

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.

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"THE CHILDREN ARE COMING HOME."

A HYMN FOR THANKSGIVING.

There is joy, there is joy at the fireside,
There are tears in the mother's eyes,
And the father's stern lip trembles
With a glad and sweet surprise.

They are coming home, the children,
Home to our warm embrace;
Oh, we long once more to greet them,
Each in his well-known place.
One from the field of battle,
One from the billowy main,
And one from the Western forests,
They are coming home again;
Each from his place so far away,
To spend at home the festal day.

We have tried to wait with patience,
But our hearts are weary grown,
And again they tell the story,
"The children are coming home."
Let us gather up all the sunshine,
Let us wreath the fairest flowers,
Pour strains of sweetest music,
For joy to-day is ours.
Our hearts and home are full of light,
For the children are coming home to-night."

They are coming home, the children,—
It sounds through the courts of Heaven;
They are coming, the blood-washed millions,
For the gates of death are riven.
They are coming, the saints and martyrs,
From the dungeon, the rack, the stake,
Where the wrath of men and demons,
They suffered for Christ's dear sake.
On the ocean wave were their ashes cast,
But they're coming safely home at last.

Oh, think of the Saviour's longing
For the children of his love;
With joy will he haste to greet them;
As they throng through the courts above.
Through the courts above? Oh, never!
He will not wait to meet,
Even on the hills of Eden,
His children's coming feet.
He will go to the grave's dark portal,
With all the angelic band,
With shout and song to lead them
To the immortal land.

Ring out, O bells of gladness!
Let the silver trumpets blow,
From every voice in Glory
Let the song of welcome flow!
Make ready the many mansions,
The royal robe prepare,
Bring the harp and the palm of triumph
For the victors' hands to bear,
And many a crown of starry light,
For the children coming home to-night.

Home to the gates of Eden,
Whence they have been exiled long,
Free from the touch of sorrow,
Free from the taint of wrong,
Past the weary years of waiting!
Past the battle with self and sin!
Bring open the shining portals,
And let the ransomed in!
They are thronging up the steeps of light,
The children gathered home to-night.

Make ready now the banquet,
The appointed time has come,
Bring forth the hidden manna,
For the children gathered home.
As he promised centuries ago,
To-night the Lamb will feast his own.

Fresh from the sparkling fountain
The living waters bring,
Fill high each royal chalice
For the children of the King.
Bring the vineyard's purple clusters,
Let the ruddy wine be poured,
Bring the golden fruits of Eden
To grace the festal board.
The marriage of the Lamb has come,
And his exiled ones are gathered home.

MARY A. DAVIS.

Battle Creek, Mich.

The Watch-Tower.

Can ye not discern the Signs of the Times? Matt. 16:3.

THE MILITIA OF JESUS CHRIST.

THIS is the title given to that great body of Catholics who have been and are still enrolling for the avowed purpose of restoring the temporal power of the pope. The obligation of the members of this order requires them to renounce every association condemned by the church; to render a perfect submission to the laws of the church, and the instructions of the holy see; to recite the rosary entire every week; to approach the sacraments as frequently as possible; to refuse support to bad publications and to encourage good ones; and to wear the cross of the service openly, or at least, under their clothes, if it be impossible to wear it otherwise. They are to be active in the collection of Peter's pence; to do what they can to revive the spirit of faith in society, and to labor to unravel the plots of secret societies.

A Roman correspondent lately reported that the Italian government was seriously disturbed by the alacrity with which youth in that country and in France were enrolling themselves in the Militia of Jesus Christ.

It is quite evident that the Catholics of Europe, and the Vatican advisors in particular, regard the present as peculiarly their opportunity. So eminent an authority as Cardinal Manning has said, "What is called the Eastern Question will receive the solution that Providence has assigned to it—the independence of the holy see. The overturning of Europe, which is imminent, will bring, in the midst of its disturbances, the independence of the pope."

The *Republique Francaise* also observes: "The independence of the pope means the restoration of the States of the Church; this restoration, war against Italy; war against Italy will only be made by an Ultramontane France. So, then, the establishment of Ultramontane domination in France is the first step toward bringing about the overturning of Europe, on the ruins of which the clerical chieftains hope to raise up again, and higher than ever, the pontifical throne." In view of all the movements openly or covertly in progress among the agents of the Romish Church, it is not to be wondered at that, in the present disturbed condition of Europe, the plans of the Vatican and the physical condition of the present occupant of the papal chair, become matters of world-wide interest. The death of Pius IX., and the election of his successor, would bring Europe to confront questions so momentous and so complicated as to require for their final and satisfactory settlement a calmer era than the present.—*Our Rest.*

THE POPE'S DEATH.

THE death of Pius IX. has been so long expected, and so frequently falsely announced, that the immediate prospect of it now at hand has been shorn of much of its interest to the general reader, and the actual event, when it soon becomes known, will create little sensation, even among Catholics. The world has stood in the shadow of the event so often as to grow familiar with it, and the reality has lost its power of shocking.

If the event, now so near at hand, were but the death of a pope in ordinary circumstances, the indifference with which it is waited for would be justified; but a very little consideration of the situation will convince those capable of grasping it that much more than such a death is at hand. Interesting as is the personal character and history of Pius, that personal interest is insignificant indeed when compared with the unique crisis in the history of the church and the world which his death will precipitate.

It is an event whose interest cannot be discounted in advance, for its results cannot be measured. Those results are largely in the hands of the College of Cardinals, and the Cardinals are an unknown quantity. . . .

But little as the death one pope and the election of another can affect the church in its spiritual nature, or in its general organization, the death of Pius IX., will place that vast institution in the presence of questions it has never faced before, the answers to which cannot fail to have results of the gravest consequence to all Europe.

Will the next pontiff take up the quarrel with Italian nationality where Pius IX. laid it down? Will he be a mere Italian, satisfied to control the supreme government of the church in the interests of Italian priests and prelates, as in the past; or, freed from the trammels and traditions of the petty temporal power, will he adopt a new and more Catholic policy, and engraft upon the governing body, men of other and more progressing and vigorous races? —*Detroit Evening News.*

THE INDIA FAMINE.

It is creditable both to the humanity and the statesmanship of Lord Derby, the English premier, that he considers the India famine as of far more import to England than the Russo-Turkish war. It is the real Eastern question and one not easy of solution. For the fourteenth time in the century, and the fourth time in ten years, millions of people are dying in India of starvation. The cost of allaying the present distress is expected to be \$70,000,000, which must be met by taxation or borrowing.

A million dollars have been subscribed by private charity, but the need seems too vast for feeble alms to avail. It seems almost like another national debt. Meantime India is taxed to the utmost, while of her revenue of \$95,000,000 seven-eighths is wasted on the Indian army in time of peace. Professor Fawcett may well declare that "no language was strong enough to describe the extravagance of that expenditure." While the irrigating enterprises of the native princes achieve their purposes, those of the English engineers are failures, and entail an annual loss of £400,000. Nothing but early investigation and prompt measures will save India from ruin under English domination.—*The True Citizen.*

TALMAGE ON THE NEW YORK ELECTION.

It was necessary to elect the foremost gambler in the United States to the office of State senator before the people could realize the infernal depth into which modern politics could sink. We have reached the turning-point. If Tweed had stolen only half as much as he did, investigation, discovery, and reform would have been impossible. It was not until he made his thefts so outrageous that the world was compelled to investigate them, that the tide turned. The reelection of Morrissey as senator seemed to be necessary, in order that the people might realize what we have done. He has been elected, not by his old time partisans, but by Republicans. Hamilton Fish, Gen. Grant's Secretary of State, voted for him; the brown stone fronts voted for him.

AN EXTRAORDINARY SEASON.

EVEN the dullest of newspaper readers must have observed something extraordinary in the atmosphere and other phenomena of this season. It has been marked by various destructive storms, and by an unusual number of disastrous conflagrations. Both series began very early in the season. There were forest fires in the East, North, and Northwest within a very short time after the evaporation of the last moisture from the melted snows of the winter

months; and hurricanes began to set in as early as the third week in April. There has since been another, the most furious and extensive of all, ranging and raging over a stretch of country from the Missouri River to the Upper Ohio, some of the outflanking gusts reaching even to our own city. All these showed great electrical disturbance, and, taking them and the forest fires and the wide-spread destruction by fires in two cities, they furnish coincidences entitled to consideration.

We cannot arrest or escape the tornado, but we can do something to reduce the risks of fire; and this latter is a thing to be done most carefully at a season when there seems to be an extraordinary susceptibility to fire in the air. When a conflagration consumes half a city in a few hours, and a day or two after that another sweeps away the more valuable half of another town, and when both disasters are the product of fires that under ordinary circumstances would have been confined to the buildings in which they originated, or, at the worst, to two or three others in the close vicinity,—surely such occurrences should arouse the suspicion that some extraordinary agency or influence is at work. Both the conflagration at St. John and that at Marblehead were uncontrollable from the first, just as the enormous destruction at Chicago was. The consuming element seemed to have, for the time, an augmented power far beyond the reach of the usual appliances. The fire leaped from street to street over spaces broad enough to afford ample protection at other times; it advanced like a great, irresistible wave as long as any consumable material was left in its path. These were characteristics of all the fearful conflagrations mentioned. It is not so generally. Ninety-nine times out of a hundred, the fires which reduced so much of the cities of Chicago, St. John, and Marblehead to ruin would have been extinguished before the second house was destroyed. But all the power of the fire departments of the cities named was of no more avail than if stricken by paralysis before the petty fires—petty at the time of their origin—which grew into such wide-sweeping calamities. These are, however, circumstances characteristic of them all. Not one of them at first seemed to be anything different from the usual fire that destroys a single dwelling, or workshop, or mill; yet each of them almost immediately got beyond control, and at each of them the fire leaped from street to street over broad spaces, and advanced until there was nothing more in its path to burn.

Was there anything in the atmospheric conditions at times of these fires to give unusual potency to the consuming element? This is not asked as a question that can be answered, but as a question to suggest inquiry, in its relations to the extraordinary atmospheric disturbances which have marked this season, and which, to some extent, characterized the period at which the Chicago fire occurred. In this last-mentioned year, and near about the time of the Chicago calamity, there were most disastrous forest and prairie fires in Minnesota and Wisconsin; and intelligent persons in Wisconsin who were eye-witnesses to them, testified that hot blasts swept the country for miles in advance of the fire; that luminous balls traversed the air in the afflicted districts; and that new flames started up at considerable distances from the main body of the conflagration. Assuming these statements to be true, and they have not been questioned within our knowledge, there would seem to have been something in the air of that region, at that time, which gave it extraordinary potency to excite combustion, to feed fire, and to carry it over long distances. What can our meteorologists, physicists, chemists, and other scientists tell us about this? Given these coincident circumstances, are there any relations between them? and does the atmos-

phers at times get into a condition to make it extremely susceptible to fire, or to give it an unusual power to excite and feed combustion? If there be any such influences,—even if there be only a suspicion of them,—and if this season, with its long list of hurricanes, severe storms, and disastrous forest and city fires, be one of the seasons when such agencies may be potent in the air, then it is a season to be on guard against the beginnings of fires, whether by "accident" or by "spontaneous combustion," or by the fire-cracker and rocket-stick. Those people are wise who do not tempt fate or undertake to defy the powers of nature.—*Philadelphia Ledger.*

THE members of the International Association, in California, have notified many of the farmers of the interior that they will not be permitted to employ Chinese laborers on their farms. Some farmers who disregarded these notices have had their farms burned by Internationalist agents.

FRIEND AHOY!

[As ships meet at sea, a moment together, when words of greeting must be spoken, and then away into the deep, so men meet in this world; and I think we should cross no man's path without hailing him, and if he needs, giving him supplies.]

Friend ahoy! How many days
Hast thou been out? How many nights?
Did friends stand watching on thy ways?
Do lovers trim the lights?

Friend ahoy! Art thou in need
Of aught we carry? Make but sign
Which we across the waves may read,
And all our store is thine.

Friend ahoy! Draw near! draw near!
Let us, at least one short hour, sail
Close side by side. Let words of cheer
Over our griefs prevail.

Friend ahoy! The waves toss white.
Rises the wind which parts us far;
We shall ride out the stormy night
By help of the self-same star.

Friend ahoy! Farewell! farewell!
Grief unto grief, joy unto joy,
Greeting and help the echoes tell
Faint, but eternal—Friend ahoy!
—*Christian Union.*

General Articles.

A MISSIONARY SERMON, AND A REMARKABLE TRADITION.

LAST evening I had the privilege of listening to a very interesting discourse from Mr. Coon, a missionary to Persia. This man has spent the better part of his life laboring among the Nestorians and Mussulmans till gray-headed. He has now come ten thousand miles to arouse the cooling ardor of American Christians to the importance of missions to the heathen.

