

The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 48.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 23, 1876.

NUMBER 21.

The Review and Herald,

ISSUED WEEKLY BY
Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

CHAPMAN, Secretary, JAMES SAWYER, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for
three months. When paid by Tract Societies or individuals
for brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE TRIUMPHAL ENTRY.

DAY of rapture, past comparing!
Done, the desert's long wayfaring!
Past the Jordan, banners bearing!

On sweet Salem fondly gazing—
Bulwarks, towers, and walls amazing—
Burst, O heart, with song and praising!

Oh! how passing fair she lieth,
City where no sufferer sigheth,
In whose homes no child e'er crieth;
No one wearyeth, no one dieth.

Oh! ecstatic, swift transition!
From the waste to fields Elysian!
Up from faith to perfect vision!

Doubt is slain, and vanquished sighing!
Chained, Captivity is lying!
Tyrant Death himself is dying!

Sword and mail from strife laborious,
Gleaming in the pageant glorious,
Pass the jeweled gates victorious!

Kings and priests from every nation,
Celebrate Christ's exaltation;
Hail him, Captain of salvation!

He, by death and hell once wounded,
Now by loyal hosts surrounded
Hears the triumph-anthem sounded.

Million-voiced the mighty chorus:
Worthy Jesus to reign o'er us!
He hath paid the ransom for us!
He doth endless life restore us!

Oh! thou song of bliss eternal!
Oh! thou land forever vernal!
Oh! thou day of light supernal!

As the hart, athirst and panting,
So our weary souls are fainting,
Quick to taste thy joys enchanting.

Sound, O trump, thy note of thunder!
Rend the clouds of night asunder!
Bring the day of blissful wonder!

—Illustrated Christian Weekly.

The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ
thou shalt judge the quick and the dead at his appearing and his
kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

WHO ARE THE FALSE TEACHERS?

BY ELD. D. M. CANRIGHT.

(Concluded.)

TEXT: "Yea, and all that will live godly in Christ
shall suffer persecution." 2 Tim. 3:12.

ANOTHER thing they did not like of
Christ,—he condemned their feasting.
And when he had made a scourge of
small cords, he drove them all out of the
temple, and the sheep, and the oxen; and
poured out the changers' money, and over-
threw the tables; and said unto them that
sold doves, Take these things hence; make
not my Father's house a house of merchan-
dise." John 2:15, 16. At this they be-
came angry; and no wonder they did.
They wanted to make money out of the
cause of God. To do this they had turned
God's house into a place of feasting, and
of buying and selling. If Christ did these
things there, turning them out, and whip-
ping them as they went, what would he do
in the modern churches with their feasting,
eating, and drinking? How do they now
make God's house a place of merchandise,
with their festivals and various entertain-
ments to call in the young and frivolous,
the proud, and the lovers of pleasure! This
they do, that they may gather in a little
money, perhaps to pay their preacher, or
to raise the debt of the church, which, of

their own means, they are too stingy to
pay.

About another thing they found fault
with Christ, which objection is strongly
urged against our work. They said he
made division. "And they were the more
fierce, saying, He stirreth up the people,
teaching throughout all Jewry, beginning
from Galilee to this place." Luke 23:5.
Said they, This man stirs up the people.
Before his coming we were a quiet peo-
ple; now see how we are divided, and what
an uproar there is. One believes one thing,
another something else. We cannot have
such confusion. We will put him out. The
great trouble then, as now, was not that
the truth was not preached, but that men
were drawn away from their church. Hear
what the chief priests and Pharisees said:
"If we let him thus alone, all men will be-
lieve on him; and the Romans shall come
and take away both our place and nation."
John 11:48. What did they say? If we
let him alone, said they, all men will be-
lieve on him, and our cause and our craft,
yes, that will go, and our church will go.
What were they so zealous about? It was
our church, our church; our temple, our
temple. They said, If we let him go, he
will ruin our Society. There is the point.
When men depart from God, it is, our
church, and not God nor his truth. These
men deceive their souls thinking because
they love their church so much, of course
they must love God a good deal. But what
is it a man wants to love? It is the truth
of God and men's souls that one must love.

Another thing concerning Christ's work
was said: "Are you also deceived? Have
any of the rulers and Pharisees believed?"
Said they, We never heard such words be-
fore. Yes; they acknowledged that what
they heard was wonderful, but they must
first look around and see who were believ-
ing these things; and if the rulers and the
Pharisees, or in other words, if the rich
people, the church members, and their min-
isters, accepted the doctrine, they would;
but if not, they would follow them in op-
position to it. Dear friends, do not hang
your souls upon some other man's sleeve.
Hang them upon truth, and God, and right-
eousness, and you may rest securely. Of
these spiritual teachers, Paul says, "For
I bear them record that they have a zeal of
God, but not according to knowledge." Rom.
10:2. Then there would not be safety
in following such guides, for they are
blind leaders of the blind, and both would
fall into the ditch.

Take the case of the young man born
blind, to farther illustrate the point. He
was a poor young man, not educated for
the ministry, but he could tell more about
Christ than any of them knew. But in
answer to his narrative they said, "Thou
wast altogether born in sins, and dost thou
teach us? And they cast him out." John
9:34. Said they, How is it that you, a poor
sinner, dare to get up here and teach us that
we are all wrong? Turn him out; and so they
put him out. These men were so proud,
and knew so much, they could not learn
anything from that humble man. This
gives us the reason why so many great
men have never accepted the truth of God.
Here is a man who has graduated, and is
really a learned man. Now because a hum-
ble man making no pretensions to an edu-
cation comes along and presents the simple
truths of the Bible, he is not going to
learn of him. This is simply from their
pride of opinion. They will not bow down
to the preaching of the simple word of God.
They want something of greater pretensions.
The truth of God is too plain and simple.
Remember, it is always the humble, the
poor, whom God has chosen for his instru-
ments. Paul says, "For ye see your calling,
brethren, how that not many wise men af-
ter the flesh, not many mighty, not many
noble, are called; but God hath chosen
the foolish things of the world to confound
the wise; and God hath chosen the weak

things of the world to confound the things
which are mighty; and base things of the
world, and things which are despised, hath
God chosen, yea, and things which are not,
to bring to naught things that are." 1 Cor.
1:26-28.

Notice the characters in the Bible who
stand out prominent in reforms, such as
Elijah, John the Baptist, Christ, &c. They
were men who talked in strong language,
and dared to call sin by its right name.
They were fearless in reproving wrong;
and believing they were right, they boldly
declared the truth of God. The man of
God who sees sin in the midst of his peo-
ple will not smooth it over. Christ did
not do it. A true prophet will not cry
peace and safety, nor is it in the Bible.

See what they said of Paul (and I never
read it but what I am reminded of modern
accusations), "For we have found this man
a pestilent fellow, and a mover of sedition
among all the Jews throughout the world,
and a ring-leader of the sect of the Naza-
renes, who also hath gone about to profane
the temple; whom we took, and would
have judged according to our law." Acts
24:5, 6. Yes; they called Paul a "pesti-
lent" fellow. That was a pretty bad name.
Hear his reply: "And they neither found
me in the temple disputing with any man,
neither raising up the people, neither in
the synagogues, nor in the city: neither
can they prove the things whereof they
now accuse me. But this I confess unto
thee, that after the way which they call
heresy, so worship I the God of my fathers,
believing all things which are written in
the law and in the prophets." Acts 24:
12-14. That is the way God's servants
can always say. To our accusers we can
boldly say, Neither can you prove the
things whereof you now accuse us. But
this we confess, that after the way which
you call heresy, so worship we the God of
our fathers, believing all things which are
written in the law and the prophets. God
is our judge, and there we stand.

I propose now to come to what the Bi-
ble says about false prophets in the last
days, for there are to be plenty of them.
Let us first see if we are the ones. "Who
then is a faithful and wise servant, whom
his lord hath made ruler over his house-
hold, to give them meat in due season? Blessed
is that servant, whom his lord
when he cometh shall find so doing. Veri-
ly I say unto you, That he shall make him
ruler over all his goods. But and if that
evil servant shall say in his heart, My lord
delayeth his coming; and shall begin to
smite his fellow-servants, and to eat and
drink with the drunken; the lord of that
servant shall come in a day when he look-
eth not for him, and in an hour that he is
not aware of." Matt. 24:45-50.

The faithful and wise servant is com-
pared to a householder giving meat in due
season to his household. What is it to
give meat in due season? Is it only to
furnish his table with those articles which
are suitable merely for the winter months,
or as regular supplies, such as bread, meat,
potatoes, coffee, &c.? This would hardly
be giving meat in season. But rather,
when the fruits of the season are in market
he provides for the table such fruits as are
seasonable. If it is strawberry season, or
peach or pear season, it would not be sea-
sonable to have dried apple sauce, or some-
thing else adapted to the winter season,
though it would be well and proper enough
for that time. Giving meat in due season,
then, is for the householder to furnish his
guests with the fruits as they come along,
each in its season. So it is with the
faithful and wise servant. He gives to the
people those truths applicable to the time.
It is truth for to-day, it is present truth.

The meat in due season spoken of in our
text is the truth of our Lord's second coming.
It would not be meat in due season simply
to talk about the first advent or the flood.
In the verses quoted above, there are two

classes brought to view down here,—the
wise servants and the evil servants. The
wise servant says, The Lord is coming,
get ready for him; and the evil servant
says, My Lord delayeth his coming; and
he begins to smite his fellow-servant who
is talking of the Lord's coming. He also
eats and drinks with the drunken. I can
never read this description without think-
ing of the modern festivals. How is this?
A church festival is proposed. The ad-
vertisement goes out something like this:
CHURCH FESTIVAL! Everything good to
eat! Come old, come young, come all.
The table is set in the house of God, loaded
with everything to eat, rich and abundant,
to tempt the appetite after they have al-
ready eaten three square meals. Now who
is it that comes? See, that young man who
loves fun, that young lady who cares noth-
ing about the church or religion, are there.
That drunkard comes, and the minister is
there. No one is excluded. There they
eat, and feast, and have fun, together in
the house of God. In Michigan, at one of
these festivals in the house of God, a min-
ister killed himself by feasting thus. This
is a fact; and I say that these things are a
shame, and they ought not to be allowed
anywhere. We read, "And they shall be-
gin to eat and drink with the drunken."
Brethren, whether the last days have come
or not, that picture will be fulfilled when
they do come.

In the following from Paul, we have a
still farther description of the last-day
teachers: "But of the times and the sea-
sons, brethren, ye have no need that I write
unto you. For yourselves know perfectly
that the day of the Lord so cometh as a
thief in the night. For when they shall
say, Peace and safety; then sudden destruc-
tion cometh upon them, as travail upon a
woman with child; and they shall not es-
cape. But ye, brethren, are not in dark-
ness, that that day should overtake you as
a thief. Ye are all the children of light,
and the children of the day; we are not of
the night, nor of darkness." 1 Thess. 5:
1-5. Here is a sign given of the last days:
"When they shall say, Peace and safety,
then sudden destruction cometh." This is
the first class spoken of. What about the
brethren at that time? "But ye, brethren,
are not in darkness that that day should
overtake you as a thief." Those who are
saying, Peace and safety, will be overtaken
as a thief in the night; and they are among
those we read about in Matthew, who say,
"My Lord delayeth his coming."

In 2 Peter 3, we read of the same class
of men: "Knowing this first, that there
shall come in the last days scoffers, walk-
ing after their own lusts, and saying,
Where is the promise of his coming? for
since the fathers fell asleep, all things con-
tinue as they were from the beginning of
the creation. For this they willingly are
ignorant of," &c. 2 Pet. 3:3-5.

A scoffer is one making fun and ridicule.
One man steps up and says, I don't see
any more signs of Christ's coming or the
end of the world, than at any previous
time; and they will argue that all things
continue as they were from the beginning.
Peter tells us they are willingly ignorant.
Even ministers will scoff, and ridicule the
idea of the end of the world, and shut their
eyes to all the plain testimony of the Bi-
ble, saying, Peace and safety, a good time
coming, a millennium is before us, when
all shall know the Lord. The minister and
the people are agreed; and so that day
comes upon them unawares, in a day when
they look not for him.

