this interview with Abraham God had said to him (Gen. 13:14-17), "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed forever. And I will make thy seed as the dust of the earth," &c. But this had been previously promised, as we learn from Gen. 12:2, 3, 7. And now as he has fully prepared him to understand his motives and object, he enters into full covenant relation with Abraham, and

1. He promised to be a God (in a peculiar and special sense) unto him and to his seed after him. Verse 7.

2. He promised him and his seed spiritual prosperity and spiritual blessings in time and heavenly possessions and eternal rewards hereafter. Verses 4-7.

3. He promised him and his seed material temporal blessings, prosperity, and possessions. Verse 8.

God had, from the beginning, endeavored to induce man to "walk before him" in obedience and holiness, to "obey his voice," "keeping his commandments, his statutes, and his laws," and had sought to induce all people to be his. But man had proven himself incorrigible, and had persistently disobeyed and gone astray. The severe judgments of God by the Deluge and by the dispersion from Babel had been insufficient to restrain him from sin and idolatry. Hence, in order to encourage piety and virtue and purity, and to preserve him a posterity on earth, God by his Son, finding one faithful, true man, entered into the above-named covenant with him in distinction from the balance of the race. This arrangement elected him and his posterity to be his special wards, separated from among men to be the recipients of his special favors, and blessings. This act, however, did not imply an entire abandonment

of the rest of mankind by God, but only hopelessness of inducing all to be obedient and walk with him, and hence special effort to preserve to himself a name on earth and a people who should become the conservators of his law and will and through whom he could work out his purposes with man, in connection with his plan of redemption, by special and peculiar discipline which could not be effectually attempted with the entire mass of an incorrigibly sinful race.

III. At this point it is desirable to call attention to a peculiar characteristic of God's language when speaking of this Abrahamic covenant. While a covenant is such a mutual contract between two or more parties—such mutual coming together in agreement for mutual and reciprocal advantages, that it cannot be said to belong to one party more than to the other, yet here in Gen. 17, God speaks of this as *his* covenant. In the second verse he says to Abraham, "And I will make *my* covenant between me and thee," &c. The same expression is repeated in verses 7, 9, 10, 13, 14 and 21, "*my* covenant." And again the same language is used where Jehovah rehearses to Moses the fact that he had covenanted with Abraham, with Isaac, and with Jacob; Ex. 6:4, 5; and then again in Ex. 19:5, where God proceeds to establish the covenant with Israel.

That form of expression found used subsequent to God's formal covenant with Abraham would not attract particular attention, as thereafter there existed a covenant which God might choose to call his own. But as used in Gen. 17, before God has covenanted with Abraham, it demands attention as possessing special significance. There God spoke the covenant he wished to establish with Abraham as a thing already existing to which he then and there invited Abraham's attention, and then solicited him to become a party thereto. God said (verse 2), "I will make *my* covenant between me and thee," and then repeats (verse 7), "I will establish *my* covenant between me and thee," &c., thus speaking of the covenant he wished to establish with Abraham as of a contract already existing in form, to which he then wished to obtain Abraham's approval and signature, just as we might speak of a formal contract, which we had at some previous time made with some party who had failed to fulfill his agreement, and to which we were now seeking to find some one to subscribe, and who would keep his promise. God spoke to Abraham as if there was such an existing document and as if he was then specially anxious to confer the blessings promised in it upon him and his seed, if he would only give his assent thereto and consent to become a co-ordinate contractor with him. The language certainly seems to imply that Abraham was not the first with whom God had established the mutual relations of a covenantor. Then by reference back to Gen. 9:9, 11, 15, and then again back to chapter 6:18, we find the same form of expression—"my covenant"—used when God and Noah covenanted together. In chapter 6:18, after declaring his purpose to destroy the wicked from off the face of the earth by a flood of waters, God said to Noah, "But with thee will I establish *my* covenant," &c.

At that time "God saw that the wickedness of man was great in the earth," and that "the earth was filled with violence," while he found but one man and his family worthy of life and its blessings, all others having hopelessly gone astray and irredeemably "corrupted themselves." Hence, in order not to witness the entire extinction of all virtue and purity and holiness, he must needs by an awful judgment remove all the wicked, and start anew to people the earth with the seed of the one righteous family. Noah being found "walking with God," a just man and perfect," God entered into covenant relation with him and saved him and his family by a very peculiar providence. A merely casual reading of the very brief history left to us of Noah and of the deluge might leave the impression that that covenant with Noah was but a promise that he and his family should come into the ark and be saved from destruction by the overwhelming waters. It may be that what is stated in the latter clause of the 18th verse, and in verses 19, 20, and 21, was a part of the promises of God in his covenant with Noah. But on careful examination of the history, it seems more likely that those were precautionary directions outside of the covenant; for the language seems to be that of command, while in verse 22 it is said, "Thus did Noah; according to all that God commanded him, so did he."

The *object* of the covenant is indicated in verse 9 to have been the same as in the case of Abraham. God asked of Abraham that he should walk before him and be perfect, as a condition precedent to the reception of the blessings to be granted. The statement that "Noah was a just man and perfect in his generations, and Noah walked with God," though in the indicative form, nevertheless implies the same precedent conditions. And God would encourage Noah still to "walk with him" and to continue "perfect"; and hence he entered into covenant obligations with him, as he did subsequently with Abraham for the same reasons. The stipulated terms of the covenant are not transmitted to us in chap. 6; nor are the mutual promises and pledges or the oath of establishment. But God called it "*my* covenant" the same as when conferring with Abraham; and as the object and conditions are indicated to have been the same, there can be no doubt that the covenant with Noah was the same essentially as that made with Abraham.

After the waters of the flood were abated from the earth, and Noah had gone forth from the ark and offered sacrifices, God renewed that covenant with him, adding thereto the positive promise that he would not again smite the earth with a flood to destroy man from its face. Chap. 8:20-22; 9:8-17. There again God called it "*my* covenant." God said, "And I, behold, I establish my covenant with you, and with your seed after you," &c.

Here, also, the language seems to indicate that there was an existing covenant or contract to which God desired to secure Noah's assent and signature, which God called his own. This covenant with Noah answers the inquiry suggested in Gen. 17 by the use of the expression, "my covenant." There had been a covenant—the one with Noah—the stipulations of which may have been known to Abraham, and which God might consistently call *his*, he being still willing to grant all the blessings therein promised, to any one and to all who would keep his law and be obedient. But still we must go back of the record in Gen. 6 and 9 to find its origin; for the same form of expression is used there, viz., "my covenant," which seems indicative of its previous existence. "Enoch walked with God and God took him." From the little we are enabled to know of Enoch and of his teachings and writings, there can be no doubt that he was in covenant fellowship with God, and clearly understood God's plan of salvation, and, doubtless, also, his covenant of grace and mercy.

The manner in which typical, sacrificial offerings were made in the days of Adam, as by Abel, indicates that to Adam the plan of redemption by the atoning blood of Christ was definitely unfolded, which fact, together with the brief expression of a redemptive promise, as recorded in Gen. 3:15, may be accepted as implying a covenant of grace and mercy with Adam. The declaration that the "seed of the woman should bruise the serpent's head" is very significant, and explained as it is by subsequent scriptures must be accepted as indicative of a covenant of promise with the representatives of a fallen race. Indeed, it seems that no close student of the Bible can doubt that immediately subsequent to the transgression of the race, God made known to Adam his plan of redemption from the death entailed by sin, and immediately entered into a covenant in relation thereto, and that such covenant of promise was the covenant which God subsequently so frequently called his own. On the supposition that such an Adamic covenant existed, it is evident it was disregarded by Cain, and by all the posterity of Adam as far as the record shows, except Enoch, down to Noah. Then as God sought to re-establish the covenant with Noah, it would be entirely natural and consistent for God to speak of it as *his* covenant.

It was a formal contract entered upon between God and fallen man, solemnly subscribed to by both parties. But man had broken his promise, and hence had forfeited the advantages and blessings promised therein by God. God had kept all his promises faithfully. Therefore God's signature to the instrument remained good, and he was ready to accept and anxious to secure any other partner to the mutual agreement who would honestly endeavor to be faithful to its stipulations. Hence God might properly speak of it as "*my* covenant," it containing the same promises upon the same condition to which he had previously sworn.

Then, it having been again disregarded by Noah's posterity and his promised mercies forfeited, when God found Abraham

"walking before him" in faith, and wished to encourage him to righteousness and to "be perfect," and wished to discipline him and his posterity to faith and obedience by special and peculiar providences, that they might become the legatees of his law and will, and the conservators of his purpose to give to the world a Saviour, and he proposed to Abraham to enter into solemn covenant relations with him, it was perfectly natural for God to speak of the agreement and promises as "my covenant." Thus, also, was it entirely natural to speak of it to Isaac and Jacob, and to the Israelites as he did, when he proposed to renew it before Mt. Sinai previous to the formal rehearsal of his law to them, the keeping of which law was the primary object of the covenant and the basis and condition upon which the promises were made. Subsequent to its confirmation thus to Israel, the same form of expression was frequently used referring to the covenant of grace and salvation. See Lev. 26: 15; Num. 25: 12; Deut. 31: 20; Ps. 50: 16; 89: 34; 132: 12; Isa. 59: 21; Jer. 33: 25; Eze. 17: 19; 44: 7; Zech. 11: 10. Now, reasoning from analogy, the logical deduction is that the expression, "my covenant," where used by God, refers to one and the same covenant of grace.

From the foregoing considerations, it is confidently believed that the Abrahamic covenant of grace, mercy, and salvation through a crucified, resurrected, and triumphing Redeemer, was but a repetition (though perhaps modified in respect to the temporal blessings promised to meet the exigencies of Abraham's time) of a covenant established with the race in Adam, and repeated subsequently to Noah, to Abraham, to Isaac, to Jacob, and to all Israel before Mt. Sinai.

A. C. SPICER.

CHARACTER OF FREE MASONRY.

No. 1.—Can Christians Endorse It?

EVERY institution has its own character, and should be tolerated or condemned, as the character is good or evil. To fix the true character of an institution, we must be acquainted with it; not with some of its features, but with all; for if we know it only in part, while what we know may be good, what we do not know may be an overbalancing evil. An institution, while hiding from public inspection its principles and rules, from whose outworkings alone its true character can be known, has no right to call upon us for endorsement. Such an institution is Free Masonry.

Covering with the obligation of secrecy its ruling principles; claiming to have baffled all outside its pale, who would investigate those principles; it turns to ask our signatures to the virtue and glory of its hidden mysteries.

We assert that the true vital principles of Masonry cannot be known except from an inside inspection; but, looking at the outer and better side of the institution, we see much to condemn. We wish, by consent of the editor, to call attention to some features of this institution that lie upon the outside in their published writings, and therefore are open for all to examine; and after this may speak of some things we know to lie within, beyond the gaze of "cowans and eaves-droppers," as masons term outsiders who will investigate for themselves.

