

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 COMING OF THE LORD.

Up to the solemn arch my eyes are turning,
And slow I see the white-winged clouds go by,
For His dear presence how my soul is yearning,
Who sometime will appear in yonder sky.

Days still pass, and evening's starry banner
Follows after day's retiring king;
And yet I list in vain for the hosanna
That all the white-robed, bloodwashed throng shall sing.

Mornings come, and on the earth's broad bosom
Soft I see the wavering shadows lie;
But I look in vain to see the glory
Christ will throw upon the morning sky.

Earth with funereal draping lies in sorrow;
Deep the serpent-trail that sin has worn;
Shall we vainly wait the promised morrow,
When shall come relief to bosoms torn?

And the deep, the restless ocean hoary,
As its tides accustomed reaches span,
Seems to moan the tale of sin's sad story
Since the morning stars together sang.

The sad sea ever tells of lost dominion,
As its billows weep upon the shore,
When the dove of peace, with weary pinion,
Left bright Eden to return no more.

Six millenniums, with their changing seasons,
Have slowly wheeled their cycles in the past;
Human souls, although endowed with reason,
Deeper into sin their lives have cast.

And the earth, in sin and darkness lying,
While her voice of music now is dumb,
Up to Heaven still lifts her hands, while crying
For the Lord of mercy soon to come.

Soon will the earth behold his chariot nearing,—
God to fulfill his promise is not slack,—
Sinners will stand aghast with woe and fearing,
When he appears upon his flaming track.

Saints shall dwell with Christ, at peace forever
Their feet shall rest upon the jasper sea,
And all the ties that cruel death has severed
Forevermore shall reunite be.

Welcome the rest beside life's flowing river,
Pleasures shall last through God's eternal years;
Blest shall we be with Christ, the gracious giver,
Joys without end all free from pains and tears.

Up to the solemn arch my eyes are turning,
And slow I see the white-winged clouds go by;
My faith is strong, and still my heart is yearning,
For I shall see Him coming by-and-by.

L. D. SANTEE.

General Articles.

THE TWO HEMISPHERES AND THE SABBATH.—NO. 2.

BY ELD. W. H. LITTLEJOHN.

No proposition can be plainer than this: If God designed to construct a law which would give to each individual the privilege of selecting for himself the day of the week which he would hallow, then he has never done anything which would defeat man's enjoyment of this prerogative.

But what are the facts?

God assuredly did for forty years render it impossible for any of the children of Israel, who were then his people, to celebrate for the Sabbath the first, second, third, fourth, fifth, or sixth day of the week without violating his positive commands.

Do you inquire in what manner he did this?

I answer, By enacting that the manna which was to be eaten on the Sabbath day, should be gathered and prepared on the sixth day, and by ordaining that that which

was gathered and kept over from any other day should corrupt and breed worms, thereby rendering it utterly unfit for food.

As a consequence of this action, each individual was debarred from keeping any day except the seventh by the necessity under which he was thereby placed of abstaining from food entirely for the period of twenty-four hours each week, should he attempt to do so.

But, as we have seen above, God's direct providence and laws must harmonize; and, as they could only be made to do so upon the supposition that the seventh day, and that alone, is the one which he would have sanctified by the people, we are again brought to the conclusion that it was the one which the commandment was designed to honor.

Since, therefore, the commandment reads the same now as it did then, it must also mean the same; and, therefore, when rightly construed, still commands the hallowing of the definite seventh day of the week.

Thus much for the first proposition under discussion.

We turn now to the consideration of the second, *i. e.*, Can such a day be celebrated the world around?

If the logic employed thus far has been sound, it would seem a work of supererogation to bestow time in elaborating an argument on this phase of the subject. It will be remembered that it is not within the scope of this article to debate the point as to whether the ten commandments are obligatory alike upon Gentiles and Jews; for those whose views we are criticising are agreed with us that this is the case; else there would be no propriety in examining those commandments in reference to our practice in the matter of keeping a hebdomadal rest-day. In other words, there would be no reason in any effort on their part to so construe the fourth commandment in the light of nature as to show that it cannot enforce the observance of a definite day, unless they first concede the point that it does enforce one day or another.

We repeat, therefore, that if the conclusion which we have drawn thus far respecting the teaching of the Sabbath law is just, the second point is already proved. For if God has given us a precept worldwide in its requirements and explicit in its declarations, whose injunctions men everywhere are to obey in celebrating a definite and particular day of rest, then it must be true that those men, wherever they may be found, will be able to fulfill the obligation resting upon them; or, at least, if they cannot do so, it will not be because God himself has commanded a thing which is in the abstract impossible. Granting that under some circumstances it might be true that an individual for some temporary cause—as, for example, the being cast away upon a lone island—might be unable to locate the day of rest, still it would never be true that the day itself could not be identified in such a locality provided he had the necessary information for that work. Otherwise—as we have elsewhere said—the God of Heaven might be shown to have stultified himself by commanding that which under any circumstances could not be performed.

Realizing the true signification of the work in which we are engaged, and believing firmly in the inspiration of the Holy Scriptures, we must either be able to prove that the construction we have just put on the law is altogether untenable, or else we must follow that construction to its legitimate conclusion and decide that, whether we are able to do so or not, there must be some means by which the definite seventh day can be found on any and every point on this globe. Any decision short of this would dishonor God.

So far, however, as the construction of the law is concerned, we are confident, on the one hand, that it cannot be overthrown

by any line of argument which can be advanced, and, on the other hand, that it can be strengthened and enforced by many very cogent reasons which our space has not permitted us to bring forward.

Now, therefore, as we comprehend the situation, and realize that there is nothing less at stake ultimately than the faith of men in the Book of God, let us cast about us with a view to ascertaining, if possible, whether there be not a clew to the situation which, if carefully followed, will lead us out of this labyrinth of deistical sophism. In other words, if we shall find it impossible to elucidate the question *perfectly*, let us at least make an earnest effort to throw upon it a sufficient amount of light to make it in a very high degree probable that we shall be safe in concluding that a definite Sabbath day can be kept upon a round world.

The first step to be taken in this direction will be that of ascertaining what sort of a day is referred to in the commandment. This may be done in brief by stating: 1. That it is a twenty-four-hour day, commencing and ending with the setting of the sun, as proved by the fact that in the twenty-third chapter of Leviticus the Lord expressly directs that they should keep their Sabbaths from even to even; 2. That the keeping of the same Sabbath day by persons in different parts of the world does not involve the hallowing of the same identical hours; but consists in the observance of the same day *when* it comes to them and *as* it comes to them, while it is traveling around the earth. This is proved by the fact that on the eastern hemisphere such a course was pursued by the people under the sanction of the Most High.

Having accepted these statements as true, we shall find our work considerably abbreviated and simplified; for, in the first place, we perceive that, as the setting of the sun is a physical event which, in all portions of the world designed for habitation, is clearly discernible, all men everywhere are provided with a means by which they can readily determine the exact period of time when they should commence and end the day of rest. In the second place, we immediately comprehend the fact that if we can locate the point on the earth at which the day commences its journey, we shall be able to fix the precise time when it will pass over any given portion of its surface. We may experience some embarrassment in reasoning in regard to the day as traveling westward around the globe, because we have not hitherto been in the habit of viewing the subject in that light. Nevertheless—practically speaking—we have admitted that it does so. For example: The names applied to the days of the week are uniform in a large portion of the world. Take, if you please, the English-speaking nations; Sunday, Monday, Tuesday, etc., are used by them uniformly to designate the same days of the week. But every well-informed individual knows that Sunday, for instance, is entered upon by the citizens of London several hours before it is by those in New York, and that the latter, in their turn, commence it several hours before it reaches the locality of San Francisco. By this we learn that it passes from continent to continent around the world in a manner similar to that in which a train of cars—provided there was nothing to intervene—might be supposed to pass around our planet, requiring for its transit a period of only twenty-four hours. The only difficulty, therefore, with which we shall meet, as remarked above, will be that of identifying in its passage the particular day which Jehovah has sanctified and blessed, and commanded us to consecrate.

Fortunately for us, our labors are largely abbreviated by the fact that both Moses and Christ have significantly located the period in question in both Arabia and Judea. Moses said, "To-morrow is the rest of the holy Sabbath unto the Lord;" and

Christ, who kept his Father's commandments perfectly, recognized the truthfulness of the statement of the prophet by observing the same hours which he had pointed out as those which were to be consecrated to the Lord. Moses by inspiration, and Christ by his divinity, spoke with an authority which could not be questioned. Neither could have been mistaken, and neither could have willingly misrepresented. Both were right, and both are to be credited as fully as though the God of Heaven had uttered his voice from the sky and said to them, "The last day of your week harmonizes with that of the creation week, and is the one I have required you to keep holy."

Here, then, we have a starting-point from which to depart in the prosecution of the search before us.

We can readily calculate the precise number of hours which regularly intervene between the setting of the sun in Judea, and the same event where we reside.

SCIENCE VS. RELIGION.

THERE is not a fact in science that may not be reconciled with Bible statement. So said Hugh Miller, so said Joseph Henry, so said Professor Hitchcock and Professor Mitchell, and so have said scores of the best scientists of the world. Besides that, have you not noticed that infidel scientists, instead of waging so hot a war against Christianity, are now beginning to fight among themselves? If infidel science came up with solid front, perhaps it might do some damage; but so far as I can read the signs of the times, it is going to be telescope against telescope, Leyden jar against Leyden jar, chemical apparatus against chemical apparatus. Do you think there is any danger that the Bible account of the origin of life will ever be overthrown so long as the scientists differ about the origin of life, some adopting the theory of Biogenesis, and others the theory of Abiogenesis (I use that phrase because it sounds learned!), and while Agassiz comes out and puts both feet on the doctrine of evolution, and rebukes the young scientists of the day by saying: "I have noticed that many of the young naturalists are falling into the mistake of adopting for theories of science that which has never passed under observation."

These scientists are disagreeing. They do not agree in regard to the gradation of the species. They do not agree in regard to embryology. Darwin charging against Lamarch, Wallace spearing Cope, and Herschel denouncing Furguson. How many colors woven into the light? Seven, says Newton. Three, says David Brewster. How high the *aurora borealis*? Two miles and a half, says Lias. One hundred and sixty-five miles, says Twining. Herschel devotes one whole chapter to what he calls "Errors of Astronomy." Laplace says the moon was not put in the right place. He says that if it had been put four times farther off from our world, there would have been more harmony in the universe; while Lionville comes up just in time, and very fortunately, to show that the Lord was wise, and put the moon in the right place. How far is the sun from the earth? Lacaille says seventy-six million miles. Humboldt says eighty-two million miles. Henderson says ninety million miles; and Mayer says one hundred and four million miles. Only a little difference of twenty-eight million miles. The French metric system, which employed the most learned mathematicians of the day, is found to have wrong calculations. Geologists differ. Zoologists differ. Anatomists differ. Astronomers differ. Mathematicians differ. Talk about exact sciences! They are inexact. I have looked all over for something worthy of the complimentary adjective, and I tell you the only exact science is Christian-

ity. There is nothing under which you may with so much propriety write *quod erat demonstrandum*.