Who, then, are going to be the false
prophets in the last days? Are they those
who are warning the people, telling them
that the Lord is coming, that the end is
near, and that they are to prepare for it?
No; it is those who oppose it. Says the
prophet Jeremiah: "They have belied the
Lord, and said, It is not he; neither shall
evil come upon us; neither shall we see

sword nor famine." Jer. 5:12. As a man of God, I must warn this people. Be careful that you are not deceived with this cry of peace and safety. There is wrath coming, for the mouth of the Lord hath spoken it, and it will burst upon this people. By heeding the warning voice all may escape it; but alas! but few will give ear; the mass will rush on, giving heed only to fables, and the day of God will come upon them unprepared. They will be taken as a thief in the night. The prophet speaks further: "They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. 5:28-31.

Here it is: Like people, like priests. The priests study to please the people; they speak smooth words; they say, "Neither shall evil come upon us; neither shall we see sword nor famine," and the people love to have it so. I tell you the truth, my friends, when I say that there is many a man who stands in the desk to-day whose mouth is muzzled; for he knows if he speaks out against the sins of the church they will not have him any longer to preach for them. He will lose his place with a good salary. To be retained by them he must smooth down the truth, for they will not bear it. Does not everybody know this to be so? Of course they do. The ministers themselves know it.

Again, in 2 Timothy 3, we have a full description of how it shall be in the last days, among those having a form of godliness. "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, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. This may be called an age of feasting and of amusement. There seems to be a strife to see who can make the most pleasure and fun. How is it to be in the last days? Says the apostle, "Lovers of pleasures more than lovers of God, having a form of godliness." The word of God says it will be so. Brethren, there is where we are now. Not this feature only, but all the above-mentioned sins we see prevailing among professors and in our modern churches. From such we are exhorted to turn away.

False teachers, then, as we have seen, always teach to suit the people, and practice that which is popular. But those really sent of God always have an unwelcome message of reproof and warning, not only for the common sinner, but for the church. Hence persecution is always sure to be their lot.

General Articles.

THE PRIESTHOOD OF THE NEW TESTAMENT.

THE Levitical priesthood has ceased. It pertained to the old covenant which has vanished away. Heb. 8:13. In the new covenant the priesthood belongs to Christ, who is our High priest. "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:23-26. In the 17th verse he says: "Thou art a priest forever after the order of Melchisedec."

This shows that there were many priests under the old priesthood, but only one under the new,—Christ, who is a mediator between God and men. 1 Tim. 2:5. He is a minister of the sanctuary. Heb. 8:2. In the old dispensation there was but one sanctuary or temple, in the new there is but one. This sanctuary is in Heaven, not on earth. "And the temple of God was opened in Heaven, and there was seen in

his temple the ark of his testament." Rev. 11:19.

Those, therefore, who now worship God in truth and in spirit, do not worship toward an earthly sanctuary or altar, but toward the heavenly. Through faith they are begotten from above of Christ, not of a priest upon earth. Christ is their father. Isa. 9:6. He is the Prince of peace, and they are the children of peace, the children of God. "Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9. They are the children of the free woman, if their citizenship is in Heaven, and they look for our coming Lord. "For our conversation [politeuma, citizenship] is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21. "But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. Christ is the priest or head of the church, and he is the Saviour of the body. Eph. 5:23. And they that believe in his name and keep his commandments are his friends and church.

Christ is the true shepherd and bishop of our souls. 1 Pet. 2:25. And he has given or appointed in his church "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12.

Pastors and teachers are also called elders, bishops, and overseers. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5:17. This shows that there were elders in the churches who did not preach. All members should honor and obey their elders in the Lord. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. 13:17. Paul called the elders of the church of Ephesus, when about to depart from Miletus, and exhorted them thus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. He told Titus to "ordain elders in every city." Titus 1:5. An elder who is thus appointed and ordained in a church, in harmony with the mind of the Holy Spirit, possesses an office which is far more honorable than that of any minister or bishop who is called by "his Majesty's special command." And though he may be despised by men, yet the blessing of God will rest upon him, if he is faithful in his calling.

The office of an evangelist is to preach the word, reprove, rebuke, exhort, with all long-suffering and doctrine. 2 Tim. 4:2-5.

Prophets foretold future events. Philip the evangelist had four daughters who prophesied. And Agabus was a prophet. Acts 21:8-11.

The word apostle is from the Greek word *apostolos*, which means a messenger. Paul and his fellow-laborers were the "messengers of the churches." 2 Cor. 8:23. Epaphroditus was Paul's companion in labor and fellow-soldier; "but your messenger [apostolos]." Phil. 2:25. Thus there were more than twelve apostles in the ancient church. Silvanus and Timotheus were apostles. 1 Thess. 1:1; 2:6. Barnabas was an apostle. Acts 14:14. They were "ambassadors for Christ," preaching the word of reconciliation "in Christ's stead." 2 Cor. 5:20. And the apostles, messengers, or ambassadors of Christ, have a commission from Christ, which lasts unto the end of the world. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19, 20.

By this commission the messengers of Christ are commanded to do three things: 1. To teach all people who will be taught; but from those who will not receive them they must turn away. Luke 10:10. Paul shook his raiment against the Jews who opposed him at Corinth, and said, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles." Acts 18:6. 2. To baptize those who receive the word. "Then they that gladly received his word were baptized;

and the same day there were added unto them about three thousand souls." Acts 2:41. 3. To teach those who are baptized to observe all the commandments of God; for the Father and the Son are one.

Such apostles or evangelists Christ will have unto the end of the world, and he will be with them. But those who do not follow his commission should not claim to be his ambassadors. Those who gladly receive the word of God, believe and are baptized, and afterward learn to keep all the commandments of God for this dispensation, are members of the church of Christ on earth. And those who guide their fellow-men in this heavenly way, laboring in word and doctrine, are Christ's ambassadors.

We will now consider those words in the New Testament which are translated priest, priesthood, &c. And when we learn what the priesthood is under the new covenant, we can understand wherein the Catholics, State churches, Mormons, and others, differ from the teachings of the Bible on this subject.

Hierateuo, the priest's office, is found only once, and is applied to the office of Zacharia under the old covenant. Luke 1:8.

Hieratia, the office of the priesthood, occurs twice. Luke 1:9, and Heb. 7:5. In the first place, it is spoken of Zacharia; in the last place, of the Levites. This priesthood is changed, Heb. 7:12, and transferred to Christ, who is not called after the order of Aaron, but after the order of Melchisedec. Verses 11, 13.

Hierosunee, priesthood, is mentioned four times, and translated priesthood in every instance. Heb. 7:11, 12, 14, 24. The first three verses speak of the Levitical priesthood, the last of the "unchangeable priesthood" of Christ.

Hierateuma, priesthood, is found twice. 1 Pet. 2:5, 9: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are . . . a royal priesthood." It is spoken of the people of God in general.

There is, consequently, no other priesthood in the new covenant but the Melchisedec priesthood, which belongs to Christ, and that priesthood which belongs to all the children of God as they offer up "spiritual sacrifices," and "the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name." Heb. 13:15; 1 Pet. 2:5. Those who try to build up any other priesthood in this dispensation are building on sand, for they have no foundation in the word of God to build upon.

Arkhiereus, high priest or chief priest, occurs one hundred and twenty-three times in the New Testament, one hundred and thirteen times it is applied to the high priests of the old covenant, and ten times to Christ. The last-named places are: Heb. 2:17; 3:1; 4:14, 15; 5:5, 10; 6:20; 7:26; 8:1; 9:11.

Hiereus, priest, is found thirty-two times in the New Testament. It is nineteen times applied to the Levitical priesthood; once to the heathen priest at the temple of Jupiter, Acts 14:13; twice to Melchisedec, Heb. 7:1, 3; three times to the people of God, Rev. 1:6; 5:10; 20:6; and seven times to Christ, Heb. 5:6; 7:11, 15, 17, 21; 8:4; 10:21.

The priest and church of the new covenant are, therefore, none else but Christ and his members on earth. The Christian's temple is in Heaven, where Jesus himself ministers as our true mediator and high priest. Heb. 8:2. But the ambassadors of Christ we may call teachers, overseers, elders, bishops, prophets, evangelists, and apostles, according to the gifts and offices committed to them by the Holy Spirit.

The word "preacher" is also a scriptural expression for an evangelist. It is translated from *keerua*, which means a herald, a public messenger, a lecturer, author, preacher. It occurs three times in the New Testament. 1 Tim. 2:7; 2 Tim. 1:11; 2 Pet. 2:5.

Every church should, if possible, have an elder or leader; but it is not necessary that one should preach every time the members meet together. Yet it is necessary that the brethren should try to pray and edify one another, that all may be encouraged. 1 Cor. 14:31. We should sing and pray with the Spirit, and with the understanding, and help one another on in Christian attainments, doing all things decently and in order. Verses 15, 26, 40.

But, above all, we must become acquainted with the "more excellent way," which is the way of love. Charity, or love, suffers long, is kind, rejoices in the truth,

hopes all things, endures all things. "Above all these things put on charity, which is the bond of perfectness." Col. 3:14. Without this, all rules are but empty ceremonies.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom praise and dominion forever and ever. Amen." 1 Pet. 4:10, 11.

JOHN G. MATTESON

THE COMMANDMENTS.—PART I. God's Distinguishing Care of Them.

I. *Belief*. It is believed that the import of the Bible teaching is that God's moral law, substantially as set forth in the ten precepts of the decalogue, is and ever been the constitution of God's government in the universe, the basis of government on earth, and the rule by which he has ever administered his government of men. As such it is believed that God has ever been jealous for the honor of the law, has ever sought with pains-taking care to secure obedience to it, ever rewarding the good for obedience thereto, and punishing the disobedient for violating it.

It is believed that it was for dishonoring it that the race was pronounced guilty, driven from the garden of Eden, deprived of access to the "tree of life," and assigned to mortality; that to secure honor to it and hence to God as law-giver, God through his Son, at once entered into a covenant of grace and mercy with Adam, promising redemption through the sacrifice of that only and beloved Son, and salvation to the race through faith therein and obedience to the law of God; that that covenant of salvation through a crucified Redeemer was often repeated throughout patriarchal ages, and that during all the ages God by his Son was ever untrudging personally teaching that law to man, was ever jealous of its honor even consigning the antediluvian world to a watery grave for dishonoring it.

It is believed that this moral law was the basis of the covenant with Noah, that the world should not again be drowned. Gen. 9:8-17, and to secure obedience to it was the object of that covenant, as it is believed that obedience to this moral law was the "righteousness" which Noah "preached" before the flood.

II. *Knowledge*. 1. It is clearly set forth in God's word that the moral law was the basis, and obedience to it the direct object of the Abrahamic covenant of grace, of salvation which was repeated to Isaac, Jacob, and finally confirmed to Israel.

2. In the wilderness of Sin, the Lord specially tested the people "whether they would walk in his law, or not"; the Sabbath commandment being especially applied as the "proof." Ex. 16.

3. Then preparatory to the rehearsal of the moral law in ten distinct commandments from Mt. Sinai, the Lord specially pre-announced his intention to further prove the people by lessons disciplining them in obedience, and required of them a solemn covenant to obey his voice and keep his law. Ex. 19.

4. That he might most emphatically impress them with the importance of his moral law, the Lord formally and with great circumspection pre-declared to the people his purpose to speak those words in the hearing, declaring the object to be, the hearing thus from him they might "believe forever," and impressively demanded of them personal cleansing and special preparation during three days to hear the law, and that they should be especially instructed and sanctified, and that even the voice were to be by him spoken, should be as apart as holy.