From our outside review, we learn:—

I. FREE MASONRY IS A RELIGION.

1. It has a regular, religious ritual, with scriptural readings, prayers, and burial services, &c. 2. It claims to re-unite, or re-bind, man to God (the literal meaning of religion). This we shall see in our next count. 3. By its leaders and authors, it is claimed to be a religion. We might prove this by a long list of extracts from all their published works, but we only submit a few brief quotations out of many. *Mackey's Lexicon*; article, "God": "Free Masons have always been worshipers of the one true God." Article, "Prayer," page 369: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." Article, "Religion," page 402: "The religion then of Masonry is pure theism." *Morris' Dictionary*, article, "God": "The essentially religious character of Masonry, is shown under the head, Deity." Article, "Deity," page 128: "The idea of an omniscient and omnipotent God, who will punish vice and reward virtue, pervades the entire theory of Masonry." *Steinbremer's Origin of Masonry*, pages 13 and 14: "Masonry can and will educate the pious man to that higher religion—that religion

in which all men can agree." "Rationale and Ethics of Free Masonry," by Aug. C. L. Arnold, L. L. D., page 189; "Masonry marches in the same path with Christianity to-day." Page 197, "Nay, Masonry is Christianity." To conclude, Salem Town says: "Every good Mason is of necessity truly and emphatically a Christian, and is assured of his election and final salvation."

Continuing this outside examination we learn:—

II. FREE MASONRY IS AN ANTI-CHRISTIAN RELIGION.

1. Christ's name is left out, in all passages where it occurs in the scriptural readings, of their ritual; and also left out of all their prayers. "They have taken away my Lord, and I know not where they have laid him." How can this omission be reconciled with the words of Christ, (John 14:6): "No man cometh unto the Father, but by me"? 2. They teach, in Masonry, a way to God and heaven; unlike the way taught by Christ and revealed in his word. *Dictionary of Symbolical Free Masonry*, by Geo. Oliver, D. D., article, *Mason*: "Guided by these movable jewels of Masonry (Square, Level, and Plumb), he (the Mason) may descend the water of life with joy in the hope of being accepted by the Most High, as a successful candidate for admission into the Grand Lodge above [Heaven]." See also *Sickle's Monitor*, page 34; *Star in the East*, by Geo. Oliver, D. D., pages 6, 7, and 8; *Spirit of Masonry*, by Wm. Hutchinson, pages 7, 13, 15, and 114.

Now claiming to be a religious institution, yet leaving out the name of Christ, and teaching a way to heaven by (masonic) works, what is the character of Masonry, if not anti-Christian? S. A. GILLEY.

(Continued.)

THE PIONEER PAPER.

It would indeed be presumptuous in the writer to attempt a full description of our pioneer paper, better known as the SIGNS OF THE TIMES; nor is it at all necessary, for doubtless every intelligent reader of the SIGNS is cognizant of the fact that its merits are of intrinsic value. Its columns are filled with such matter as to instruct, encourage, and inspire hope within the breast of all who read it with a careful and prayerful attention. It is adapted to the learned and the unlearned, to the old and to the young. To the new born babes it furnishes the sincere milk of the word, i. e., the pure doctrines of the gospel of Christ as taught and practiced by the apostles.

To those who are of full age it furnishes an abundance of strong meat, and aids them in their researches after those truths pertaining to the times in which we live. I have given but a partial description of the SIGNS, showing the character of the paper properly designated as our pioneer paper, designed by its managers to be used as such by the working members of the Tract and Missionary Society. But are we doing it? Do we rightly comprehend the meaning of the word pioneer? Webster defines it thus: "One who goes before, to remove obstructions, or prepare the way for another." The SIGNS is intended for this very purpose,—to clear away obstructions, remove prejudice, tear down those barriers erected by Satan, and thus prepare the way for the truth of God to find its way to honest hearts. We do not, brethren, place a proper estimate upon the SIGNS. It is invaluable. It is not to be estimated by dollars and cents; still this paper is offered to the T. and M. Society for the small sum of \$1.50 per year. Did we but realize the importance of the mission of the SIGNS OF THE TIMES, and what a weapon of defense it is against the powers of darkness when properly used by the missionary corps, I fear Bro. White would find his present edifice far too small for its publication.

Brethren, let us make one general rally around the standard of truth, re-enlist, and for life, under the banner of king Jesus. Come, while room is left us in the ranks of those who have labored and toiled and borne the burden in the heat of the day; come now and let your influence be cast on the side of truth and righteousness. Come, captains of fifties and captains of hundreds, martial your forces, present a bold front, and carry the war into the enemy's camp. Let us rest neither day nor night until we see the SIGNS OF THE TIMES a self-sustaining paper. Let every brother and every sister in the district, yes, and in the Conference, subscribe for the SIGNS at \$2.00

per year and as many copies as they consistently can for free distribution for \$1.50 per year. By this means, and the efforts of the entire T. and M. Society to obtain full paying subscribers for the SIGNS, we shall soon place it upon a firm basis, and prepare the way for the truth to go to hundreds of places which otherwise might refuse to hear. M. WOOD.

Boston, Dec. 17, 1876.

INWARD MUSIC.

THERE are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily toil with busier feet,
Because their secret souls a holy strain repeat.
—John Keble.

NEW SWEDEN, MAINE.

AFTER an absence of nearly two weeks from friends and brethren who seem very dear to me, and from a work in which our interests are very closely related, we take up the pen to give a brief account of our journey to Maine. Time forbids to relate the successful missionary effort in Detroit and the interesting interview with a young physician on the cars as we passed through southern Canada. Suffice it to say, we passed the home of our childhood in Port Byron, York State, without hardly realizing that we were on that beloved spot. On we hastened toward the sunrising, over the way where twenty-five years ago we journeyed under such different circumstances. We well remember the parting words of a fond mother and the kindness of a beloved father as we went forth then to battle with the storms of life. We are thankful that a parent's prayers followed us amid the temptations and trials of early life. We believe God had a care for us then; we think our dear brethren's prayers avail for us now. Thank God for a union which shields the weary traveler in every land, and that causes angels to be sent forth "to minister to them who shall be heirs of salvation."

We arrived at Portland, where we were refreshed by the encouraging words of Bro. and Sr. Lobdell, as well as by the healthful food on their table. This dear brother has realized some of the blessings of heeding the maxim, "It is more blessed to give than to receive." The next day we had the pleasure of making the acquaintance of an American and a Swedish brother. The meeting with this Swedish brother was interesting in view of our former religious correspondence. We were sorry we could not spend the Sabbath with our Swedish friends in Portland, but appointment at Somerset Mills forbade it.

At Somerset Mills, we were welcomed by Bro. Tuck, a man who, among many others, knows how to value the benefits of health reform.

As we here learned that Eld. Goodrich would not be present, we felt disappointed, though not discouraged. Eld. Goodrich, not knowing of the vote of the General Conference in regard to the work in New Sweden, had gone to that place himself to do what he could for the Swedish brethren. The brethren had come in from different places, and our heart was cheered to see the pleasant faces of these faithful, tried ones. Bro. Putnam, from Norridgewock, assisted on first-day, so that the meeting closed with much encouragement, at least to me. As we met from house to house in Somerset Mills, we felt the blessed influence of this little company whose hearts are so closely knit together. Their determination to be thorough reformers and heartily to engage in the tithing system according to the Bible plan, shows plainly that they are workers whom the Lord will bless.

On we journeyed to Holton by way of Bangor. This place is situated about half a mile from the international boundary. We had to pass through the province of New Brunswick to reach it. It contains about three thousand inhabitants. As we determined to see Bro. Goodrich before we went farther, and as we had gained a day in our journey, our mind was led to the idea of spending thanksgiving day in selling almanacs, and getting subscribers for the REFORMER. It being a holiday, our work was somewhat interrupted; however, in the stores and shops we sold twenty-four almanacs and obtained two subscribers for the HEALTH REFORMER.

We then set out on foot to go to Linneus, where is a company of Sabbath-keepers. We had only got beyond the limits of the town, when we met our dear Bro. Nicker-

son, from Linneus, who had come with a horse and carriage to meet me. Arriving at Linneus, we found Bro. Goodrich, who had just returned from New Sweden.

The next day we accompanied him eight miles to Oakfield, where was a church of about twenty Sabbath-keepers. Meetings were held Sabbath evening and Sabbath. The ordinances were for the first time administered in the presence of this church. There were those at this meeting who came a long way. The cry from three different neighborhoods was, "Bro. Goodrich, can you come and help us? A house is ready, and the people want to hear." Some followed eight miles, to a place where a meeting was held evening after the Sabbath. At the time appointed, there sat an anxious audience, ready to hear. One man had come ten miles on foot to hear the first Adventist discourse.

The brethren from Oakfield and Linneus met in the meeting-house at Linneus Corners on first-day, where three meetings were held. The last was in behalf of the tract and missionary work. At a meeting held in the evening in an adjoining neighborhood, we had abundant evidence of the power of the truth in the earnest and heart-broken testimonies that were given by those who had lately embraced the present truth under the labors of Bro. Goodrich.

We are now in Aroostook Co., Maine. Our next report will bring us more particularly to the work which has been allotted us. We hope our brethren will remember us in their prayers. JAMES SAWYER.

WORK ON.

YES, dear brethren and sisters, work on. Work in this work will give you strength to work. A young brother who was persuaded with considerable effort last year to take thirty Health Almanacs to circulate girded on the armor this year and started out with almanacs and tracts. Not long after, he wrote me: "Have words of good cheer in relation to almanacs. Have now sold one hundred and eighty; for miles they took them at every house, one or more. Some take two—one to give away."

"Have scattered other reading. Had several interesting talks with some. Found one man who seemed very anxious to have meetings held in his place. He knew nothing of us as a people till we met. He is a Baptist, and reported to be a good man. I love this work."

This sounds well from beginning to end. Brethren, pass along your cheering reports in the good work.

"Our life as a dream, our time as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay."
A. S. HUTCHINS.

TO WHOM IT MAY CONCERN.

"CURSED be he that doeth the work of the Lord deceitfully;" or, as the margin reads, negligently. Jer. 48: 10.

Days have swelled into weeks, and weeks into months, since the first issue of the Health Almanac for 1877 made its appearance upon the stage of action. Thousands and thousands of them have been circulated over a territory extending from Maine to California; yes, and even to far-off Switzerland and France, to gladden the hearts of our foreign missionaries. And yet there are those in our very midst, members of the T. and M. Society, earnest, zealous workers, who have not seen a single copy, either to read themselves or to sell to their interested neighbors.

Where is the fault? Who is to blame? We know that the State secretary has forwarded the almanacs to those whose duty it is to place such matter within the reach of the brethren and sisters of their respective churches. If the librarian, or leader, or others, who have charge of such matters, do not supply you with almanacs, tracts, &c., for distribution, then go to higher authority; make your wants known, and they shall be supplied.