Now, there has been a great trial going on in the world—a very great trial. It is skepticism, the plaintiff, versus Christianity, the defendant. All the scientists have been out on the jury; they have been out for centuries. They are coming in. I rap the court room to order. Gentlemen of the jury, have you agreed on your verdict? "No," they say, "we haven't agreed." Then I say, "Go back to your room and stay another century, and then we'll discharge you if you don't agree." Now would the meanest man in a police court room be condemned by a jury that could not agree? And yet you ask us to reject our glorious Christianity when this jury of scientists come in, and they are all differing. I move a non-suit.—*Talmage*.

THE VOICE THAT CALMS.

Upon that night,
That stormy night on Galilee,
When wind and wave were high;
When o'er that vessel, drifting on,
There hung a gloomy sea;
When terror came to those on deck
Who feared the angry deep;
While Jesus, 'mid the danger wild,
Lay on his couch, asleep:
'Twas then he rose, and lo! his voice
Did soothe their wild alarm;
He hushed the wind and stilled the sea;—
He wrought a wondrous calm
On Galilee!

When sorrow's storm
Comes darkly o'er the way of life,
That we in heart must brave;
And when we seem adrift at sea,
'Mid stormy wind and wave;
'Tis then, before the eye of faith,
This same blest Lord appears.
He speaks, and lo! his sacred voice
Is full of love that cheers;
He soothes us as we weep and sigh,
With his all-soothing balm;
While o'er the billows of our grief
He brings a blessed calm,—
His sweet relief!

—Edward A. Barnes.

MILES GRANT ON THE SABBATH.

PROBABLY no individual has labored more tenaciously to oppose the Sabbath reform than Eld. Miles Grant. His voice and pen have both been trained to war against the Sabbath and those who observe it. After, as he says, giving the Sabbath question his special attention, he has written a pamphlet upon the subject, into which he has condensed his strongest arguments. This pamphlet has been extensively circulated the past summer in the vicinity where we have labored. Several have desired that we should review some of his arguments. We offer a few thoughts upon them, hoping that the eyes of some honest persons may be opened to see the true character of the opposition we have to meet.

Eld. G. is a man of ability, and has given much attention to his subject, so if he has the truth, we may expect to see it firmly established on a good foundation and fortified by strong arguments. The title presents a subject worthy of our attention—"The True Sabbath." This is a sacred institution. The times demand that it should be defended. The no-Sabbath views are having a sad and blighting influence upon the morals of our country. But what must be our surprise, as, upon opening the pamphlet, we find the first twenty-four pages devoted to the work of trying to tear down the only Sabbath God ever gave to man! His "conclusion" is, "The Scriptures do not teach that the Sabbath of the fourth commandment of the decalogue is now binding upon mankind."—P. 24. Nearly all that is said in the pamphlet upon the Sabbath question is to prove this proposition. A title more consistent with the character of the work would have been: "The True Sabbath Abolished." Its author himself has said, "It is a fact that there is but one weekly Sabbath mentioned in the Bible."—*Grant's Debate with Cornell*, p. 115. That is the Sabbath that he claims is abolished.

1. He starts out with an argument on the two covenants, claiming that the ten commandments were the old covenant which is done away. We need not dwell upon this, as so much has already been said upon that subject in the REVIEW. Under the new covenant, the law was not to be done away, but written upon the heart. See Jer. 31: 31-33.

2. *The Sabbath Jewish*. Eld. G. makes many assertions on this point. On page 7 he says, "The rest of the Jews was not given to other people for the obvious reason that they were not delivered from

Egyptian bondage." His proof that the Sabbath was a memorial of their deliverance is found in Deut. 5:15, where Moses makes an appeal to their gratitude, as he does in many other places in reference to other duties. If this makes the Sabbath a memorial of their deliverance, then every one of God's commandments was given to commemorate the same event. See Deut. 7:8-11; 8:2-7; 24:17, 18; Lev. 19:35-38.

When God gave a Sabbath law, he gave a reason for it. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." That is the event which the Sabbath commemorates. Eld. G. unwittingly acknowledges it on page 51. When upholding the seventh-part-of-time theory, he says, "Whoever does this [keeps one-seventh part of time] follows the example of his Creator, and thereby acknowledges him as the one who made the heavens and the earth in six days, and rested on the seventh." But now he wishes to make it appear Jewish. On page 6 he says: "The Lord instructed them [the Jews] to work six days and rest the seventh. It appears that this special arrangement began when they came out of Egypt. Their first rest-day in the wilderness must be so arranged that there would be six days of labor between it and the time they left their state of bondage."

Yes, it "must be" so if his theory is true; but let us see if it was so. According to Eld. G.'s arrangement, the seventh day from the time they left their state of bondage was the Sabbath, likewise the fourteenth, twenty-first, twenty-eighth, and thirty-fifth days. But notice the facts. We learn from Ex. 12, that their deliverance took place the night following the fourteenth day of the first month. They arrived at the wilderness of Sin on the fifteenth day of the second month (Ex. 16:1) after a journey of thirty days. The next day the manna began to fall. They gathered it for six days, then Moses told the rulers, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Thus the Lord has the Sabbath come on the thirty-seventh day, while, according to Eld. G., "it must" be on the thirty-fifth day!

Another effort to prove the Sabbath Jewish is made on page 20. Here we find a daring misquotation of Scripture to make it serve his purpose. Thus he says: "We read in Neh. 9:13, 14, 'Thou camest down also upon Mount Sinai, and spakest with them from Heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them the holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.' Here is a time specified when the Lord made known unto the Jews *their* Sabbath, implying very clearly that it was a *new* day, not observed by their fathers." Whose Sabbath was made known—God's Sabbath, or rest-day, or a new day? That is shown by the adjunct preceding "holy Sabbath," and here is just where Eld. G. has dared to tamper with the scripture. He puts in the word "the" instead of "thy," thus robbing God of his just claims, that he may give the Sabbath to the Jews, saying "their Sabbath, implying very clearly that it was a new day."

We have endeavored to look upon this as an oversight in the writer, but cannot for several reasons. One is that if he had quoted correctly, it would have destroyed his own argument, by showing that it was God's Sabbath and not "their Sabbath." Another is, that he quotes from that verse again, and does it in such a manner as to prove positively that he knew the text did not read as he had previously quoted, and that he did not design to quote it as it does read. Here it is just as he has it on page 51: "The Jewish rest-day was peculiar to them, hence we read the Lord made 'known unto them' the 'holy Sabbath . . . by the hand of Moses.'" Now why does he throw "the" out of the quotation marks? Because he knows it is not so in the text; and why he does not quote it as it is, the reader may judge. On page 1, he says that all he desires is to please the Lord. He must have strange ideas in regard to what is pleasing to the Lord.

The same prayer recorded in Neh. 9 says, "Thou gavest also thy good Spirit to instruct them." Verse 20. If Eld. Grant's argument is sound, the Spirit of the Lord is Jewish, it was not enjoyed by their fathers, and is not given to other nations. However well Eld. G.'s theory may apply to himself, we would prefer not to be deprived of God's Spirit or his Sabbath, sim-

ply because it was enjoyed by the Jews when they were his chosen people.

3. *Manner of keeping the Sabbath*. Pages 12, 13: "The Sabbath feast-day must be kept in a particular way, or it was broken. If it was not kept according to the prescribed manner, . . . it was violated. For instance, those who kept the Sabbath day holy were required to offer on the Sabbath day two lambs of the first year, without spot. . . . Num. 28:9, 10." He then asks, "Who keeps the Sabbath now?" and goes on to condemn as Sabbath-breakers all who do not offer the two lambs. He here conveys the idea that each individual who kept the Sabbath was required to offer two lambs in order to keep the day holy. This would make offerings to the amount of one hundred and four lambs per year for each person. Read Num. 28 and 29, and we find that if these were individual offerings, then each person must offer in a year over one thousand sheep and lambs, more than one hundred head of cattle, besides between forty and fifty barrels of flour, nearly as much oil, etc. Does he believe this was required of each individual? He knows better. This was the work of the priests, which has been superseded by the priesthood of Christ. See Heb. 8:1-5. The followers of Christ could observe the Sabbath according to the commandment (Luke 23:56) after he had caused the sacrifice to cease. Eld. G. claims that it cannot be done.

4. *The Sabbath a shadow of Christ*. After such a labored effort to make the Sabbath a memorial of the rush out of Egypt, we should suppose he would be content to let it remain so. But no; he now calls the Sabbath a shadow. On page 24, he quotes Col. 2:16, 17, and remarks, "The shadow never extends beyond the body," and concludes that the Sabbath of the fourth commandment is not now binding. Paul evidently refers to the ceremonial sabbaths connected with meats and drinks, and so say all our commentators. Barnes, in his note on Col. 2:16, says, "There is is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding. . . . No part of the moral law could be spoken of as a shadow of good things to come." Tract No. 177 of the American Tract Society on Col. 2:16 says, "No allusion whatever is made to the weekly Sabbath." A. Clarke on this text says, "*Sabbaton*, of sabbaths or weeks, most probably refers to their feasts of weeks."

Eld. G. seems soon to forget about his argument from Col. 2:16. On page 33 he says, "The ten commandments have nothing in them that has the least reference to Christ." Then certainly the Sabbath of the fourth commandment is not a shadow of Christ. It is a remarkable fact that almost every argument that Eld. G. urges against the Sabbath is refuted by himself before he gets through. Notice a few more instances. On page 13 he claims that we cannot keep the Sabbath according to the law without offering two lambs, while on page 23 he says, "All the law ever required was to work six days and rest the seventh." Although he labors hard to show the fourth commandment abolished, yet on page 23 he admits that a moral benefit was derived from the keeping of the seventh day; and on page 7 he says, "The moral principles . . . did not begin with the Jews nor end with them; they are co-existent with the human race."