5. The Lord did so rehearse his moral law from his place on the mountain summit, in an articulate and "great voice," "the hearing of all the assembly" of the people, under circumstances most emphatically impressive, and accompanied by demonstrations of the Divine presence and power of the most sublime and awful grandeur ever known to man, so anxious was he to suitably impress the people with a due sense of the importance and value of that law to them. No other law, precept, commandment, statute, judgment, or ordinance was ever thus formally and personally spoken by God in the hearing of all the people. This distinction as to manner has weight in it.

"And the distinction as to the time of giving, which these commandments should be carefully noted as it is an astonishingly complete thing that people, and even Bible readers, connect all from the beginning of Ex. to the close of that book together, making no distinction as to matter, manner, or grace, in respect to the laws or instructions spoken from Mt. Sinai. Hence, special attention is called to the fact that the ten commandments were rehearsed from Mt. Sinai by God at a separate and distinct time from the giving of any other law or instructions: therefrom, as, when the Lord so enunciated these, "he added no more."

7. Another very important distinction in favor of the moral law was the engraving of it by God himself, with his own finger, the tables of enduring stone, for absolute correctness, permanent preservation, and better facilities for instruction. Mark this in this characteristic distinction. It is undeniably important as indicating God's estimate of their importance and permanently enduring character.

8. As denoting the great value God placed upon this law, and his infinite care for its preservation as engraven, attention is next recalled to the fact that by God's special directions a special repository was provided for it at immense cost. This ark, or golden chest, was ordained to be the receptacle and sacred repository of the tables of the holy law, which it became and continued to be for more than nine hundred years thereafter.

9. Another distinguishing characteristic which may be noticed here, as conferring still higher honor, if possible, upon those commandments. In giving directions for building that ark and its enclosing tabernacle and surrounding court, the Lord said, "Let them make me a sanctuary that I may dwell among them." So by divine directions, a mercy-seat of pure beaten gold was constructed and placed upon the ark, also two cherubims of beaten gold, their wings stretching out over and covering the mercy-seat, to be the emblematic and visible throne of the Lord as king of Israel. He said: "Thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in command unto the children of Israel. Ex. 25:22; 29:43; Num. 17:2. These passages show clearly that the ark was thus honored with the mercy-seat and cherubim and with the visible earthly throne of God as king of Israel, in honor of the testimony, the ten commandments, within it, and because it contained the recorded "royal law," the constitution of God's moral government. And those ten precepts were all the law or words of any kind that it did contain. 1 Kings 8:9, 21.

Still more. That most magnificent and glorious, divine pavilion, the emblem of heaven itself (Heb. 9:24), the tabernacle, was built containing two apartments,—the most holy place, and the most holy place, or holy of holies, into the latter of which the ark, with its holy and sacred contents was placed; and there thenceforth was God's visible residence as king of Israel. Ex. 25:34, 35, a most sacred and holy place; indeed (Lev. 16:2), where the Lord often manifested his glory. On that mercy-seat above that ark, and because it contained the law of God, the shekinah, the symbol of the Divine presence, rested for the next three hundred and seven years, both in the tabernacle and great temple, and until, on account of the sins of Israel, God permitted its removal or destruction at the destruction of the temple; and from thence were the divine oracles given out in an audible voice whenever the Lord was consulted by the very man of God in behalf of his people.

Mark well these distinguishing characteristics of the moral law. They are highly important. They were thus loudly spoken by God himself, that the people might hear them from him personally, and "believe in the ever." They were thus engraven by God himself with his own finger, that it might be known that they came directly from him without the interposition or mediation of either men or angels, that they might be known to be correct; and on enduring stone, that they might be enduring; and so engraven, preserved in the ark and honored by the visible presence of the Lord, that they might be ever had and regarded with scrupulous reverence as divine oracles and the will of the Almighty.

10. That ark, containing those sacred tables of the law, and because it contained

them, was thenceforward borne by sanctified men with reverential step and mien, in all the journeyings, changes, and removals, of the Israelites, and protected and preserved by them with the most scrupulous, religious care, and was finally deposited in the holy of holies in Solomon's temple. During all those long centuries, God accepted it as his visible earthly throne, and its tabernacle and appointments as his earthly sanctuary; and the people held it in highest reverence and respect as such, because it contained in sacred deposit the moral, constitutional precepts of God.

11. God further characterized those moral precepts by distinguishingly honoring those who honored them and cursing those who dishonored them, and by working many miracles by their presence. But once a year only, on the great day of expiation to make atonement for the people, was even the high priest permitted to enter the holy of holies into its sacred presence. In the passage of Jordan by the Israelites under Joshua, as soon as the feet of the priests bearing the ark before the people touched the water, its waters divided leaving the bottom of the river bare, the waters being holden back above for many miles and sustained there while the ark was borne and supported in the midst of Jordan till all the people had passed over. When the ark fell into the hands of the Philistines (which was permitted because Israel dishonored the law it contained), and was placed in the temple of their idol Dagon, that idol immediately fell down and was broken into pieces before it; and in punishment for retaining the ark those people were so afflicted with emerods that they voluntarily returned it to the Israelites. At Bethshemath, for profanely looking into it, the people incurred the Divine displeasure, and fifty thousand of them were struck dead on the spot. Uzzah was struck dead instantly for distrustfully attempting to steady it with unsanctified hands while being removed in a cart by David. This awful judgment filled even king David with great terror. However, after a while, he had it conveyed to Jerusalem, where it was looked upon as the most sacred object of reverence on earth, not even excepting the magnificent temple of Solomon.

Because that was accepted as God's visible throne in his earthly sanctuary, from which to dispense divine counsels and laws, from which to commune with his people and manifest his glory as their rightful legislator and governor, that thenceforth was the center of interest to the Israelites, not only in the tabernacle, but in the temple. It was so regarded by the Jews everywhere in their dispersion throughout the whole world; so did they honor the law. No other law or words were ever so honored. Has not God "magnified his law and made it honorable," indeed? Reader, hast thou been taught those holy precepts? Dost thou believe them? Hast thou honored them? And dost thou keep the Christian covenant promise, "All that the Lord hath spoken will we do, and be obedient?" A. C. SPICER.

THE MEMORY.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

So it appears that the memory is helped by doing the will of God, while it is destroyed (at least in this direction) by hearing and neglecting to do his will. How much the memory and all the powers of the mind are affected by habits of living and principles of action, is well known to enlightened persons. The Bible is a rule of life; it affects our every act. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

It is surprising to witness the failure of memory upon those subjects upon which there is felt no interest, and its power, on the other hand, to retain those things upon which affection and interest demand place and attention. The man who loves this world will retain his memory of his favorite objects of pursuit; but the words of the Lord are forgotten or seem distant and mystical. On the other hand, the man who loves and fears God, and obeys him in every respect, will retain religious impressions and facts, and at the same time his memory will be good on other points, necessary

to this life yet not religious in their nature. Dear reader, if you would retain your memory, live out all the principles of reform and live near to God. See John 14:26.

JOSEPH CLARKE.

INCONSISTENCY.

I PRAY, "Thy will be done!"—my own I strive to do:
I talk about the narrow way,
The broad pursue.

"As I forgive, forgive me, Lord,"
This is my cry;
While in my heart unpardoned wrongs
Unburdened lie.

I call myself a friend to him,
The Crucified;
I lead a life of selfish ease;
He toiled and died.

When I should bear the heavy cross,
I lay it down;
Yet eagerly I long to grasp
The promised crown.

My good resolves, like blighted buds,
Drop from Life's tree;
The fruit that should my garden grace,
I do not see.

And still, with noiseless tread, the years
Glide swift away;
And near and nearer do they bring
The reckoning day.

What record will these fleeting years
Bear up to Him
Who dwells in glory 'mid the saints
And seraphim?

Is it of high and holy aims,
By weakness crossed?
Of striving after better things
Too quickly lost?

Of struggles 'gainst the tempter's wiles
When oft assailed,
Those conflicts where my sinful heart
Has basely failed?

Alas! and is it yet too late
The prize to win?
Must I still yield myself to be
A slave to sin?

I lay my heavy burden down
At Jesus' cross;
The gain and honor of the world
I count as dross.

"Thy will be done!" again I pray:
O Father hear!
Thou know'st all my weakness, and
I need not fear.

—Sel.

DISPUTE BETWEEN THE BIBLE AND THE DOCTRINE OF THE IMMORTALITY OF THE SOUL.

Bible.—In the day that thou eatest thereof thou shalt surely die. Gen. 2:17.

Doctrine.—Ye shall not surely die, for God has made your real being immortal; therefore ye cannot die.

B.—The soul that sinneth shall die. Eccl. 18:4.

D.—The soul that sinneth can never die, but must live eternally in torment.

B.—Man dieth, and wasteth away. Job 14:10.

D.—Man does not die. He is only separated from the body in which he has been staying, to be sent either to Heaven or to the place of torment.

B.—For yet a little while and the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be. Isa. 37:10.

D.—That is not true, for both the wicked and their place of torment shall always exist.

B.—And the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Ps. 37:20.

D.—They shall not consume away into smoke, for they are indestructible.

B.—The day cometh that shall burn up all the wicked so that they shall be ashes under the soles of your feet. Mal. 4:1-3.

D.—No; it will not do that. It will burn them eternally; but they never can become ashes.

B.—For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. Nah. 1:10.

D.—They shall never be devoured as stubble fully dry, but shall learn to live forever in the fire, like the fabled salamander.

B.—The dead know not anything. Eccl. 9:5.

D.—Oh! yes they do. They know more than all the living.

B.—Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy

dew is as the dew of herbs, and the earth shall cast out the dead. Isa. 26:19.

D.—Not so. Men are not dwelling in the dust, but in Heaven or hell, from whence they must come to be judged, and then be sent back again.

B.—The dead praise not the Lord. Ps. 115:17.

D.—A part of the dead praise him; and the rest curse him in hell, which will be their employment to all eternity.

B.—His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.

D.—He may purge the floor, and gather the wheat (the righteous), but he can never burn up the chaff (the wicked).

B.—Fear him who is able to destroy both soul and body in hell. Matt. 10:28.

D.—There is no one able to destroy the soul, therefore there is no one to be feared.

B.—But they which shall be accounted worthy to obtain that world, and the resurrection from the dead,—

D.—The real man is not dead, and therefore he cannot have a resurrection; nor is there any use for one; for, at the separation of the real man from the body, he goes right to Heaven in full possession of all his faculties. What use of thrusting him back into that old clog?

B.—Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice. John 5:28.

D.—There are none in the graves to hear his voice; all are gone to their everlasting reward beyond the bounds of time and space.

B.—For David is not ascended into Heaven. Acts 2:34.

D.—David did go to Heaven at his separation from the body—at death.

B.—The wages of sin is death. Rom. 6:23.

D.—The wages of sin is eternal life in misery.

B.—The King of kings and Lord of lords, who only hath immortality. 1 Tim. 6:15, 16.

D.—Not so, for all mankind have immortality.

I conclude that a doctrine that so squarely contradicts the word of God must be false. A. W. CONE.

"IN THAT FORM."

When a minister of the gospel says he thinks the ten commandments are not now binding in that form in which they are given in the Old Testament, does he not know that he is quibbling? When he pretends that the Saviour, in Matt. 5, made them either more or less than they ever had been, don't he know better? Does he really believe that those "of old time" could hate a brother and not be a murderer, or look upon another's wife with impure desire and not be an adulterer in heart?

If the ancients, as he pretends, might indulge hatred and lust, and yet not be murderers and adulterers in God's sight, as judged by his law, the decalogue, then there will be two classes in Heaven, one with the heart all unconverted, living in hatred, lust, and covetousness, though not committing the very acts of murder, adultery, or theft, and the other class living under the new "form of the law," as given by Jesus, which demands that the heart itself be cleansed from every sinful desire, made holy and pure, like Jesus and the angels, whose society they are fitted for by this genuine and thorough conversion.