There have been some in times past, who, either from a lack of knowledge in regard to the working of the T. and M. Society or a spirit of indifference, have allowed this branch of the work to wither and die. This ought not so to be. Brethren, the work in which we are engaged is the work of God; and we are accountable for the way and manner in which we discharge our duties. There is a fearful responsibility resting upon those in any way connected with the work of God. And if we have neither the time nor inclination properly to attend to the work assigned us, let us make way for others who will not make the cause of God a secondary consideration. M. WOOD.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JAN. 4, 1877.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

C. W. STONE, - - - LOCAL EDITOR.

BATTLE CREEK COLLEGE.

THIS name has now come to have a double signification, relating first to our school, and secondly to the College paper so long looked for. The first number is about ready for the press and will be issued in a day or two. It is designed to circulate this sheet among those who are interested in our school, and this class should include every family of Seventh-day Adventists in the United States. The price of the paper for a year is ten cents, a sum less than the actual cost; but, should our people subscribe liberally, and the paper have the desired effect, the expense will ultimately work its way back.

We invite our brethren everywhere to interest themselves in behalf of our noble school. We want five thousand subscribers for the College paper. It is a sheet devoted to the interest of the College, and is of the same size as the INSTRUCTOR. On its first page will be found a large cut of the College and the grounds in front. Interesting articles from Eld. White, Prof. S. Brownsberger, Prof. G. H. Bell, and others, fill its pages, giving interesting information concerning the resources and standing of the school, the facilities for good board at low rates, directions to students preparing to come to school, and treating upon modes of teaching and general topics.

Brethren, could the history of this institution, from its rise until now, be pictured before your mind, you could not fail to see the hand of God in it. He has opened the way, and led out: shall we follow? He has favored us till we now have a school where every student is under the watchful eye of interested persons who will spare no pains to shield them from the evil of bad associations which so often prove fatal to their improvement and morals. Through His providence, we have teachers who are godly men and well qualified to fill the teacher's desk.

Our school presents the best of opportunities for studying the languages. It is provided with able teachers of Greek and Latin, a teacher of the Hebrew, who reads it (his native tongue) as readily as you read English, and native teachers of the Danish, Swedish, and French tongues. At our Christmas-eve meeting, the thirteenth chapter of first Corinthians was read in ten different languages by ten different young men.

May the Lord bless our school; and to this end may he bless our College paper, THE BATTLE CREEK COLLEGE. Now do you wish to aid in this matter? Send in just as many names as you can get at ten cents each. We want 5,000 subscribers among our own people or any that are interested. C. W. S.

DEDICATION AT CARSON CITY, MICHIGAN.

THIS meeting, held according to appointment, Dec. 16 and 17, was one of most excellent interest. A little over two years ago a tent was pitched in this place by Bro. A. O. Burrill, Bro. E. Van Deusen acting as tent master. By these the truth was faithfully set before the people in this region. A good beginning was then made, and the cause has been growing here ever since. At the present time there are some forty good, substantial people connected with the church, and others who have not yet entered into the organization doubtless will join soon. The church is fully organized with efficient officers, and has an s. b. pledge of \$240 per year.

They now have a house of worship 28x46, substantially built and nicely finished without and within. It is an ornament to the place and a credit to our cause.

Bro. Burrill, who naturally feels a deep interest in his spiritual children here, they being also strongly attached to him, was present, and gave two discourses during the meetings, besides filling in with appropriate remarks and assistance on all other occasions. He beholds here the result of his first independent effort in this cause, and he has taken hold with unselfish and untiring devotion to secure it. The meeting house holds a good deal of the labor of his own hands. While his voice has been heard proclaiming the truth to the people, his hammer has been heard early and late upon the building, much as we may imagine it was with Noah while constructing the ark. He seemed resolved to make meeting house his meat and drink, till that peo-

ple should have a suitable place in which to worship. And all the friends there, both brethren and sisters, have taken hold nobly in the enterprise, to second him in his work, lifting to the best of their ability to secure the house. The Lord will make it a continual store-house of blessings for them if they will be faithful in his service.

Bro. Fargo, president of the Mich. T. and M. Society, was present and spoke once. An interesting and encouraging T. and M. meeting was held on Sunday. On the Sabbath, after an earnest exhortation from Bro. B., quite a number came forward for prayers including all in the house who made no profession. May the start they have made, be the beginning of continuous progress in the way of life.

A few brethren and sisters were in from other places, and but for the excessive cold and storm that began the day before the meeting the house would probably have been crowded throughout with Sabbath-keepers. As it was the congregations were good, with quite a representation from the citizens of the place not of our faith.

At the dedication services, Sunday forenoon, the house was well filled. Bro. B. gave a brief history of the work from its commencement in that place up to the time of the completion of the house. He was able to report the house all paid for, and no necessity for calling for anything from those present. This was in marked and pleasing contrast with the dedication services of the two other churches of the place, which took place only a short time ago, and which consisted principally in pressing the congregation for contributions to meet the debt incurred in building. We endeavored to set forth some of the causes which have operated to develop the class of religionists known as Seventh-day Adventists, and to present some of the reasons of our hope. Good attention was given.

The brethren in Carson have formally dedicated their house to the cause of the third angel's message. They have invited the Lord to make it his temple and there manifest his saving power. They have themselves covenanted anew to walk together, live in peace and love, and labor for the good of their fellow-men. By God's eternal decree, his blessing is inseparably linked to such a course of action, and if they fulfill their vows, they will surely enjoy it.

We formed an agreeable acquaintance with the brethren there, and shall ever look back with pleasure to our visit to Carson. U. S.

DEDICATION AT BURLINGTON, MICH.

It was a sincere pleasure to us to meet the brethren of Burlington and vicinity, on the occasion of the dedication of their new house of worship, Dec. 30 and 31, 1876. We return just about as the paper is to go to press, and hence can say but a few words concerning it.

The truth was planted in Burlington about nineteen years ago, and a church has there maintained its organization ever since. They have at times severely felt the want of a house of worship, and at different periods have agitated somewhat the question of building. These efforts are at length crowned with success, and they have a neat and commodious house of worship 28 by 45 feet, with a hall 8 by 12. The room is capable of seating comfortably about 260 persons. Enough has been pledged, really or prospectively, to cover all expenses incurred thus far. But this has not been accomplished without a spirit of willingness on the part of all to do liberally in the work, and a spirit of especial sacrifice and devotion on the part of a few faithful friends of this enterprise. We trust the Lord will reward them abundantly for their efforts, and that the erection of this house will mark an era in the history of this church of great prosperity and spiritual advancement.

Brethren and sisters were in from other places, so that on the Sabbath the house was well filled. On Sunday forenoon, at the dedicatory services, the house was crowded, and the best of attention was given. Good audiences were present at the other services of the day.

There was not so much promptness and zeal in some portions of the social meetings as we would have been glad to see. This is not heeding Paul's injunction to exhort one another, and so much the more as ye see the day approaching. Remember this, brethren. But the preaching was generally pointed, earnest, and free. Seven discourses in all were given, Bro. E. R. Jones speaking twice, and Bro. M. B. Miller and H. M. Kenyon, once each. It was well received and appreciated by those present.

The brethren in Burlington may well feel gratified to find themselves in possession of so nice a house of worship. They have done no-

ple in this, and the brethren and sisters from other places felt to rejoice with them in it. Taken as a whole, we consider the meetings excellent; and the occasion was one we enjoyed very much. U. S.

THE DEFINITE ARTICLE, AND THE LAW.

We have been accustomed to use Rom. 3:31, as a good proof text upon the subject of the perpetuity of the law: "Do we then make void the law through faith? God forbid; yea, we establish the law." We claim that the moral law is definitely pointed out, and its perpetuity in the strongest manner affirmed. But our friends on the other side have made a discovery and are jubilant. They find that the article, the, is in the Greek omitted before the word, law, in this text, and hence they claim that the text refers to no definite law, but to law in a general sense: "Do we then make void law through faith? God forbid; yea we establish law."

But what is gained by such a position? Does not law in a general sense include all laws in a particular sense? What they desire to maintain is that all law that existed prior to Christ was destroyed by him, or is made void by faith in him. And if we read the text according to their ideas, and on their own ground, a most glaring contradiction is involved; thus, "Do we then make void law through faith?" And they must answer, Yes, all law that existed before Christ. But how, then, does Paul's answer fit, "God forbid; yea, we establish law"? Oh! yes, they answer, that law which they, by some microscopic examination, think they find in the New Testament.

The terms, "make void," can be used only in reference to past law; but the same law that is not made void is established by faith. Therefore faith establishes law, whether we use that term in a general or a specific sense, that existed before Christ. But then, of course, it would be understood that all such laws were excepted, as had been set forth as only temporary regulations, or to expire by limitation, as the national and ceremonial laws of the Jews.

But this is only one text out of a mass which prove the perpetuity of the law; and if it could be shown that this is indefinite, nothing whatever is gained toward unsettling this question; there is plenty of proof in other quarters. The most that can be said of the absence of the article in favor of the claim of our opponents, is that it gives them a chance to make an assertion, and, on the same principle that drowning men catch at a straw, they are not slow to improve it.

The word law occurs in the New Testament one hundred and eighty-nine times. One hundred and twenty times it is used with the article, in the original, and sixty-nine times without it. And sometimes in the very same verse it is used both with and without the article, when both words undeniably refer to the same thing.

Thus in Rom. 3:19, the article is used, "Now we know that what things soever the law saith, it saith to them who are under the law;" but in the very next verse the word law occurs, in the Greek, without the article: "Therefore by the deeds of law there shall no flesh be justified in his sight; for by law is the knowledge of sin."

Does any one suppose that these two verses do not refer to the same law, or that they refer to any other law than that which is the rule of moral action, and the test of sin? Yet the use of the article is with Paul seemingly a matter of utter indifference in this instance.

The same use of the article is noticed in Rom. 2:12, 13: "As many as have sinned in law, shall be judged by law. For not the hearers of the law are just before God, but the doers of the law." And the next verse, verse 14, furnishes an instance where the article is both used and omitted in the same verse: "For when the Gentiles which have not law do by nature the things contained in the law." Also verse 23: "Thou that makest thy boast of law, through breaking the law dishonorest thou God."

In Luke 2:23, the law is shown by other limiting words to be definite, yet the article is not used, thus: "As it is written in law of the Lord." Verse 24 the same. But in verse 39, the same expression is used, and the article is expressed; thus, "According to the law of the Lord."

So we might go on through the whole list, showing that the use of the article or its omission seems to be a matter of indifference, and proves nothing whatever. But if any should still claim that its use is significant, then we answer that the important texts in which it is used, as in Matt. 5:17, 18; Luke 16:17, &c., are more in number than those in which it is omitted.