On page 23 he argues that we cannot keep the identical day that was observed at Sinai, because in Joshua's time "sunset was put forward about twelve hours, thus changing the beginning of the Sabbath day at sunset, and all other days, to a time about twelve hours later." According to this, no day of the week is now identical with the days before Joshua's time. Yet on pages 50 and 51, and elsewhere, he claims that "the original rest-day kept in Eden" is the very day that Christians now keep. Did not the sun's standing still affect Sunday as much as it did the seventh day? The fact is, that no day lost its identity. God blessed the *seventh day*, and when that came it was the Sabbath, whether the other days had been longer or shorter.

On page 22 he claims that we cannot keep the particular seventh day, because the world is round and time differs in places according as they are east or west of a given meridian. On page 53 he says, "He who refuses to make the first day his rest-day . . . virtually joins with the enemies of Christ." Does the world become flat on Sunday, so that all can keep it? But enough of this. Now for his proof for Sunday.

"Astronomical calculations give evi-

dence that the Lord's day now observed by Christians generally, is the one first kept in Eden."—Page 20. We should be greatly astonished at this statement were it not that our minds, by this time, are prepared for almost anything. Has Eld. G. the records of astronomical observations reaching back to Eden? I have before me a discussion between Elds. Grant and Cornell, in which Eld. G. says, "It is a fact that there exists no proof that man kept, or was required to keep, a Sabbath from creation to the exode, a period of about twenty-five hundred years." Eld. G. makes a calculation on page 6 which, as we have seen, falls short two days in the short space of five weeks. Here he would have us trust his calculations for six thousand years, with no records to calculate from, to show that Adam kept the first day of the week, when, according to his own testimony, he did not keep any day!

We now come to the foundation of his first-day theory. He says a great deal about obeying Christ and keeping his commandments, so we naturally look for him to establish Sunday-keeping upon Christ's words. But no; he brings not a word from Christ in regard to it. We next look for testimony from the apostles; but they, too, are silent on the subject. So leaving the word of God *without one text to prove the change of the Sabbath*, he attempts to build upon history. Those Sacred Scriptures which will thoroughly furnish unto all good works do not give a particle of evidence for his first-day Sabbath. An authority no less than Grant himself has said, "It is a fact that there is but one weekly Sabbath mentioned in the Bible."—*Grant's Discussion with Cornell*, page 115. His "true Sabbath," then, is not a Bible Sabbath.

His first testimony, he professes to quote from Ignatius' epistle to the Magnesians. "Let us [Christians] no more Sabbatize," he says (that is, keep the seventh day as the Jews did), "but let us keep the Lord's day." In regard to this testimony, several points are worthy of notice: 1. This epistle is acknowledged by almost universal consent of critics to be spurious; 2. This extract is a fraudulent translation; the original does not contain the term "Lord's day;" 3. The writer was not speaking of Christians then living, but of the ancient prophets who waited for Christ.

Eld. G. next tells us that Irenæus says, "On the Lord's day let every one of us Christians keep the Sabbath, meditating on the law and rejoicing in the works of God." Our objection to this is that the above sentence, or any thing like it, is not to be found in the writings of Irenæus. This has several times been quoted by first-day writers, but Sir Wm. Domville, of England, years ago exposed it as a false quotation. Other historians have since done the same, yet Eld. G. quotes it with as much apparent confidence as though he could point to the chapter and section where it is found. This he does not attempt to do. Irenæus does say, in book 4, chap. 15, sec. 1, when speaking of the decalogue, "Which, if any one does not observe, he has no salvation."

Tertullian is his next witness. We are not surprised that he quotes him. There is a certain similarity between the two men; that is, Tertullian's writings, like Eld. Grant's, abound in contradictions. It seems that this writer lived in a time and place of great apostasy. He says, "We have nothing to do with the Sabbath." Does Eld. G. agree with him? Yes. He quotes him as though he were our pattern. He also says, "We make offerings for the dead." "We make Sunday a day of festivity." "At every forward step, . . . in all the ordinary actions of daily life, we trace upon the forehead, the sign [of the cross]." Does Eld. G. do all this? If we make such men our guides in one thing, why not in all?

The epistle of Barnabas is the next authority. Mosheim, Neander, and Kitto condemn that as a forgery. Domville says it would be a disgrace to the Christian religion to ascribe that epistle to the companion of St. Paul. Eusebius says it is spurious. Milner says it is an injury to his name to call it his. Such is the opinion of leading first-day men. Grant's remaining historical evidence is brought mostly from men who lived after the Sunday of the heathens began to be introduced into the apostate church. Dr. A. Clarke, speaking of these fathers, says, "their authority is with me nothing." Yet such worthless authority is the best that is offered in support of the first-day Sabbath.

We are to be judged by God's law. That stands unharmed amid all the fierce assaults of its enemies. God in speaking of his law

—ACCORDING to recent estimates made by the *Catholic World*, the leading periodical of the church published in this country, the Catholic population of America is 2,000,000. This we believe a pretty good guess, in the absence of exact census returns. In 1840 the Catholics were 980,000, in a total population of 17,070,000, or one-eighteenth of the whole; in 1850 they were 2,150,000 in a total of 23,191,000, or one-eleventh of the whole; in 1860 they were 4,400,000, in a total of 31,000,000, or one-seventh of the whole; in 1870 they were 5,500,000, in a total of 40,000,000, or over a fifth of the whole. We have not at hand the requisite data to give the growth in wealth of the Catholic Church in America since 1840, but have been able to collect some statistical information respecting it since 1850. First may be considered the growth in wealth of the Roman Catholic Church in the United States, as compared with that of the whole country, and of the leading Protestant denominations. In 1850, the total property valuation of the United States, according to the census report of that year, was \$7,135,730,228; in 1860 it was \$16,159,616,068; in 1870 it was \$30,068,518,507. That is to say, the aggregate wealth of the country increased about 125 per cent from 1850 to 1860, and about 86 per cent from 1860 to 1870. The total property valuation of the Roman Catholic Church in the United States in 1850 was \$9,256,758; in 1860 it was \$26,774,119; in 1870 it was \$60,985,566. That is to say, the aggregate wealth of the Catholic Church increased about 189 per cent from 1850 to 1860, and about 128 per cent from 1860 to 1870. In 1850, when Catholics had \$9,256,758 of church property, the Baptists had \$11,620,855; the Episcopalians, \$11,375,010; the Methodists, \$14,822,000; the Presbyterians, \$14,543,789. In 1870, when the Catholics had \$60,985,566, the Baptists had \$39,922,100; the Episcopalians, \$36,514,547; the Methodists, \$69,854,121; the Presbyterians, \$47,728,732. It will be seen from these figures that the Catholics in 1870 distanced all their Protestant competitors with the single exception of the Methodists. But it must be borne in mind that while in the twenty years from 1850 to 1870 the Methodists, whose astonishing growth is the standing boast of the Evangelical Protestants of this country, made a gain of 371 per cent in the value of their church property, the Catholics made the same twenty years a corresponding gain of 558 per cent.—*Inter-Ocean*.

The Review and Herald.

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

JAMES WHITE, }
J. N. ANDREWS, } Corresponding Editors.

U. SMITH, } Local Editor.

THE NEW ERA.

We are still treated to such astonishing talk as this: "The world is ripe for a grand stride in advance, even as a hobbling cripple instantly made whole." "Right here, and now, all things conspire to indicate that the fullness of time for a better dispensation of nature's bounties is upon us." "Agriculture, manufactures, and commerce—fair trinity that shall redeem from destitution and rehabilitate the earth." "The march of intellect shall also keep pace with temporal improvements, and onward from good to better will be the watchword of the future."

These, and many more of like import, are the utterances of volume 1, number 1, of a new paper styled the *New Era*. It is a re-iteration of the long-raised but always-disappointed cry of the "good time coming," with a frantic effort to attain to a closer approximation of the date of its beginning.

As we look out upon the world, what do we behold as the foundation for such expectations? Only a short time since, destitution, famine, pestilence, death, for millions in India. Later, the most fearful of all known famines, with its ten million victims, in China. With this, the famine with fearful scenes of starvation, in Brazil. The pestilence that walketh at noon-day, brooding over a large area of the South, with its thousands of victims, and injury to material interests amounting to two hundred millions of dollars. This is but just broken, when news comes from Morocco of the breaking out of the cholera there, accompanied by fearful destitution and actual starvation; and people are flying in terror from that region, as they but yesterday fled from the plague-stricken districts of the South.

To offset these, no scenes anywhere greet us of exceptional prosperity. Trade, manufactures, commerce, everywhere to a large degree paralyzed; men idle, growing friction between labor and capital, and communism secretly and openly spreading its spawn over the land.

In nature the outlook is not that of peace and plenty. Convulsions, tempests, tornadoes, are shaking and terrifying the earth. It is as if restraints were taken from all the elements, and they were holding wild revel at the bidding of the prince of the power of the air.

The political world is no less disturbed. The statesmen that sit upon the pinnacle of political renown, the greatest, wisest, best, the nations can produce, meet to adjust difficulties and allay discord. They lay their plans; the world greets them with loud applause, and cries Peace, peace. But as they depart from their conference, black and hydra-headed confusion, born of their wisest counsels, chases them home. The congress of Berlin, instead of forever settling the eastern question, as statesmen declared, simply sowed the wind, and the nations are about to reap therefrom the whirlwind. Turkey is obstinate, imbecile, and helpless. Russia is still aggressive and determined. The provinces are firm and successful in their revolt. England defies and threatens. The rush and roar of preparation goes forward with them all. The combination of explosive elements is wonderful. The fire is already at the magazine. The explosion must come. That it yet delays is still more wonderful.

Where is the world financially? Drifted from all her ancient moorings. The failure of the bank of Scotland, involving the greatest financial loss, and the greatest rascality of any transaction of the kind, threatens far-reaching consequences. Political economists apprehend that failures of English manufacturers must follow, and that this country will then be flooded with their bankrupt stocks, and that this in turn will again break down our own manufactures just beginning to revive. So men's hearts fail them for fear.

We need not look into the moral world. That presents a darker picture than any other department of the gloomy scene. Yet we are asked to believe that "the good time coming" has just arrived.

"Do n't croak," says the *Advance*. And from its standpoint the advice seems most pertinent. If we were under the necessity of proving the coming of a temporal millennium, as the *Advance* seems to consider itself, however distant we might be allowed to place it, we should not want to hear any one say anything about these

things. We should not want to look at them. The prospect would not conduce to our peace of mind.