If such two classes of character are to be admitted there, it will necessitate a partition more formidable than the Chinese wall. But if none but the truly converted are saved, then the law of God was just as broad as it is now, when David said by the Spirit, "The law of the Lord is perfect, converting the soul;" and those who argue that Christ enlarged or diminished that law are either self-deceived, or wicked deceivers.

The truth is, Cain was a murderer before he shed his brother's blood, and David was an adulterer when he formed his design in regard to the wife of Uriah. And our friends might know, if they would, that all such silly evasions of the law of God, as it is, would never have been resorted to had not "the church" (of Rome) "put in place of the Sabbath the day we now call Lord's day." But to sustain this change of "times and laws" by the "man of sin," no one would now argue that Jesus changed the decalogue in the least.

R. F. COTTRELL.

SAY what is well, but do what is better.

sent to a type of Satan is the very striking manner in which the ceremony of sending away the goat with seven horns to the wilderness harmonizes with the events most external to the Heavenly sanctuary, so far as revealed to us in the scriptures of truth.

Thus in the type we see the following acts performed: 1. The sin of the transgressor is imputed to the victim. 2. That sin is borne by the priest in the blood of the offering into the sanctuary. 3. On the day of atonement the sin is removed from the sanctuary, and laid upon the head of the scape-goat. The goat is then sent away into a land not inhabited.

Answering to these several events in the type, we have in the antitype the following: 1. The great offering for the world was made on Calvary. 2. The sins of all those who avail themselves of Christ's shed blood by faith in him, are represented in that blood, with which he entered into the sanctuary on high, Heb. 9:12, and were through that transferred to that sanctuary.

After Christ the minister of the true tabernacle, Heb. 8:2, has finished his ministration, and by the atonement has released the sins of his people from the sanctuary, he will lay them upon the head of their author, the antitypical scape-goat, the devil. 4. The devil will then be sent away, loaded with these sins, into a land not inhabited.

And we apprehend that we find a description of this latter event in plain terms in Rev. 20:1-3: "And I saw an angel come down from Heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

This is just such a movement in reference to Satan as we might expect to occur on the supposition that he is the antitype of the ancient scape-goat. Looking upon him as such antitype, we watch for some transaction which will correspond to the sending away of the goat antiently, loaded with sins, into the waste wilderness. At length we see an angel come from Heaven, lay hold upon him, bind him, and cast him into the bottomless pit for a thousand years; and we involuntarily exclaim, Here it is, here it is.

With this view, the scene described in Rev. 20:1-3 can show its connections and the reason why it occurs. Without this, it comes in abruptly; and who can tell why just this disposition, instead of some other, is at this time made of the devil?

This scene occurs at just the right time to the fulfillment of the antitype; for it is immediately after Christ has finished his work as priest. Secondly, the right agent is employed. The goat-antiently was not led away by the high priest, but by the hand of another person. So here it is Christ, our great High Priest, who casts Satan into the bottomless pit, but an angel; which work admirably answers to the type. Thirdly, he is looking east into the right place. Antiently, the goat was sent away into a waste wilderness, a land not inhabited. The devil is cast into the bottomless pit, corresponding most fittingly to the scape-goat, as we shall see.

This word, bottomless pit, in the original signifies an abyss, bottomless, deep, profound. Its use seems to be to denote any place of darkness, desolation, and death. Thus in Rev. 9:1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. 10:7, to the grave. In Gen. 1:2, the same word is rendered "deep" in the declaration that "darkness was upon the face of the deep;" and here it must apply to the whole earth in its state of primeval chaos. And we have reason to believe that it means precisely this in Rev. 20:3, when it is made the dreary prison-house of Satan. At this time, let it be borne in mind, the earth is a vast charnel-house of desolation and death. The voice of God has shaken it to its foundations, the islands and mountains have been moved out of their places, the great earthquake has leveled to the earth the mightiest works of man, the seven last plagues have left their withering and blasting foot-prints over all the fair face of nature, the burning glory attending the coming of the Son of man has borne its part in accomplishing the general desolation, the wicked have been given to the slaughter, and their putrefying flesh and bleaching bones lie unburied and unlamented from one end of the earth to the other. Thus is the earth made empty and waste, and turned upside down. Isa. 24:1. Thus is it brought back again to its

original state of chaos. See Jer. 4:19-26. And what better term could be used to describe it rolling on in its disorganized condition of darkness and desolation for a thousand years, than the term abyss or bottomless pit, which was used to describe it in the beginning?

Here is a desolate wilderness, or "land not inhabited," well fitting the great antitypical scape-goat. And what more fitting retribution could at this point overtake the author of all our woe, than that he should, through all these slow-circling thousand years, be confined amid the ruin which his own hands have indirectly wrought, unable to flee from his habitation of woe, or to repair in the least degree its hideous wretchedness.

While Satan is passing his thousand years upon this desolate earth, bound, that is, restrained from carrying forward his nefarious work, the righteous being in Heaven, and the wicked in their graves, and so all being beyond his power, the saints are accomplishing the work of judgment they perform in connection with Christ in Heaven, 1 Cor. 2:2; Rev. 20:4, that is, apportioning to the wicked the punishment due to each one, to be inflicted upon them at the end of the thousand years.

This work being accomplished, the thousand years expire, the wicked dead are raised, Satan is loosed, for he now has something to do, and he goes out to deceive those wicked multitudes that are brought out of their graves. Having gathered them around the holy city, which has then come down out of Heaven, fire descends from God and devours them all, root and branch, Satan and all his followers. Here the wicked receive in their own persons the punishment due to their sins, while Satan suffers under the accumulated load of the sins of all the righteous, which, at the beginning of the thousand years, were laid upon him as the antitypical scape-goat.

U. S.

THE LORD'S SUPPER.

In the Scriptures the sacred institution of the communion, or Lord's supper, is well attested and sacredly enjoined. Its object is to memorialize the death of Christ.

It is a church ordinance spanning the gospel dispensation, and designed for the encouragement and edification of the people of God. It should be intelligently and piously observed by Christians. Its prerequisites should be carefully ascertained, and none should approach the table of the Lord but by the path pointed out in the Scriptures.

The ordinance is simple in its original organization, yet nothing has been more darkened by superstition, or corrupted by the fancies of men. It passed through a terrible ordeal in the Dark Ages, and has been made the instrument of sin and blasphemy against God. Our limits will not permit us to give its history in this place.

Suffice it to say, it has been paganized and papalized, and the efforts to reform its abuses have been successful only in part. Christians and churches of the nineteenth century are divided, they do not see alike in this matter. True, the ordinance itself is relieved from most of its abuses, but its prerequisites are not rightly understood by all.

The apostolic platform has not been reached by all since the rise of the man of sin. Demoralization will inevitably continue till that platform is reached, and all stand upon it. To attain such a position the New Testament is the only safe guide. If we go back to primitive times, we may behold a model church, called into being under the immediate supervision of our Lord and his inspired apostles.

To ascertain the characteristics of the apostolic church would be to ascertain the prerequisites to a participation of the Lord's supper. Evidently the apostolic church consisted of a body of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, and governed by his laws.

But the uniform faith and external fellowship that characterized the churches in the days of the apostles, and gave validity and blessing to the ordinance in question, is wanting in the churches of our time. Primitive unity needs to be restored. Then the external fellowship will follow as a matter of course. The exhortation of the apostle to "stand fast in one spirit, with one mind striving together for the faith of the gospel," if heeded as it should be, would accomplish this desirable end.

St. Paul, in the 4th chapter of Ephesians, has laid open the subject of church unity, and points directly to the only means by which it can be secured. It is there shown that it is the office of the Spirit, through its special gifts, to

unify the church, not in the apostolic age only, but to the end of the world. Verse 8 states the fact that gifts have been bestowed on the church. Verse 11 enumerates and names them as apostles, prophets, evangelists, pastors, and teachers. Verse 12 tells what they are given for: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Verse 13 tells how long they were to continue: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Some of these gifts are appreciated and acknowledged by the Christian world, others are denied and neglected. The spirit of prophecy is not allowed by the sentiment of Protestants to come this side of the apostles. By what authority are these gifts divided? They must all have ceased with the apostles, or they must all have been continued. See Matt. 28:19, 20; Mark 16:15, 18.

To whatever imputations a strict adherence to the teachings of Christ may subject us, it is better to suffer them than to sin. A deviation in deference to modern error, however conscientiously maintained, is neither charity nor Christian wisdom.

ALBERT STONE.

DON'T DROP IT.

Don't drop it, I beseech you, dear brethren. What is that? It is the blessed custom, everywhere adopted by Seventh-day Adventists, of commencing and closing the Sabbath with family prayers. From the very beginning of our history this devout custom has been established among us.

Friday afternoon all the work, in the house and out, is done up before the sun goes down. The brethren shave, black their boots, wash, change their clothes, and have all out-door chores finished. The children are bathed and in order; and just as the sun is disappearing in the west all the family are called together, and the old family Bible is taken down and a portion of it read. Then a proper hymn is sung, and all bow in prayer before God. The father prays, and the mother prays, and every Christian in the household takes a part; and thus they enter upon the observance of God's ever-blessed and delightful Sabbath day. This binds the beginning of it. Then, again, at the close of the Sabbath we do the same as at the beginning. This insures a proper and sacred observance of God's holy rest-day.

But I am sorry to say that I know of many cases, even among our older brethren, where in later years this custom is being dropped. They come up to the Sabbath day on Friday evening in confusion and without any recognition of the commencement of God's holy time. And so at the close of the Sabbath. It is suffered to pass away and nothing is done to mark its close; but each one, just as soon as the face of the sun is out of sight, hurries off to his chores or other work. I have often felt grieved to see this. It looks to me like an unmistakable evidence that these persons are backsliding from God. Perhaps some of our younger brethren have not been properly instructed in this matter; and I want to ask our ministers if they are doing their duty in regard to it, or if they themselves are not growing slack and backsliding from God in the proper observance of the Sabbath.

For my part, I never want to see the day come when this pious custom shall be laid aside among our people. Brethren, if any of you have carelessly dropped this custom, resolve now to take it up anew; and if any of those who are young in the truth have never adopted it, we earnestly advise them to do so immediately.

D. M. CANRIGHT.

OUR QUOTA.

It was the judgment of the General Conference in its recent extra session, that diligent and earnest efforts should be made immediately; to extent greatly the circulation of our periodicals, especially the SIGNS OF THE TIMES, and HEALTH REFORMER.

To bring this about, a committee was appointed to apportion the work to the different Conferences according to their membership. The following is the quota assigned to Ohio: The SIGNS OF THE TIMES, 467; HEALTH REFORMER, 467.

To obtain this number of new subscribers, very active and persevering efforts must be made by many persons. We may not be able to reach the stated number, but perhaps it is well to set the standard high.

Let every member resolve that with the Lord's blessing he will obtain at least one subscriber for the SIGNS OF THE TIMES at \$1.50, and one for the HEALTH REFORMER at seventy-five cents;

and the work is then more than half done. Let the elders of all our churches get this work in operation at once. Sabbath-keepers are expected to pay \$2.00 for SIGNS, and \$1.00 for REFORMER.

We expect to get agents in this work who will go entirely away from our churches. The territory within reach of churches should not be occupied by canvassers, but left to the brethren and sisters generally. Let the good work begin at once and all through the Society. Pass the money and names with address into the hands of your director. Now who will be the first to respond with their quota?

H. A. ST. JOHN.

VERMONT.

ANOTHER series of T. and M. quarterly meetings is past. It is now too late to speak at length of the interest manifested in these meetings and those which I held at different points between them. I wish, however, to say for the encouragement of those interested in this very important branch of our work, that I have never attended a more encouraging round of these meetings. In some districts there certainly is an increasing interest to see this work prosper. Yet we may safely say that our larger churches do not act the part they should here.