Finally, relative to the usage of Greek writers in this respect, we quote the following from Crosby's Greek Grammar, ¶ 533:—

"Omission of the article. With substantives which will be recognized as definite without the article, it is often omitted; particularly with (a) Proper names. . . . (c) Abstract nouns, names of arts and sciences, and nouns used generically. . . . (d) Familiar designations of place, time, and related persons or objects." ¶ 534, 5: "The insertion or omission of the article often depends, both in poetry and prose upon *emphasis, euphony, or rhythm*; and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. Its omission in many cases, doubtless, comes from the retention of earlier usage. In general the *insertion* of the article promotes the *perspicuity*, and its *omission* the *vivacity* of discourse. It is consequently more employed in philosophical than in rhetorical composition, and far more in prose than in poetry. It should be remarked, however, that there is perhaps none of the minutiae of language in which manuscripts differ more than in respect to its insertion or omission, especially with proper names."

Under these circumstances, considering the use and omission of the article in the Scriptures, and the statement of the grammar respecting the law for its omission, whoever tries to build an argument against the perpetuity of the law upon the omission of the article in Rom. 3:31, or in any other text, is simply erecting a structure far less substantial than a house of straw upon a foundation of sand. U. S.

AN APPEAL TO THE TRACT SOCIETIES.

THAT we have reached a very important period in the history of this work, there can be no doubt; and if the present inducements offered to the Tract Societies are not sufficient to arouse them to activity, I know not what inducement could be offered that would do it. The more we have considered the steps taken at the late session of the General Conference relating to the tract and missionary work, the more fully we are convinced that it is not only a step in advance, but the only move that will place this cause upon a financial basis, and be productive of great spiritual prosperity to all those who cheerfully act. It will also open avenues to a thousand fire-sides where there is one at the present time where the sacred rays of present truth can enter.

If the various Tract Societies adopt the plan in reference to obtaining subscribers for our periodicals and raising means, there is not a Tract Society in the country but that will be stronger within one year financially and in every other respect than ever before. In fact they will be able to do anything they please.

Let us examine this from a financial standpoint. We start out on the supposition that each Conference adopt the plan of Systematic Benevolence recommended by the General Conference. With the light that now shines upon this subject, no Conference of Seventh-day Adventists, no church or member of this denomination, can expect God's blessing without cheerfully adopting it.

(1) It has been made very clear from the word of God. (2) God's servants who have led out in this cause from the commencement have felt the burden of this matter and have led out in it. (3) The spirit of God has spoken twice directly upon it. (4) The General Conference, after a careful re-examination of the whole matter, have unanimously recommended it to all our people. Under this weight of evidence it cannot be unheeded without the frown of Heaven; while on the other hand if we venture, and adopt the same cheerfully, it will bring to us the approbation of a just and holy God. See Mal. 3:8-12; 1:7, 8, 12-14; Matt. 23:23; 1 Cor. 16:1, 2; 2 Cor. 9:6-10; Prov. 3:9, 10.

With the present number of Sabbath-keepers, according to the plan, the s. b., at a low estimate, would not be less than \$75,000 in this country. Now raising a sum equal to one third this amount for our tract enterprise, we have \$25,000. Place by the side of this \$5,000 for new members at one dollar each, which might be added within three months' time if all of our Tract Society members would promptly take hold of the work according to the sixth recommendation to the Michigan Tract Society.

Then there are the periodicals with the premiums offered to new subscribers; "Uses of Water," "Sun-shine Series," and "The Way of Life." The present arrangements in regard to the "Way

of Life," with the REFORMER, or the SIGNS OF THE TIMES, are such that not less than 10,000 names can easily be obtained by members of the Tract Society, who are not especial agents. This will yield an actual profit to the Tract Societies of one per cent., or \$1,000.

That is, the Way of Life, offered to the Tract Societies, when used in obtaining new subscribers outside of our people, is 60 per cent. discount. The Tract Society pays \$1.50 for the SIGNS. This will give the society 10 cents for every subscriber obtained for the SIGNS and "Way of Life" at \$2.00, the price to be charged for the two.

It is the same with the REFORMER. See the agent's circular.

The arrangements made with those who give their entire time to canvassing are such that hundreds might thereby obtain a livelihood.

*There are some sisters who are now earning from \$1.00 to \$1.50 per day at canvassing.

Now the result of this:—The \$25,000 will pay for the tracts used. The \$1,000 on premiums and \$5,000 on membership will give \$6,000 for the Tract Societies, whereby they will be enabled to send the SIGNS and HEALTH REFORMER to nearly 5,000 families on trial at Tract Society rates.

This plan being adopted throughout the entire field equalizes the labor and systematizes the action. The especial agents should procure as many more subscribers. The almanacs, according to the plan recommended, will pay for themselves.

These figures, to those who have not given this subject much thought, may at first seem large; but if each individual member of the tract society will cheerfully take hold of this work (and many are doing it), the aggregate will far exceed the statements here made.

Then, the spiritual benefit derived from this kind of labor cannot be estimated. As practice will give experience, and qualify the mechanic to be a master workman at his trade, and perfect the professional man in his calling, so the individual who devotedly engages in the work of God will become strong in the Lord and a workman that needeth not to be ashamed.

We have no time to lose. The sooner our Conferences take hold of this work the better. It is our next step to forward this cause. It is in harmony with the divine law of equality. It gives every Conference an opportunity of coming up in the work without leaving a heavy debt upon the same. The poor Conferences have no excuse. Their past debts have been forgiven. God has gone out before us to prepare the way. Public sentiment is far different from what it was one year ago.

The Seventh-day Adventists are favorably known everywhere in this country. The public press speaks in their favor. God is leading. The cloud is arising. Soon the work will be far in advance of those who fail to put forth that effort which is necessary in this important crisis. We believe there will be a rally from Maine to California; and those individuals, churches, and Conferences, who act well their part in these moves, will soon hear it said by the great Dispenser of all blessings, "Because thou hast been faithful over a few things, I will make thee a ruler over many things: enter thou into the joy of thy Lord."
S. N. HASKELL.

*This is on the supposition that each Tract Society pays a per cent. the same as Mich., for new subscribers for the SIGNS OF THE TIMES.

NOTES OF THE DISCUSSION IN KANSAS.

FROM Oct. 10 to 16, seven days, I held a debate at Rock Creek, Kansas, with Eld. P. W. Shick, of the Disciple denomination. Eld. Shick came endorsed as one of their ablest men, as "the peer of the West." I found him quite an able man so far as the argument was concerned, probably few would do any better. The only fault I found with him was that he was frequently very low and coarse in his language, and constantly endeavored to create a laugh. While this made it somewhat unpleasant for me, of course it did not help him any.

MORNING BREAKS, AWAKE!
Let us therefore cast off the works of darkness.—Rom. xiii: 12. C. W. STONE.

The night is far spent, and the morning is near, Soon e-ter-ni-ty's sun will a-rise; The Saviour in judgment is soon to appear. With the an-gel-ic host of the skies.

CHORUS.
Morning breaks, then awake to his word, Arouse thee, and arm for the fight; In his name, we will gird on the sword, We will hattle for God and the right.
Morning breaks, In his name,

2. And when the glad morn of eternity dawns,
When the trumpet shall sound through the earth,
The saints from their cold, dusty beds shall arise,—
In one day shall a nation have birth.
CHORUS.

3. Our gracious Redeemer shall lead them above,
To the mansions of gold in the skies.
The ransomed forever shall dwell in his love,
And He'll wipe every tear from their eyes.
CHORUS.

We discussed four questions; the seventh day, first day, the annihilation of the wicked, and the kingdom. Sometimes we are apt to be very particular about the exact wording of the question; but my experience is that it does not make very much difference about that. The debate always turns upon the merit of the question any way, and if an opponent endeavors to take unfair advantage of the verbal wording of the proposition it does not help him. However, we had no trouble on this point. Still it is quite often very important to have strict rules with regard to the discussion, such as, that the speakers shall be kept to the question, that they shall be confined to the Bible, and prohibiting abusive language. I found these rules very necessary in this debate. However, we got through with everything about as pleasantly as could be expected in a debate.

The first question was the seventh-day Sabbath, which was debated three days, two sessions each day. The substance of the question was, whether the seventh day was made a Sabbath at creation, and is now binding on all men. I propose to give only a brief outline of my main arguments, leaving the reader generally to look up the scripture references for himself.

That the Sabbath was made at creation, I proved by Mark 2:27, where Christ says "the Sabbath was made for man." If the Sabbath was made, there was a time when, and a place where, and circumstances under which, it was made. Somebody made it, and made it for a definite object; and we may expect to find a plain history of it. Going clear back to the very first of the Bible, we find the record of how God made heaven and earth in six days. It tells very minutely what he did on each day. Then, in Gen. 2:1-3, we are told that God finished everything in six days and that he rested on the seventh day, blessed it, and sanctified it. This is a plain, chronological statement of what occurred on the first week of time. It tells very plainly that right there and then, God did rest on the seventh day, and did bless it and sanctify it. References to the origin of the Sabbath afterwards always refer right back to this time. Thus in the law, the Sabbath precept commences with the word "Remember," pointing of course back to something previously known; and it directly says that they were to keep the Sabbath because God rested on that day after he had made the earth. Ex. 20:8-11; also Ex. 31:16, 17; Heb. 4:4. I showed also that the Sabbath was not made simply as a day of physical rest, nor as a day of worship, but primarily as the memorial of the creation, an institution by which man should always commemorate the work of creation. The other six days are called "working days." Ez. 46:1; Ex. 20:8-11.

The Sabbath is not a Jewish institution, because it was given to Adam in Eden, and he was the representative head of our whole race. In giving it to him, God thereby virtually gave it the race, to all men. The fact that the Sabbath was given in Eden, before sin, before the fall, is evidence that it is not a temporary institution, is not for a limited time. The farther fact, that the Sabbath will be eternally kept in the new earth, confirms our opinion of the eternal nature of the Sabbath. Isa. 65:17; 66:22, 23. We have good evidence that the Sabbath was known and observed by the patriarchs. See Gen. 2:1, 3; 8:10-12; 29:27, where we

learn that they reckoned time by weeks of seven days each. There is nothing in nature to mark the period of seven days, hence this custom plainly points to the keeping of the Sabbath.

The importance of observing the Sabbath was shown from the fact that the Jews were overthrown in the wilderness because they would not keep the Sabbath, Eze. 20:12, 13, and by the fact that Jerusalem was overthrown and the Jews sent into captivity for the violation of the Sabbath. Jer. 17:24-27; Neh. 13:17, 18. From Isa. 56, we showed that the Lord particularly designates the Gentiles and requires them to keep his Sabbath.

Eld. Shick claimed that the Sabbath originated with Moses and was a memorial of the deliverance from Egypt. This he endeavored to prove by Deut. 5:15. But we showed that the passover was a memorial of that event, and that the reason here stated for the observance of the Sabbath is also given for every other precept of the law. See Deut. 24:18-22; Lev. 19:35-37.

Eld. Shick said that God never cursed the Gentiles for breaking the Sabbath. This statement we showed to be false by Lev. 20:22, 23. The Elder found this a very hard text to grapple with; and though I urged him time after time to answer it, he made no reply to it. It states positively that the Lord cast out the heathen before them, because they had broken his law. He says they had broken all his commandments, and therefore he hated them. Thus the passage reads: "Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whether I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation which I cast out before you; for they committed all these things, and therefore I abhorred them."