His description of the difficulties encountered by missionaries in heathen lands was striking. In many places they had no books, no tracts, no churches, no school-houses, no Sabbath-schools, no newspapers, none of the comforts of our civilization; few of the people could read or write, and in many places they had no literature. Everything had to be made. The spoken language had to be reduced to its elements, characters chosen to represent sounds, these combined into words and sentences, and books written. Then the children had to be taught to read and write, the Bible had to be translated into this tongue, and its principles taught. As these scholars grew up, they were sent out to instruct others, till after many years' labor, churches would be raised up, and civilization established. In many instances, men and women commencing as missionaries in early life would grow gray before seeing any marked growth. Ten years, Mr. Coon said, they labored in their mission, scarcely seeing a single conversion; but then the work advanced with greater rapidity.

Not only were these difficulties to be met, but oppressive laws and every kind of hindrance. To proselyte from one sect to another was punishable with death. For one who had ever been a Mussulman to give up his religion for another, was subject to the same penalty, and though the lecturer had never known this penalty to be inflicted, yet he had known of cases where persons were bastinadoed till their flesh hung in strips.

The Nestorians were professedly Christian, being descended from apostolic churches; but their religion was all a form. It consisted of services in an ancient and dead language which many of the priests themselves did not understand, the observance of many fasts, and other outward rites. They were very "religious," but their religion did not keep them from ly-

ing, stealing, getting drunk, &c. It was many years before they could be made to feel that they needed converting; but after they were made to feel their need of a Saviour, and found him to the joy of their souls, their zeal and love far surpassed that of most professors in our more favored land.

He drew a striking contrast between their zeal in attending meetings, and that of church members here. Women would come from ten to sixty miles on foot to attend meeting, often carrying their children, wading through mud and sleet, and even barefooted in the winter season. Their liberality in giving of their scanty substance, notwithstanding their abject poverty, was something marvelous, when it is considered they were tenants who had to give three-fourths of all they raised for rent. Yet they felt it was a great privilege to give to Christ, in gratitude for the wonderful change wrought in them, and would even come and beg the missionaries to receive their donations. His contrast between these, and the course of genteel Christians in this land of plenty, who could hardly go a single block to attend religious services if the evening was a little unpleasant, and who were glad indeed if the contribution box got past them while hunting for the smallest piece of coin in their pocket, was something startling, and greatly to the disadvantage of the Christianity of our land of light.

The great changes in the characters and lives of these Nestorian Christians wrought by means of missionary labor, was almost the only avenue to the Mohammedans. These changes astonished them. They began to inquire what could be the cause, and many were led to see it was the Bible, with its precious instruction; and thus their confidence was gained and access to their hearts was obtained, and a few of them were brought to Christ.

Of course, the missionary, with his belief in the world's conversion, drew a glowing picture of the great work to be done through the multiplication of missionary operations through the earth. We can accept his interesting facts, and reject his unscriptural conclusions.

We cannot doubt that God has had a hand in the missionary operations of the past one hundred years. Indeed, they are one of the signs of Christ's coming. We would not question but that many genuine conversions have been made, and many noble men and women have given their lives to the salvation of poor heathen. They have lived up to all the light they have had. And while a superficial kind of Christianity has become popular among men, and in the same ratio religion has lost its fervency, very likely in those countries where men embrace Christ at the peril of their lives this loss is not so apparent; and many honest souls will embrace the last message of mercy and be prepared for Christ's coming.

The speaker mentioned a tradition which he declares prevails through all those countries where Mohammedanism is in the ascendancy, and which is universally believed by them. They say there are to be in the history of the world twelve *Imams*, i. e., great teachers, before the great day of Judgment. Of these great personages eleven have already passed off the stage of action. To the memory of some of these, shrines have been erected, and multitudes of pilgrims throng thither with rapt devotion. Among these, Abraham, Moses, Jesus, and Mohammed figure conspicuously. Mohammedans believe Jesus was a true prophet and teacher, and that his religion, as first taught, was good and true; but they claim that it became corrupted, and Mohammed followed and taught the only true religion. But the lecturer stated that the twelfth *Imam*, for whom all Mohammedans are looking, is Jesus Christ; and there is a general expectation among them that his coming is to be very soon.

He stated that this expectation has had so much effect upon them that many look upon Christianity with far more favor than formerly, and that many small sects are springing up among them whose existence is more or less directly traceable to a belief in this tradition.

I confess this was a startling thought to me. While the speaker, of course, drew the conclusion from it that there was to be a mighty movement through the 180,000,000 of Mohammedans toward the acceptance of Christ as the Saviour and the world's conversion, it looked to me as though God had, through his inscrutable providence, caused even the many millions of the followers of Arabia's false prophet

to contemplate the return of Jesus our Lord.

Who shall say that in the loud cry of the closing message rays of glorious light shall not reach these far-off missionary stations, and that these poor and oppressed disciples of Jesus, who have taken their lives in their hands to follow him, will not receive his last work; and that this tradition so widely disseminated and believed may not prepare the way for many honest souls?

However this may be, it is most remarkable that at the very time the proclamation of Christ's soon coming is being made through all the nations of Christendom, a tradition to the same effect already exists among the 180,000,000 of Mohammedans. How these facts showing the zeal of missionaries to these distant lands should excite us to emulation! With a truth so much clearer than their creeds, with a hope almost consummated, a message founded on the sure prophetic word, and so near fulfilled that it has become almost a matter of sight instead of faith, how ardently should we labor.

Our pathway is strewn with roses compared with the thorny path of missionaries to the heathen. Why should these excel us in zeal? Oh, for more of the self-sacrificing spirit among ministry and people that characterizes those who take their lives in their hands, and go away from the earthly associations they love, to live and die for the salvation of the ignorant and degraded!

Missionary fields exist all around us, where we may labor for God. The heart to labor is the great thing needed. May the Lord give it to us all.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Nov. 8.

CHURCH ORGANIZATION.

At the General Conference in May, 1863, a committee was appointed to prepare an Address on Church Organization. We herewith republish, by request, that portion of their Address which treats upon the following points: 1. Manner of organizing a church; 2. Officers and their duties; and 3. The reception of members:—

Where bodies of believers are brought out on the truth in new places we would not recommend the immediate formation of a church. In such cases let a leader be appointed (this can perhaps best be done by the evangelist when he raises up the church), and let social meetings be continued till such time as the individuals become thoroughly acquainted with one another, and ascertain with whom they can have fellowship, and who are qualified for the important duties of officers of the church. As to the particular manner of organizing a church, when the proper time comes, we shall be allowed to avail ourselves of the experience of several ministers who have already adopted the following plan, and testify that it works well:—

Let the minister request all those who propose to enter into church organization, to stand upon their feet till it is ascertained whether perfect fellowship exists among them. If it does not, let those between whom the difficulty lies immediately retire and confer together in order to an understanding. If this cannot be arrived at, we know of no other way than that the accused should remain outside until the church is prepared to take action in his or her case. If having been ascertained who are prepared to enter into church fellowship, let their names be attached to the following

CHURCH COVENANT:

We, the undersigned, hereby associate ourselves together, as a church, taking the name of Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ.

The members being thus enrolled, they are prepared for the election of

CHURCH OFFICERS.

The following classes of rulers and officers of the Christian church are brought to view in the New Testament: Apostles, evangelists, elders, bishops, pastors, and deacons. These we would divide into two great classes: Those who hold their office by virtue of an especial call from God, and those selected by the church: the former embracing apostles and evangelists, and the latter elders, bishops, pastors, and deacons.

I. Apostles. Apostle is from the word *apostolos*, and signifies one sent forth, a messenger. It is used to designate, in a pre-eminent sense, the twelve apostles sent out by Christ; but it cannot be confined to them, nor to that age.

1. It cannot be confined to the twelve. Christ was called an apostle. Heb. 3: Paul and Barnabas were called apostles. Acts 14:4, 14. Titus and other brethren were called messengers (Greek, apostle). 2 Cor. 8:22, 23. (The word *of*, in ver. 23, is from the original *hyper*, and signifies, *about, concerning*.) Epaphroditus was called a messenger (Greek, apostle). Phil. 2:25. Here we have at least four apostles besides the twelve, all living in the same age with them; which shows that the idea of perpetuating just twelve apostles to the church, as the Mormons and Irvingites hold, is unscriptural and absurd.

2. They cannot be confined to the time covered by the New Testament record. (1.) The definition of the word apostle being one sent out, it follows that any one especially sent out of God in any age to proclaim his truth, is, in that sense, an apostle. We think it more especially applicable to those who are called of God to lead out in any truth or reform; such, for instance, as Luther, Melancthon, Wesley, and Wm. Miller. (2.) The Scriptures do show that apostles are to be perpetuated to the church. Eph. 4:11-13: "And he gave 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; till we come into the unity of the faith." The testimony shows that the office of apostle runs co-extensive with that of pastors, teachers, and other spiritual gifts, and is not to last till the church, the body of Christ, come into the unity of the faith.

II. Evangelists. This term is from Greek, *euangelistes*, and is thus defined by Robinson: "Properly, a messenger of good tidings. In the New Testament, evangelist, a preacher of the gospel, fixed in any place, but traveling as a missionary to preach the gospel, and establish churches. See Acts 21:8; Eph. 4:11; Tim. 4:5."

We come now to the second class, those appointed by the church; namely, elders, bishops, pastors, and deacons.

1. Elders. This office is also expressed by the words bishop, pastor, and overseer. To show that these are interchangeable terms for the same thing, we refer, first, Titus 1:5, 7: "For this cause left I thee in Crete that thou shouldst set in order things that are wanting, and ordain elders in every city as I had appointed thee; a bishop must be blameless," &c. The word *elder*, in verse 5, is from *presbuteros* and signifies, primarily, according to Robinson, an elder person, a senior; as an officer of the church, it signifies the elders of Christian churches, presbyters, to whom was committed the direction and government of individual churches; properly, same as *episkopos*, which see." The word rendered bishop in verse 7, is from the word, *episkopos*, and is defined by the same author as follows: "In the New Testament spoken of officers of the primitive churches, an overseer, superintendent. It was originally simply the common Greek name of office equivalent to *presbuteros* which latter was a Jewish term." The elders and bishops are identical, as is shown from Acts 20:17, 28. The word *elders* in verse 17, is from *presbuteros*, the word overseers, in 28, is from *episkopos* (bishop). The term pastor is from *poimen*, and signifies, literally, a shepherd, a shepherd; especially a pastor-teacher, a spiritual guide of a particular church. The definition of this term shows that it signifies the same office as *presbuteros* (elder), and *episkopos* (bishop), a local office, confined to a particular church.

2. Deacons. This term is from Greek, *diakonos*, and is defined to signify, primarily, "a waiter, an attendant, a servant, usually derived from *dia* and *konos* one dusty from running. An officer in primitive church, one who had charge of the alms and money of the church, an overseer of the sick and poor, an almoner." Phil. 1:1; 1 Tim. 3:8, 12; Acts 6:1. Also of a female, *he diakonos*, who had charge of the female sick and poor. Rev. 16:1.

From what has been said, it will be seen that the officers of the church which are appointed solely by the church itself are reduced to two, namely, elders and deacons. From what then has arisen so much confusion upon this subject? It must be from overlooking the fact that the different names of elder, bishop, and pastor are applied to the same office, and also from overlooking the principle that a person holding any one of the higher offices is qualified to officiate in any of the lower; and when performing the duties of such office is called

the title applying thereto. Thus Peter, high an apostle, calls himself an elder (Pet. 5:1), and Paul, carrying the liberties of the brethren up to Jerusalem (Acts 11:30), might with equal propriety be called a deacon. In 2 Cor. 8:4, he is seen as performing the office of a deacon. The brethren prayed him to take up himself the fellowship of the minister (Greek, *diakonia*, deaconship) to the churches; which he did. Verses 19, 20. Evangelists, also, are called elders. Paul writes to Timothy, "Let the elders that rule be accounted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. 5:17. Here were some laboring in word and doctrine who are called elders; but such labor shows them to be evangelists, it being especially their work; the evangelists are sometimes called elders, but only, of course, when acting in their capacity.