God has been crowning feeble efforts in this direction with a measure of success. It has been gratifying to meet with precious souls who have come to a knowledge of the truth by reading. The meeting at Wolcott, at which we held the district and State quarterly meeting, was considered as among the best ever held in this place, except larger gatherings. The director aims to breathe the spirit of courage into the people, and there has been some important work done by himself and some of the old hands in the Wolcott church in helping others into the truth. They had awakened an interest at Green River (six miles from W.), by visiting, and by our publications, and holding meetings. Two had commenced the observance of the Sabbath, and two more committed themselves in favor of it at this meeting. I went to that place last week and held two evening meetings, remaining over the Sabbath. I think we may safely count five here in all, who have started to keep all the commandments of God.

The interest on the Sabbath question here was raised by a few minutes' conversation which one of our brethren had with one of these friends at the Methodist camp-meeting at Morrisville, last August.

The presence, words of instruction, of hope, and good cheer, of our aged brother, Eld. A. Stone, gave life and interest to the Wolcott meeting. He walked much farther to meet with us than many young men would feel they could.

Our brethren in the State have voted to take five thousand Health Almanacs. Let these be judiciously distributed, and none can tell the amount of good they may accomplish.

A. S. HUTCHINS.

Windsor, Vt., Nov. 14, 1876.

1876 S. B.

DEAR BRETHREN: The time draws near for the arrangement of S. B. for 1877. Will the new year begin and find any of your pledges unpaid? I hope not. Make earnest effort to pay your vows. Systematic Benevolence treasures, kindly but faithfully labor to secure a completed work, pledges all paid, and S. B. books square.

We are hopeful in the matter. We are hoping and praying for a revival of the cause of the Lord among his people in Ohio, on the basis of Mal. 3:10.

H. A. ST. JOHN.

WHAT THE CATHOLIC CHURCH WOULD LIKE.—Father Hecker, in one of his addresses in New York, said: "The Catholic Church numbers one-third the American population, and if its members shall increase for the next thirty years as for the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic."—Christian Press.

R. A. STEWART lives in Jefferson Co., Col., on Bear Creek, ten miles above Morrison and twenty-two from Denver. He says, "If any of the brethren or sisters want to come here for rest or health, my door is always open." He also says, "I think that if some of our ministers would come out here and try, some good might be done in this new State. I do so long to hear some one preach the truth."

WHO WILL BE THERE?

When our earthly life is done,
When our onward race is run,
When all worldly hopes and pleasures
Perish with its hoarded treasures,
Shall we meet beyond the portal
Of the heavenly kingdom fair?
Shall we greet our friends immortal,
Glorified and happy there?
Shall we meet?

Will life's frail and rocking boat,
That will hardly keep afloat
On time's ever-shifting water,
Reach the home of Him that bought her?
Shall we, shall we, ever enter
The fair haven of that shore,
Where ne'er comes the chill of winter
And the dwellers sin no more?
Shall we gain Heaven?

Of our dearest friends below,
Who've been called from earth to go,
Who, oh! who, will be in Heaven
When the crown of life is given?
When the fair immortals meeting
Round the vernal tree of life,
Each exchange a heavenly greeting,
Free from woe, and pain, and strife,
Oh! who will be there?
—HORACE GRAHAM, in *Missionary Worker*.

Progress of the Cause.

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

OHIO, DIST. NO. 5.

THE roads were very bad, nevertheless our meetings in this district were all well attended. We were sorry, however, not to see more of our brethren from distant parts of the district. Much sickness in the Bowling Green church has crippled the missionary work in this district. The director has not been able to get around among his brethren, which is very necessary to the success of the good work. Directors should make diligent effort to circulate among their brethren, in order to promote a continual growth of interest in the missionary work. When this kind of work is neglected by the director, there will ever be a lack of efficiency and interest.

We have an order for 1400 almanacs for this district. We were sorry not to find any one who could promise to make a specialty of obtaining subscribers for THE SIGNS OF THE TIMES and other periodicals during the winter months. Yet we are not without some hope and assurance that this important work will not be entirely neglected in this section.

Eld. T. J. Butler was with us here, and assisted in the preaching. Some actions were taken by the church in their business meeting, which, we humbly trust and pray, may work for the good of the church. We hope these meetings will be the beginning of better days to this large church. If they will strive together for the faith of the gospel, and earnestly seek one another's good, the Lord will make them a mighty power in our Conference in disseminating the light of truth.

H. A. ST. JOHN.
Battle Creek, Mich., Nov. 9, 1876.

WISCONSIN.

WE commenced meetings at Farmer's Valley, Oct. 21. Found the little company that had embraced the truth at the tent three weeks previous all faithful, keeping up their meetings, Sabbath-school, and Bible-class. As there are but few of them, and they are only five miles from Leon, I advised them to unite with that church. Gave the same advice to the few in Sparta.

Oct. 31, we commenced meetings at Benjaminville, four miles north of Tomah, and continued one week. Although it was a rainy time, we had a good hearing. Sinners were converted; three were baptized; two united with the church. Bro. Young, director of Dist. No. 15, was present, and received ten members to the T. and M. Society. The Lord helped me much in presenting many of the plain, practical truths for this time; and the best of all, the brethren and sisters received it in meekness, with a lively determination to regulate their lives accordingly. Bro. King was appointed leader of their meetings for the time being, and Bro. Albert Calkins deacon.

We formed very pleasant acquaintances, and became very much attached to all these dear brethren and sisters, who show so much attachment to the Lord and his truth. We earnestly pray that God may greatly bless them with the spirit of perseverance to the end.

I. SANBORN.

DALLAS, OHIO.

AFTER taking down our tent, I labored on as the way opened till it seemed best to

let the people rest. Then I visited families; and, although they are slow to move, yet they are reading and thinking about these things. Some have sent for the SIGNS.

Last Sabbath I was at Antioch, and had a good meeting. One more was baptized. There are some thirty-five Sabbath-keepers in that place. Others are reading. I think the truth has taken a firm hold of many in this vicinity. The way is fairly open for future labor. Pray for me. In hope and with courage,
T. M. STEWARD.
Dallas, Nov. 15, 1876

MT. VERNON, KAN.

This meeting closed Sunday night, Nov. 12. The outside attendance was good. The brethren appear to be strengthened. One was added to the church by baptism.
J. LAMONT.

NEBRASKA.

Nov. 3-5, I spent with the church at Stromsburg. This church has been engaging quite actively in the tract and missionary work, and some of the fruit of this labor is even now being seen. One family of Methodists have lately commenced to observe the Lord's Sabbath, this being the second Sabbath they have ever kept. Five were received into the church and the ordinances of the Lord's house were celebrated.

In company with Bro. Shultz and the director of this district, I visited the David City church. Two were taken into the church. The ordinances were celebrated; and a T. and M. Society was organized. There is an interest to hear in the surrounding country, where, on a very short notice, the school-house was well filled with attentive listeners, by whose request I spoke to them again on first-day evening.

An excellent field of labor opens before the T. and M. workers. May God give them sheaves to gather into the Heavenly garner.
CHAS. L. BOYD.
Stromsburg, Polk Co., Neb., Nov. 15, 1876.

GREENWOOD CO., KAN.

A SHORT time before we closed our meeting at Eureka last spring, having a few days of spare time, I went to a school-house some ten miles away from Eureka and held a few meetings, but, as the weather became very bad, and I could see no special interest, I closed, not expecting that anything had been accomplished. That was in March. I heard nothing of the results until August, when I received word that a few had embraced the Sabbath, and sent a petition signed by thirty-three of their neighbors requesting more meetings.

I came back three weeks ago and commenced a course of lectures. I am now through the prophecies and the Sabbath question. Several are convinced and acknowledge the truth, but whether any more will obey or not remains to be seen. Last Sabbath and Sunday I was with the Eureka church. It was a profitable meeting. Several arose for prayers for the first time. It has been very difficult to do anything during the excitement of the close of the political campaign.
SMITH SHARP.
Nov. 14, 1876.

SOUTHERN NEBRASKA.

SINCE my last report, I have visited several churches in the northern part of the State, and held meetings with them. I joined Bro. Boyd in a series of lectures at Blair. I also attended our camp-meeting at that place. After its close, I held a few meetings about five miles north of Blair. The interest did not justify a protracted effort at this place, and I returned to Humboldt, where I remained about three weeks. Some interest was manifested, but owing to the excitement about election but little could be done.

On the evenings of Nov. 10 and 11, I spoke to good audiences at Pawnee City. I commenced meetings first-day night at Jonson Creek school-house. Quite an interest is manifested.
M. WING.
Pawnee City, Nov. 14.

REPORT OF LABOR.

I COMMENCED a course of lectures about two weeks ago in the Sugar Grove school-house, about six miles west of Henry. The weather, part of the time, has been bad. Farmers are also in the midst of corn picking; yet the attendance has been good from the first. A part of the time, more are out than can get seats. There is no or-

ganization here of any kind; and, if the Lord will favor us, I hope for good results.
C. H. BLISS.

Henry, Marshall Co., Ill., Nov. 13, 1876.

PLYMOUTH, OHIO.

I HAVE been requested to report the condition of the cause at this place. In numbers, we are the same as in July, when Bro. Steward left us. We have Sabbath meetings whenever the weather is favorable. Expect to organize a Bible-class soon. We meet with much prejudice, but little open opposition. Pray for us.

EMMA M. FRENCH.

TO OUR BRETHREN AND SISTERS
IN DIST. NO. 1, VERMONT.

AS I have of late tried to do something in the missionary work, and also to interest others in the same, my mind has been much exercised on account of the coldness and indifference manifest on the part of some who should be earnestly engaged in the service and work of God.

From week to week the REVIEW comes to us containing stirring articles on the importance of circulating our periodicals, and especially THE SIGNS OF THE TIMES, which is just now struggling in its infancy to become a self-supporting paper. Our brethren everywhere are appealed to, to become subscribers of this worthy sheet, and then to try to interest those to take it who need to understand the truths with which its pages are filled every week; and yet, notwithstanding all that has been said and written, comparatively nothing is being done toward this worthy object.

I have so many times solicited our brethren to subscribe for this paper without success that I have become well-nigh discouraged. Men and women all around us are in a perishing condition for the want of just such light and truth as this paper has to present, and yet we are so far asleep to the dangers to which the world are exposed that we make little or no effort to save them from the wrath to come. I fully believe that very many of our professed Sabbath-keepers are in a condition to be spued from the mouth of the faithful and true witness.

It does seem to me that if any one longs after the living God, and hungers and thirsts for righteousness, the truth for our time will never grow so old and stale that the weekly visits of the REVIEW and SIGNS will not meet with a warm and welcome reception as they come to our homes filled with the glorious and cheerful tidings that Jesus is soon coming again.

But it is a sad thought to me that there are those among us professing to believe the last warning message the world will ever hear is now going forth, and yet taking more interest in a common secular newspaper than they do in those which are published with an especial reference to shedding abroad everywhere a knowledge of the present truth,—little or no interest in our periodicals themselves, and less to interest others.

Brethren, is not such a state of things sufficient cause for sadness to those who have the cause of God at heart, and earnestly desire its advancement in the world? My heart aches at times in view of the apparent coldness that is manifest on every hand.

As for myself, I feel like striving to inherit eternal life, even at the expense of everything else. This world with all of its charms is nothing to me in comparison with an inheritance in that city for which Abraham looked. I feel a thirsting and longing for the glorious, immortal kingdom. I am fully determined to discharge every known duty in the fear of the Lord, to do what I can to spread the light and truth to others, and thus clear my skirts from the blood of perishing souls.

Your brother, choosing to suffer affliction with the people of God,
CHARLES P. WHITFORD.

Berkshire, Vt.

OHIO CANVASSERS.

Dist. No. 1: J. W. Lucas, J. G. Benton, Elsie M. Gates, and H. W. Cottrell.
Dist. No. 2: A. M. Mann, B. B. Francis, E. C. Penn, and Emma M. French.

Dist. No. 3: R. A. Underwood, Wm. Chinnock, Emma J. Bane, and Arvilla Lampson.