The Elder got himself into a bad position by quoting Neh. 9:13, 14, to prove that the Sabbath did not exist and was not made known to Israel till the exode; but by Eze. 20:5; 39:7, we showed that the same language was used with regard to God himself; hence, according to Eld. Shick the Lord himself did not exist till the time of Moses! He did not try that argument again.
D. M. CANRIGHT.

(To be Continued.)

LOOK AFTER THEM.

BEFORE me is a list of subscribers for the SIGNS OF THE TIMES in Vermont. These subscriptions which have not expired, all do expire with Vol. 3-1. I have sent out the names of those within our T. and M. districts, to the directors. I have written to others out of the districts. From one man I received a card by return mail, saying, "I do not know who subscribed for the SIGNS OF THE TIMES sent me. I have been sick and nervous the past year, and cannot read much; so I cannot judge of the merits of the paper, and do not wish to subscribe for it another year."

Now the best Judges in T. and M. work, recommend corresponding with those to whom we send our papers, and learning whether those receiving them are interested in reading them. And if not, shift them to those who are. Indeed the proper way is to correspond with such persons before regularly sending our paper and ascertain whether they would read them if

sent to their address. A few specimen copies could first be sent for them to read. Please look after the SIGNS you are sending to your friends in Vermont, and get them to subscribe for them if you can; and if not, and they are really doing good, the way is still open for you to continue to send them with many prayers that they may accomplish much good.

These papers must of course be discontinued at once if some one does not report to the SIGNS Office.

A. S. HUTCHINS.

MICHIGAN AND THE SCHOOL.

I HAD the pleasure of being with the Ravenna church, Dec. 22-24. Our Sabbath meetings were very interesting; some made a start for the first time.

The T. and M. work and s. b. were looked after on Sunday, and arranged for 1877.

We find some of this church slack about their "tithing."

"Will a man rob God?" yet when we use our tithes, this is what we do. Read, dear brethren, what the Lord has said in Mal. 3:8-11; Lev. 27:30-33. 23:10, 14; Deut. 14:22; Matt. 23:23; and when we read let us ask ourselves if this means anything.

Wednesday following, I reached Battle Creek, where I hope to spend the winter in our good school. Having been a pupil here, I am the more free to state that could nearly all my brethren in the ministry spend a short time here, it would greatly aid them in this good work, and especially those young men who are contemplating the ministry will find here what they need, and without which they can scarcely succeed. Bro. Smith's lectures ought to be heard by hundreds, and especially by those who are expecting to become teachers of the present truth.

Board, room, wood, and lights, in the clubs, can be obtained for about \$1.60 or \$1.70 per week. Come to the school, brethren; send your sons and daughters.
A. O. BURRILL.

Terrible Railroad Accident.

A TRAIN of eight passenger and three other cars, drawn by two engines, fell through a bridge at Ashtabula, O., on the evening of Dec. 29, carrying everything but the leading engine down an embankment fully seventy feet. About 175 passengers were on board, and about 100 lost their lives, many perishing in the flames, as the wreck speedily took fire.

A few days since, a convent in Montreal was burned, and 13 or more perished in the flames. And to-day's papers bring the sad intelligence that a vessel stranded off Long Island, and after a night of intense suffering from cold, twenty-eight souls went down into a watery grave with the falling of the iron masts to which they had bound themselves. The night was spent in agonizing cries to God and singing hymns to him, which could be heard from the shore.

Our minds have hardly time to recover from the shock of one calamity before another is recorded.
C. W. S.

"He Exalteth Himself."

FROM the Christian Weekly we glean the following:—

"Rev. Dr. Cumming, of London, says that the Roman Catholic Church has expunged the word 'God' from all the Psalms where it occurred, and has substituted for it the word 'Mary,' and their ecclesiastical authorities have ordered the word 'Mary' to be substituted in place of the word 'Father' in the Lord's prayer."
C. W. S.

Attention.

ALL persons doing business with the Ohio T. and M. Society will please designate subscribers as renewals, worthy poor, premium subscribers, or whatever they may be, and thus save delays, mistakes, and confusion.
M. E. UNDERWOOD, Sec.

WHAT do our receipts indicate this week?

TRUST.

I KNOW that thou art faithful, Lord,
That o'er thine own thou hast a care,
That though the waiting seemeth long,
Thou wilt not disappoint their prayer.

For thou a faithful few hast had
Through all the ages dark and long,
Whom thou hast helped through sorrow sad,
Because their faith in thee was strong.

Then help, that we may faithful be,
Each at our post our duty do,
Leaving the consequence with thee,
For thou wilt surely bring us through.

JULIA A. WHIPPLE.

Alma, Mich.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

IOWA.

KNOXVILLE.

MY meetings here continued several weeks, lecturing evenings to outsiders and our own members, and holding meetings in the day time quite often for the benefit of the church. The religious interest here among our own people had been very low—the lowest, I think, I have ever known in so large a church. After much patient instruction and public and private labor, a more hopeful state of things was reached. I hope to see yet a far better state of things in Knoxville as the church takes hold of the duties they have hitherto neglected. Bro. Minos Miller was elected and ordained elder. Bro. Geo. Howell was chosen clerk. When church discipline is enforced, and the church generally take hold to do their duties, I expect to see souls added to their numbers. There is no lack of talent in the Knoxville church.

STATE CENTER.

From Knoxville I came to this place, and have held meetings over a week. The brethren have built a new meeting-house 30x50, and have furnished it creditably. At the dedication the house was packed full of the citizens, and the whole affair passed off very pleasantly. The house is a credit to our people and to the village. This church is, perhaps, the strongest in our Conference in numbers and financial strength. We hope the house will be a valuable means of good to the church. Our lectures evenings have been quite well attended by our own people, and by the citizens when the weather was favorable. We have had some quite severe weather for this season of the year, which has stood somewhat in the way of the meetings. Meetings with the church are held in the day time occasionally. We hope for good.

GEO. I. BUTLER.

Dec. 18, 1876.

MEETINGS IN OHIO.

WATERFORD.

I HAD freedom in speaking. There was a very good attendance. Systematic Benevolence for 1877 was arranged, the church coming up well. We think there is a growing interest in the T. and M. work in this district. May the Lord bless the canvassers that go from this section.

BELLVILLE.

I held three public meetings and one long business meeting with this church. Left them encouraged. We are confident this church will do its whole duty on s. b. They pledged nobly. They have an interest in the Tract Society also.

HAMLER.

The weather was extremely cold and stormy. The attendance was small. Some that we expected, failed to come. Rearranged s. b. Two seasons of failure in crops have produced financial embarrassment and even destitution in very many families all through north-western Ohio. They signify their purpose to do what they can, however. God will bless the liberal soul.

BOWLING GREEN.

Eld. Butler and Sr. Lane assisted in the meetings. There was a good attendance, and we had a good time. We held two long, long, business meetings. Systematic Benevolence for 1877 was well started. The T. and M. work was not neglected. Bro. S. Simonds was chosen and ordained deacon. Church discipline was considered and enforced. Bro. O. Mears, the elder, is taking a noble stand. Clouds are breaking, and light flashes in. Forward, Bowl-

ing Green, leaning upon the arm of your Beloved.

YELLOW SPRINGS.

From Dec. 22-25, I held meetings with the Bowersville church at the above-named place. Our meetings were held in the Lutheran church, which was kindly granted us for the purpose. We rearranged s. b. for 1877, all present doing well. The ordinances were celebrated at Bro. Hill's after preaching at the church on Sunday night. All seemed encouraged.

Bro. J. G. Benton of Dayton will begin the work of canvassing for our periodicals in a couple of weeks. We expect he will do a good work if he is humble. At this meeting we met Bro. J. W. Lucas, the director of this district. He has been discouraging because he had done so little. We thought he had done well. He felt much better when we parted with him. Lord, bless our canvassers.

H. A. ST. JOHN.

FISH CREEK, WIS.

THE last two weeks I have held meetings in Door Co., three days in Sturgeon Bay, and the remainder of the time in this place. There are about fifty Sabbath-keepers in this vicinity. A few are Norwegians, the rest Americans. They embraced the truth last winter when Bro. Decker preached here. A few more have commenced to obey the truth lately. I have tried to present to them the life in Christ and the duties for our time. The Lord has helped in this work. They have never yet celebrated the ordinances, but we hope soon to be ready for this. Some have not yet cleansed themselves from the use of tobacco, but they will either do so or go back to the world. I am trying by the grace of God to encourage them to choose the first.

JOHN G. MATTESON.

MICHIGAN.

SINCE the report in last paper we have visited Muir, Orange, Saranac, Vergennes, Orleans, Gowing, Greenville, Lakeview, Bushnell, and Carson City, and re-organized s. b. and T. and M.

At Muir, we found the church in a growing condition generally. Bro. N. Outwater was ordained elder of the Orange church.

The weather was such that our quarterly T. and M. meeting at Saranac was not so much a success as we had anticipated. While at Gowing we met Bro. R. T. Sisley, who had been giving a course of lectures near by. When we arrived on Friday evening at Carson City, we found the church well lighted and a goodly number present waiting the arrival of the hour of meeting. We were greatly delighted with everything. Soon Bro. Smith came in. To see one of our old tried friends among us added much to the pleasantness of the evening.

It was only two years before this that in the night I reached this place with the tent alone. At that time there was not a Sabbath-keeper here; and now to see this large church and their new house of worship was truly gratifying. To God be all the praise. Of the dedication Bro. Smith speaks in another column.

At all these meetings we have realized the blessings of our Heavenly Father, and nearly all have taken hold of the work. These districts, Nos. 6 and 7, include four counties, in which are sixteen churches and one class. These churches have a membership of 447. Number above ten years of age who are not members, yet keep the Sabbath, 154; and of children, 181. Amount of s. b. pledge \$2591.53. T. and M., a little more than \$800.00. In these districts we hope to see much accomplished by those who are canvassing; and it is expected that each canvasser will be responsible for his outfit in case it becomes injured.

J. FARGO,
A. O. BURRILL.

INDIANA.

At the time of my last report I was giving a course of lectures at Jalapa, Grant Co. The interest was good as long as I remained. At the general T. and M. meeting at Rochester, it was decided by the proper ones that I should, with the president of the Conference, who is not in good health, visit some of the churches, and present to them the importance of immediate action in the T. and M. work, and of coming up fully to the Bible plan of systematic benevolence.

At the close of the Rochester meeting I returned to Grant Co., and continued meetings at Jalapa three days. During that time, Bro. Sharp came to carry on the work while I should visit churches. In a late letter he reports large congregations, good interest, and some embracing the truth.

From Jalapa I went to Marion, where we held a tent meeting last summer. Quite a number then embraced the truth. While preaching at Jalapa I met with them Sabbath and occasionally work-day evenings, and taught them in regard to organization, the plan of s. b., and the subject of health reform. During my last visit, organized a church of twelve members, and s. b. to the amount of \$60.00, per year, which was donated to the Indiana Conference.