If this principle be correct, we may lay down the following general rule: That no one by virtue of a lower office can fill a higher one; but any one filling a higher office, by virtue of that office, act in any way lower. Thus, a deacon cannot by virtue of his deaconship act as an elder, an elder as an evangelist, nor an evangelist as an apostle; but an apostle can act as an evangelist, elder, or deacon; and an evangelist, as an elder or deacon; and an elder as a deacon. We do not here speak of apostles and evangelists as officers of individual churches; for this is not the position they occupy; their calling makes it necessary for them to move in a wider sphere; namely, to have, if apostles, the oversight of the churches, and if evangelists, to labor to raise up churches in new lands. These, in our judgment, are the officers qualified to organize churches. We give it as the result of our examination of this subject that in the organization of a church, officers are to be supplied according to the necessities of the case. We understand the duties of a deacon to be limited exclusively to the temporal matters of the church; such, for instance, as the charge of its finances, making preparation for the celebration of the ordinances, while it is the duty of the elder to have the lead and oversight of the church in spiritual things. This elder need not necessarily be a preacher, but may conduct meetings of the church, and administer ordinances of baptism and the Lord's Supper in the absence of any higher officer. If an apostle or an evangelist be present, all these duties would be left with him. Where a church is so small that the duties of both an elder and a deacon can be conveniently performed by the same individual, we see no necessity of having more than one officer. Let this one be an elder, as we have already shown, is qualified by virtue of his office to act also as deacon. If the church is so large that its temporal and spiritual wants cannot be attended to by one person, let one or more deacons be chosen to look after its temporal affairs, while the elder or elders confine themselves to its spiritual interests.

ELECTION OF OFFICERS.

When the names of the members are enrolled as specified in the former part of this article, let the minister read to them the scriptures setting forth the qualifications requisite to the offices of elder and deacon as described in 1 Tim. 3:1-10; Titus 1:6-9; and then let the minister select brethren of good judgment who with shall act as a nominating committee to nominate candidates for elder and deacon. Then the church may be called upon by an uplifted hand whether they will give their nomination or not. If said nomination is ratified by a three-fourths of those enrolled, they shall be ordered to such office, provided those not present present no valid objection against filling such offices. Then let the minister ordain them as in Acts 6:6; Titus 1:5. We need hardly suggest the necessity of every church keeping a record of all its proceedings. To this end a clerk will be necessary, who may be elected in the same manner. The elder of a church should act as chairman in all its business meetings.

RECEPTION OF MEMBERS.

Let all candidates for admission into the church after its organization be received by the unanimous vote of the church, unless in opposition to their admission comes from those who are at the time subjects of baptism, or under the censure of the church.

Truth is the foundation of all knowledge and the cement of all societies.—*Dryden*

A GLIMPSE OF NATURE.

The purple hills, the mountains blue,
Rise grandly in the summer skies;
From the cool woods refreshed with dew,
Dark mossy woods of deep green hue,
How calmly, quietly they rise,
As if a soul that in them dwelt
And to its God an impulse felt,
Swelled high within their mighty breasts,
And heaved them upward to the skies.

The great white clouds loom o'er the hills;
While trailing down the mountain's side,
Their fleecy fragments peaceful rest,
Like quiet joy in rugged breast,
And all the scene is glorified.
All sounds are sweet; the trickling rills,
And dashing streams, the birds and bees,
The blustering breezes from the hills,
That, rustling, roar like distant seas.

Breathing the pure and fragrant air,
My youth returns, and life is joy;
The free, fresh breeze that stirs my hair,
Smooths from my brow the lines of care,
And Mother Nature claims her boy.
O Nature! Mother! for thy face,
I longing sigh, forbid to roam,
Yet, in my longings, something trace,
Prophetic of a future home.

So shall the glorious mountains rise
When Heaven's own landscapes glad our eyes,
And grander forests there shall grow,
Where purer waters rippling go,
With sweeter music in their flow.
We who for Nature vainly pine
In cities, breathing prisoned air,
The key to unlock the mystery find,
And victory crowns life's struggle there.
—*Christian Weekly.*

COMMENCE NOW TO DO IT.

In performing the work assigned to us by the Conference Committee, I have found great difficulty upon two points. The first is with reference to systematic benevolence. But very few have paid up to the present time, while some have paid nothing on their pledge for 1877. Under these circumstances, I find our brethren not ready, or, rather, unwilling, to pledge for 1878. The second is with reference to subscribing for the REVIEW, INSTRUCTOR, and REFORMER. I find many families without these great blessings, and but a small proportion of these subscribe for want of means; and thus upon two very important parts of our work we can do but very little, if anything at all.

How can these difficulties be overcome? I would suggest first, that our brethren put forth a diligent effort to pay up their pledge for this year just as soon as possible; and secondly, let each one begin immediately to lay by him in store money to pay for the papers. If all will thus do, when the minister comes to help in arranging s. b. you will be ready to pledge for the coming year, and when he asks you to subscribe for the periodicals, you will be prepared to pay for these helps which you cannot afford to be without. E. R. JONES.

OUR TREASURES.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven." Matt. 6:19, 20.

This exhortation came from the lips of one who knew perfectly the vanity of the riches of this world, likewise the exceeding rich treasures and blessedness of Heaven.

With the limited knowledge of mortals, surrounded as we are with the riches and pleasures of this world, the natural inclination is to appropriate and enjoy, as far as lies in our power, all that earth can afford.

And why should we not do so? Truly we may if we do it in the proper manner. Has not God fitted up this lovely world, expressly providing for man's necessities, comfort, and pleasures? Yea, in infinite love, as well as wisdom and power, has our Heavenly Father prepared the earthly dwelling place of the human family. He arranged all the nice adaptations of the outer world to correspond with man's nature and circumstances. No thoughtful person can look upon our earthly paradise, marred as it is with sin, without seeing that the Creator had in view man's happiness as well as his necessities. And throughout all the wide-spread universe, from the lowliest flower in its perfection of beauty, to the farthest twinkling star lit up and sustained by omnipotent power, all declare God's beneficence as well as power and holiness.

And how should man regard these manifestations of a loving Father? How shall he adapt himself to the conditions of so genial a dwelling place? In other words, how shall he "use the world as not abusing it"? Surely not in thoughtlessness of God's provisions for his needs, nor in indifference to the displays of God's wisdom and power, thus calculated to call out love

and worship toward him. It is really an important Christian duty to study and appreciate the Creator in his visible works. The sensual mind, centered in self-indulgence, knows nothing of this high, ennobling pleasure. The covetous heart, engrossed in the mania for increasing wealth, ever clutches "the muck-rake," and never looks up to discover the true enjoyment of a rational Christian. Thus all God's care, wisdom, and greatness, as displayed in the outer world, are lost to such individuals, and the greater multitude grovel on incapable of appreciating, worshiping, or acceptably serving the glorious Creator.

But we designed at this time to consider more particularly the proper mode of using or appropriating material wealth. The Saviour's injunction is, "Lay not up for yourselves treasures upon earth." He presents in the same connection the reasons why this earth is an unsafe depository for our treasures—"where moth and rust doth corrupt; and where thieves break through and steal." Solomon, the richest as well as wisest of earthly monarchs, says, "Labor not to be rich." "Riches certainly make themselves wings." "They fly away." Yes; vain will be the trust in riches, though hoarded with anxious toil, and guarded with scrupulous care.

It would seem from the teachings of Christ that it was not according to the divine plan that the rich should amass great wealth beyond all possible need, and the majority of the human family actually lack the necessaries of life. God dispenses the bounties of nature with an impartial as well as a liberal hand, pouring out the indispensable means of existence—air, sunshine, and water—in such a manner that they cannot be appropriated by the rich to the robbing of the poor. The lowliest peasant may thank God that in these free gifts he even may be richer than a king.

It is true that amassing money is all in accordance with God's will when man uses only legitimate means to turn his circumstances and the resources of nature to his advantage; and wholly approved are the fruits of honest toil and faithful industry unless these treasures become too much objects of affection and worship, thus robbing God of his due.

Though Christ pronounced woes upon the rich, it was not to disparage riches, but the misappropriation of what rightfully belongs to God, being only committed to man as his steward. When the rich man, forgetting the Lord, says, I will pull down my barns, and build larger; that I may have where to bestow my goods, then, perhaps, it may be justly said to him, "Thou fool, this night thy soul shall be required of thee."

What a fearful malediction as well as retribution we find pronounced against the rich in James 5:1-4: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." This is a sad picture of such as have improperly laid up their treasure upon earth; and well it corresponds with the history of extortion and oppression from the earliest ages to the present day. Riches are corrupted because gained by dishonest means,—fraud and violence, which have debased the heart of the retainer. Ill-gotten gain rusting in our coffers may truly "eat the flesh as it were fire" in the day of wrath.

What a fearful history of fraud, exorbitant usury, and general oppression of the poor, may be marked on the rusting coins that fill the miser's chest, and doubtless the same with the coffers of many of the honored rich. Were all these dark secrets written for the eye of man, they would certainly consign to infamy here; they are all recorded in God's book of remembrance, and thus they "shall be a witness against" those who thus "have heaped treasure together for the last days."

Perhaps it would not be amiss for each one of us to search for the rust in our smaller coffers, and recall carefully the history of the gathering thereof, and reflect upon the prospects of the future, as to whether all our treasure is laid up on earth; and then as carefully examine the costly, crowded wardrobe, to see what garments are moth-eaten. Perhaps some of these were purchased by savings unjustly wrung from the dues of the overworked washerwoman, or the night-toiling seamstress. All these needlessly accumulated, costly

garments will daintily feed the moths, while the pleading poor are turned hungry and shivering from the door of the rich. How fearful at the last will re-echo the words—"I was an hungered, and ye gave me no meat," "naked, and ye clothed me not." Thus is the treasure laid up upon earth,—treasure only heaped up "for the day of wrath."

We referred in our last to the utter destruction of all earthly possessions in the consuming flames of the last day, leaving the worldly rich bankrupt and eternally ruined. It truly becomes man to inquire seriously how he may escape so sad a fate. How can his treasure be insured against such a fearful loss? The Saviour prescribes how, in the same admonition,—*"Lay up for yourselves treasures in Heaven."* There is the true savings bank for all our treasures, the bank that never fails, the place to insure against the fires of the burning day. But how can we transfer the treasures of earth to the kingdom above? The Saviour pointed out the way, when the rich young man came to him to inquire,—*"Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven."* A very simple direction; yet perhaps there are few who, on receiving it, would not likewise "turn away sorrowful," to think of sparing the least of these dear treasures. How could they willingly give to the poor what has been wrung from them by the most careful scheming to overreach in a bargain? What! sell any of those precious acres which have accumulated to thousands by mortgages on the homes of the poor who have had to yield them up after the hard struggle of many years? Says the Saviour, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven." No wonder, cumbered as he is with so many cares of houses and lands, bank stock, mortgages and deeds, all of which will prove stubble in the consuming day.

It seems very striking when we consider how particularly Jesus, in his teachings and works of mercy, pleaded the cause of the poor. What a lesson also in the "good Samaritan." Thus in many ways are we told how to lay up our treasure in Heaven. "He that giveth to the poor, lendeth to the Lord." Inasmuch as ye have done it unto the least of these ye have done it unto me.

Not only ministering to the physical wants of the needy, but every act of kindness, cheering the sorrowful and suffering, relieving pain of body, or leading the sin-sick soul to the way of life and peace,—all these labors of love, heart services, are received as given to the Saviour, and placed to account in the bank of Heaven. Truly blessed are those who have faithfully sought to lay up much treasure in Heaven. How much more profitable these labors of love which cheer the fellow-pilgrim on the way, while they are treasured above, than the constant anxiety to store the worthless dross of earth.

Whoever can realize fully that the only portion they can save of their dear gold, is what they tear away from their selfish embrace, and devote to the service of God, would cease to hug their shining coins and freely send them out on missions of love to the world. Then, having accomplished the proper work for the Master, they are purified and fitted for treasure above. As we love our treasures, let us not delay to separate them from the enemy's grasp and fire-doomed kingdom, but convert them as soon as may be into the currency of Heaven. S. M. SPIGEE.

You will not be sorry for hearing before judging; for thinking before speaking; for holding an angry tongue; for stopping the ear to a tale-bearer; for disbelieving most of the floating scandal; for refusing to kick a fallen man; for being kind to the distressed; for being patient toward everybody; for doing good to all men; for walking uprightly before God; for lending to the Lord; for laying up treasure in Heaven; for asking pardon for all wrongs; for speaking evil of no one; for being courteous to all.

THERE are people who tell you our age is pre-occupied, that men no longer read anything or care for anything. Napoleon was occupied, I think, at Beresina; he, however, had his Ossian with him. When did thought lose the power of being able to leap into the saddle behind action? When did man forget to rush like Tyreus to the combat, a sword in one hand, a lyre in the other? Since the world still has a body, it has a soul.—*Alfred de Musset.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 29, 1877.

U. SMITH, EDITOR.

JAMES WHITE, }
J. N. ANDREWS, } CORRESPONDING EDITORS.

UNFULFILLED PROPHECY.