Dist. No. 4: James Rowe, Irwin Edgerton, A. A. Hutchins, and M. E. Guilford.

Dist. No. 5: J. J. Boardman, J. B. Gregory, F. H. Clymer, and M. T. Olds.

Dist. No. 6: Wm. F. Crous, J. O. Young, C. G. Daniels, and T. F. Emans.

The above are designated as canvassers to make a specialty of THE SIGNS OF THE TIMES and the HEALTH REFORMER, clubbing them with the new "Way of Life," Sunshine Series, &c. "Drafted, are we?" Oh! no, no! only selected, and urged to prepare to enter the field at once, or obtain a substitute. We have selected such as we hoped could and would leave home to do the Lord's work. The way is open just the same for any others who may feel a burden of the work.

We have placed first on the list in each district the director, who will have an oversight of the work, and through whom all the business will be done. Any others in the several districts who wish to engage in the work should report themselves to the directors, who will assist them in obtaining the necessary outfit. Do you say that you cannot make the sacrifice, that you must needs labor for the support of your family? In reply we would say that arrangements will be made to take this out of the way of efficient, consecrated workers. If possible, the canvassers must be obtained at any reasonable sacrifice on the part of the T. and M. Society and Conference.

Do you inquire how to go about the work? Read the REVIEW carefully, and appeal to your director for definite instructions. Directors will order through the president, "Way of Life," "Sunshine Series," Receipt Books, &c., as their agents need.

Come, brethren, let not this good work lag for want of men. Think of the love of God in sending you eternal truth. Think of the value of these precious truths to yourselves. Think of the multitudes groping in darkness all around. Think of the short time to labor, and the awful day of wrath in the near future. Think how these periodicals may prove a blessing to your fellows, both here and hereafter, and with these great thoughts filling your souls, go forth with prayer and zeal to sow the good seed of the kingdom.

HEARKEN! GET ONE.

The health reform has done for me more good than I can tell.
And when its blessings I would see, they like a mountain swell.
The HEALTH REFORMER carries round these blessings to all men,
And each reformer should feel bound its blessings to extend.

Get one subscriber.

The truth that points the way of life, and warns of dangers near,
That helps us in this mortal strife, is truth that should be revered.
Oh! who can speak the matchless worth of truth in fairest lines!
Such truth you'll aid by sending forth THE SIGNS OF THE TIMES.

Get one subscriber.

H. A. ST. JOHN.
Clyde, Ohio.

CONFESSION AND DECLARATION
OF FAITH.

A FEW days since, I was conversing with a dear brother and sister just from the East, and they were telling me about the good camp-meeting they had attended in New York, when the sister remarked that very many did not understand how I stood with reference to spiritualism; and she thought it would be well for me to define my position in the REVIEW, that all might know my true standing. My own judgment acquiesced in this suggestion; and by the help of the Lord, I will endeavor to tell you what are my present views and feelings with regard to that which God's people look upon as a most stupendous error and delusion.

As to how I came to believe it, I will merely say, that in a time of great trial and darkness I was thrown under its influence, and, gradually, almost unconsciously, I imbibed its sentiments, until the light of pre-tributed truth grew dim, and lost its clearness and beauty in my mind. But I never embraced many of the doctrines of spiritualism, and some of them were always repulsive to me. I ever retained my former ideas of the personality of God, his special providences, &c., which they wholly discarded. Among the Adventists, I had been accustomed to union, harmony, and order; but while in the ranks of spiritualists, I found the reverse of all this. There was confusion and contention, some apparently glorying in it. When I found there was no hope for a better state of things, but, on the contrary, that it rather grew worse, I became tired and disgusted, and finally ceased to attend their meetings almost wholly. I stood thus for about a year, holding scarcely any befo-

being in common with them, except the doctrine of spirit communion; and, during this time, I was thrown more or less into the society of God's people, and the Lord was impressing my mind and affecting my heart with the truths I had formerly esteemed so precious. And so, gradually, as I had been drawn away from the truth, has God in his great mercy led my wandering footsteps back to the true fold and Shepherd. From my childhood, I was blessed with pious parents, and I could never wholly forget their fervent prayers and songs of praise around the family altar, in which we were all united. The memory of these followed me, and ever had a restraining influence over me. And though these loved ones were now dead, and I often sadly remember that they had no hope for me when they were laid away to rest, yet, through the mercy of God, I do have some hope that I may be among the first to greet them as they arise, and that together we shall magnify the wonderful love and mercy of God in snatching me from the snare of Satan. God can read the heart, and he knows when to inspire hope, and when to speak forgiveness to the trembling soul, sick of sin and earnestly desiring to return once more to its Father's house.

I am greatly indebted to my dear sister, and the flesh and her companion for their timely words of encouragement and sympathy, and their prayers, which helped me so much in my warfare with sin and error. There are others also whose memory I shall ever bless for their good words, which gave me fresh zeal and courage to press my way through the darkness, and not rest until I should know that God accepted and rewarded me as his child, and I could feel that I had the seal of his forgiveness. I feel sad and sorrowful when I remember how I have wounded God's cause, and how I have grieved and troubled his people, many of whom were very dear to me; and I have never ceased to esteem them. I rejoice to-day in the blessed assurance that I do enjoy God's pardoning love and mercy; and may I not hope that his dear people will also forgive my wrongs and errors, and pray that I may from henceforth be strong to resist evil, reject error, and cleave to the truth? I have sought the Lord and his mercy with many prayers and tears, and with humble penitence; and, during the last year and a half, I have had some most precious experiences, tokens of God's favor, that seem of more real value to me than all this world could bestow.

To define my position in brief, I would say, I do most unqualifiedly renounce spiritualism, believing it to be the work of Satan to lead astray, deceive, and destroy. While I accept the Bible as God's word divinely given, and would cling to it as my guide through the perils of these last days, Jesus, as the world's Redeemer, and our loving, pitying Saviour, never seemed so precious as now. Truth, as believed and taught by Seventh-day Adventists, I most heartily endorse; and I am deeply interested in its advancement. And I am striving to get ready for the coming of Jesus, which I feel is very near. May I hope for your prayers, that I may make earnest, thorough work in forsaking the wrong and doing the right, that the city's pearly gates may not be closed against me when the redeemed shall be gathered home, but that, being washed from every sin in the blood of the Lamb, I may find with them an abundant entrance into the heavenly city.

ANGIE M. A. CORNELL.

FAMILY PRAYER.

PERHAPS a few words on this subject will not be amiss. For some time past, and especially since I commenced keeping the Sabbath in July last, I have felt that family worship was a duty, and the burden of the duty seemed to devolve upon me. I intended to think otherwise; that I was mistaken; that the Lord did not require me to bear so heavy a cross; but every time I kneeled in prayer that duty was presented before me, and the blessing of God was in a great measure withheld.

I endeavored to frame some satisfactory excuse, but failed. I had made arrangements to canvass for the periodicals, and while I was asking God to bless my attempt at missionary labor, I was made to feel that my efforts would not be crowned with success, that my labors abroad would not be acceptable unto God, while I failed to be a true missionary at home. My mouth was stopped. I realized how vain were all excuses; how useless to try to serve God, and yet neglect known duty. I was dumb before the Lord. Since that time, I have

been trying to perform this duty, and I am helped of God.

I write now because I know of others who are standing where I stood. O brethren and sisters, hesitate no longer. Do not, I implore you, neglect so important a means of grace. God cannot bless you as he would, while you neglect it; and you cannot expect his approving smile. The cross is heavy, I admit; but his grace is sufficient for us. Let us honor God by believing his word, by trusting his promises, and by letting our light so shine that others may see our good works and glorify him. Pray for me, that I may go forth in the strength of the mighty God of Israel, and that success may attend my labors.

EMMA M. FRENCH.

"WELL DONE, GOOD AND FAITHFUL SERVANT."

He who would hear from the lips of the Master these words of approval must fulfill the conditions which they express, namely, good and faithful service.

Said Jesus to the young man, "Why callest thou me good? there is none good but one, that is God." Not that it is impossible for the human heart to partake in any degree of that goodness which is of God, but that he is the great fountain-head, from which every created intelligence receives that divine grace.

There is much of the so-called goodness that often passes for genuine, but when tested by the Spirit and word of God is found labelled, selfishness. The goodness of God is unbounded, and as we partake of his holy character we shall reflect that divine grace; then, and not till then, will faithfulness take deep root, spring up, and bear fruit to the glory of God. We may deceive ourselves and others, but God, never. The Judgment will reveal every man's case as it is. The Well-done, will not be said to those who are seeking the honor of the world, nor to those who labor merely for the reward promised to the true child of God, but to him who, counting not his own life dear and conferring not with flesh and blood, labors for the glory of God and the salvation of souls. To him it will be said, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord."—*Missionary Worker*.

PILGRIMS AND PURITANS.

It is somewhat remarkable that at this late day it should be necessary to remind any educated person, especially one who assumes to refer in a public address to topics connected with New England history, that the names "Pilgrim" and "Puritan" are not interchangeable, and that the Pilgrims were not persecutors. Especially is it strange when the perverter of history is a bishop, and the address in which the wrong is done, a sermon. We are not much surprised when a congressional jester points a sneer at Massachusetts, with the assertion that the Pilgrims burnt witches on Boston common. But a bishop cannot be suspected of sneering nor of a willingness to distort facts for a purpose. He ought, one would suppose, to avoid with unusual care the risk of misstatement incurred by any one who ventures to speak or write on a subject of which he is ignorant. Yet Bishop Stevens, of Pennsylvania, in his discourse at the consecration, some time ago, of the Protestant Episcopal bishop of Massachusetts, a discourse addressed to the descendants of both Pilgrims and Puritans, fell into the grave mistake of confounding the settlers of Plymouth, known in our history as the Pilgrims, with those of the Massachusetts Bay colony, who were ecclesiastically of that branch of the Church of England known in the Old World and in the New, by the name of Puritans, and accusing the former of intolerance and persecution.

Mr. John A. Goodwin, of Lowell, could not allow these errors to go uncorrected, and therefore in a letter to the bishop he gives him a lesson in New England history to the following purport. The Pilgrims were originally of the sect of Separatists, or Brownists, and they, or the most of them, lived in Yorkshire, England, near Scrooby. They refused all connection with the Church of England and were bitterly persecuted. Under the lead of John Robinson, Brewster, and Bradford, they escaped to Holland, and lived for some time there. Becoming dissatisfied with the bigotry of their fellow Separatists, they left them, and formed the first church of the denomination of Independents. Fearing the evil influences of Holland for their children,

they embarked for America, and before landing at Plymouth they drew up and mutually subscribed a form of democratic government.

For seventy years they maintained a separate government and were recognized as a distinct colony. They were remarkably tolerant of differences of religious opinion, and, as all histories agree, they did not persecute any one for conscience' sake. The Puritans were the founders of the Massachusetts Bay colony. They belonged to the Church of England, but after their arrival at Salem, determined to form a church organization of their own. They did persecute Quakers and Baptists, and their government, both in matters ecclesiastical and civil, was much more severe and intolerant than that of the Plymouth colony. Probably Bishop Stevens will not repeat his mistake, but other people will continue to make it, for the distinction between Pilgrims and Puritans is one which it seems impossible for persons otherwise decently well informed to understand or remember.—*Massachusetts Spy*.

PRAYING FOR WHAT WE DON'T EXPECT.

I WAS once staying with a gentleman, a very religious kind of a man; and he began the day with a long prayer, that we might be kept from sin, that we might have a Christ-like spirit and the mind that was in Christ Jesus, and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A beautiful prayer it was; and I thought what a good man he must be! But about an hour after, I heard him hallooing and scolding and finding fault with everything and everybody. When I came into the house with him he began again. Nothing was right, and he was impatient and quick tempered. "It is very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways."

I did not say anything for a minute or two, and then I said, "You must be very much disappointed, sir."

"Disappointed? How so?"

"I thought you were expecting to receive a very valuable present this morning, and I see it has not come."