But we had better follow the only sure light to light us through the closing scenes of time,—the light of God's word. There is indeed a "good time coming;" there is a new era to dawn. But before it can come, the world's iniquity must mature, and the earth must vomit out its guilty inhabitants, as the land of Canaan vomited out its polluted nations before the children of Israel, and the fires of the last day must burn to its lowest depths, to purge its stains of sin. Into the vortex of this last convulsion it seems about to plunge. Truth is the only panoply that will shield us during this troublous time, and bring us safely to the peaceful scenes beyond.

NO!

THIS is the answer we are obliged to give to so many requests that we have thought it best to state it thus publicly through the *REVIEW*. Many are doubtless querying with themselves whether or not to come to Battle Creek; and many more are writing to ask these questions: Can I find any situation in Battle Creek? Can I get any place at the Office, or at the Sanitarium, or employment in the school, or in private families, or somewhere or at something, in Battle Creek?

Our friends must remember that there is a limit to all things; and when all the places are taken, there is no room for more. We should be glad if we could give employment to all who are in need of it, who have been brought into this position by their acceptance of the truth, and to whom this seems to be their last resource. It is from no lack of sympathy for them that we cannot. We appreciate the situation of such as lose their employment and immediate means of support, because they conscientiously feel that they must obey God, by keeping his commandments; and we would gladly help them if we could. But while one is writing out the statement of his case, he does not perhaps think that scores, or perhaps hundreds, have sent in similar requests before him. It is therefore utterly impossible to reply favorably to all who seek work here.

And none should come on without first learning the situation. We have learned that some have been counseled to come without previous notice, to Battle Creek, and demand a situation, and were assured that they would then obtain it. Such counsel is sure to lead to disappointment. The only safe way is to pay no attention to promises of situations in any of the institutions here, except from those whose intimate connection with them, and position as officers or agents, authorizes them to arrange for the help to be employed.

It is best that all should understand the situation; and they will readily perceive that if there are toward a score of applicants for every job of work to be done, all cannot be accommodated. This will save suspense, and may be the means of enabling some to obtain work, if they will turn their energies to seeking it in other directions, while they would be waiting for it in this.

THE SWEDISH WORK.

We do not present the following resolution in relation to the Swedish work, as a part of the doings of the General Conference, for the Conference adjourned before there was opportunity to hand it in. But it was prepared by Bro. A. Swedberg for the purpose of coming before that body, and had it been introduced it would have been unanimously adopted. The brethren will therefore please regard it as entitled to all the importance they would have attached to it had it appeared as a part of the Conference minutes.

"Whereas, The SVENSK ADVENT HAROLD is as yet the principal means by which the truth is spread among the Swedes, and

"Whereas, There are as yet only a few workers among the Swedes, and the circulation of the HAROLD is low and hence its influence limited, therefore

"Resolved, That we earnestly invite not only our Swedish brethren, but also our Danish, Norwegian, and American brethren who come in contact with Swedes, to take hold and give the Swedish cause a lift by soliciting subscriptions for the HAROLD, and in otherwise aiding the spread of the truth among the Swedes."

THE wish falls often warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in Heaven.—*Richter*.

CAMP-MEETING AT RICHLAND, KANSAS.

THIS meeting, the third of the kind which has been held in this State the present season, was held Oct. 24-29. At Topeka we left the cars and rode by private conveyance twelve miles across the broad prairie to the place of meeting. We found the settlement of tents in a grove. A wooden tent was prepared for us, and furnished with a stove, and everything to make us comfortable. It being late in the season for camp-meetings, every preparation was made for cold weather that could be made. There were seventeen tents on the ground besides the large tent, which accommodated several families; and every tent had a stove.

Sabbath morning it commenced snowing. But notwithstanding this, not one meeting was suspended. About an inch of snow fell, and the air was piercing cold. Women with little children clustered about the stoves. It was a touching scene to see one hundred and fifty people assembled for a convocation meeting under these circumstances. Some came two hundred miles by private conveyance. All seemed hungry for the bread of life, and thirsty for the water of salvation.

Bro. Haskell spoke Friday afternoon and evening. In the meeting Sabbath morning I felt called upon to speak encouraging words to those who had made so great an effort to attend the meeting. I told them that the more inclement the weather, the greater the necessity of our obtaining the sunshine of God's presence. This life at best is but the Christian's winter; and the bleak winds of winter,—disappointments, losses, pain, and anguish,—are our lot here; but our hopes are reaching forward to the Christian's summer, when we shall change climate, leave all the wintry blasts and fierce tempests behind, and be taken to those mansions Jesus has gone to prepare for those that love him.

I presented before them the lives of the apostles. Paul was one whom God honored with visions of his glory, and although thus honored of Heaven, he was subject to the fiercest persecutions by his own people, the Jews. They did not allow him to labor in peace even among idolaters, but taking advantage of the superstition of the people, stirred up the Gentiles against him. Once the Gentile element was so wrought upon by the Jews that he was stoned and taken up for dead. But this hero of faith pens no words of discouragement.

Near the close of his life he was, under the cruel Nero, immured in prison walls that never saw the light of day. His dungeon, chiseled out of the solid rocks, was reeking with dampness, and he an invalid, who had labored for years pressed by physical sufferings. One consolation was left him. One and another of his brethren were allowed to be with him and share the discomforts of his home, and to stand by him when brought before Nero to answer for his life.

In looking over the incidents of his eventful life, he remembers all. He recalls the scenes of his trials and sufferings, and now if he has any words of murmuring we shall surely hear them. Mark his words: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Again, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

When we contrast our circumstances with those of the apostle Paul, we should feel rebuked for ever harboring the least feeling of murmuring or complaint. We know but little by experience of self-denial, and persecution, and pain for Christ's sake. We are here as probationers, and we must be tested and proved. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Many testimonies were borne in this morning meeting, and many hearts were softened by the beams of light from the Sun of Righteousness. At half-past ten Bro. Haskell spoke with great freedom upon the subject of the talents.

In the afternoon I spoke from these words: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I had much freedom in presenting before our brethren the great dignity conferred upon them in being the acknowledged sons of God. The meeting was prolonged till near sunset, giving all the privilege of witnessing for Christ and the truth. Many testimonies were borne well wet down with tears, and many humble confessions were made. All seemed desirous to put away their lukewarmness, and let their example testify to their neighbors that there was a power in the truth they professed, to refine the life and elevate the character. We were made sensible of the fact that inaction in the cause of God will eventually destroy confidence in God.

Evening after the Sabbath, Eld. Haskell spoke to the people upon the message to the Laodiceans. Sunday morning was clear and cold. In the morning meeting Eld. Haskell explained the tract and missionary work, and at the usual hour for preaching he spoke upon the Sabbath. Sunday afternoon there was quite a large outside attendance, considering the meeting was located so far from the thoroughfare of travel. I spoke with freedom upon Christ weeping over Jerusalem, and the barren fig-tree. Bro. Haskell spoke again in the evening.

Monday morning at nine o'clock I spoke to the brethren from the third chapter of Malachi. We then called for those to come forward who wanted to be Christians and who had not the evidence of their acceptance with God. About thirty responded. Some were seeking the Lord for the first time, and some who were members of other churches were taking their position upon the Sabbath. We gave all an opportunity to speak. The free Spirit of the Lord was in our midst. One little boy about eleven years old said that he had been blessed. Had he not said a word his shining countenance would have testified to the fact.

After prayer had been offered for those who had come forward, candidates for baptism were examined. Six were baptized. In the afternoon Eld. Haskell brought before the people the necessity of placing reading matter in private families, especially the three volumes of Spirit of Prophecy, and the four volumes of Testimonies. These could be read aloud during the long winter evenings by some member of the family so that all the family might be instructed. I then spoke of the necessity of parents properly educating and disciplining their children. The greatest evidence that the world can have of the power of Christianity is to present to them a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart.

The Spirit of the Lord rested upon us in this our closing meeting. Tuesday morning the camp was early astir, striking their tents and preparing to return to their homes, it is to be hoped better Christians than when they came to the meeting. MRS. E. G. WHITE.

LOCATING GENERAL MEETINGS.

We were sadly disappointed to find the Richland, Kansas, camp-meeting located in an isolated place, twelve miles from Topeka, the nearest railroad station. This is indeed hiding our light under a bushel. We depend much upon the influence of our camp-meetings to shed the bright beams of truth upon those who are in darkness.

We cannot say that any of our camp-meetings are failures; for the people of our faith who attend them are hungry for a better knowledge of the truth, and more of the Lord's blessing. They have the evidences of our faith brought clearly before their minds, and receive additional light at every such gathering. To assemble, and hear the testimonies of brethren and sisters, encourages them. The earnest prayers and humble confessions of those who are wrought upon by the Spirit of God have a softening, subduing influence upon the heart, and all are made better by them. But every ray of light that shines from Heaven upon the people of God will have an influence in removing prejudice. And more than this is accomplished at our camp-meetings: the evidences of our faith are presented with convincing power before a large class of persons who could not be drawn out upon any other occasion. Again, laborers are few, and the field of labor is extending. It is as easy to speak to thousands as it is to hundreds.

When we consider that we have a message which must go to all the world, and then see our large meetings carried away from the

ple into isolated, out-of-the-way places, we sad at heart. We have had much to say on this point, and yet our brethren fail to recognize the importance of holding their general meetings where the community at large may be benefited. Says Christ, "Ye are the light of the world;" "ye are the salt of the earth." We hope our brethren will be more liberal, and that the truth of heavenly origin should be brought before the world. Would that all our ministers were so closely connected with God that they would be awake to the wants of the people, and could realize what might be done for the world through earnest effort.

When our large gatherings are appointed, let them be held on the line of the railroad, where the people can reach them.

Brethren, wake up! Shake off your lethargy, and be in earnest to be Christ's co-laborers. Let the light which shines upon you, shine upon others, who are in darkness. You need the true,alous missionary spirit.

Mrs. E. G. WHITE.

BATTLE CREEK.

AFTER an absence of ten years and four months, it has been my privilege to again spend little time in Battle Creek, Mich. Here I have met not only old and tried friends, pioneers and fellow-laborers of the past, but scores of new recruits who have more recently entered the gospel field. Here we have joined in praising God for mercies past and in dedicating ourselves anew to him. Vows have here been made that our labors in the future shall be more of the impress of the Divine than in the past. New consecration has been made. May the Lord help us all to pay our vows, and by watchfulness hold the consecration.

Battle Creek holds an important place in connection with the cause of present truth. Being a place where important institutions are located, such as the great central publishing house of Seventh-day Adventists, the College and Sanitarium, it is the center of the work.