THE Bible was given as a lamp to our feet and a light to our path. It was designed for the benefit of the people in this world and not the next. It is the sure word of prophecy that shines in this dark world. It was not designed for angels or for immortal saints. Therefore we shall not have to wait until we reach Heaven before we understand what the Lord has said to us in his word. The Bible is what God has revealed to man, and if he does not understand it the fault is because he does not search its pages as he should, or because he does not live as near him as he should, so that he can understand what the Lord has revealed. To say that the Bible was given to be understood—and who will deny this plain proposition?—is one thing, and to say that we do understand every chapter and every verse, is quite another thing.

Fulfilled prophecy may be understood by the Bible student. Prophecy is history in advance. He can compare history with prophecy and find a complete fit as the glove to the hand, it having been made for it. But in exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy.

There are those who think more of future truth than of present truth. They see but little light in the path in which they walk, but think they see great light ahead of them.

Positions taken upon the Eastern question are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question.

Wars, pestilences, famines, and earthquakes are not the surest signs of the end. These have ever existed. We may have war, then peace, pestilence, then health, famine, then plenty, earthquakes, then the bowels of the earth may be quiet; but the message of the third angel is given but once. The progress of this work in fulfillment of prophecy is the highest and brightest light now shining in the religious heavens. Those looking at the Eastern question will probably be disappointed; but we may bear our whole weight upon the last message without fear of disappointment. As we now see our world-wide message extending to the nations, we see the fulfillment of prophecy, and the clearest sign of the close of the work, and the consummation of the hope of the church.

Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception that Babylon is left out of chapters eight and eleven. We first pass down the great image of chapter two, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down, the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter eight, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these three lines thus far Rome is the last form of government mentioned.

Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome.

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain, margin, of delights of holiness, yet he shall come to his end and none to help him." Dan. 11:45. Is it said that Palestine is such a

glorious land, and that the Turkish seat of government is to be removed to that land, then we will remark that:—

Palestine has had the curse of God resting upon it ever since the death of the Son of God. Whatever it may have been, it is not now at the time the prophecy speaks to us any such a country. If there is any portion of our world that God has forsaken more than another, it is that which drank up the blood of prophets, the Son of God, and his holy apostles.

But the western continent is now at the time of the fulfillment of the prophecy just such a land. Here, stretching between the Atlantic and the Pacific is a country which is the desire of all nations. Even the poor Chinaman with all his idolatry and filth flocks to our comparatively delightful land by thousands.

It is here that all nations are represented. Three years since, in a Catholic procession which was three hours passing a given point, one carriage flung to the breeze thirty-two flags, representing that number of nations.

Our free schools, the freedom of the press, and freedom of religious liberty, added to the fertility of our vast country, make it at this time the land of delight. We close this article with the inquiries: Viewing the past and present, is there not more probability that the seat of the beast will be moved to our country, than that the seat of the Turkish government will be moved to Palestine? And in advancing opinions upon unfulfilled prophecy, is it not safer to move slowly? J. W.

CHRIST EQUAL WITH GOD.

PAUL affirms of the Son of God that he was in the form of God, and that he was equal with God. "Who being in the form of God thought it not robbery to be equal with God." Phil. 2:6. The reason why it is not robbery for the Son to be equal with the Father is the fact that he is equal. If the Son is not equal with the Father, then it is robbery for him to rank himself with the Father.

The inexplicable trinity that makes the god-head three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, "Let us make man in our image?"

The great mistake of the Unitarian is in taking Christ when enfeebled with our nature as the standard of what he was with the Father before the creation of the world, and what he will be when all divine, seated beside the Father on his eternal throne.

True, Christ prayed to a superior. This is during the time of his humiliation, when enfeebled by the seed of Abraham. There was no such dependence before he humbled himself that he might reach the feeble sinner in all his weakness and shame. Neither will there be when Christ shall be seated at the right hand of power in Heaven.

We may look upon the Father and the Son before the worlds were made as a creating and law administering firm of equal power. Christ did not then rob God in regarding himself equal with the Father. Sin enters the world and the fall occurs. Christ steps out of this firm for a certain time, and takes upon himself the weakness of the seed of Abraham, that he may reach those who are enfeebled by transgression. With his divine arm our adorable Redeemer has hold of the throne of Heaven, and with his human arm he reaches to the depths of human wretchedness, and thus he becomes the connecting link between Heaven and earth, a mediator between God and man.

We notice the steps leading from Christ's position with the Father before the worlds were made, down to his being made weak on account of the sinner, then up to his final position, strength, and glory.

1. Before the fall he was equal with God.
2. When he accepted the position as Redeemer with all its dependence and agony. Then he laid aside his glory as one of the creating and law administering firm. This glory he left with the Father, and then and there made himself of no reputation.
3. He next in due time became obedient to the death of the cross.
4. From this point he rises. God highly exalted Christ at the resurrection. Then and there he left the seed of Abraham, so that it was the divine Son of God that arose from the dead and ascended to Heaven.
5. Then was there given him a name above men and holy angels.
6. Of all created intelligences in Heaven and on earth every knee will bow to Jesus Christ,

and every tongue will confess. Redemption is then completed, and again the Son is equal with the Father.

The question of the state of the dead is not a practical subject. And yet we discuss it in order to warn the people against spiritualism. The question of the trinity and the unity is not practical, and yet we call attention to it to guard the people against that terrible heresy that takes from our all-conquering Redeemer his divine power. J. W.

THE SABBATH A TEST.

SEVENTH-DAY ADVENTISTS are charged with making the Sabbath a test. And some will have it that we denounce and reject all who do not believe as we do. It is true that we teach that God is testing the people by his law. But we deny the charge that we denounce and reject those that differ with us. Our course toward all men whom we can reach with our publications, our sermons, and our entreaties, proves the charge false. We beseech all men, without respect to profession of religion, color, or rank in society, to turn from their sins, keep God's commandments and live. And we manifest zeal and earnestness in this matter somewhat in proportion to the importance of the testing message we bear. And because our testimony is pointed and earnest, condemning those who choose to pass along with the popular current, and violate the law of God, some are disturbed, and with feelings of retaliation, falsely charge us. It is not our work to test, condemn, and denounce the people. It is not in our hearts to unnecessarily injure the feelings of any. But with our present convictions of truth and duty, we should do great violence to our own consciences, and sin against God, should we cease to declare to the people the purpose of God in testing the world by his law, just before the day of wrath.

And God has greatly blessed such testimony. As a people, Seventh-day Adventists were heard of, as it were, but yesterday. As a people, they do not claim to be more than a quarter of a century old. And yet in point of numbers and efficiency they have a little strength. And why? Because, when they have borne a pointed and earnest testimony, God has been with them, and added to their numbers and strength.

But if the Sabbath is not a test, it is not worth our while to be to the trouble of teaching and observing it in the face of decided opposition. If we can be as good Christians while breaking the fourth commandment, as while keeping it, should we not at once seek to be in harmony with the rest of the Christian world? Why be so odd as to obey the commandment of God, if one can be as good a Christian while living in violation of it? And there are frequent inconveniences and pecuniary sacrifices, to be suffered by those who are so particular concerning the observance of the fourth commandment. If the Sabbath is of so little importance as not to be a test of Christian fellowship and eternal salvation; if men who break the Sabbath should be embraced in our fellowship the same as if they observed it; and if they can reach Heaven as surely in violating the fourth commandment as in keeping it; why not abandon it at once, and cease to agitate the public mind with a question of no real importance which is so unpleasant and annoying?

Seventh-day Adventists believe that in the restoration of the Bible Sabbath, under the last message of mercy, God designs to make it a test to the people. Hence many of them labor with earnestness to teach it, and are ready to make any sacrifices in order to observe it, and do their duty in teaching it to others. Convince them that it is not a test, and they will not trouble the people nor themselves longer with it. But should they give the people to understand that they regard the Sabbath of so little importance as not to be a test, "the sword of the Spirit," on that subject at least, would become in their hands as powerless as a straw. They could not then convict the people upon this subject. Indeed, their position before the people, in earnestly calling their attention to a subject that is of so little importance as not to constitute a test of Christian character, and which would subject them to a heavy cross, much inconvenience, sacrifice, and reproach, would be but little less than solemn mockery. With our present view of the importance of the subject, we have sufficient reason for earnestly urging the claims of the fourth commandment upon our fellow-men. J. W.

DENYING THE FAITH.

THE faith of those that search the prophetic scriptures and observe the signs of the times, is

that the coming of Christ is near, given at the door. Yet those who admit this all-important truth, are not all agreed in the manner of showing this faith by works. Some, who themselves like to live in goodly houses, think, when it is proposed to build meeting-houses and publishing houses, that it is a denial of the advent faith to do so; because it looks like providing for long stay on earth. Others reason that if probation is to continue but a short time, the best way to exhibit this faith is to sacrifice time and means to get the truth before our fellow-men warn them of their danger, and persuade them to accept of the last invitation of the gospel.

Those who care only for self, will be careful to save their means against a time of need, and to bequeath them to a following generation. They will not be likely to expend much in publishing the truth. Building houses for this purpose will look to them like a waste of precious means, and a testimony to others that we do not believe that time is so short.

It is true that means thus expended will be used but a short time; but when probation shall close, and the great day of God come, shall we regret that our means have been expended in efforts to save men? Shall we then rather desire to have them hoarded in our own possession? Will not their rust for want of use, be a testimony against us in that day?

A free use of means in the cause of God is the best testimony that we believe that our time to do good and save souls is limited. The time which we may labor will soon be past. The time when the "Well done" will be spoken to the faithful is at hand. The time is short in which we may glorify God in the use of time and means. When the work shall close, those who have invested in the cause of God will not regret the investment. Those who have faith in God may now lay up treasure in Heaven. The earlier we invest the more interest will accrue, and there is no fear of a failure: the bank will not break, nor fire consume it. Let us do our best to increase our stock.

R. F. COTTRELL.

CAN GOD ORGANIZE MATTER TO THINK?

(Continued.)

HEAR Bishop Clark's argument upon this point: "The opinion that even organic matter could, by any possibility, be made to exhibit such power, cannot be received without the most clear and indubitable evidence. What there to be found in the composition of the brain and nervous system, or in their organization, that would lead us to look for the development of thought, feeling, or conscience in the brain? The brain has been analyzed, and more than eight-tenths of its substance has been found to be water. Indeed, this, mixed up with a little albumen, a still less quantity of fat, osmazone, phosphorus, acids, salts, and sulphur, constitute its material elements. In all cases, water largely predominates. Take even the pineal gland, that interior and mysterious organ of the brain, supposed by Descartes, and by many philosophers after him, to be the peculiar seat of the soul—even this has been analyzed. Its principal elements are found to be phosphate of lime together with a smaller proportion of carbonic acid, of lime and phosphates of ammonia and potash."

"If the brain at large constitutes the soul, then the soul is only a peculiar combination of oxygen and hydrogen with albumen, acids, sulphur, &c. Or, if the pineal gland constitutes the soul, then the principal element of soul is phosphate of lime!"—*Man All Immortal*, 57, 58.

To immaterialists this may sound like good reasoning: to us it is foolish sophistry. It is simply setting aside the power of God entirely, and arguing that what we cannot do, cannot be done. How foolish!

Try his argument on the organization of the beasts. I have in my hand a little live mouse. Behold how bright his eye, how keen his sight. Look at his ear. How sharp his hearing. Prick him with a pin. How quickly he feels. Again, how acute is his smell. How soon will he find a piece of cheese, or detect the presence of a cat. Here we certainly have sight, hearing, smelling, feeling, and, indeed, all the senses. Let us analyze this little animal, as the biologist did the brain, and what do we find? "Eight-tenths of its substance has been found to be water. Indeed, this, mixed up with a little albumen, a still less quantity of fat, osmazone, phosphorus, acids, salts, and sulphur, constitute its material elements. In all cases water largely predominates." We have found simple

cular combination" of oxygen, hydrogen, phosphur, &c.

How unreasonable to suppose that these gross materials could ever see, hear, or smell! No: cannot be so. There must be an immaterial, immortal, never-dying soul in that mouse, which did all the seeing and hearing. The mouse must have an immortal soul, and the mosquito surely has a never-dying spirit! Under, to such ridiculous conclusions are our opponents driven, to maintain their immaterial theory. It is simply a square denial of the power of God and the commonest observation every-day life. Such reasoning is a mere appeal to the vulgar prejudices against matter. I will try it in a different manner.

Here is a fond mother with a dear sweet little girl of four summers, whom she greatly loves: can we blame her for being proud of so beautiful a child. The little girl has a bright, sparkling eye, fat, rosy cheeks, curly hair, fine-shaped, dimpled hands, and a fair complexion: she is neatly dressed in the most tasteful manner.