"Present, Daniel?"—and he scratched his head, as much as to say, "What can the man be talking about?"

"I certainly heard you speak of it," I said, quite coolly.

He was getting angry now, so I thought I would explain.

"You know this morning you prayed for a Christ-like spirit, the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh! that's what you mean, is it?" and he spoke as though that was nothing at all.

"Now, sir, would you not be rather surprised if your prayer was to be answered?—if you were to feel a gentle, loving spirit coming down upon you, all patient and forgiving and kind? Would you not be quite frightened, and come in and sit down in a faint, thinking you must be going to die, because you felt so heavenly-minded?"

He did not like it much; but I delivered my testimony, and learned a lesson for myself too. We should stare very often if the Lord was to answer our prayer.—*Daniel Quorum and his Religious Notions*.

SECTARIANISM IN THE ELECTION.

IN the State of New York, and especially in New York city and Brooklyn, it is reported that the Catholic clergy have openly and unitedly given their influence to the Democratic party; the parochial societies have been turned into Tilden clubs; and even Cardinal McCloskey is said to have attended the conferences of the Democratic leaders. In the October elections, it is no secret that the Democracy relied upon the united support of the Romish Church, and received it. We have now before us a copy of a circular which is being distributed among faithful Catholics in Indiana. It has stamped upon it the figure of a large cross; below are the names of the Democratic candidates, Tilden and Hendricks; and underneath these is the injunction: "All Catholics are earnestly urged to go to the polls and vote for these candidates. They are friends of the church. Remember the date of the election, Tuesday, Nov. 7."

We submit that if sectionalism in politics is bad, sectarianism is worse. The facts which we have cited go to show that

the Democratic managers are counting not only on arraying one section against another, but one religion against another, and that it is finding in the Roman Catholic Church a willing and powerful ally. Not long ago the Catholics attempted to carry an election in New Jersey by a similar alliance with the Democracy, and the indignant sentiment of the people defeated them by an overwhelming majority. It is a mistake to suppose that the church can intrude itself upon national politics with any better success. In a country which designs to keep church and State entirely separate, it is not likely that we are going to submit to the control of a church whose civil despotism, wherever it has gained it, has been of the most crushing and arbitrary sort.

Our system of government says to all churches, Catholic and Protestant, Hands off! The time has not come yet when the American people will submit to be governed by priestly machinery, or permit the control of their affairs to be vested in the Church of Rome. Such endeavors to coerce voters by bringing the power of the church to bear upon them can affect only such as are very weak and pliable, while the dangers involved in such churchly domination will stimulate American freedom to show their condemnation of it.—*Boston Journal*.

PATIENCE.

THIS is a characteristic more precious than silver or gold. It is great for endurance, never utters any complaint when persecuted on one hand or the other. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Jas. 1:4.

We must have it to make perfect our ways. May it work in us perfect and pure lives. Job, the patient patriarch, has left us a wonderful life-record; and Jesus said of some that they brought forth fruit with patience. Let us all have it, that we may bring forth fruit for the kingdom. Patience! thou jewel of inestimable value, possess, oh! possess, my soul, until I shall behold dear King Jesus, and reign with him where love and peace shall have no need of patience. J. F. BAHLETT.

THE MAJESTY OF BIBLE PRECEPTS.

THERE is no weakness in them. No one of them is emasculated by the modern prefix, "try." The Bible says, "Cleanse your hands ye sinners, and purify your hearts ye double-minded." "Cease to do evil, learn to do well." "Depart from evil, and do good." And thus through the whole book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible's saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth one to another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, do try not to kill, do try not to steal, do try not to commit adultery!

It is time to stop recommending experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible. That glorious book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was, and never can be, justified.—*Baptist Union*.

MANY a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is the place where faces are sour, and words harsh and fault-finding are ever in the ascendant, they will spend as many hours as possible elsewhere.—*Sidney Smith*.

Obituary Notices.

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

DIED, in Clarksville, N. Y., Oct. 26, 1876, of typhoid fever and tumors in the stomach, Mrs. Sarah J. Foster, daughter of A. M. Antisdale, in the twenty-fourth year of her age. In her last sickness, she manifested hope and faith that all was well. Discourse by Eld. W. B. Gillett, S. D. Baptist, from 1 Thess. 4:13. D. B. WELCH.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 23, 1876.

Sow the Seed.

A MAN in St. Augustine, Fla., sends a dollar for the REVIEW six months, and adds the following:—

"The idea of sending for your paper was first suggested by the finding of an old copy in our sail boat, the paper being used by one of a fishing party to wrap his lunch in. 'Cast thy bread upon the waters, and it shall be found after many days.'"

C. W. S.

Read It.

READ our book list. We give this week a list of books to be had at this Office. These books have been selected with a great deal of care, and the matter which they contain is instructive, full of interest, and of a high, moral tone. Provide yourselves and your children with good reading, something that will expand the mind, elevate the thoughts, and interest the reader. The holidays are coming—Christmas presents will be expected by the children. Look over the list and send in your orders.

C. W. S.

Query.

A LETTER from Ripon, Wis., written in a beautiful hand, comes to us with a request for an answer. It would be more convenient to do so if the writer had given her signature. Whom shall we address?

C. W. S.

Dedication at Rome, N. Y.

We now have our meeting-house at Rome nearly done, so that we shall be ready to dedicate it Dec. 9 and 10, instead of Dec. 2 and 3, as stated last week. We hope to make this an occasion of great interest, not only to the friends in Rome, but to all those of our people who may attend from the surrounding churches. As many of our people in all parts of the State have taken an interest in this enterprise, we now invite them to meet with us on this occasion. We have numerous friends in Rome who will gladly entertain over Sabbath and Sunday all who may come. Ample provision will be made for all. Let none stay away thinking that they will be a burden. We invite a general turnout of all the church from Adams Center, Mannsville, Oswego, Roosevelt, Vermillion, West Monroe, Kirkville, Brookfield, and Litchfield.

We also invite our S. D. Baptist friends from Verona and elsewhere to meet with us, especially on the Sabbath. We hope that Bro. C. M. Lewis will attend.

As it will be cold weather, let our people bring plenty of robes and quilts. We hope that a special effort will be made by all to come. Bring your children and unconverted friends.

Meetings will begin Friday evening at six o'clock, and Sabbath morning at nine. The dedication sermon will be on Sunday morning.

The State quarterly meeting of the T. and M. Society will be held at this meeting. There must be a special effort on the part of all the directors to attend. Here we shall plan our winter's work. We want to know just how the cause stands in all parts of the State, so we may know where to begin work. Let all who wish our help write to us immediately at Rome.

D. M. CANRIGHT,
B. L. WHITNEY.

Information Wanted.

A LETTER was received at this Office in October last, mailed at St. Louis, Mich., containing three dollars. No name given. Will the writer please send us his name.

Notice.

WILL the secretary of the auditing committee of the Wis. Conference report to me the amount allowed by the Conference to the several ministers and laborers in the employ of said Conference?

A. S. OSBORN, Conf. Sec.

IN response to a resolution passed by the presidency of Halifax, the Dominion government has issued strict orders preventing the running of freight or special trains on the international railway on Sunday, except in case of unusual necessity, and then only by special order from the government.

European Press.

WE, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars

each, and invite thirty-six others to join us in raising \$10,000.

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

Our Book List.

ANY of the books named in this list will be sent by mail to any part of the United States on receipt of price.

Address, REVIEW AND HERALD, Battle Creek, Mich.

Day after Tomorrow, \$1.50	Ling Bank Cottage, .75
Under the Mizzen Mast, 1.50	Following on to Know Right word in the Right Place, .75
Tom Bentley, 1.50	Jane Taylor, .75
Harry Maitland, 1.50	Church Debts, .75
Earthen Vessels, 1.50	Way of Life, .75
Old Red House, 1.50	Nelson on Infidelity, .75
Nannie Davenport, 1.50	Jem Morrison, .70
Pilgrim's Progress, 1.50	Pilgrim's Progress, .70
Alone in the World, 1.25	Bertie's Birthday Present, .70
Every-Day Duties, 1.25	Songs for Little Ones, .70
Gutta Percha Willie, 1.25	Mirage of Life, .70
Life of Christ, Fleetwood, 4.00	Ella Rose, .60
Guy's Life Lessons, 1.50	Better Life, .60
Lyle McDonald, 1.50	Life of Brainard, .60
Moth and Rust, 1.50	Wilson's Kindling Depot, .60
House of God, 1.50	Jonas Clare, .60
Mask Lifted, 1.50	Fanny Lightman's Choice, .60
Losses and Gains, 1.50	Huguenots of France, .60
Family Circle, 1.50	Spring Time of Life, .60
Higher Christian Life, 1.50	Mary Coverly, .60
Pillar of Fire, 2.00	Glen Cabin, .60
Jessie Bower, 1.25	Seal of Heaven, .70
Little Willie, 1.25	Mark Steadman, .50
Lenore's Trials, 1.25	Liverton Rectory, .50
Sketch from Life, 1.25	Blue Flag, .50
Voyage around the World, 1.25	Takesbury's Essays, .50
Harvest Work of the Holy Spirit, 1.25	Phil Kennedy, .50
Opposite the Jail, 1.25	Down in the Mine, .50
The Spencers, 1.25	Frankie's Friend, .50
Biography of Whitefield, 1.25	"Work, .50
Nails Driven Home, 1.25	Little Conquerors, .50
Ellen Darce, 1.25	Frankie's Meeting, .50
Upward Path, 1.25	Little Meg's Children, .50
Tim, the Scissors Grinder, 1.25	Uhlans' Wife, .50
Sequel to Tim, 1.25	Good Stories, .50
Working and Winning, 1.25	Great Controversy, .50
Hard Problems, 1.25	Model Church, .50
Paul Venner, 1.25	Old Old Story, .50
Among the Alps, 1.25	Boy Patriot, .50
Story of a Pocket Bible, 1.25	Advice to a Married Couple, .50
Penny Rust, 1.15	Haldanes and their Friends, .60
Glen Elder, 1.15	Antonio Bishallany, .40
Francis Morton, 1.15	Child at Home, .40
Climbing the Mountain, 1.15	Seamen's Narratives, .40
Two Books, 1.15	Healthy Christian, .40
Brother's Choice, 1.10	I Have and Oh Had I! Missionary's Daughter, .40
Sketches of Preachers, 1.10	Charity Stories, .40
Lady Huntington, 1.10	Charlotte Elizabeth, .45
White Foreigners, 1.10	Save the Erring, .45
Gospel of Good and Evil, 1.00	Blanche Gamond, .45
My Brother Ben, .45	Hannah's Path, .40
Mother's Ship, 1.00	Father's Letters, .35
Coming Earthquake, 1.00	Bible Stories, .35
Lucy Raymond, 1.00	Buster and Baby Jim, .35
Edua Harrington, 1.00	Color Bearer, .35
Mary Lyon, 1.00	Stories for Beginners, .30
Lindenwood, 1.00	No Pains No Gains, .30
Greek Maid, 1.00	St. Bartholomew's Eve, .30
Hopes of Hope Castle Anchored, 1.00	Gen. Henry Have look, .30
Purpose, 1.00	H. Oookiah, .30
Life of Milton, 1.00	Young Hop Picker, .30
Lucy Woodville's Temptation, 1.00	Star of Bethlehem, .30
Two Marriages, 1.00	Prevailing Prayer, .25
Conversat'n of Christ, 1.00	Coming Earthquake, .25
Band of Six, 1.00	Scripture Translations, .25
Two New Year's Days, 1.00	Mary of Toulouse, .25
Enlisted for Life, 1.00	Kittie King, .25
Summer in the Forest, 1.00	Dance and Martyr, .20
Young Man's Counselor, 1.00	Zaccheus, .20
Young Lady's Counselor, 1.00	Trial of Jesus, .20
Pastor's Jottings, 1.00	Small Story Books, .20
Jessie's Work, .90	Star of Bethlehem, .20
Pictorial Narratives, .90	Few Saved, .20
Reeds Fresh Start, .90	Deserted Heroine, .15
Vatican Council, .90	Missionary Mother, .20
Edith Somers, .90	Sermons to the Aged, .15
Nuts for Boys to Crack, .90	Aunt Rosa, .08
Evidences of Christianity, .90	Rosa the Little Cousin Grandfather's Birthday, .03
Lady Alice Leslie, .80	Little Lamb, .03
Tiptoe, .80	Short Sermons, .06
A Week's Holiday, .80	Evangelical Library (2 sets), \$15.00
Sybil Gray, .80	Charity Stories, .40
Climbers, .80	Golden Library, .60
Life's Battles, .80	Youth's Gems, .40
Dora's Mistake, .80	Youth's Bible Studies (2 sets), 5.00
Oreosent and Cross, .80	
Poems of Home Life, .80	
Daughters of the Cross, .80	

Appointments.