As I have noticed the hundreds brought under the direct influence of the College and Sanitarium, and have passed among the scores of busy hands engaged in publishing the truth in various languages, I have formed some idea of the great responsibilities of those in charge of the church and work in this place. May the Lord sustain them all in their arduous duties.

There are many interesting things connected with the rise and progress of the work in Battle Creek.

Those who now for the first time look upon these institutions have but little idea of the small beginning of the cause. As we trace the increase of the size of churches and publishing houses here, we notice that it has been in proportion to the rise of the cause elsewhere.

The first meeting-place of the few Sabbath-keepers then in Battle Creek and vicinity was in the front room of the house of Bro. Hewitt, deceased, now marked "No. 100" on Van Buren street. The first meeting I held in this place was held in that room, May 19, 1853. All the Sabbath-keepers in the place were together, and they numbered eight souls. After spending a few days at Bedford and Hastings, I returned, and joined with Bro. and Sr. White, in a general meeting held in the same room. This meeting was held June 7. Bro. and Mrs. Kelsey, from Leroy, were present, and including the few who met with us from Bedford, and by gathering in some of our neighbors, we had the little room about half full. I well recollect Bro. White's words of encouragement on this occasion, as he spoke of the future prospects of the cause. Said he, If the few believers present are faithful, we may expect to quite a church yet in Battle Creek. Prophetic was these words were, none of us then anticipated what we now behold.

The first time that Seventh-day Adventists have ever used a tent for meeting purposes was in Battle Creek, on Main street, where now lies a pile of lumber, just above the railroad near the Jeff's Organ Factory. This meeting was held by Eld. Cornell and myself, June 9-11, 1854. As stated at that time, we fully believed the time had come to bring the light of truth before the people, and that this method was considered the most effective. Time has certainly demonstrated the truthfulness of that statement. Last season there were more than sixty tents in the field, and many hundreds were brought to the knowledge of the truth; and among the number were two persons who took their stand with us last summer in our tent-meeting at Reno, Nevada, who received their first ideas of our faith at this first tent-meeting

in Battle Creek. The seed sown so long ago at last sprung up.

The first meeting-house ever erected by the Seventh-day Adventists was in Battle Creek, on Cass street, in 1855. Its size, 18x24; and it is now the wing to a dwelling-house. Some of our people thought this house was too large, but in less than two years it became a matter of absolute necessity to erect another house, 28x44. This was dedicated in November, 1857. It was my privilege to be present at the opening service, as I had just returned from Iowa. Many were at a loss to know what was to be done with such a great house.

In 1866 the Health Institute was established, and with its establishment came such an increase to our numbers that in our ordinary Sabbath meetings our house of worship was filled even to every foot of standing room, and it was a matter of necessity to erect the third house, 40x65, with a gallery, capable of seating 600 persons.

The progress of the cause of health reform has made a demand for more room, and the large Sanitarium building has been added to the health department. The first publishing house of 1200 feet floor-room has given place to the present brick structures, with 20,000 feet of floor-room, occupied by nearly 100 hands. The school, which was started in 1867 in a small room, has grown to a flourishing college, with an average attendance of nearly three hundred students. These workers, students, and patients, with the church and visitors, have created a demand for the large "Dime Tabernacle." This building, 105x130 feet, will seat thirty-two hundred people. It has seating capacity in the gallery for eight hundred persons. Whatever those at a distance may think of it, to be here and see matters as they are, you would at once say, This house is needed. Citizens outside of the church, who have been watching the steady advancement of the work here, claim that the time is not far distant when even the Dime Tabernacle will be too small to accommodate the growing work.

For myself, as I walk these streets, looking back at the condition of the cause here in 1853, and then realizing its standing in 1878, my involuntary exclamation is, "What hath God wrought!" Then as I think that all these great institutions are dedicated to God's cause, a prayer ascends to him that all the workers connected with these institutions may ever realize the sacredness of their trust; that, as they humbly move forward in the discharge of their duty, they may ever have grace and wisdom to guide and sustain them; then Battle Creek, in our cause, may be a place where many may learn righteousness, and be endowed with power from on high. The Lord grant it so to be.

J. N. LOUGHBOROUGH.

KENTUCKY AND TENNESSEE CONFERENCE.

This meeting was held Oct. 24-28, at Powder Mills, Ky., about seventy-five miles south of Louisville. The brethren, by a commendable effort, have erected a meeting-house here in which our meetings were held. About fifty of the leading brethren and sisters in the Conference were present. There are now one hundred and seventy Sabbath-keepers in these two States, though they are much scattered. One hundred and eight belong to the church; others are not yet organized. There has been a gain of thirty-four members the past year.

There was \$341 paid in on s. b. the last year, and \$550 spent in the T. and M. work. There are now five preachers in the Conference, though all are young in the work except Eld. Osborn. Bro. G. K. Owen was ordained to the ministry at our meeting, and his wife was licensed to preach. They will have the entire oversight of the work in Tennessee. The friends of the cause in that State are requested to heartily second all their efforts and to correspond with them.

Bro. Crockett, formerly a Presbyterian minister, a young man of some promise, will work in Kentucky as far as the means of the Conference will allow. Bro. Osborn has done nobly, and has the confidence and love of all the brethren.

Our meeting was a very pleasant one. All seemed to be united in fellowship, and in confidence in the work. Several made a start to serve God, and nine were baptized. Over \$300 was pledged to assist the cause in the State. A lack of means cripples the laborers much as yet; but we expect that this will be remedied soon, and that other laborers will be raised up to push on this work. We had an excellent outside interest.

I am now enjoying a pleasant steamboat ride

up the Ohio River to begin work in Ohio. Oh that God will go with us and bless our labors in that needy Conference. D. M. CANRIGHT.

KANSAS CAMP-MEETING.

We arrived on the camp-ground Thursday, and found the Richland meeting commenced. The number upon the ground was not large. The weather was unfavorable, it being quite cold. Sabbath morning we found ourselves in the midst of a snowstorm, which made our camp-meeting seem a little novel. Nevertheless we saw no wry faces, heard no complaints; all seemed to make the best of it. Two stoves were kept constantly heated in the large tent, and were fully appreciated. Notwithstanding the unfavorable outward circumstances, the angels of God seemed to draw near, and his Spirit melted hearts under the solemn testimony of Sr. White.

One hundred and twenty copies of the SIGNS were taken in clubs by the brethren present. When these brethren, representing the various churches, return home, this number should be increased to two hundred by those who did not attend the meeting. These papers used in the missionary work during the coming year, will enter not less than ten thousand families.

They already have about seventeen hundred dollars pledged to their tract society, and this sum will doubtless be increased to two thousand. This looks like making a business of the missionary work. The thousands of families that are yearly locating in this country have broken up all their former associations, and afford as good a missionary field as there is in the country. If our brethren and sisters are faithful in their missionary labor, we know no reason why Kansas may not be in a short time second to no Conference in point of numbers.

After the flurry of snow Sabbath, we had fine weather. Monday was a splendid day. Quite a number embraced the truth, and six were baptized in the Wakarusa River Monday morning. S. N. HASKELL.

THE PERFECT SACRIFICE.

How grateful to the eye of faith is the sacrifice which Christ made of himself upon the cross in behalf of a world lying in wickedness. That God should reach forth his mighty arm to rescue a world so deeply involved in transgression, is an exhibition of love and mercy that has no parallel.

It is a happy thought to the soul oppressed by sin, that the Father, in mutual counsel with Jesus, gave his Son, and that the Son, by the approval of the Father, gave himself to be a perfect sacrifice for the sins of the world. Angels wondered, Satan trembled, and saints rejoiced for four thousand years in the promise of a coming Messiah. In the fullness of time the promise is fulfilled, and on the plains of Bethlehem heavenly messengers celebrate the birth of the Lamb of God, the world's Redeemer.

When obedient Abraham laid his son upon the sacrificial altar, and raised the knife to shed his blood, an angel prevented the fatal blow, and a substitute was provided. But when the antitypical Isaac was laid upon the altar, no kind angel could be sent from Heaven to countermand the order of execution. God could provide a substitute for Abraham's son, but for his own Son, in whom he was ever well pleased, no substitute could be found. He whom all Heaven adored must drink the cup of suffering, and be baptized with the baptism, that he might become the world's Redeemer.

The Father accepted the offering, because it reached the utmost demand of righteousness, and harmonized the divine attributes in offering salvation to the penitent among men. It was a perfect sacrifice in every particular. From no specification of the covenant of redemption did Jesus draw back; he did not attempt to keep back part of the price. Jesus drank the cup, and the price paid is satisfactory to Heaven. When man sinned, angel harps ceased their music, Heaven was clothed in sackcloth, and the attributes of Deity seemed to present conflicting claims.

Justice, sword in hand, demands the sinners blood. Peace beckons to Wisdom to speak, while Mercy stands at the gate, weeping because she cannot enter. In this dilemma, the divine Son of God meekly offers his life in the sinner's stead: "Four thousand years hence, I will visit yonder world, and on Calvary's mountain pay the debt,—give my blood for the sinner's life!" Justice accepts the offer and cries, "I wait! I wait!" Heaven is harmonized in the gospel plan devised, and Mercy rejoices to bear the good news to man and pour the consolations of hope and salvation into every willing heart.

There must be a willingness on the part of those who would be saved by the gospel. Sacrifices they must offer, which, if withheld, will place the perfect sacrifice of Christ for us beyond our reach. A meritorious sacrifice is not required of us; that is perfect in Christ's sacrifice. But a spirit of sacrifice, evincing that we are Christ's, is needful. It must and will follow as the effect of accepting Christ. As Christ endured the cross with joy, so must we covet the position of suffering with him, if we would reign with him. We are to study obedience, not convenience.

Let us remember Christ died, not for himself, but for us. He knows the value of the soul, and is concerned that we form characters that he can accept. Nothing is more certain than that many for whom Christ died will be lost. What distinguishes you, my brother or sister, from that numerous class? It is to be feared that some of the professed followers of Christ would be willing that God should manufacture for them a good Christian character, and lay it up in Heaven against the day of Christ's coming, and leave them, in the meantime, to follow the leadings of their sinful natures.

Our Lord informs us that a prominent feature of the day of Judgment will be the disappointment of deceived professors of Christianity. Many in that day will knock, saying, "Lord, open unto us," to whom the Lord will answer, "Depart from me, I never knew you." They have not been overcomers, and can never enter through the gates into the heavenly city.

To be accepted of God, our religion must have the unremitting perfume of a broken heart and a contrite spirit. ALBERT STONE.