According to appointment, I visited the church at Mechanicsburg, Henry Co., Dec. 2, 3. The meetings were good, and the turnout from without large as could be expected. The church was awakened on the subject of missionary labor, and if we are not mistaken they will take hold of the matter in earnest. Systematic benevolence was increased—nearly doubled.

The State debt of the T. and M. Society has been introduced in some of the churches, and nearly enough has been subscribed to pay off the debt. More than one half of it has been paid. Thus the good work is being pushed on. Pray for its success.

S. H. LANE.

STANWIX, N. Y.

By the advice of the Conference committee and Bro. Canright, I commenced meetings in this place, which is about two miles from the city of Rome, about a week ago. The interest is excellent and the attendance large for the place, a goodly number coming out on evenings that are so tedious that we almost expect the meeting to be a failure. We hope for good results.

S. B. WHITNEY.

Dec. 20, 1876.

STERLING, KANSAS.

THE meeting at this place closed last night. Two united with the church. Bro. E. H. Seward was ordained as elder of the church. First-day afternoon we had a precious season celebrating the ordinances. The Spirit of the Lord was with us, and all felt that it was a good season. May the Lord help the brethren of this church to put into practice the resolutions made at this meeting. On account of the severity of the weather and some prejudice, the outside attendance was small. I commence a series of meetings to-morrow night, the 22nd, about eight miles east of this place. I shall remain as long as the interest demands. I hope to have the prayers of the brethren for the advancement of the truth in this place. My P. O. address is Sterling, Rice Co., Kansas, for the present.

J. N. AYERS.

Dec. 21, 1876.

IOWA.

PERU.

I LABORED at Peru about four weeks and preached forty times. The interest was good all the time. Once we had to close the door against those without, for there was no room within. The Lord gave good liberty in speaking the word, and all were encouraged while we reviewed the evidences of our faith; and especially the good Spirit of the Lord was near while we tried to press upon the minds of the brethren the necessity of a speedy and thorough preparation to meet the things that are coming to pass upon the earth, and to stand before the Son of man.

Eight new ones were led to take their stand on the side of the truth, and two others who had formerly obeyed the truth returned again to the fold with renewed zeal and courage, having, as one of them remarked, "learned a good lesson." I hope their experience gained by this "lesson" will prove of great benefit to them in the future.

Three willing souls were baptized and three were received into the church. Systematic Benevolence was presented from a Bible stand-point, which, upon being reorganized, was raised from \$84.22, their pledge for last year, to \$174.34, for the coming year, which would have been over \$200 if all had done their duty.

The former elder of the church having resigned, Bro. John M. Brown was elected to fill the vacancy.

It is to be hoped that the brethren here will fully realize the increased responsibility which now rests upon them, and that they will labor to build each other up, and provoke one another to love and good works.

WINTERSSET.

The churches here are closed against those who are preaching this message, though the people are anxious to hear. Our meeting here was, therefore, of short duration, and was confined to a school-house in the country, where I preached several times. The weather being extremely cold, but few of the brethren from a distance were able to attend. Two wagon loads came from Peru. This was appointed for the district quarterly meeting of the T. and M. Society. Seven persons constituted the entire membership of this church. They are very anxious to have their numbers increased. They call for the tent. Systematic Benevolence was presented, and their pledge was raised from \$68.22 to \$101.14.

I go now to Adel to labor as the way may open. May the Lord lead.

R. M. KILGORE.

MEETINGS IN WISCONSIN.

DURING the month of October I was holding meetings near Knowlton, Marathon Co. I gave two short courses of lectures. The first did not seem to amount to much; the second was well attended, and I had a good hearing, though the result was not fully reached when the lumbering season came on, and the people went into the woods, thus cutting the meeting short before the interest was developed.

Two families began to observe the Sabbath, and there are others whom I hope will yet take hold of the truth when I can return to finish up the work. On my way south I held two meetings at pilot Knob and spent two Sabbaths with brother A. D. Olsen, who is laboring in the vicinity of Friendship with good success. Fifteen or more have been brought into the truth through his labors there.

Dec. 1st, I came to Bro. Farrar's in Waushara Co., and commenced meetings. This is considered a hard field, but there is a good interest to hear. We hope through the blessing of the Lord some good may be done. A few have decided for the truth, and we hope for more. From here I expect to go to Outagamie Co.

GEORGE C. TENNY.

Ordino, Dec. 14.

KANSAS.

OSAGE CITY.

PASSING through this place on my way from Jefferson to Morris Co., two weeks ago to day, I stopped to stay over night with a family of Sabbath-keepers who had come here for the winter. They thought we ought to have a few meetings in their school-house (about two miles west of town); so we began meetings the next evening, and closed last night.

Seventeen have signed the covenant, and several others are keeping the Sabbath. A Sabbath-school has been organized with an attendance of over thirty.

COUNCIL GROVE.

Arrived here last night after an absence of nearly three months. A few have moved away; one or two have given up the present truth; but more than enough to keep the number good have taken hold. So the good work moves on.

J. LAMONT.

Dec. 26.

MINNESOTA.

WE have continued our work here in New Auburn with increasing interest. Our congregations range from fifty to eighty. We have canvassed the prophecies, messages, and the Sabbath. A large proportion of the congregation are convinced of the truth of our positions. Three or four families commenced to obey God by keeping last Sabbath. I think others will follow. On Sabbath we had a good meeting. Several of the Round Grove brethren, one family from Glencoe, and a number of S. D. Baptist families met with us, and the Lord gave us a good measure of the promised Spirit, to encourage and strengthen. We feel hopeful of good results, to God's glory, and the salvation of some precious souls. We desire to come so near to the Lord that he can work through us to make the message effectual in gathering out a company who shall be "to the praise of the

glory of his grace," "when his glory shall be revealed."

Bro. Ells has gone home intending to return, if the Lord will, the latter part of next week. Providentially, Bro. Batten has joined me for a few days in Bro. E's absence. Our courage is good; and our confidence in God, and in the truth of this message, is growing stronger with each succeeding day. We believe that our brethren have prayed for us: we ask you to pray for us still.

D. P. CURTIS.

New Auburn, Dec. 27.

WISCONSIN.

ACCORDING to request, we met Bro. Decker at Waterloo. Our meetings were very interesting and, we think, profitable to the church; and if all carry out the instructions given, great blessings will certainly follow; for God has promised, and who can doubt his faithfulness to perform? Our next meeting was at Mt. Hope, where Bro. Decker and Atkinson left us to go to Sand Prairie. We remained five days. Our meetings were well attended, and a deep interest was manifested by all to know and do the will of the Lord. A good interest was shown in the missionary work. About \$30 were pledged to the tent fund, and they raised their s. b. pledges from \$116 to \$224. All decided that they would lay by one-tenth of all their increase as the Lord has directed, that there may be meat in God's house, and they receive the rich blessings which *always* follow prompt and *faithful* obedience. They also decided to put a sum equal to one-third the amount of their s. b. pledges into the treasury of the T. and M. Society.

On Wednesday, the 13th, we started for our appointments in the northern part of the conference. As we had to remain in Lake City one night, we spoke to the little company of Sabbath-keepers, who welcomed us so cordially to their *hearts* as well as homes. We found them all of good courage in the Lord, and very desirous that our precious views should be clearly and fully presented to the inhabitants of their beautiful town. We were much pleased and greatly encouraged by forming acquaintance with our dear Swedish brethren and sisters. Their hearts are warm, and their faces aglow with the love of God and the glorious truths of his word. How can it be otherwise with those who receive the *love* of the truth?

Friday, the 15th, we went to Maiden Rock. I spoke on Sabbath and first-day to interested congregations. We were kindly received at the homes of our brethren and sisters of the Minnesota Conference, and were welcomed to four different houses of worship during the week we were there. We earnestly recommend a thorough study and careful practice of the third and fourth chapters of James as a sure remedy for church maladies.

We stopped three days with Bro. and Sr. Roese, and held three meetings with their neighbors, who seemed much interested. Bro. Roese thinks of laboring awhile this winter among his countymen, the Germans, and if possible to win some of them to the Lord. We pray that he may be successful in the work. God bless the messengers, and may their labors be fruitful.

I. SANBORN.

Arkansas, Dec. 26.

BELVOIR, KANSAS.

SEPARATING from Bro. Lamont at Osawkee, I went to Palermo, Doniphan Co., and held a four days' meeting, Dec. 11-14, with the brethren there. They are all in good working order. This is a strong church. They are all adopting the tithing system, giving the tenth. This is as it should be. When our brethren in Kansas come up to what God wants, we shall not have to lean longer on the General Conference. Come up, brethren, come up.

GEO. KENNEDY.

Dec. 3, 1876.

MICHIGAN.

AFTER having rendered brother John some assistance in Delhi, I started Nov. 6th to find an opening to labor farther north. Staid at Greenville, to consult Eld. Fargo. It was soon decided that I should give a course of lectures six miles northeast of Greenville at the Brown school-house. While the appointment was being circulated, I held a few meetings with the friends on West Plains. Commenced to lecture in the Brown school-house Nov. 17th, and gave twenty-five discourses.

From the first of our meetings, a very bitter spirit was manifested by the members of the church, composed of a combination of Methodists and Free-Will Baptists. They sent for Eld. Stafford, thinking he would soon upset all that had been said. He showed a very bitter spirit, calling us disturbers of the peace, a curse to the neighborhood, and heretics. These strong expressions were thought, by some, to be uncalled for, while the church members felt highly delighted with the tirade. His discourse was reviewed, omitting that part which was unworthy of notice on account of its meanness, in the evening, before a full house, to the satisfaction of all but his special friends, who were much displeased to see his arguments before the clear light of God's Word.

The following Tuesday evening, a lecture was to be given by Prof. Tompkins; but he, for some cause, did not come. It was proposed that I should occupy the time, upon which the church members left the house under full sail. After they left the house, I commenced to speak, but the noise made by those who had withdrawn, was so great I could hardly think, or the people hear. This confusion lasted about half an hour. Mr. Underwood, a very influential man, desiring peace, gently remonstrated with them, upon which their leader took off his coat, threatening to whip him.

The next step in the opposition was the circulation of a petition to close the house against us. A majority of the voters was obtained, and Dec. 9th the school-house was closed.

The following evening, Sunday, Elds. Stafford and Smith each gave a discourse on the Christian Sabbath. When they had finished speaking, I asked for the privilege of speaking for a short time, which they would not grant. As soon as the benediction was pronounced, I commenced to speak, in order to show how basely they had misrepresented the views held by our people, as well as to make apparent the weakness of their position. Not more than two or three sentences were uttered, when there went up a shout "Get out of here!" "Let us roll him in the snow!" They started for me; and, as the foremost one was about to seize me, Mr. Underwood, the school-director, caught hold of him. He then turned upon him badly scratching his face and neck and kicking his shins. A real mob ensued so that I had to give up reviewing their remarks. The sisters of the church also took an active part, declaring that I had no right to preach in that neighborhood. I think I was never in so warm a place before. These people claim to have the kingdom of God set up in their hearts. If this was a manifestation of it, I hope the same will never be set up within me.