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

DEDICATION of church at Carson City, Mich., Dec. 16 and 17, in connection with which Dist. No. 7 will hold its T. and M. quarterly meeting. Let all come prepared to stay two days.

U. SMITH,
J. FARGO,
A. O. BURRILL.

Illinois General Quarterly T. & M. Meeting.

If the Lord will, the next State quarterly meeting of the Illinois T. and M. Society will be held at Aledo, Ill., Jan. 14, 1877. Reports of the district meetings should be forwarded, Jan. 1, to the State secretary.

G. W. COLCORD, Pres.

Tract Meetings in Illinois.

DIRECTORS in the several districts of the Illinois T. and M. Society are requested to hold quarterly meetings on first-day, Dec. 31, 1876. And to this end, let each director immediately announce where said Tract Society meetings are to be held; see that all have blanks; see that all work; see that all report.

G. W. COLCORD.

PROVIDENCE permitting, there will be a meeting of the Ind. T. and M. Society in Rochester, Fulton Co., Nov. 25 and 26, 1876. We greatly desire to see a goodly number from all the churches in the State, as we deem this one of the most important meetings ever called in the State. We would have made the call sooner if our health had been such that we could have any hope of attending it. Bro. Lane is expected.

JAMES HARVEY, Pres.

I WILL hold a general meeting with the friends at Vassar, Dec. 9 and 10, and will visit the churches in that vicinity during the week previous, providing some one will meet me at Lapeer meeting, or I receive word at that place from Bro. Doud, when, and to what place or places, to go.

S. N. HASKELL.

QUARTERLY meeting of the Mount Hope, Wis., church, Nov. 25 and 26. Meetings to commence with the Sabbath. Brethren and sisters from other churches are invited.

WILLIAM PROCTOR.

PROVIDENCE permitting, the next general quarterly meeting of the Iowa and Nebraska Tract and Missionary Society will be held at Knoxville, Iowa, Sabbath and Sunday, Dec. 30 and 31. We want a report from every district in the Conference. Let every director see that his district quarterly meeting is held in time, that the report may reach the State secretary in season for the general report. Send each district report to Bro. C. G. Johnston, Sigourney, Iowa. We want to see a general attendance of the friends of the cause from all the surrounding country. We invite a general attendance of the directors also. We trust Bro. Haskell will be with us.

Geo. I. BUTLER.

QUARTERLY meeting of Dist. No. 10, N. Y. and Pa. T. and M. Society, at Niles Hill, Nov. 25 and 26. Will the members be prompt with their reports and come to the meeting if possible?

WM. COATS, Director.

QUARTERLY meeting for Dist. No. 3, Kan. T. and M. S. will be held at the Zion school-house in Osage, Dec. 1 and 2. Hope for a full report and attendance. Send reports to me at Uniontown, Bourbon Co., at least one week before the meeting.

A. W. CONE, Director.

T. and M. meetings in Dist. No. 5, Mich., as follows:—

At Blendon, in connection with church quarterly meeting, Sunday, Nov. 26.
Gaines, Monday, " 27.
Grand Rapids, Tues., " 28.
Ravenna, Wed., " 29.
Hart, Oceana Co., Dec. 2, 3.

At this meeting we wish to see all our friends from Oceana and Muskegon Counties.

Cedar Springs, Wed., Dec. 6, at 6 p.m.

T. and M. quarterly meeting at Wright, " 16, 17.

All the above meetings will commence at 10 A. M., except at Cedar Springs. We want to see a general attendance at all these meetings, as matters of very great importance to the cause are to be considered.

We request that all the s. b. treasurers bring their s. b. books. Come, brethren and sisters, to these meeting prepared to work for the Lord, for we have matters of great importance to attend to. Can Bro. Fargo send efficient help?

J. S. WICKS, Director.

THE Lord willing, I will meet with the brethren as follows:—

Waterford, Dec. 2 and 3. Bro. Francis, and his brethren are invited to this meeting.

Yellow Springs, Dec. 9 and 10.
Hamler, " 16 " 17.
Bowling Green, " 23 " 24.
North Bloomfield, " 30 " 31.

Churches in Ohio are requested to defer the rearrangement of Systematic Benevolence for 1877 until we visit them, or give directions in the matter.

Brethren, the good cause is onward. Let us come up to the help of the Lord against the mighty.

H. A. ST. JOHN.

We call for a general rally of all the friends of the cause in the vicinity of Waterloo at Waterloo, Wis., Dec. 2, 3. The meetings will begin Tuesday evening, Nov. 28. Bro. Sanborn is requested to be present.

We call for similar gatherings at Liberty Pole commencing Thursday evening, Dec. 14, continuing over first-day; at Leon commencing Tuesday evening, Dec. 19 and continuing to the 26th.

These meetings will be of more than ordinary interest. All the churches and scattered brethren and sisters in their vicinity are urged to be present.

H. W. DECKER.

THE T. and M. Society of Dist. No. 5, Eugene, Ill., will change their appointment from Dec. 2 and 3, to Dec. 23 and 24.

All the scattered brethren and sisters are cordially invited to attend. Let all come prepared to work. Can some minister be present?

B. A. KING, Director.

Business Department.

"Not slothful in Business. Rom 11:12.

THE P. O. Address of Eld. G. W. Colcord during the coming winter will be Lovington, Moultrie Co., Ill., care of J. Mallernee. However, when announcements of meetings are made, write to said points.

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 is received, 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. Lucius Gould 51-4, Wm Livingston 51-20, N W Vincent 51-20, Calvin Prince 50-21, Lorenzo Squire 50-20, Andrew Flowers 49-11, Mrs J House 50-20, R H Evans 50-20, Maria West 50-20, Edward Robinson 50-20, Mrs H D Randall 50-20, Mrs B P Van Camp 50-20, H M Zenor 51-2, C E Ives 50-20, J J Boardman 50-20, W Putnam 50-18, S G Peabody 50-18, J M Ballou 50-20, Mrs C Lawton 50-20, S N Walsworth 51-11, M L Holly 50-20, S H Brown 50-20, I D Van Horn 50-8, A T Jones 50-20.

\$1.00 EACH. S W Rader 49-20, Mrs M C Sutherland 49-21, Frank F George 49-13, John King 50-14, Amos Sorenson 49-20, Jerome Crawford 49-20, Richard Vandervort 49-20, Lenore D Halverson 49-20, Wm Havirland 49-17, E P Belou 51-14, S A Howard 49-20, C F Stevens 49-13, R C Clark 49-19, J A Walter 50-20, A B Rice 49-20, James R Richmond 49-20, Mrs Edna A Ellis 50-1, George McDuffee 49-20, E Z Sabin 50-7, H L Richmond 49-20, George Clark 49-20, I H White 49-20, Fernando Ulrich 49-20, S L Edwards 49-20, Mary Losey 50-1, John C Revel 49-8, Alonzo Van Tassel 49-20, Franklin Childers 49-20, Peter Stone 49-20, Mrs H E Colby 49-20.

MISCELLANEOUS. Amos Amburn 50c 50-7, Eliza Godfrey \$1.50 51-20, Mrs Amanda Cook 90c 49-25, John H Crawford 50c 49-12, Emeline H Wilson 50c 49-6, Mrs D Barr 50c 49-7, I Bennett 50c 49-12, J M White 50c 49-8, Julia A Hawkins 1.50 50-7, M D Clark 1.50 50-14, Mary Hoover 50c 49-16, Ruby Ouderkerk 50c 49-9, Thomas Newman 2.25 50-25, Richard Moran 1.50 50-16, Susan Wisemand 1.50 50-20, Celia A Gibson 1.75 49-3, Hiram Patch 4.00 49-9, A Frederikson 1.50 50-20, N P Nelson 1.50 50-20, Henry Henrikson 1.50 50-20, D T Shireman 50c 49-8, W M Dail 1.35 50-20, James Mungen 50c 49-8.

Books Sent by Mail.

Isaac C Vaughn \$4.00, A J Deeden 1.00, J N Berry 1.00, O F Guilford 1.00, D S Plum 1.00, H Nicola 1.00, J L Baker 1.00, D B Richards 1.00, L H Dail 25c, W Dail 1.00, S L Vincent 1.00, J T Vincent 1.00, J R Stone 50c, Mrs P R Sharpe 25c, Geo H Wilds 25c, John Revel 25c, Chas Hathaway 3.00, Emma Morrison 1.00, M P Foss 1.00, T Crawford 25c, M P Foss 1.00, O Robinson 1.00, Lattie A Clay 45c, A Marvin 20c, O Grinnell 10c, L Outerkrirk 10c, Chas Thompson 58c, M Nichols 10c, J Meyer 25c, John Fisher 10c, August Chafee 1.00, J C Wright 10c, P C Rodman 25c, L Sedgewick 25c, Mrs M Thompson 8.00, Anna Hetherington 55c, Ole Martenson 20c, T E Thorp 75c, John Gerson 15c, Mary Smith 10c, Mary Clute 2.00, Washington Morse 1.50, N W Vincent 2.50, T J Hathaway 1.00, I Sanborn 1.00, Mrs H L Cook 2.00, Anna S Ellis 1.50, Wm Covert 25c, W W Patman 1.50, Henry Bower 25c, Albert S Perrin 5.00, C F Worthen 25c, Mrs M Zenor 1.00, D T Shireman 1.25, J Blackhall 1.00, Hiram Patch 1.00, C A Gibson 60c, P H Dugard 2.00, M A Clark 10c, A L Dawson 2.00, Mrs C Monroe 4.00, A G Swedberg 14c, R Sawyer 2.93, D Carpenter 2.00, R F Cottrell 1.00, D W Boss 50c, J M Jones 1.25, Blom 25c, E E Beaty 25c, Geo Winnie 10c, Mrs Arnold 1.00.

Books Sent by Freight.

R J Hill \$13.00, Wm F Crouse 15.50, BB Francis 1.00, James Rowe 73.87, J J Borden 40.21, James Rabaugh 10.00, I Edgerton 26.00, A M Mann 81.81.

Books Sent by Express.

J G Benton \$7.50, W C Long 3.00, R F Cottrell 3.00, Eli Glascock 2.50, T F Ennam 5.00, S D Salisbury 5.00.

S. D. A. E. Society.

N W Vincent \$5.00, A Friend 5.00, C H Miles 5.00, James Sawyer 6.00, B E J 10.00.

Share in S. D. A. P. Association.

Noah W Vincent \$10.00.

Cash Rec'd on Account.

Ind T & M Society \$10.00, H E Carver 3.60, Geo Butler per S N Haskell 47.00, G W Colcord 50.00, James White per D M Canright 24.47.

Pacific Mission.

C N Ford \$10.00, M C Bowers 12.80.

Book Fund.

Martha A Andrews \$15.00.

Share in Health Institute.

C N Ford \$5.00.

Danish Mission.

C N Ford \$5.00.

Mich. Conf. Fund.

Memphis \$25.00, Elmwood Tuscola church 20.00, Partello 30.00.

Mich.