ACKNOWLEDGMENT.

THOUGH at a late date, I wish to acknowledge the reception of an address from Eld. James White, at the time of our recent camp-meeting, which, agreeably with his request, was read at the close of the Sabbath.

This address, coming to our encampment from our dear brother's mountain retreat in Colorado, contained many words of good cheer, sound and matured counsel, and an assurance of his continued interest in the prosperity of the cause of truth in this State, and a desire that we should believe him on the ground battling for "old-fashioned religion."

With the spirit of fatherly care and tender love, he referred to visits and labors in Vermont when the cause was in its infancy, of signal victories gained over wild and fanatical spirits who opposed the truth, and of heavenly blessings that fell upon him and true hearts that stood firmly for consistency and right.

Amidst the large audience assembled, a few old pilgrims, witnesses to the early and faithful labors of Bro. and Sr. White in their midst, were present, from the depths of whose hearts the grateful language was, Amen and Amen.

Many more with gratitude call to mind subsequent and more recent labors of our dear brother and sister with us, and sincerely wish we could share them more frequently.

We regret that the resolution adopted, expressing gratitude for these kind words and the wholesome counsel of our beloved brother, pledging ourselves to try to heed the same, did not appear in the report of our Conference business. A. S. HUTCHINS.

Cabot, Vt., Oct. 29.

PROTESTANT AND PAPAL.

THE following I clip from an Episcopalian catechism. Sunday heads the "Popish Precepts," while the commands of God is the Protestant rule. L. D. SANTEE.

POPIST PRECEPTS.

"Sundays and holidays mass thou shalt hear, And holidays sanctify through all the year. Lent, Ember days, and Vigils thou shalt fast, And on all Fridays flesh thou shalt not taste. In Lent and Advent nuptial feasts forbear. Confess your sins at least once every year. Receive your God about great Easter-day, And to his Church neglect not dues to pay."

"THE COMMANDMENTS OF THE CHURCH," from a Popish Catechism, by the Rev. Dr. Keilly.—Dublin, 1844.

PROTESTANT PRECEPTS.

"Keep God's command, no graven image use; Before no wafer-idol bow the knee; No fancied Queen of Heaven for Saviour choose; No priestly absolution make your plea; Think not mere outward forms can grace impart; All doctrines by the Holy Bible prove; Ask, through the promised Spirit, a new heart; And seek by Christ alone the Father's love."

THE coming of the Lord to deliver his people is near; but the decisions of the Judgment come between us and that event.

GIVING.

Dost thou wish thy life to be a blessing,
Not a useless bauble on the earth?
Be thou, then, in all thy ways a giver,
Ne'er withholding aught thou hast of worth.

Give with liberal hand thy gold and silver,
Give of all thy gathered household store;
In this world, where flesh must have its asking,
These are needful, if they're nothing more.

But when done, think not thy duty ended.
Wouldst thou see a perfect charity?
Go, behold our Saviour's lifelong labor,
Stand beneath his cross at Calvary.

Hast thou nothing dearer than thy vineyards,
Nought more precious than thy garnered gold?
Poor indeed thou art, most poor and wretched,
If thy life no higher good infold.

Search thy treasures, and unto the needy,
Moral, intellectual good impart;
Give those things that fail not with the using,
Give the treasures of a loving heart.

Is thy neighbor little skilled in letters,
Turn not from his poverty away;
Open, as thou canst, thy funds of knowledge,
Lead him kindly to thy broader day.

Knows he nothing of those purer pleasures
Which alone from heavenly fountains rise,
Guide him to the wells of living waters,
Point his hopes to joys beyond the skies.

And when thou, by weary toil and labor,
Hast for others wrought some real good,
Then, if all thy doing pass unheeded,
And thou find no growth of gratitude,

Not for this e'er let thy purpose falter;
Dost thou live or act for man's applause?
God will suffer no good deed to perish;
His thou art, to him commit thy cause.

Still be thou e'en as the sun in giving,
Shedding kindness freely upon all;
Be thou as He who on both good and evil
Bids his sunlight and his rain to fall.

And, at last, when life with thee is ended,
And thou summost up its long account,
Thou shalt find that thine are heavenly treasures,
Here thou canst not know their full amount.
F. C. BASCOM.

Progress of the Cause.

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

VERMONT.

THE quarterly meeting at Johnson, Sabbath and first-day, Oct. 19, 20, was very good. Bro. H. Peebles was with us. As president of our S. S. Association, he feels a deep interest, and contemplates steps to give life and activity to this important branch of the work. May all of the churches and brethren and sisters be prepared to act in harmony with him.
A. S. HUTCHINS.

GREEN RIDGE, MO.

OUR tent-meeting at this place closed last night, with a good audience. Five weeks ago there were four in this vicinity keeping the Sabbath; they acknowledge themselves much benefited. Seven took a decided stand on the truth, so we leave a company of eleven. If they are faithful, we believe God will lead others to unite with them soon. A more persistent effort, in an underhanded way, to keep people from obeying all the commandments of God, we never saw; but God gives the victory.
J. G. WOOD.
J. McREYNOLDS.

INDIANA.

Noblesville, Hamilton Co., Nov. 1.

CLOSED our tent-meeting here Oct. 1. The interest was good during our seven weeks' stay, and the turnout large. Many became deeply interested. Thirty-six signed the covenant, thirty-two of whom embraced the truth during the meetings. Some are keeping the Sabbath who have not signed the covenant. Forty, in all, commenced to live out the truth. Sold some over \$40 worth of books, and obtained several subscribers for our papers. To the Lord be all the praise for success in his cause.

Oct. 26, commenced meetings here again. Have secured the court room, and held several meetings. The turnout has been good. Think we shall soon be able to organize a church. We ask an interest in the prayers of God's people.
S. H. LANE.

NEW YORK.

Forks of Creek, Oct. 31.

THIS place is four miles from North Lansing. We are giving a brief course of lectures. The interest is deepening and

extending in all this region. The Genoa church have taken a club of twenty-six Signs to use in the tract work. Three more have accepted the truth at Ludlowville, and two at this place, since our last report. Bro. Robinson has gone home.

My address is Locke, Cayuga county, N. Y.
Geo. D. BALLOU.

Gerry Hill, Chautauqua Co.

WE hold regular Sabbath meetings and Bible-class, from fourteen to eighteen attending; also Thursday evening prayer-meetings.

Eld. Benjamin Holmes, of Glenwood, N. Y., has been with us two Sabbaths, and has preached a few evenings.

Sunday, Oct. 27, Mr. Ackley, of the P. M. church, preached on the intermediate state between death and the resurrection. He used the usual threadbare arguments. Bro. Holmes reviewed him in the evening before a good audience. The Lord gave liberty, and the truth, as usual, gained the victory.

Brethren, pray for the cause in Chautauqua county.
J. B. STOW.

CALIFORNIA.

[Abridged from the Signs of the Times.]

Sacramento and Rocklin.

ELD. B. A. STEPHENS attended the church quarterly meeting at Sacramento, and held eight meetings.

The church at Rocklin is prospering. A sister who had been a '44 Adventist recently embraced the Sabbath here. Three were baptized. Both these churches have good Sabbath-schools. At each place the ordinances were celebrated. Eld. Stephens is on his way to Reno, Nevada.

Santa Rosa.

OCT. 21, Elds. Healey and Rice report large audiences and a good interest in their tent-meeting at this place. Several have commenced the observance of the Sabbath, and many more are deciding.

ILLINOIS.

The Field at Large.

SINCE the General Conference, I have visited four places, and at each I have been encouraged with regard to the work in our State.

Our T. and M. quarterly meeting at Watsika was not large; but all present manifested a will to work. Bro. W. Pottinger, vice-president, desires to spend all his time for the society. Our friends know how to work; and now if all will work, much may be done.

At Gibson City I stopped but one night; yet we organized a church of seven. Others will likely soon unite with them. A Sabbath-school was organized, and s. b. was pledged.

At Mackinaw we stopped one night; had a profitable season. We are taking pledges for the large tent, which we expect Eld. Canright to use next summer in Chicago. Our friends at M. keep their records in a workmanlike manner. They have a mind to work. "Go thou and do likewise."

Bro. Bliss brought us with team to this place. We were glad to meet Eld. B. F. Merritt; and rejoiced to hear that he expects soon to be out in the field, proclaiming the message. He has been hindered for a time by publishing the *Normal Offering*, but now he intends to devote himself to the ministry. No clerk in our Conference keeps records in a neater style than the one at this place. Good meetings are in progress here.
G. W. COLCORD.

Princeville, Oct. 29.

MINNESOTA.

Pleasant Grove.

ELD. W. B. HILL, president of the Minnesota S. S. Association, met the friends of Dist. No. 4, at Pleasant Grove, Oct. 26, 27. Sabbath morning, Bro. Hill spoke on the importance of teaching the young the truth. At this meeting, four, all children of S. D. Adventists, signified their determination to live a Christian life.

Sunday, at 9 A. M., a Sabbath-school was organized, after which Bro. Hill spoke to a large and attentive congregation of those not of our faith. Sunday afternoon the power of God seemed to rest down upon the people. Tears flowed freely, and when the call was made for those who were willing to renew their covenant to arise, nearly every one in the house responded. Dear brethren and sisters, let us all strive to

keep our good resolutions, and to assist our young friends to make sure work for eternal life.
I. Z. LAMB.

A LETTER FROM CALIFORNIA.

(Translated from LES SIGNES DES TEMPS.)

THE following letter is from a California subscriber to LES SIGNES DES TEMPS, who is not an Adventist:—

DEAR SIR: I see from your journal that you are doing the same evangelical work in Europe in which your brethren in America are engaged. Wherever your denomination has founded a mission, the same subjects are preached with a harmony that we do not meet among other Christians.

You have in California a house of publication which is an ornament to Oakland, not only on account of the beauty of its architecture, but also because of the literary productions that go out from it. This building, Office of the Pacific Press, has two stories, and is constructed in the form of a Greek cross. Its proportions are graceful; it rests on a brick foundation sufficiently strong to support the immense weight of the material and the machinery necessary for an establishment of this kind. Simple ornaments in the Tuscan style give a modest relief to the upper part of the windows. At the center arises a square tower, which, with its Gothic roof, harmonizes with the other parts of the edifice. Another building has just been added to the first, and it is not less beautiful or elegant than its neighboring edifices.

Having thus taken a glance at the exterior, let us pass to the interior.