Does not this seem something like the dragon voice, when two ministers can get up and misrepresent the doctrines held by others; and, if one who presented those views, endeavors to say something in their defense, he must be shut up, or rolled in the snow? Is not the dragon wroth with the woman, and has he not commenced a warfare upon the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ? Is it not an indication that we are near the end, when we can see the prophecies relating to that period fulfilled before our eyes? Has not the time come when they will not endure sound doctrine?

Some good has been accomplished by these meetings, as some have decided favorably, and we hope that others, who are much interested, will soon find their way out of the labyrinth of error. Dr. Chaffee has rendered valuable assistance during the meetings.

R. T. SISLEY.

Lakeview, Montcalm Co., Mich.

GEORGIA.

I FIND the climate of this country all that I expected. It has never been known to snow here but once, within the memory of the oldest inhabitants. The ground can be worked every day in the year. They are now sowing oats. No day while I have been here has it been necessary to close the doors or windows.

I find the people very friendly and kind. They are glad to have northerners come among them. They are living according to the light they have. There is much more for them. The society calling themselves "Primitive Baptists" are very earnest for the Bible. They practice feet washing. They have some hymns for the occasion that would be a benefit to us. I improve every opportunity to speak to the

people and give them reading. It is calling their attention to some things new. They receive it kindly, and wish to hear more. I expect no trouble in presenting the truth. Here is a large field. I do not know of one in all this State that is keeping the Bible Sabbath. If there are any, I would like to have them write to me. One serious objection to the progress of the truth in other places, is here—tobacco and swine's flesh. The colored people have places of worship by themselves, occupying the same house with the whites, only sitting by themselves. Last Sunday one-third of the congregation were colored persons. They gave good attention, as did all present.

C. O. TAYLOR.

Quitman, Brooks Co., Georgia, Dec.

BELLVILLE, OHIO.

I RETURNED to my field of labor on the 30th of Nov., after an absence of ten weeks, which was occasioned by my wife's getting badly hurt. The interest was not so good as when I left there. I commenced, however, on the 1st of Dec. The attendance was small nearly all the time. A very few were interested. Gave fifteen discourses, and reviewed Eld. Peters (Christian minister) on the Sabbath.

I expect to commence a course of lectures next in Independence. No visible results of the meeting referred to above. I do hope for a few who appear to be almost ready to take a stand. I desire to be humble, that the Lord may use me as an instrument to accomplish some good.

In love of the truth,

WM. COTTRELL.

SLASH, IND.

I HAVE NOW given ten discourses at this place. I intend to introduce the Sabbath question to-morrow evening. I consider the interest very good. Congregations averaged about ninety. The people are very kind. Wood and oil are freely furnished. I proposed to relieve the sexton, but he refused to accept my services. There has been no opposition from the ministry as yet, but I am expecting them to claim the house to run a protracted meeting in. I shall pray that our interest may not be broken up. I am laboring to establish a class near West Liberty. I hope to have the help of the Lord.

WM. COVERT.

Dec. 18, 1876.

FARIBAULT, MINN.

I HAVE labored two weeks among the Norwegians in this vicinity, meeting some opposition from minister and people. Still some are convinced that we have the truth of the Bible; and the Word, though spoken in imperfectness, has left a good impression on some minds.

I hope and trust that a few will decide to keep the commandments of God. Brethren, pray for me.

C. NELSON.

TENNESSEE.

AFTER a walk of over fifty miles, with blistered feet and weary frame I reached the friendly shelter of a Sabbath-keeper, just at the close of day. Here a hearty welcome and warm Christian sympathy caused me nearly to forget my pains. I immediately had an appointment circulated for the next night; but the weather was so bad that few came, and it remained bad during my stay. This little company of Sabbath-keepers have many perplexing cares.

Bro. Richardson is in company with unbelievers; and they have kept him from preaching all summer, and are still doing so. Our people should avoid co-partnerships of this kind. I held nine meetings with them, baptized one, and organized a church of five. W. A. Richardson was chosen elder, H. C. Leach, deacon, Sr. Rosa Richardson, clerk. The elder and deacon were ordained, and s. b. organized amounting to six dollars and twenty-four cents.

The outside attendance was good considering the inclement weather; and some prominent citizens bid fair to become Sabbath-keepers. This church has a broad field for labor. May the Lord help them to be diligent.

I have now secured the use of a commodious Methodist church, known as the Swafferd chapel, and expect to commence lecturing there Dec. 24th. I ask the brethren, of Tennessee especially, to remember me at the throne of grace.

All mails coming to me should be addressed, Nine Miles, Bledsoe Co., Tenn.

ORLANDO SOULE.

FRANKLIN CO., IOWA.

I TRUST that permanent good is being done in this county. Last Sabbath eleven arose to manifest their desire to keep the commandments of God and the faith of Jesus. Five were keeping the Sabbath before I came to the place. Some have not only turned to keeping the fourth but also the third commandment. We feel thankful to God for turning the hearts of these men to fear and honor his holy name. I shall commence meetings in Hampton soon. I wish I had some strong man to lead in these meetings. But I will trust in the Lord, for in him there is everlasting strength. Pray for me.

G. V. KILGORE.

LABETTE, KANSAS.

ABOUT two weeks ago I commenced a series of meetings here at Shiloh school-house, two miles east of Labette. The Methodists have been holding a revival, and I found on coming to this place a warm-hearted, zealous people. I have given fifteen discourses on the prophecies and Sabbath. About all are agreed on the prophecies, and last Wednesday night six testified that they would observe the Sabbath of the Lord. I believe two or three more have commenced since then. Our audiences are large and attentive. Bro. A. J. Stover has been a great assistance during the meetings. We trust in the Lord to do a good work. Pray for us.

L. D. SANTEE.

SPRINGPORT, MICH.

AFTER holding several meetings in private houses, one person commencing to keep the Sabbath as the result, I commenced meetings, Dec. 20, in our school-house, a commodious one, built one year ago, this being the first sermon ever delivered in it. Three meetings have now been held; and, although it seems strange to stand before those among whom I was brought up, yet I hope, through the power of truth and the prayers of God's people, that good may be done.

FRANK STARR.

Dec. 25, 1876.

EXTRACTS FROM LETTERS.

R. A. BARNARD writes from Chesterville, Pa., as follows:—

I set me down to subscribe once more for the dear old paper that has ever been a joy and comfort to my soul. It has been a welcome visitor to my quiet little home, bringing light and precious truth. It illuminates the pathway of the weary pilgrim that is looking for the blessed hope of the coming of the Saviour.

I have been circulating it. Some like it very well, while others are ashamed to take it from the office. I hope the Lord will forgive them, for they know not what they do.

IN A LETTER from Virginia, a brother says that his mind has recently been called to the question of God's law by reading papers and tracts from this Office. He says, "I never knew that the Bible was so plain on this subject, though I have been an Advent minister for nearly eight years. I can say, at least, that the reasons for keeping the seventh day of the week instead of the first are such as one might expect to find upon any Bible subject—even the word itself."

"My mind was directed to this some three weeks since by reading a tract obtained from M. C. Israel of Oregon, through H. A. Baxter, with whom we are living." "We are heartily interested in these things, for they pertain to godliness; and for my part I intend by the grace of our heavenly Father to strive for the truth."

"We are the only Second Adventists in this country, though some are beginning to get their eyes open; but that masterpiece of Satan's arts, popularity, keeps them in bonds. Bro. Baxter will, I think, go to laboring for the cause of truth."

The writer expects to go to another place in the spring, and is desirous of spreading the news of this present truth.

SEND your child to bed happy. Whatever cares press, give it a warm good-night kiss as it goes to its pillow. The memory of this will be like Bethlehem's star to the bewildered shepherds.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 4, 1877.

The Colledge Paper.

SEND in your subscriptions for it. Only ten cents a year! We shall mail a godly number to the T. & M. Society of each State immediately, for their use. Make good use of them.

C. W. S.

The Youth's Instructor,

AN eight-page pictorial monthly, devoted to the moral and religious culture of the youth, published at Battle Creek, Mich., should find a place in every Christian home.

Thank God, there is one Youth's paper in the land not devoted to insipid stories, and religious fiction! The INSTRUCTOR is ably edited by Mrs M. J. Chapman, an experienced educator, who has succeeded in securing able, matter-of-fact writers. This gives a great variety of that kind of reading which is favorable to the healthy development of the youthful mind.

TERMS, IN ADVANCE:

To Regular Subscribers, 50 cents a year. To Tract and Missionary Societies, 30 " " To those who pay for it, for their friends, 30 " " To Sabbath Schools, in packages of not less than twelve copies, to one address, 25 " " Address, REVIEW AND HERALD, Battle Creek, Mich.

The Two Covenants.

THE articles on the Two Covenants, published in REVIEW Nos. 17 and 18, Vol. 48, have been issued in tract form and are ready for distribution. Price \$4.00 per hundred.

Family Health Almanac.

THE energy with which the Family Health Almanac is being circulated by the T. & M. Societies speaks well for the interest of the members in this philanthropic work. At the last meeting of the General Conference, the number of Almanacs to be circulated by each State was apportioned as shown in the first of the following columns. The second column shows the number ordered. Some have ordered more than their proportion; but this is not the case with the majority.

Table with columns: STATE, PROPORTION, ORDERED. Rows include New York, Michigan, Iowa, Wisconsin, Minnesota, Ohio, New England, Kansas, Illinois, Indiana, Vermont, Missouri, Maine, Virginia, Kentucky, Texas.

See Here!

WHEN you order goods from this office, will you please be sure to give your address in plain letters? The reading of some papers received here is much like the deciphering of ancient hieroglyphics among Egyptian ruins.

Now to prevent loss in sending books, papers, and other things, please write plainly, and give town, county, and State, in your address. We are particularly anxious to know the county.

C. W. S.

General Meeting at Roosevelt.

WE appoint a general meeting at Roosevelt, N. Y., for the churches of Roosevelt, Vermillion, Oswego, and West Monroe. The weather and roads may be bad, but we urge a full attendance of all from these churches. The very ones who need the benefit of this meeting are the ones who will be the least inclined to come. The leader of each church is requested to visit every Sabbath-keeper, and see that every effort is made to get them to this meeting. Bring the children, the backsliders, and the interested ones. Come Friday. Let provisions be made at Roosevelt to accommodate all. Advertise the meetings widely, and wake up the community to attend. Pray God to help us.

D. M. CANRIGHT.

Sr. DURHAM having a family of three children to support is anxious to find good homes among Sabbath-keepers for the two eldest boys, one between eleven and twelve, and the other eight years old. Address, Mrs. P. S. Durham, Health Institute, Battle Creek, Mich.

Appointments.

And as ye go, preach, saying, The Kingdom of Hea ven is at hand "

Change of Appointment.