How the mother loves to throw her arms around her, and press her to her heart! But

Let us put this lovely object into the chemical laboratory, and analyze it. A thorough analysis shows that four-fifths of that body is nothing but water, a few parts albumen, phosphur, phosphorus, salts, acids, and a little other matter. Lay them out here each by itself.

Is there anything very lovely here? Would you like to embrace and kiss these? Oh, no; loveliness is all gone. And yet but a few minutes ago, that mother was caressing these elements in the most affectionate manner. Is she then so much in love with a little water, phosphorus and sulphur? How ridiculous this must be! It is no more absurd, however, than the arguments of our opponents,—that a little water, sulphur, &c., cannot think.

But the falsity of this kind of reasoning lies in this: It takes the unorganized, unvital elements separately, and reasons as to what they can do, and what these can be, and what they cannot do in this condition. It sets aside every point at issue; namely, organization and proper combination. It is just like taking an exquisite painting, and undertaking to prove there is nothing beautiful about it by the process. Put that painting into the chemical laboratory, wash off the paint with an acid, analyze its elements; and what do you find? A little oil, a few ounces of lead, and several different minerals. Lay them out there side by side. Now I can sneeringly say, Where is its beauty? Where its comely form? Where is there anything to be admired? But how absurd and absurd be such a course! The whole beauty of the picture is not in the rough material, but in their skillful combination and arrangement. Destroy the combination, and the beauty is gone, the picture is destroyed.

Just so foolish does he reason, who undertakes to analyze a man's brain, and finding only water, phosphorus, albumen, &c., sneeringly says, "This cannot reason, this cannot think." and every true; in that shape they cannot. But as they put them together they can think, and they think. Further than this, we know that a man's brain does think; because in more than one instance it has been seen in the act of thinking. A man had by an injury a large piece removed from the top of his skull. It extended two or three square inches of his brain, did not kill him. Interesting observations were made in his case by physicians. When he awoke the brain would settle down, and become greatly contracted. It would be all quiet. At that moment he awoke, the brain would grow again and begin to quiver. As he entered into conversation, this motion of the brain increased. In his mind became agitated, this motion was very rapid.

What does this show? It shows that the brain does think. The science of phrenology confirms the fact that the brain does think. It shows that the size and quality of a man's brain determine the capacity of his mind. A more brain, of a fine organization, always gives a more brilliant mind. Even Bishop Clark thus inadvertently admits this fact: "A finer and more perfect organization in the human species affords superior development of mental power."—*Man All or Nothing*, p. 99. Look at the charts and busts exhibited by the phrenologist. It will be seen that the organization of the brain has been the measure of the mental man.

D. M. CANRIGHT.

(To be Continued.)

IF WE ARE ONLY SINCERE.

This is a very common thing in presenting the argument to be met with the argument, or rather,

ghost of an argument, that it makes no difference what we believe if we are only sincere. The evident distrust with which this is sometimes brought forth clearly shows that the individual is a little uncertain as to the soundness of his reasoning, yet there is no doubt that others who have used the argument longer have come really to think it good. And that very circumstance illustrates the very point at issue. You have heard it said that if a man tell the same lie about forty times he will come to believe it himself; and there is much truth in the saying.

It is just so with the entrance of false doctrines. The individual allows a suggestion of error to come into his mind. He wishes that it might be true; for it seems pleasing for the time. "It is so much easier," he reasons, "to live out the principles of such a doctrine;" and he beats about to find a prop for his new idea. He begins to argue for it, and he soon quells all his inward thoughts that rise up in favor of the truth, and comes really to believe the lie. From whence did it start? It originated in a dislike for the truth.

When we believe and love a false doctrine, choosing it deliberately in preference to the truth, we deliberately disbelieve God; and though we train and accustom ourselves to believe that error with all our soul, yet God will never be pleased with all our devotion to it, nor will he save us for it. Will God save the heathen mother because she is so devoted to her false god that she will drown her babe to please that god? Yet who will deny her sincerity? Eve was deceived by the devil. She doubted that she should die if she ate of that nice-looking fruit. She began to believe that God had not told her the truth. She acted upon her belief. Did her sincerity save her?

We must be careful how we let doubts enter the mind. At first they ask only a little corner. They come as gentle insinuations, little callers. They come oftener, and stay longer; and soon they make their home with us. We lodge and feed them for their pleasing company, while all the time they are laying a mine under our souls to blow them into perdition. They begin like a little leak in a dam. It excites no fear, for it is so very small. Gradually the little stream wears away its boundaries. The careless bystander hardly sees it increase, so slowly it gains. By and by a solid stone that has been trembling for its lost support gives way, and the water gushing through with irresistible fury tears out the whole structure, and speeds on its work of devastation to the vale below. Scores of lives might have been saved had the man been alive to the danger of the first little leak. So with doubts. Before we know it they have undermined our faith, and we are ready to pour out a torrent of unbelief, endangering the souls of all who come within the influence of its current.

Our belief affects, yes, utterly controls, our general actions. It is impossible to act without belief of some sort. The farmer would not sow his seed if he had no faith. He believes potatoes will be a failure, and that corn and oats will produce well, he will plant but few potatoes, and will sow more grain. If a man believes it unnecessary to be a Christian, he never will be one. If a professor of religion believes it sufficient that the minister prays, he will not pray himself. The stream will rise no higher than the fountain, neither will our actions be purer than our faith; therefore, "without faith it is impossible to please God."

Thus we reason; and that our reasoning is scriptural, we will show from the words of Paul. Many of Paul's letters are prophetic. In 2 Thess. 2:9-12. Paul refers in unmistakable terms to the working of spiritualism. We are surrounded to-day by its "lying wonders." Paul says that the coming of Christ is the next event in order—"is after" this working of Satan. Verse 9. Then he speaks of a class living at the same time, who "received not the love of the truth, that they might be saved;" and he says, "For this cause shall God send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." Their first fault is that they do not love the truth, and that they have pleasure in unrighteousness. God permits them to take their choice, and leaves them to the delusions of the devil. Satan deceives them, and they believe a lie, actually believe it. They come to be sincere in that belief; but their sincerity does not save them: no; they believe the lie, and are damned because they do believe it.

It makes a difference what you believe, and your sincere belief in an error will never save you. God will save many who have lived in

times of darkness, who held wrong beliefs on some points; but it will not be for their sincerity in error, but for their firm adherence to what truth they did have. God saw in them a love for the truth, a principle of obedience to it; and if the light we now have had shone upon their path, they would have hailed it with joy and been obedient to it. "Sanctify them through thy truth; thy word is truth." John 17:17.

C. W. STONE.

REPORT FROM DENMARK.

NORDBY, FANÖ.

THE battle continues. There are many who oppose us. The people are unwilling to give up the customs which they have received from their ancestors, and they cling to them, whether good or bad. We have a good place for meetings, but it costs about five dollars a week. From sixty to one hundred persons have attended the meetings; but the majority of them are women. I have already been represented in the public prints over the whole kingdom as a teacher of error, and there is therefore much prejudice to overcome, especially on this island, where people cling with much more tenacity to their old customs than in other places. But the Lord has, however, opened some hearts to his word.

Yesterday, I visited the parish priest, who was very friendly toward me. But he said that it was his duty to oppose fanatics and heretics. He remarked afterward, however, that I was no fanatic, and wished to know if I intended to speak against infant baptism. I told him, not at present. He then thought that it would be enough, perhaps, to speak against me from the pulpit. I visited the church yesterday. He spoke well on man's accountability to God, and also defended infant baptism somewhat.

Last Sabbath I was brought up before the authorities. The superintendent of police appeared in a loud, blustering way against me, thinking me, perhaps, somewhat deaf; but when he noticed that I could use the organ of hearing to good advantage, he became more gentle. He wished to see my documents and money, and spoke as though he wished to expel me from the island. I was not to be permitted to make the least call for donations, not even to pay the rent of the hall. Neither would he allow me to sell any books, nor obtain subscribers for any papers, and he could also compel me to appear before him every week.

The bookseller in this place has now taken charge of the sale of tracts and the ADVENT TIDENDE, and they cannot hinder me from giving away as many tracts as I choose. A person who is interested in the meetings, has hired the hall, and sees to it that it is paid for every week. Sufficient money was given last week to pay the rent. We will therefore continue our lawful labor this week in the name of the Lord.

Oct. 29.

JOHN G. MATTESON.

WHICH WAS THE BEST?

EACH one of us is always anxious that whatever labor we perform in gospel work should be very successful. Hence we naturally seek for the most promising openings to present the truth, either by preaching or by our tracts. Then it is natural to become discouraged if we do not see good fruits immediately. But my experience in preaching has taught me that you can tell but very little which labor is the most successful. Sometimes when it would really appear that we have reaped a rich harvest, a few years' time will show that it was but little gain to the cause; while in other places where we have counted our labor a real failure, we have afterwards learned that we have had the greatest success.

Several years ago while laboring in Maine, we spent five or six weeks working very hard, with little apparent result. Only four embraced the truth, and two of these soon went back. We thought that was lost time; but this was a great mistake. One young man embraced the truth, and has now become a faithful and successful laborer in the work. He has brought many others into the truth, and thus proved that that was a very successful effort after all. In the same State we had what we called a large meeting, and quite a number embraced the truth; but in a few years there were but few left. Which was the best?

So while laboring in the West, we spent more than a month with the tent in a little village. We had a small interest. Only seven or eight embraced the truth, and these were all women but one. We left much discouraged, and did not think it worth while to go back. The next place we had a great interest. Hundreds came to hear. Quite a number came out, but in a

year from that time we had much the larger church in the first place where we went. This place came up, and the other went down.

So while in Minnesota. We spent a long time in the tent in one place, accomplishing apparently next to nothing. The audience was small, and only a half dozen or so came out. We felt much discouraged. But among those half dozen was a young man who has now become one of our able ministers, and has raised up a number of good churches. So I now count this one of my most successful efforts. Thus I might give innumerable cases illustrating the fact that we cannot tell at the time which is successful labor, and which is not. Indeed, has not the Lord said, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good"? Eccl. 11:6.

We may preach a sermon, scatter our tracts, sow our seed in the morning, and think it is all a failure. We see no results; no interest is created: nobody embraces the truth. It is all lost. And yet, perhaps, in years to come we may be astonished to find that that was the most successful of all our efforts. Every minister knows that this is often the case. Every one who has observed the tract work knows it also. Then it is only once in awhile that we can really tell what effect our efforts have had. Sometimes we are permitted to see the fruit ripen. The Lord gives us this for encouragement. But many times impressions are made which keep growing deeper, broader, and stronger, until years afterwards, perhaps in some other State, some other brother or sister may complete the work in that soul, who may then embrace the truth. Yet the first impulse was received long before.

Christ told his apostles that he sent them to reap that which others had sown. The apostles saw this remarkably fulfilled on the day of Pentecost. One sermon gathered in three thousand souls. But no doubt these had been more or less influenced by the labors of John and of Christ. It is just so in our tract work. To-day a man reads a tract. The impression is not powerful enough to bring him out decided upon the truth, to keep the Sabbath; but a favorable impression has been made. He begins to think about it. He thinks kindly of our people. He speaks a word in our favor, that helps somebody else. By and by he hears of one of our ministers lecturing in his neighborhood. He says, "I would like to hear that man; I will go." In some cases the interest awakened is so deep that the individual puts himself out of the way to inquire after our people. Perhaps he sends for a minister. When the minister comes where the mind is thus prepared, he soon brings the man into the truth. Perhaps the brother or sister who first created the interest in that man's mind may never know the result of it. So, brethren and sisters, don't become discouraged, nor give over your efforts, nor slacken them one whit, whether you see results or not. In the day of God you will know it all; and that is soon enough.

Why is it that our ministers are having so much better success the last five years than formerly? Larger churches are being raised up, greater interests are being aroused, and the work is moving more rapidly. Is it not because the leaven that has been at work for a quarter of a century is now beginning to show itself? We can hardly go anywhere where Seventh-day Adventists are not more or less known. Some will be found there, who will speak a good word for the truth. Either they, or some of their special friends, have been at our Sanitarium, attended our College, have been among our people, heard one of our ministers, or taken our papers, or in some way or other have become acquainted with the truth. When others would slander and misrepresent us, these persons will arise and speak a good word for us. So little a thing as this sometimes turns the scales in a hard-fought battle in a course of lectures. All these things must be looked at and weighed in our works; hence let none of our tract workers be at all discouraged, nor slacken their efforts.

Thirty years ago, there were only about a dozen Seventh-day Adventists in all the world. They were poor and inexperienced. Twenty years ago there were only perhaps two or three thousand; and most of these were poor and young in the work, and had few tracts to work with. But now it is an inspiring thought to know that there are about twenty thousand of the same faith and hope, all zealously at work in the one blessed cause of spreading this present truth. These are the means which God has ordained to ripen the harvest, and to prepare the way for the mighty closing work of this message. All that is needed is systematic, well-directed, persevering effort, and the work will be accomplished by the blessing of God.