At the first glance, one is surprised to see with what interest the men and women perform their work. No one has the appearance of a hireling; all seem to apply themselves voluntarily and joyfully to their work. One is reminded of a beehive. Discipline, order, good-will, economy, and politeness are manifested by the workers. And, if you consider the machinery, the work they execute, the type foundry, the engines for stereotyping and electrotyping—finally, all the material necessary for an establishment of this kind—you will easily believe that no similar establishment can be found on the Pacific coast. We there meet strength combined with elegance, beauty, wisdom, and art.

You have persons attached to your mission of whom it can be said, Their light shines before men. All who have the privilege of associating with these persons speak of their Christian influence. Their literature and their discourses draw their inspiration from the great truths of the Bible, which are the source of wisdom and of moral philosophy. The science of the Bible is intimately connected with Christian philosophy; and these ministers show in an able manner that the word of God is the science *par excellence*, and that it respects all true science, and is in harmony with it. While profane researches mislead in a multitude of negative propositions, and in a labyrinth from which it is difficult to escape, in placing the creation at an epoch anterior to that given in Genesis, many are listening with deep interest to a course of lectures which is being given on this subject by Mr. W. M. Healey, a young minister of merit, who is rather promising.

All your ministers have in their discourses a common center—the prophecies—to which their teachings and writings converge. Among those persons who compose your body, your co-religionists grant the first rank to Mr. and Mrs. White, and in this they are right; for they are persons of noble character; they possess a deep sense of their duty; they represent the interests of the society by the most elevated thoughts; they express themselves with adaptation, with grace, and with clearness. Mrs. White is an orator of rare merit. Her gestures are graceful, her expression is spirited, and her voice, though clear and soft, is sufficiently strong to be heard by twenty thousand persons at one time. Thirty years' practice has enabled her to so discipline her voice that she can speak with force and eloquence without suffering herself to be carried away with the pomp of great orators.

We have recently heard a discourse on the subject of the Judgment, which has deeply impressed us. This subject was treated by a young minister of talent; and those who have heard him have been surprised that a young man should have so perfect a knowledge of a Bible subject which is so little understood. Many exclaimed: "These persons have the influ-

ence of the Holy Spirit; and are they not the very ones who are spoken of in Acts 2: 18: 'And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy?'"
E. F. TERRIL.

RELIGIOUS EXCITEMENT AT PLANO, TEXAS.

THE following is from *The Commercial*, published in Dallas, Texas. The readers of the REVIEW who have followed the movements of Bro. Kilgore in that State, will understand it.

PLANO, TEXAS, Oct. 2, 1878.

To the Editor of the Commercial:

The excitement in religious matters is increasing. The stir caused by the Adventists' tabernacle has aroused opposition, and some of the clergy are enlisted in a holy war against the new evangelist, who is having a good hearing from our best citizens.

At the tent there was a pointed discourse given on the two covenants, in which Eld. Kilgore took the position that the ten commandments were not in the old covenant; that they antedated the first covenant, and were the law that Abraham kept, Gen. 26: 5; that that which Cain transgressed in killing his brother was a part of this law; that the commandment respecting the observance of the seventh day for the Sabbath sustained the same relation to the decalogue at the close of creation week that it did at Mt. Sinai, Gen. 2: 2, 3; and that the first covenant was the contract or agreement which God made with Israel concerning the keeping of his law. This he proved by reading Ex. 19: 5-8, and he showed by reading Ex. 24: 7, 8, that it was ratified, dedicated, and sealed by blood; and that Paul, in Heb. 9: 18-20, distinctly states that this was the first testament (covenant).

The new covenant was made by Christ with his apostles, in his teaching and instructions, before his death; and, when sealed by the blood of the testator, it was then in force, and could not be disannulled or added to after the death of Christ on the cross; from which he concluded, that if Sunday is found to exist as a new-covenant institution, it was a usurper, and must be branded as an intruder. Even if its birth took place the day of the resurrection, it was just three days too late, since Christ had never said a word about it previous to his death.

Yesterday Eld. Caskey, the Christian minister from Sherman, arrived with a "sharp stick" and on the war path to meet the tabernacle devotee. After the discourse, Eld. Caskey arose and stated that he had been invited by citizens of Plano to come and enter into a debate with Mr. Kilgore, that he had come for that purpose, that the people of Plano wanted a debate, and now he wanted to know whether Mr. Kilgore was ready for it. Mr. Kilgore responded that when he had had an opportunity of presenting his views to the people unmolested and in a quiet manner, then, if the people of Plano desired a debate, and Eld. Caskey was the man indorsed by them, he would not run. Eld. Caskey, being persistent in urging the debate, immediately called for an expression of the congregation (about 300) assembled; and by a rising vote it was decided against him by a vote of 75 to 22.

It was plainly seen that some of the members of his own church did not indorse his actions in the matter, as they voted against him for being so wild in his remarks, and it is now plainly seen that most of the people now-a-days cannot be driven to Christ with a sharp stick. The man who seeks Christ will find him in a mild and gentle manner, and thus sayeth the Christians.

I have been trying to find the spirit of the Bible for years, and have had thus to sit, finding no one who could explain the points so well as has been done here the last week by the new evangelist; and his past conduct has caused many to come out to hear the word of the Bible who had never entered a church for years; but if the sinners have to be driven to church with a sharp stick, I fear Eld. C. never will find them, as most sinners are on the contrary order, and need a great deal of sugar to lead them along.
A SINNER.

It is a row of empty houses that gets all its windows broken, and empty heads, and empty hearts, and empty hands are sure to come to grief.

SUBSTANCE.

Each fearful storm that o'er us rolls,
Each path of peril trod,
Is but a means whereby our souls
Acquaint themselves with God.

Our want and weakness, shame and sin,
His pitying kindness prove;
And all our lives are folded in
The mystery of his love.

The grassy land, the flowering trees,
The waters wild and dim,—
These are the cloud of witnesses
That testify of him.

His sun is shining sure and fast,
O'er all our nights of dread;
Our darkness by his light, at last
Shall be interpreted.

No promise shall he fail to keep
Until we see his face;
E'en death is but a tender sleep
In the eternal race.

Time's empty shadow cheats our eyes,
But all the heavens declare
The substance of the things we prize
Is there, and only there.

—Alice Cary.

DO WE KEEP THE SABBATH ACCORDING TO THE COMMANDMENT?

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth his will, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

Are we keeping the Sabbath in such a way as to please the Lord? Let us square our lives by the word of God, and examine our hearts at the close of each Sabbath day, and see if we have honored God's holy day in not doing our own will.

I fear, if we looked into our hearts, we should find that we have not honored our Father which is in Heaven. Have we not thought our own thoughts? In doing our own wills, have we not profaned that day upon which the Lord rested from all his labors, and which he blessed and sanctified in the garden of Eden?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work." Have we prepared for the Sabbath by doing all our labor in the six days that are allotted to man—wherein we may think our own thoughts and do our own ways—that at the commencement of the seventh we might think upon the works of God? Or, does the Lord's day break in upon us with the work of the week still in our hands, and the thoughts of the world in our hearts?

Let us so calculate our work through the week, that the Sabbath will find us waiting, Bible in hand, having ceased from our labor, as God, on the seventh day, did from his. And may we call the Sabbath a delight, the holy of the Lord, honorable, and honor him, not doing our own ways, nor finding our own pleasure, nor thinking our own thoughts, that we may delight ourselves in the Lord.

Let us ever remember that the psalmist says the commandments of God are "exceeding broad." C. N. STUTTLE.

SHALL THE ENEMIES OF THE LORD TRIUMPH?

I WAS led to ask myself the above question after listening to a conversation that occurred recently between an infidel and one who is a believer in the divine authenticity of the Scriptures, in which our Christian brother proved to be poorly prepared to refute the objections urged by the wily skeptic. And yet the evidences that prove the Bible to be true are abundant and easily obtained.

Now I would ask, 1. Are we justifiable in the sight of God in remaining thus ignorant in reference to the reasons of our faith? 2. Would it not be wise to devote some time in our Sabbath-schools to teaching our children how to dispose of some, at least, of the most important objections that are so frequently urged against the truth of the Scriptures, and to calling their attention to the irresistible array of evidence that may be adduced in their favor? The truth is, "men love darkness rather than light, because their deeds are evil." And when we are attacked upon these points, and are unable to explain them, many are ready and willing to believe that they cannot be answered, and are thus confirmed in their unbelief. Then Satan triumphs, and all the hosts of darkness shout for joy. Come, brethren, let us heed the

admonition of the apostle Paul to his son Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Also the following language of the apostle Peter: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

W. D. McLAUGHLIN.

MR. MOODY ON PRAYER.

THERE are eight aspects of prayer. In prayer there ought to be, first of all, adoration. A man cannot rush into the presence of the eternal, the great and holy God. When we go into his presence we ought to go with adoration. In that prayer which Christ taught his disciples, he commences, "Hallowed be thy name." Isaiah, when he saw God in vision, heard the words, "Holy, holy, holy, Lord God." In the seventeenth chapter of John, we find Christ, amid that wonderful prayer when he prayed for all men, even down here in this century, saying, "Holy Father." So that is one of the elements of prayer, that when we pray, we should be careful that we hallow God's name, and then he will bless us.

The next thought that I want to call your attention to is the confession of sins. Some people seem to think that when they were first converted their sins were all put away, and that they will never have to wipe out further sins by confession. The Bible makes provision for the remission of believers' sins, and if I cover my sins, God will not hear and answer my prayer, and I am not going to prosper in any way. Just this, I believe, is the reason why so many cannot receive and do not receive answers to prayer: they have some sin covered up somewhere. If I hide my sin, God says he will not hear my prayer.

In the first epistle of John, first chapter, ninth verse, are these words: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and again, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." You will find through Isaiah, Jeremiah, and indeed the whole of the Old Testament, that it was when the people came near to God and confessed their sins that God put away their sin. When David came in repentance to the confession, "I have sinned," then God forgave him. When the prodigal came to the contrite confession, "I have sinned against Heaven," God blessed him from Heaven; he did not get the blessing until the confession came. We must then confess our sins. I think we are living in the days of sham; we may make pretense, but we do not confess all our sins. If my boy had done wrong, I would do him injustice to forgive him till he had made a clean breast of it. My friends, let us make clean work of it with our God. Let us not cover up anything, and then God will hear and answer.