THE meeting appointed in Danielsonville, Ct., to be held at J. S. Miller's, Jan. 6, is postponed to Jan. 20, when we hope to meet all the friends of present truth in the county of Windham, and after the Sabbath arrange s. b. for 1877.

P. C. RODMAN.

Postponement.

THE meeting appointed for Princeville, Ill., to be held Dec. 30 and 31 is postponed till Jan. 20 and 21, 1877, in order to secure the aid of Eld. G. W. Colcord. We wish those interested who cannot attend the meeting to write, and state wishes about selling the church property and what shall be done with the proceeds.

All that can, are earnestly invited to come to this meeting. B. F. MERRITT.

Vt. T. and M. Meetings.

THE next Tract and Missionary quarterly meeting for Dist. No. 6, will be held at Warren, in the school-house south of the village, Jan. 6 and 7, 1877.

The following Sabbath and first-day, the quarterly meeting for Dist. No. 4 will be held at Jericho, near West Bolton.

We ask for full reports to the secretaries in good time, and that donations to the Society may not be forgotten. We hope for a general turnout at these meetings; and as Bro. Harrison Grant, of Minnesota, is in Vermont, we shall expect to be favored with his presence and labors at the Warren meeting.

A. S. HUTCHINS, Pres.

ROOSEVELT, N. Y., Jan. 6 and 7. We earnestly request a general attendance of all the surrounding churches at this meeting.

Adams Center, Jan. 13 and 14. The Mansville church is requested to meet with us. Meetings begin in each place Friday evening at 6 and each morning at 9 o'clock.

D. M. CANRIGHT.

THERE will be a tract and missionary meeting of Dist. No. 4, of Illinois, in connection with the State quarterly meeting to be held at Aledo, Ill., Jan. 13 and 14. All the members of the T. and M. Society of this district are requested to send me their reports in time for this meeting. This district comprises Rock Island, Mercer, and Henderson counties. I hope all the scattered ones in those counties will be in earnest in this matter, and I desire a report from every one. Elds. Andrews and Colcord are expected. A general invitation is given to all to come, as business of great importance will come before this meeting.

CARY DRYDEN, Director.

I WILL meet with the friends at Rochester, Jan. 6 and 7. Meetings will commence Friday evening. We wish to see a general gathering of the church at this meeting.

S. N. HASKELL.

THERE will be a general meeting held at Monterey, Jan. 13 and 14. We hope to see that district represented as far as practicable, as we cannot visit each church in it, and matters of importance will be brought before the meeting, in reference to the missionary work. Meetings Friday evening, and Sabbath morning at 9:30 A. M.

S. N. HASKELL, JEROME FARGO.

THERE will be a general meeting, Sabbath and Sunday, Jan. 6 and 7, at the church in Solihouday, Shenandoah Co., Va. The brethren, sisters, and friends, at New Market, Timberville, Leesville, Newport, Forest Station, and Locust Grove, are cordially invited to attend. Tract and Missionary Society meetings will be held in connection with this meeting. Meetings will be held each evening during the previous week. Elds. Lane and Corliss will be present.

R. SAWYER, Director.

QUARTERLY meeting at Kickapoo Center, Wis., the first Sabbath and Sunday in January. Will Bro. Atkinson meet with us? Meetings to commence with the Sabbath. All are invited.

O. G. HENRY, Clerk.

THE next quarterly meeting of the churches in Gratiot Co., Mich., will be held at Alma, Jan. 6 and 7.

T. Z. ANDREWS, Clerk.

QUARTERLY meeting for the churches of Little Prairie, Johnstown, and Oakland, at Little Prairie, Wis., Jan. 6.

PLINY POTTER.

QUARTERLY meeting of the S. D. A. church at South Norridgewock, Me., Jan. 6, 1877. All who report by letter, please direct to J. E. Baker.

F. J. KILGORE, Clerk.

I WILL meet with the church at Chesaning, Mich., Jan. 9.

Owasso, Jan. 10. Hazelton, " 11. St. Charles, " 13.

Meetings to commence at 7 o'clock. Will all the brethren be present, if possible? I would like to have all scattered Sabbath-keepers in Saginaw, Bay, Midland, and Shiawassee Counties, send me their name and address.

JOHN MCGREGOR.

Jay, Saginaw Co., Mich.

THE quarterly meeting of T. and M. Society, of Dist. No. 1, Mich., will be held in connection with the church quarterly meeting at Jefferson, the 13th and 14th of January. Bro. Olmstead is expected to be there. Come.

S. D. SALISBURY, Director.

Business Department.

"Not slothful in Business. Rom 11:12.

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. B C Chandler 51-1, Geo D Bartlett 50-25, Anne Smith 51-1, John Crawford 51-1, R W Page 50-21, Amherst Steward 51-1, J R Elliott 51-1, Wm McCurdy 51-1, John Raedels 51-1, R G Lockwood 51-1, Mrs Isaac Spear 51-1, Wm H Laman 51-1, James M Wilkinson 51-1, Charles Schaub 51-1, John Hurd 51-1, M J Church 51-1, J W Adams 51-1, E Chipman 51-1, Mrs E Potts 51-1, J L Heacock 51-1, T G Pierce 51-1, Jane Sewell 51-1, A T Oxley 51-1, Mrs A A Foss 51-1, L McNitt 51-1, L W Mason 51-1, Milton Southwick 51-1, Mrs L M Bradley 49-1, M J Conger 51-1, Samuel Southall 51-1, Thomas Tabor 51-1, Mary Miller 51-1, Parthena Rice 51-1, J H Crawford 51-1, W Hudson 51-1, Benj Lucas 51-1, A J Emans 51-2, Susan Brant 51-1, James St John 51-1, Mary A Remley 51-1, Sarah J Merritt 51-2, Frederic Kittles 51-1, S D Yaw 51-2, Mrs R A Dunbar 51-1, Robt Vickery 51-1, Sanford Rogers 51-1, Matilda B Hollis 51-1, Caleb Clark 51-1, S Edmonds 51-1, Geo W Hopkins 51-1, R A Jeffries 51-1, F R Richmond 51-1, J P Jespersen 51-1, S O Clark 51-1, H A Higley 51-1, O Young 50-24, Willis Haskins 51-1, Mrs E A Farwell 51-1, T H Nickerson 51-22, A Fife 51-1, Clarissa Aldrich 51-1, J C North 51-1, S A James 51-1, M McCornell 51-1, Mr Wm Towle 51-1, Henry Moore 51-1, A B Burton 51-1, Lucy A Birney 51-1, T P McKeynolds 51-1, B Carter 51-1, Mrs E L Bliss 51-1, E Brown 51-1, Dunham Moser 51-1, J E Flesher 51-1, F Carlin 51-1, James Gargett 51-1, N Robertson 51-1, Mary M Leach 51-1, M E Harris 51-20, D D Whitney 51-1, A P Felton 51-1, A L Lamson 51-1, D W Reed 51-1, Wm Proctor 51-1, C E Hathaway 51-1, Mrs Lucy Moore 51-1, Rebecca Ake 51-1, E W Potter 51-1, C L Sweet 51-1, M J Davis 51-1, Wm Van Gieson 51-1, Jane Morang 51-1, John Roberts 51-1, J B Vaughn 51-1, Eld S Pierce 51-1, A A Covey 51-1, T R Staples 50-24, Wm Fenner 50-1, Joanna Collins 51-5, Mrs C Belden 51-2, G W McElroy 50-24, A B Rust 50-20, B Makey 48-20, M E Mowry 51-1, Alonzo Sargeant 51-1, D W Hill 51-1, J D Ballard 50-8, Ellen Whitman 51-1, James McCourt 51-1, James Burton 51-1, J J Parrott 50-18, J A Munger 51-1, E S Griggs 51-8, John Harvey 51-1, Mrs Mary Bailey 50-25, J Q A Haughey 51-1, S Howland 51-1, Eliza Walker 50-25, Arvesta Pease 50-25, G S Honeywell 50-1, Mrs C Tosh 51-1, Daniel McAlpine 51-1, W U Johnson 50-25, Mrs N Dennison 51-1, Alfred Perren 51-1, H Bowen 51-1, W J Simonton 51-1, O F Guilford 51-1, Levi Clinger 51-1, Sylvester Simonds 51-1, Mrs Frances A Hudson 51-1, M Hutchins 51-1, H J Caldwell 51-1, Wm H Stevens 51-1, W P Andrews 51-1, R D Tyson 50-20, N J Blowers 47-1, I Z Lamb 51-1, Mrs L Austin 51-1, R A Barnard 51-1, John W Price 51-1, Lucy Rathbun 51-1, H H Weld 51-14, P R Chamberlain 51-1, Martha Hinds 51-1, C D Rasmussen 51-1, A Halliday 51-1, J Buckley 50-28, Wm S Lane 51-1, B Haynes 50-24, Mrs G M Harper 51-12, Mattie Bain 51-1, Marcus Lichteustein 51-1, Joseph Stover 51-1, C E Bushnell 50-25, Ephraim Mead 50-25, L J Hall 50-25, M Densmore 51-1, H Thurber 51-2, B Hostler 51-9, John Q Foy 51-1, Wm Coats 50-25, Harrison McCormick 50-25, P Z Kinne 51-1, E Kinne 51-1, Caleb Bailey 50-25, Wm Patterson 51-1, Mrs Jane Kelley 50-25, Lyman M Blanding 50-25, A P Ackerman 50-25, Thomas Hare 51-1, S D Salisbury 51-1, E Lauder 51-1, Albert Kellogg 51-1, R F Andrews 51-1, G Emans 51-18, L B Miller 51-2, S Kingston 51-1, Harvey Spaulding 51-1, J F Colby 51-1, Jane Hutchins 51-1, E Lohdel 51-1, John Stone 51-2, M A Robinson 51-1, Sally M Stockwell 51-1, Miss Polly Allen 51-1, Mrs M J Mears 51-1, Eld C O Taylor 51-1, Clark Saterlee 51-1, B B Francis 51-1, A C Penfield 51-3, Fred Jansen 51-1, M Robinson 51-1, Peter Redmond 51-1, W E Newcomb 51-1, Margaret Howell 51-1, J E Alchin 51-2, A E Hobbs 51-1, George Leighton 51-2, J M Little 51-1, E D Post 51-1, John G Matteson 51-1, H E Gardner 51-1, Rufus Baker 51-1, Edwin Fisher 51-1, H D Bruce 51-1, A Lawson 51-1, M S Rogers 51-1, B L Francisco 51-1, Joachim Puls 51-1, Judith Foster 51-1, Julia Jones 51-1, J Hampton 51-1, Benj Dickey 51-1, A T Stickney 51-1, Chas A Morel 51-1, Mary E Bliss 51-1, Chas Cowles 51-1, M S Tyrel 51-1, C Waldron 51-1, N S Raymond 51-1, Lathrop Drew 51-1, Thomas Boswell 51-1, W W Goodale 50-28, Wm Groff 50-18, C A Agons 51-1, S B Whitney 51-1.

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