D. M. CANRIGHT.

PATIENCE.

I'll pray for patience at the early dawn,
When darkness flies before the coming day,
While all the earth is wrapped in holy calm,

I'll pray for patience when the glowing sun
Has slowly reached his midday throne on high,

I'll pray for patience when the clouds at eve
Are painted crimson by the setting sun,

I'll ask for patience when the long, long night
Shall come at last, and all is dark and dread,

I'll pray for patience when the chilling hand
Of deep affliction on my soul is laid,

I'll pray for patience when the petty cares
Of daily life shall gail my weary heart,

I'll pray for patience when the world shall frown,
And those I love shall coldly turn aside,

Progress of the Cause.

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

NEWBURYPORT, MASS.

RETURNING to Newburyport, we found that the Lord has worked there in a remarkable manner. About a dozen who received the Sabbath under our labors at the tent held on faithfully.

Soon one after another began to attend their meetings and embrace the Sabbath, until they numbered about eighteen. Since we have held our meetings here, six more have embraced the Sabbath, and some of these are men of more means than the others.

Although the outside attendance on our meetings was small, being from thirty to sixty, yet all who attended came because they were interested. A deacon in the Christian Church took his stand with us upon the Sabbath last Sunday.

D. M. CANRIGHT.

MICHIGAN.

Howard City and Gowen.

MONDAY, Nov. 19, we came to Howard City, where we remained two days, and or-

ganized a class. They have a Bible class. There is no reason why they may not prosper. Bro. Howard will visit them in a few weeks, and organize a T. and M. Society.

Our meetings at Gowen were very interesting. We found them not only ready to do, but doing. This church consists of only sixteen members, yet besides raising their one-third they have a club of about thirty for the Signs, and yet there are none who are rich among them.

Dists. 1 and 3, Mich. T. and M. S.

Our meetings thus far in Dist. No. 3 have been a success. We have visited four churches; viz., Colon, Burlington, Bronson, and Quincy. All seem willing to act in harmony with the recommendation of the General Conference, to pay a sum equal to one-third their s. b. for the support of the T. and M. work.

Held our first meeting at Hillsdale, in Dist. No. 1, Nov. 21. The same spirit characterized this meeting that has been manifested in No. 3. The brethren have taken hold with a will to work.

Some matters of trial have existed here for a time, which have threatened the prosperity of the church. These were satisfactorily settled; and now as harmony is restored, they feel like pressing to the light, and moving forward with the people of God.

Hillsdale, Nov. 22.

Allegan County.

With Bro. Root and Littlejohn, we met with the church in Otsego, Nov. 10, 11. The blessing of the Lord attended our meetings. Bro. Littlejohn preached Sabbath with great freedom, to a large congregation.

The forenoon of first-day was occupied in organizing the Tract and Missionary Society. The brethren and sisters took hold of the work as though they meant business.

In the afternoon Bro. Littlejohn addressed a large congregation of attentive hearers. We are glad that Bro. L.'s health is improving, so that he can enter the field again, and work for the Master.

Nov. 12, met with the church in Allegan, and organized a T. and M. Society. The brethren and sisters expressed a determination to renew their efforts in the work.

Nov. 13, met with the church in Monterey. This church has been powerfully buffeted by the enemy. Jealousies have crept in, which have crippled their usefulness, and nearly proved their ruin. This meeting proved an encouragement to the church here.

We would express gratitude for the faithful labors of Bro. E. H. Root in these meetings. May the Lord bless him in his labors of love, and reward him with a starry crown in the heavenly kingdom.

Lakeview.

WE held meetings here Nov. 17, 18. The new meeting-house is nearly ready for the roof. It is 28x49 feet, and when completed will be a very convenient place of worship.

Sabbath, at 10:30, Bro. Burrill gave a discourse on the subject of overcoming. Following the discourse we had a covenant meeting, in which about fifty spoke in quick succession of their determination to be found with the faithful ones, and have the overcomer's reward.

The Holy Spirit was present in power in

the closing meeting on Sunday evening. Ali wept. May the Lord so lead the members of this church that the interested ones may with them be gathered into the fold.

NEW YORK.

Groton.

THE attendance, and the interest in our meetings here, have both improved in our new quarters, and several others have embraced the truth. Last Sabbath we had our first Sabbath meeting, which was very good.

Pulaski.

Nov. 10 and 11, we held meetings at Pulaski, to organize a church and hold a meeting of the Tract Society. There was a general gathering of the brethren and sisters; and a church of thirty-one members was organized.

We held an interesting tract meeting. Eight hundred Annuals were taken, and six new members joined the society.

ILLINOIS.

Rockford, Nov. 22.

I AM endeavoring to "hold the fort" at Rockford. When I think of what is needed elsewhere, I can scarcely rest content; but, as Bro. Andrews was compelled to leave, I regarded it duty to remain for a season.

Last Sabbath we baptized two. Last Sunday evening I reviewed Eld. Waldo, Disciple. I spoke in his desk. Subject: "The Lord's Day." I had freedom.

The foreman of the Rockford watch factory is firm. He strictly pays a tithe of all his earnings, and the Lord blesses him. The other day he sold a picture (which he painted on first-days) for \$30.

I am of good courage in the Lord, as I realize how the Lord blesses us. The Baptist church allows us the use of one of their assembly rooms. It is ample for us. We have it free. God is good.

WISCONSIN.

Plainfield.

OUR meetings with this church closed Nov. 18. The members are very much scattered, and some not having the interest in the work which they should have, the attendance was rather small.

Eagle Corners and Sand Prairie.

I HAVE been holding meetings at Eagle Corners for four weeks. Spoke twenty-four times, and had good congregations when the weather was fair.

I also spoke five times in the church at Sand Prairie, where eight or nine made a start in the service of God. Four of them were baptized, and others will be soon.

INDIANA.

Darlington, Nov. 20.

HAVE labored among the brethren here for a few days past, which has resulted in the organization of a church of eight members. This church is composed of good material.

OHIO T. AND M. SOCIETY.

THE Ohio T. and M. Society held its first quarterly meeting for this Conference year, Oct. 21, 1877, at Clyde. The president in the chair. Meeting opened by singing and prayer.

As there was not a sufficient number of directors present to constitute a quorum, business of importance was transacted. The minutes of the last meeting were read and accepted.

Table with columns for Districts (1-6), Total, and Financial Standing. Includes sub-totals for each district and overall totals for membership, reports, and financials.

Adjourned to call of chair. H. A. ST. JOHN, Pres. A. A. HUTCHINS, Sec.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.] North Pacific Conference.

THE first annual session of the North Pacific Conference of S. D. Adventists was held at Walla Walla, W. T., Oct. 29, 1877.

Thirteen delegates were present, representing eight churches and unorganized bodies of Sabbath-keepers.

A constitution was adopted, after which five churches were received into the Conference, and six unorganized bodies of Sabbath-keepers were received under its watch-care.

Eld. I. D. Van Horn was elected president; Mrs. A. P. Van Horn, secretary; and Alonzo T. Jones, treasurer.

The Conference now numbers about two hundred Sabbath-keepers, two ordained elders, and four licentiates, and the pledge is over \$800.

North Pacific Tract and Missionary Society

THE first session of this society was held at Walla Walla, W. T., Oct. 28, 1877.

The Conference was divided into the missionary districts as follows: Dist. No. 1, all of Washington Territory east of the Cascade Mountains; No. 2, all of Oregon east of the Cascade Mountains; No. 3, all of Washington Territory and Oregon west of the Cascade Mountains.

Eld. I. D. Van Horn was chosen president; S. Maxson, vice-president; and Mrs. A. P. Van Horn, secretary and treasurer.

The constitution published in REVIEW Supplement of Oct. 11, was adopted by unanimous vote. A resolution was passed to raise by subscription a permanent Conference T. and M. fund of \$300, to be paid on or before Jan. 1, 1878.

DEBATE AT ONAWA, IA.

WHEN I returned from Logan, I found that a Mormon preacher was to speak on the Sabbath question at the south school-house. I went to hear him, and made a reply. The Mormons found that his arguments could not stand before the truth, so they sent for

man of larger caliber to come, which he did with all haste. He challenged me to debate on the Sabbath question and the state of the law.

His position was that the law was abolished. His strong point was the two covenants. He said that Paul declared he was made an able minister of the new testament, or covenant, and we could not find the Sabbath in the new covenant. I gave him the testimony of Paul in Heb. 9:16-19: "For where a testament is, there must also necessarily be the death of the testator." The new covenant was sealed with the blood of Christ; then after the death of the testator the will could not be changed. I then referred him to Luke 23:56; which says that the disciples rested according to the commandment; so I found the Sabbath the fourth commandment after the death of the testator.

He stated that we had no law to keep but the law of Christ. But John says in chap. 1: "If any man sin, we have an Advocate with the Father." If the Father has the law, why do we need an advocate with him? I found in the revelations of Joseph Smith, in the book called "Doctrines and Covenants," the testimony that Christ suffered more than any man can suffer, but withstanding all this he kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain without sin also, and all who walk not in the law of God are justly be condemned, and have no excuse for their sins. This testimony was too good for him. He did not know what to do with it.

This debate made those who had decided the truth stronger, and made some decide in its favor. One very intelligent lady told me, "You could not stand before that man one moment, only that you have the Bible on your side." I told her that was great secret; we have the truth on which we depend. This lady had never heard anything on this question before, yet she came fully on the side of truth. The Lord gave us the victory, for which I feel to praise his name. When I heard that the Goliath of Gath had come, I went to God for help, and I received evidence that the Lord would stand by me. The Lord gave me great freedom in presenting the truth.

The minister said we must not kindle a fire on the Sabbath; that a law without penalty is not worth anything; and that could not keep the Sabbath on the earth; but when we discussed the question, he taking the position that the first day, or Sunday, is the Sabbath, I asked him if he could kindle a fire on that day, what was the penalty for its violation, if the world was round on the seventh day and immediately became flat on Sunday or first-day.

The question on the state of the dead was next discussed. He took the position that a man has a spirit that survives the death of the body in a conscious state. I tried to get him to say whether this spirit was material or immaterial. I referred him to a letter that he had at Little Sioux with a minister of the M. E. Church, in which he stated that an immaterial God was an immaterial nothing. So I told him that the immortal man, as he called it, was the immaterial man. Then he had an immaterial being. If the spirit was material it would not occupy a place smaller than itself. The result was that his spirit man was very small, as it must come out of the mouth of the body.

When he came to the case of the rich man and Lazarus, he said that it was not a fable, but a real matter of fact, and it proved his position. Thus he admitted that the spirit is material, as one had a tongue and the other a tongue. I forced him to the position that all spirits were material in the beginning; that when God created man, he made all the spirits that ever existed. Then I asked him where he had been for five thousand years. I asked him to tell me what he was doing all that time, but he could not tell.

He had a warm time. There were two Disciples preaching against us at Monticello and two Mormons at the south school-house, at the same time; so I had more iron fire than I could well attend to; but the Lord was with me, and helped in the use of the truth. J. BARTLETT.

First, Let the male members of your church and congregation, of full age, who desire to form such society, sign the following articles:—

In pursuance of an act of the Legislature of the State of Michigan, entitled, "An act concerning churches or religious societies, establishing uniform rules for the acquisition, tenure, control, and disposition of property conveyed, or dedicated for religious purposes, and to repeal chapter fifty-two of the revised statutes, approved February thirteenth, eighteen hundred fifty-five,"

We, the undersigned, being desirous of forming ourselves into a religious society, do hereby agree to be bound by the following articles of association:—

ARTICLES OF ASSOCIATION OF THE SOCIETY OF THE SEVENTH-DAY ADVENTISTS OF _____, MICHIGAN.

ARTICLE I.
This society shall be called the society of the Seventh-day Adventists.

ARTICLE II.
This society shall be located in the _____ of _____ in the State of Michigan.

ARTICLE III.
The object of this society shall be to legally hold the house of worship and land belonging thereto, a dwelling house for their minister, and such other buildings as may be necessary for the direct and legitimate use of the society, and to manage the temporal affairs of the Seventh-day Adventists of _____; and it shall not hold any other property; *except* grants, as herein-after provided, nor transact other business aside from the temporalities of the society.

ARTICLE IV.
The officers of this society shall consist of three trustees, a clerk and treasurer to be appointed by them of their number. The trustees shall be elected for three years, except those first elected, who shall be divided into three classes, and shall hold their offices for one, two, and three years, respectively, one being elected each year to fill the vacancy of the one passing from office.

ARTICLE V.
At least fifteen days' notice shall be given to the congregation of the time when, and the place where, any election shall be held, and such notice shall be given in the manner that is, or may be, provided by law. All regular elections shall be held at least six days before the term of office expires, and in case of a vacancy by death or any other cause, a special election may be held, by notice thereof being given as aforesaid.

ARTICLE VI.
All property that may be given, granted, conveyed, or devised to this society, whether personal or real estate, except the house of worship and land belonging thereto, the dwelling-house for their minister, and such other buildings as may be necessary for the direct and legitimate use of the church as before provided, shall be sold by the trustees, and the proceeds thereof applied to the religious and benevolent purposes of the society.

ARTICLE VII.
This society may erect, alter, or improve, a church building, a house for their minister, and other buildings for the direct and legitimate use of the society, by a vote of two-thirds of the members, and dispose of the buildings and erect others, as the wants of the congregation may require, and shall have power to execute securities for church debts, upon church property, as provided by law.

ARTICLE VIII.
After the first election, such persons shall be entitled to vote as shall have subscribed to these articles at least six months before the annual election, and shall have been stated worshippers with this society at their house of worship for the same period of six months, or shall have contributed to the support of the society according to its usages for one year.

When these articles are drawn up, and signed, let the elder, deacon, or, if not present, any male member, read a notice, like the following:—

NOTICE.
Being desirous of forming ourselves into a religious society to be known as the society of Seventh-day Adventists of _____, to legally hold and manage our church property, an election will be held at _____, on the _____ day of _____, in the year

18—, for the purpose of electing three persons to serve as trustees of said society.

Elder, Deacon, or Member, (as the case may be).

Such notice must be given at least fifteen days before the day of election, and must be read in two Sabbath meetings, and those two Sabbaths must be the last two on which you have meeting before the day of election. See sec. 4.

When you come together to hold your first election, you will organize your meeting by choosing your elder as president. This may be done by some one moving that the elder act as president, and then vote upon it by voice or uplifted hand as you choose. The next step will be to elect a clerk for the time being, who may be nominated and elected in the same manner as the president. Your next step will be to select two inspectors of the election. If there are two deacons of the church present, they are lawful inspectors without any vote for them. If there is one deacon present he is an inspector, and the second is to be chosen by circulating blank ballots and letting all who have signed the articles write upon the ballots the name of the person they wish to act as inspector. The one getting the greatest number of ballots is the other inspector. If there is no deacon present, both inspectors shall be elected as above.

The president shall then announce that the inspectors are to pass blank ballots on which he wishes you to write the names of three male subscribers to the articles, to serve as trustees, the three names to be written at one balloting. The inspectors shall take up the ballots and examine and report to the president, who shall declare the vote. The three persons receiving the highest number of votes are the three trustees. The trustees shall then draw cuts from the hand of the president, to decide who shall serve one, who two, and who three years.

When they are thus divided, the president, clerk, and inspectors should make a writing like the following:—

At a meeting of persons who had signed Articles of Association for the purpose of forming a religious society to be known as the society of Seventh-day Adventists of _____, Michigan, notified according to the provisions of the statutes of the State of Michigan, held at _____, on the _____ day of _____, 18—, _____ was by a plurality of votes, chosen president, and _____, clerk. Whereupon _____ and _____, deacons, acted as inspectors of election for the election of trustees for said society, who make the following certificate. In case two laymen are chosen as inspectors, or one layman to act with one deacon, let it read, Whereupon, _____, layman, was nominated by a plurality of votes by ballot to act with the deacon, _____, as inspectors of election, &c., or if two laymen, let both their names be mentioned as nominated for inspectors. _____, President.
_____, Clerk.

INSPECTORS' CERTIFICATE.
At the meeting above specified, by a plurality of votes by ballot, _____, _____, and _____, were chosen as trustees of the society of Seventh-day Adventists of _____, Michigan, and immediately thereafter divided into three classes, as follows, _____ to hold his office for one year, _____ for two years, and _____ for three years.

In witness whereof we have hereunto set our hands and seals, this _____ day of _____, in the year of our Lord one thousand eight hundred and _____.

Inspectors } _____, [I. S.]
 } _____, [I. S.]

The inspectors shall then go to some justice of the peace, or notary public, and make acknowledgment of the certificate, and have his certificate of acknowledgment on the back, which may read like the following:—

State of Michigan, }
County of _____, } ss.
On this _____ day of _____, A. D. 18—, before me, a _____, in and for the said County, personally appeared _____ and _____, to me personally known to be the persons described in and who executed the foregoing certificate, and each acknowledged to me that he executed the same freely.
_____ for _____, County, Michigan.

Then the articles of association and the above certificate should be filed for record in the County Clerk's office, and from the

time of such filing, you are a body corporate, empowered to receive and hold the property of the church.

On being notified of their election, the trustees shall choose one of their number as clerk, who shall fulfill his office as set forth in sections 11, 14, and 17. They shall also choose one of their number as a treasurer to pay out funds by order of the board of trustees (sec. 11).

The notice of any election after the first is provided for in sections 14 and 15.

Such elections will be conducted in the same manner as the first, with the exception of choosing a clerk, for the clerk of trustees is a clerk of the meetings for election. See sections 15, 3, 5, 17. No certificate is made of any election after the first, but a record is made of the proceedings and election of trustees, on the society's books (not the church book). See section 11.

FORM OF CLERK'S NOTICE, SEE SECS. 14, 15.

_____, Michigan, _____, 18—,
To _____, Elder in charge of the Society of the Seventh-day Adventists of _____,

You are hereby notified that the expiration of the term of office of _____, one of the trustees of this society, will terminate on the _____ day of _____ next.

This notice is thus given in order that you may notify your congregation publicly of the time when and the place where an election will be held to fill the vacancy, said notice to be read for two successive Sabbaths, last before such election, and be given at least fifteen days before such election, and such election must be held six days before the expiration of the said term of office.

_____, Clerk of trustees.

The person receiving this notice shall read to the congregation a written notice as required by law, (see sections 14, 4,) as follows:—

NOTICE.
An election will be held at _____, on the _____ day of _____, at _____ o'clock, _____ (A. M. OR P. M., as the case may be), for the purpose of electing a trustee to fill the vacancy occasioned by the expiration of the term of office of _____, which term expires on the _____ day _____ next.
_____, Elder.

THE RESURRECTION.

God, who made man from the dust at first, can restore him to life after he has turned to dust again. He who plants such vitality in tiny seeds that after thousands of years of dormancy they burst and grow, and bud and blossom, can also restore the dead who have slumbered for ages in their tombs, and bring them forth to life and joy and immortality. Man is of more value than a flower. God will not preserve the lilies of the field, and forget his own children.—*The Armory.*

If thou wouldst find much peace and favor with God and man, be very low in thine own eyes. Forgive thyself little and others much.

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

LEMUEL POWERS LELAND, youngest son of John and Phebe A. Leland, fell asleep in Benona, Mich., on the morning of the 13th inst., aged 4 years, 5 months, and six days. He contracted a severe cold on his way home from Virginia with his parents, which finally settled in his throat and almost stopped his breathing: fever set in, terminating fatally. As he was a bright, obedient child, and his first death in the family, his loss is greatly felt. Funeral discourse from Jer. 11:16, by the writer. GUSTAF A. CARLSTEDT.

My wife, A. L. Kemp, died Sept. 8, 1877. Her sufferings were great, but she bore them with patience. To those who visited her she spoke of her strong hope that she should have a part in the first resurrection, when I hope to meet her again. She received present truth some years ago from reading, and joined the church at Hillsdale, of which she was a member at the time of her death. She died at Nevada, Steuben Co., Ind., and was taken to Hillsdale to be buried. On account of sickness, I was unable to attend the funeral. JOHN KEMP.

DEED of diphtheria, in Maple Grove, Mich., Nov. 16, 1877, Mary, daughter of Jehiel and Mary Mead, aged 12 years. She had kept the Sabbath with her parents 14 months; and met death with willingness and childlike faith in God. Funeral discourse by the writer; from Matt. 5:4. GEO. C. TENNEY.

ORGANIZATION AND REGULATION OF LEGAL SOCIETIES.
The mode of organizing a legal society to control church property under the provisions of the law of Michigan, is as follows:—

Being desirous of forming ourselves into a religious society to be known as the society of Seventh-day Adventists of _____, to legally hold and manage our church property, an election will be held at _____, on the _____ day of _____, in the year

18—, for the purpose of electing three persons to serve as trustees of said society.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 29, 1877.

We are happy to learn, from private letters, of the continued improvement of Bro. White's health, and glad that he is able to speak so fully in this number of the REVIEW. The reader will find in his articles the usual proportion of interesting matter, and thoughts worthy of consideration.

Those who have requested that something be published in the REVIEW in relation to the organization of churches and the holding of church property, will find articles on those subjects in this number. We call especial attention to them in this manner, that they may not be overlooked.

This Week's Paper.

The Thanksgiving Hymn on our first page, carrying the mind from these earthly seasons of re-union and gladness, to the great gathering and eternal re-union at the close of our mortal pilgrimage, will incite in many hearts a more earnest longing to join at last the festal throng in our Eden home.

The Watch Tower department is filled with significant items relating to the signs of the times. The death of the pope, now daily expected, is looked forward to as an event which will bring a great crisis in the affairs of Europe. The facts brought out in the article "An Extraordinary Season," are startling.

In the department of general articles, we call attention to Bro. Butler's report of a Missionary Sermon and Remarkable Tradition. What a lesson for missionary workers in this more favored land. The article on Church Organization, showing how to organize churches, was published some years since in pamphlet form; but the edition was long ago exhausted, and the article is now published by the request of those who desire the information here given. The same may be said of the directions for organizing legal societies to hold church property, as published on page 175. This applies only to Michigan. The law in other States may differ somewhat from this.

Bro. E. R. Jones on page 171 touches upon an important point. That any family of Sabbath-keepers should be without the REVIEW, REFORMER and INSTRUCTOR, is wrong. The increase of subscribers to the REVIEW should keep pace with the increase of believers in this message. But while believers are multiplying on every hand, and membership in the different Conferences is rapidly increasing, the REVIEW list is not growing in any such proportion. Will all our ministers and T. and M. Societies please look after this matter?

The interest still continues in Massachusetts, according to the report of Bro. Canright; while at the other side of the continent, the organization of the North Pacific Conference, for Washington Territory and Oregon, will mark a new era for the work on the Pacific coast.

Annual Meeting of the N. Y. and Pa. T. and M. Society.

RETURNING from Massachusetts to Battle Creek, in company with Eld. Haskell and family, we stopped over at Rome, N. Y., and attended the above-named meeting, Nov. 17 and 18. We can speak as highly as any who have before spoken, of the neat and commodious house of worship the brethren have erected here. Without any efforts at display or extravagance in the building or surroundings, everything tends to render the house pleasant and attractive as a place of worship. A little over a year ago, the truths for this generation were shining out for the first time to the people of Rome, through the cotton walls of Bro. Canright's tent. It was a matter of good cheer to behold near the spot where the tent stood, this permanent place of worship established, a continual witness to the important message now going to the world.

There was a large attendance from different parts of the State. Brethren from the north chartered a car, and came down in force. The meeting was one of good interest throughout. The brethren are growing stronger in the truth. They take a lively interest in all parts of the work, and in the success of the various enterprises established to carry it forward in different parts of the earth.

Bro. Haskell spoke fully at different times in regard to the tract and missionary work, its nature, its efficiency, and what might be accom-

plished by it, if all would engage heartily and intelligently in it, as they should. We believe those who were present will enter into this work with new spirit, and that this meeting will give a new impetus to the cause in that State.

Their Conference, embracing the States of New York and Pennsylvania, the two leading States in the Union in point of inhabitants, contains a population of something over eight millions, or more than four times that of any other of our Conferences. It will be no small work to set the light before all these, yet there are earnest workers there, who are determined that this shall be done. They suggest a Biblical Institute to be held at Rome, or in its vicinity, the latter part of March or early part of April, 1878, which we have engaged to attend, if a sufficient number desire such an occasion.

Nov. 20 we reached Battle Creek. Here we find the work growing in all its departments, our meeting-house literally incapable of seating comfortably all who attend on the Sabbath, and new facilities demanded in the Office for the accomplishment of the work so rapidly accumulating in the onward progress of this message.

Biblical Lectures.

THESE lectures will begin in the college with the coming winter term. A full course is promised, extending through the winter and spring terms. If the churches in New York should call for a Biblical Institute in the spring, as some of them now suggest, it would not materially interrupt the lectures in the school; for that would be placed so as to cover the spring vacation of one week; and hence an Institute three weeks in duration could be held in New York, by omitting the lectures in the school during the last week of the winter term, and resuming them one week after the commencement of the spring term. Thus the students would lose only two weeks, and those which they could best spare, namely, at the close of one term and the beginning of another. We expect a large class in the school, and a course of unusual interest.

Meeting at Oakland.

MRS. WHITE and the writer met with the church at Oakland in their house of worship Sabbath, Nov. 3. We opened the meeting and spoke quite fully upon the progress of the cause. Mrs. W. followed with a stirring discourse for one hour. A social meeting followed.

First-day evening Mrs. W. addressed a good congregation who would not be deterred from coming out in the heavy rain. There are some additions here in Oakland, and a good outside interest.

Notices.

WE now have in mind to visit the South and West, as will be seen by this week's REVIEW. Following our meetings in Alabama, we will spend two weeks in Missouri, at such places as Eld. Butler may arrange. Bro. Butler will please send appointments direct to the REVIEW Office, and write me at Nashville, Tenn., or Gadsden, Alabama.

If the brethren in Iowa think it advisable for me to visit that State at this season of the year they will please correspond with me at once, at points where I may be. I will also correspond with other Conferences West if general meetings can be held so late in the season.

We make no arrangements for postponement on account of weather. We hope to see as many of our brethren at these meetings as is consistent, as the principal object of our meetings is to help in the missionary work, and we are satisfied that not one-tenth is being accomplished that can be done, if all come up to the help of the Lord.

THE Home Journal, of Nov. 10, 1877, a Catholic paper published in Detroit, Mich., says:—"The office of Camerlunco, when bestowed upon one of the Cardinals, empowers him to exercise the whole authority of the Pope in the interregnum between the death of the actual Pope and the election of a successor. This office has just been conferred upon the Italian Cardinal Giovacchini Pacci, who was born in 1810."

From the foregoing it will be seen that the Jesuits are taking every precaution to have the death of the present pope occasion as little disturbance as possible in the Holy College at Rome. How evident that the papists look upon the future of their anti-scriptural system with bodings of evil.

Notice to Minn. T. and M. Society.

THE S. D. A. Publishing Association has received instructions from your president to fill no orders on the credit of the society unless they come through the hands of the secretary. The members will please take notice, and act accordingly.

Annuals for Vermont.

THE season for active service in circulating the Annuals for 1878 has come. I have waited to hear from the directors as to the number which the districts would respectively take. Last evening I heard from the last one to report.

The smallest district in the State, and financially the least able, voted to take the same number, 600, that they took last year, which certainly was fully its proportion of the five thousand which we took. To one other small district I ordered the same quantity taken last year, while other and larger districts cut their orders down one-half, or about that.

Believing our brethren in these districts would feel better satisfied with themselves and with the officers of the society to have a chance to do more in this direction than to dispose of so small a number as those ordered, and that it would be a mark against the T. and M. workers in Vermont to make our orders smaller than last year, I have ordered to my address for Dist. No. 2, twenty-two hundred and twenty-five Annuals, which is over fourteen hundred more than this district had last year, making for the whole State five thousand.

Now I am confident that Dists. Nos. 1, 3, and 4 will come to the relief of No. 2, and help dispose of these excellent pamphlets.

Certainly, in some respects the prospect brightens. Bro. R. S. Owen, now laboring in an entirely new field in Canada, writes that he wants three hundred, and calls for Bro. C. F. Worthen to come and help organize the T. and M. work there. One church which took forty Annuals last year, is to take two hundred this year.

Dear brethren, let us gird on courage for the work. Our time to work is short. I am much pleased to hear that in one district the Annuals are already briskly selling. Probably by this time every district will be supplied with some to go to work on. Don't lose any time.

A. S. HUTCHINS.

Appointments.

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

Change of Appointments.

AFTER considering the wants of our brethren in Dist. No. 3, Mich., more carefully we have thought best to make some changes in our appointments for meetings as follows:—

Partello, Nov. 28, at 2 P. M. and Sunday Dec. 2, at 10:30 A. M.
Convis, Nov. 29, at 2 P. M. and Sabbath Dec. 1 at 10:30 A. M.
Marshall, Nov. 30, at 2 P. M. and evening.
Kalamazoo, Dec. 3, at 2 P. M.
Mattawan, " 4, at 2 P. M.
Kendall, at Bro. Geo. Howland's, Dec. 5, at 2 P. M.

H. M. KENYON.
I. A. OLMSTEAD.

No Providence preventing, I will meet with the brethren at Rochester, Ind., Dec. 1, 2; at Elizabethtown, Ky., Dec. 8, 9. In Tennessee, where Bro. Soule may appoint, Dec. 15, 16.

The week between these dates I will spend as Brn. Osborn and Soule may arrange.

At Gadsden, Alabama, where Bro. Heath may arrange, Dec. 22, 23.

At each of the above places we desire to see a general attendance of the Sabbath-keepers. Matters of importance will be considered in connection with the cause.

S. N. HASKELL.

MEETINGS in Vermont will be held as follows:—

East Richford, Dec. 15, 16.
Berkshire, 6½ P. M., " 19.
Bordoville, " 22, 23.
Brownington, " 29, 30.

The meetings at East Richford and Bordoville will commence Sabbath evening. The church at East Richford desire that every member of this church who cannot attend the meetings as above appointed for that place, should without fail report to E. Kellogg, East Richford, before the meeting, stating his or her spiritual standing, as the brethren who shall visit the place intend then to set things in order in the church. It is further desired that all s. s. and T. and M. pledges for this church should be paid up then to the close of the present year.

A. S. HUTCHINS.

THERE will be a general meeting at Rochester, Fulton Co., Ind., Dec. 1 and 2. Matters of the greatest importance in reference to the T. and M. work will be introduced. We hope to see a general turnout of the brethren and sisters. Wish to see the directors of the various districts. Let all come prepared, as far as possible, to care

for themselves. Eld. S. N. Haskell will be present. Let there be a general turnout. Come praying the Lord to meet with us.

S. H. LANE.

I WILL attend meetings in Wisconsin as follows:—
Leon, Monroe Co., Dec. 7
Liberty Pole, " 11
Victory, Bro. Clark may arrange, Dec. 15
Kickapoo Center, evenings, Dec. 18
Sand Prairie, evening, "
Mount Hope, " 22
Waterloo, " 29
Will Bro. John Atkinson meet me at Leon
H. W. DECKER

Business Department

"Not slothful in Business. Rom. 11:12."

THE P. O. address of the district secretary Dist. No. 10, Mich. T. and M. Society, is H. Bump, Flint, Mich., Box 336.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Nancy Sanders 52-21, Mrs H D Ruff 52-20, Sarah J Merrill, 52-2, H C Stone 52-22, Scott 51-14, Henry Barstow 52-15, Mrs Jennie Norst 51-9, Wm E Morton 51-24, J M Bailou 52-20, C E G 52-20, Mrs E J Pilling, 52-21, Alvin Pippin 52-21, C ter Pomeroy 52-19, Homer Howe 52-21, Selon F 52-21, Sarah J Charnley 52-21, Abby Orcutt 52-21, Carl R Herrguth 52-25, Eveline Cole 52-22, C Otianson 52-21, Jacob Shively 52-22, Nason Hoyt 52-21, Geo Perkins 52-21, J F Piper 52-2, J C Adams 52-21, C S Worthing 52-23, Peter Nelson 52-20, Wm Pe 52-1, W T Henton 50-18, Dianthia Fero 52-21, C ton 52-20, B M Osgood 53-1, Mrs Clarissa Brown 52-21, C B Preston 52-21, Maggie Clemmons 52-21, S G body 52-18, Jennie Adams 52-21, J B Ingalls 53-1, A Williams 52-10, Horace Barstow 52-15.

\$1.00 EACH. J M Rees 51-21, L C Slawson 51-21, C Clark 51-21, Amanda S Kemp 51-21, S L Wise 51-21, Anna J Wichmann 51-21, D W Barr 51-21, G Thomas 51-21, G W Colecord 51-20, M Pearce 51-21, W Neal 51-19, Andrew L Keefer 51-20, Mrs O L 51-20, Thomas Lane 51-14, Chloe S Grant 51-21, Sweet 51-21, Flora A Covert 51-22, P L Hoen 51-21, H Cronk 51-21, I Sanborn 52-9, Asa Hayes 51-20, Aldrich 51-20, M L Davis 51-21, Mrs S E Welch 51-21, H L Richmond 51-20, Mrs Anna Metcalf 51-21, James 51-21, Martha Gibson 51-21, D A Robinson 51-21, S H Peck 51-21, Mrs Sarah Cooper 51-21, J Filmore 51-21, W E Stone 51-21, Frank J Holman 51-21, Isaac H Millikin 51-21.

MISCELLANEOUS. A C Harris 50c 51-18, M W H \$5.00 53-9, M B Tripp 75c 53-14, John McCabe 52-1, S Nutting 3.00 54-13, Mrs E B Goodsell 1.49 52-1, G LaRue 1.50 52-9, Samuel Thomas 1.50 52-21, C Ha Priest 1.50 52-21, E Wilcox 1.50 52-21, J G Carter 1.50 52-21, J F Chubb 1.50 52-21, Lizzie Stev 50 52-21, Herbert Carpenter 1.50 52-21, Abbie H ton 1.50 52-21, Lydia Smith 1.50 52-21, Lydia M 1.50 52-21, Frank Carpenter 50c 51-12, I Bowan 1.21, N F Tenney 50c 51-12, Mrs H H Green 1.50, Geo Hoffman 75c 51-21, C L B Auerer 1.50 52-1, Stremann 1.50 52-21.

Books Sent by Mail.

I P Knowlton \$1.00, H W Young 1.00, W Heytz 1.20, A O Decker 1.94, S M Smith 25c, C Cresson 1.20, M Boardman Cottrell 50c, F M Pratt 3.00, Amy E Dart 3.05, Matt P Cady 30c, Dr Masely 1.00, Thomas Elliott 3.00, I M Harwood Nels Jensen Dam 10c, Melva Hartly 50c, Wm Simpson 1.05, W B Sidler 30c, Mrs E D Gilbert 1.00, A P erman 75c, Luet Nelson 50c, Titus & Hicks 2.00, Fuller 3.00, J R Calkins 2.00, Carl R Herrguth, John B Moore 3.50, John Valentine 30c, Peter H 10c, Dr D B Amick 20c, J H Brown 35c, Sarah 1.00, Mrs Irene Hollenbeck 2.00, D Winters 1.00, Worthing 45c, W T Henton 3.00, G C Clark 2.00, E Merrifield 1.00, S & F A Butler 85c, Chas Th 30c, Ira B Haynes 50c, Martin Kittle 70c, Amas Kemp 1.00, James McDermott 1.85, B A Hamilton J W Rees 1.75, Boston Bedgood 1.00, Belle M 2.00, Lizzie Youngman 2.00, T L Murphy 09c.

Books Sent by Express.

R T Fultz \$10.64, C L Boyd 8 00, Wm Conover E Higley 27.75, B L Whitney 22.80, D N Wood J A O'Bryan 2.50, Willett Reynolds 105.15, Sharp 7.00, John Fulton 3.75, John F Klosterny 70, M P Stiles 2.50, Jessie Dickey 5.00, Mrs A C 5.00, Albert Kellogg 5.00, W S Dailey 2.50, T C 5.00, D F Quimby 5.00, S D Yaw 12.50, Geo Pa 15.00, Cary Dryden 15.00, Martin Kittle 15.00, Lesson 6.25.

Books Sent by Freight.

J D Shilling \$23.30, C L Boyd 45.91, Burgess Dora 5.00, Proctor McCormick 7.50, J W Adams 00, W W Conklin 7.50, Solomon Myer's 2.50, S M 46.85, E D Hurlburt 21.32, B L Whitney 58.75, Haskell 271.07, James Brown 40.75, Mrs M M 38.05, S Osborn 12.00, Clinton Owens 10.30, S 10.30, G L Moore 12.80, Geo Randall 33.00, Wright 7.75, M Dennis 7.75, E G Doud 26, Boardman 15.40, Wm Beebe 12.30, Harrison 50.60.

Gen. Conf. Fund.

A Lover of the Truth \$10.03.

Mich. Conf. Fund.

Newton \$19.00, Estella 11.00.

Book Fund.

Helen Andrews (thank-offering) \$2.00.

Mich. T. & M. Society.

Dist 3 \$5.00.

S. D. A. P. Association.

M J Luke (on share) \$1.00.

S. D. A. E. Society.

Mrs L W Jones \$5.00.

Danish Mission.

Ole Jensen \$5.00, J Shively & wife 10.00.

Texas Mission.

J Shively & wife \$10.00.

Swiss Mission.

J Shively & wife \$10.00.

Swedish Mission.

J Shively & wife \$10.00.

Cash Rec'd on Account.

Ky & Tenn T & M Society \$9.00, A J Stover Stover 13.00.