Following confession, we must make restitution. Make restitution, if you want power in prayer, and God to bless you. There is no use confessing your sin if you do not make restitution. A question came up when talking about confession of sins. Can it be that I am going back to the Confessional, to priestly absolution, and all that? There are some sins that need to be confessed to the church. If I have sinned publicly and brought a scandal on the cause of Christ, I ought to confess publicly. If the offense is against my neighbor, I ought to confess to him, and other sins I ought to confess to God in private. Some may say, "If I have taken money from my employer, must I go personally, openly disgrace my wife, my family, and myself?" I do not say so; you might do it through a third party; only make confession and restitution, and see if the Lord does not hear and answer prayer. God has never failed to answer prayer when made aright; the reason why prayers are not answered is, there is something wrong in our hearts.

The next condition is, to be thankful. What would you think of the child that was never thankful for anything done for it? We know there is nothing like ingratitude. How we turn from ungrateful people who have abused our kindness, and betrayed our confidence and friendship. That is a hateful sin.

Paul says in Phil. 4:6: "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." It does us good to thank God for the blessings we have. Some people always look

on the dark side instead of on the bright. Nearly all Paul's epistles open with a note of thanksgiving. In Philippians he says: "I thank my God on every remembrance of you." He forgot all about the stripes he received down there.

Then there is unity. As I look over the field, I see differences enough among Christians to make one weep—little differences and bickerings and wranglings—oh, so pitiable! and just like dust in the balance. Do not let us stop to bicker about little differences, let's be united, and go up to the help of the Lord against the mighty enemy. Where there is unity, there is power—must always be.

The next thing we want is the spirit of forgiveness. It is folly for a man to preach who has a rankling in his heart against any one. The spirit of the gospel is forgiveness, and we shall have power, every one of us, when that spirit is in our hearts. In the sermon on the mount Christ says, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." That is pretty plain. How can I ask God to forgive ten thousand sins if I won't forgive my neighbor one? I beseech you, if you have any bad feelings, do not let the sun go down till the matter is straightened.

Then we have petition. When we have met all these conditions, we come and make our petitions. The modern philosopher says the laws of God are fixed, and it's no use to pray. I told one of these men lately that I had received answers to prayer. "Well," said he, "you have a glorious imagination." I said, "I won't admit that it is not something beside imagination. I know it is." "Oh, yes," he replied, "prayer is a very healthful exercise; it tones you down and makes you more submissive to God's will; but God doesn't answer prayer." And yet God says, "Ask and ye shall receive," but he does n't mean it, according to these modern scientists. It's just a healthy exercise to keep on asking.

When darkness comes in like a flood on our souls, and God seems afar off, and seems to shut his ear, let us not doubt that we have failed to comply with his conditions, that we have not approached him in adoration, in confession, in all the ways of his appointment.

Lastly, there is submission. When Christ found that the cup could not be taken away from him, he cried, "Not my will but thine be done." After making our wants known unto God, we have just to leave the matter with him. In his own good time, perhaps not as we hoped or thought, he will answer; for he is a covenant-keeping God, and his words shall not return unto him void. Let us only approach him in his appointed way,—through adoration, confession, restitution, thanksgiving, unity, forgiveness, petition, submission.

ADVICE TO YOUNG MEN.

YOUNG man, pay attention! Don't be a loafer; don't call yourself a loafer; don't keep loafers' company; don't hang about loafing places. Better work than sit around day after day, or stand about corners with your hands in your pockets. Better for your own health—better for your own prospects. Bustle about, if you mean to have anything to bustle about for. Many a poor physician has obtained a real patient by riding after an imaginary one. A quire of blank paper, tied with red tape, carried under a lawyer's arm, may procure him his first case and make his fortune. Such is the world; to him that hath shall be given.

Quit dreaming and complaining; keep busy and mind your chances.

Seize every moment for improving your mind.

Be careful in choosing your companions. To whatever occupation you may be called as a means of obtaining a livelihood, determine to understand it well and work heartily at it.

Accustom yourself to act kindly and courteously to every one.

Carefully avoid all extravagant habits.

Determine to possess a character for honesty.

Cultivate a strict regard for truth.

If your parents are living, do your utmost to promote their happiness.

Recollect your progress in life must depend upon your own exertions.

Respect religion, and do unto others as you would that they should do unto you.

Shun the tippling shop, and other vile cesspools of vice and misery.

Be temperate in all things.

Avoid all obscene conversation.

Be especially regardful of the Sabbath, and on no account desecrate it.

Make yourself useful.

Respect your parents' advice, but aside from this rely upon your own judgment. First be sure you are right, then go ahead.

Above all things, preserve a clear conscience; unless already hardened by crime, its gentle promptings will guide you aright in the paths of wisdom and honor.—Selected.

• ALL THERE.

Who can picture or describe the everlasting day? No one absent: nor father, nor mother, nor son, nor daughter are away. In this world they were united in faith, love, peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family have commenced a career of glory which shall be everlasting. There is to be hereafter no separation in that family. No one to lie down upon a bed of pain; no one to wander in the arms of death; never in the everlasting kingdom will that family consign one of its members to the tomb.—Selected.

Obituary Notices.

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

BRO. JOHN FREEMAN died of inflammation of the brain, Sept. 23, 1878, at his residence in Watertown township, Mich., after a short, painful illness, of about three days, aged 53 years. For some time before his death he had been very patient under all perplexing circumstances. While in health he talked to his son of his duty in caring for his mother and the family, and made confessions relative to his past wrongs as a father. I would say to the widely scattered children of this afflicted family, if you ever expect to meet in a better world, you must show yourselves loyal subjects of the King of Heaven by faithfully keeping the law of his kingdom while you are here under trial, on probation. The trial, let it be ever so severe, will come to an end; but the kingdom and its faithful subjects will endure through the ages of eternity. S. WOODHULL, SEN.

DIED in Rayville, Boone county, Neb., Oct. 5, 1878, Sr. Ann Worden, aged 73 years. After an illness of nearly three months, in which she suffered very much, she began slowly to recover, when she was taken again very suddenly Oct. 3, and Sabbath morning, surrounded by her children and grandchildren, she died, trusting in Him who is the "resurrection and the life." Sr. Worden embraced present truth about ten years ago under the labors of Eld. Sanborn, in Wisconsin, and united with the Waterloo church. Since that time, under very many discouraging circumstances, she has lived a consistent Christian. At the time of her death she was a member of the Ray Valley church. She will be missed very much in this new field, but we laid her away trusting to meet her in the morning. Remarks by the writer, from 1 Cor. 15:26. DANIEL NETTLETON, JR.

DIED in Croydon, N. H., Sept. 24, 1878, Sr. Aurilla A., wife of Bro. John Hurd, in the forty-seventh year of her age. Sr. H. embraced the third angel's message about fifteen years ago under the labors of Eld. J. N. Loughborough. She has, to an eminent degree, pursued a straight-forward course and will be greatly missed, not only in her family, where she was so much needed, but in the house of worship; for seldom was her seat vacant or her voice silent. She possessed indomitable courage and an unyielding will, and these traits sanctified by the grace of God, rendered her efficient in the service of her Master. But her work is done, and the record of her life made up. Her memory will live, though she sleeps in the grave. She leaves a husband, nine children, a father and mother, and a large number of relatives, who deeply mourn their loss. Her death was sudden; but few of the friends knowing of her sickness till called to attend her funeral. Words of comfort by Eld. John Young, Freewill Baptist. H. P. WAKEFIELD.

DIED at Mukwa, Waupaca county, Wis., Oct. 22, 1878, Annie, wife of James Parfett, aged 19 years, 10 months, and 7 days. Sister Annie embraced the third angel's message during her illness, and died in full hope of a resurrection to immortality at the coming of the Lord. Words of hope were spoken by Eld. Cary, from 1 Thess. 4:13.

"She shall sleep, but not forever.

Soon a glorious day will dawn;

We shall meet to part no never,

On the resurrection morn."

DELLA E. WALKER.

DIED of typhoid fever, in Newfield, N. Y., Oct. 17, 1878, Sr. Adeline King, wife of Bro. A. E. King, aged 39 years. She was a member of the Genoa church, having embraced the third angel's message, with her husband, about three years ago by reading the VOICE OF TRUTH. GEO. D. BALLEW.

SISTER ANN CHILDS died in Alameda, Mich., Sept. 5, 1878, aged 32 years. She was converted to present truth in 1870 under the labors of Eld. Matteson, and has since been a faithful member of the church at Alameda. G. C. TENNEY.

DIED of diphtheria, at New London, Wis., Oct. 3, 1878, Howdie, infant son of John and Della Morgan, aged 2 years and 26 days. J. M. H.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 7, 1878.

Two reports are given of the Kansas camp-meeting, but from such different standpoints that the reader will want them both.

We give this week a brief review of Eld. Grant upon the Sabbath question, by Bro. Owen. This is called out by circumstances in the locality where Bro. O. is laboring. Eld. G.'s attack upon Sr. White, having nothing to do with the Sabbath question, is not noticed.

We might have mentioned some time ago that the prosecution against Bro. Gurney, of Memphis, Mich., for working on Sunday, mentioned in REVIEW of Aug. 22, 1878, came to grief at the hands of the circuit court, being dismissed with the verdict, "No just cause of complaint."

Bro. Andrews' daughter, Mary, remains about as when his note in regard to her critical state of health appeared in the REVIEW of Oct. 24. Since coming here, she has failed quite rapidly till within a few days past. Special prayer has been offered in her behalf, and there are some tokens of good. Brethren and sisters everywhere are specially requested to remember her in their prayers. Care for his daughter renders it impossible for Bro. Andrews to attend to his correspondence, as he would be glad to do.

Sabbath-School Lessons.

THESE are not given in this number of the REVIEW. If any are depending on them as they appear from week to week, it is suggested that they review. They will appear again next week.

Educational Society.

THE new Board of Directors met and organized, Nov. 3, 1878. Eld. James White was elected president (W. C. White to act in his absence); U. Smith, secretary; W. B. Sprague, treasurer; and S. Brownsberger, auditor.

Kentucky and Tennessee.

THE secretary of the Kentucky and Tennessee T. and M. Society will soon have a good supply and good assortment of bound books and tracts, and will be happy to furnish all the members with whatever they may need. Clinton Owen, Edgefield Junction, Tenn., president; Bettie Coombs, Nolin, Ky., secretary.

The Tabernacle.

WORK on the Tabernacle is being pushed forward vigorously. The entire exterior is now nearly finished. As soon as a little more material arrives, in which the manufacturers have delayed us, this will soon be closed up, and then (the steam heating apparatus being already in) the building can be warmed, and all the force turned to finishing up the interior. It is confidently expected that it will be ready for dedication before New Year's.

Sabbath, Nov. 2.

THE church in Battle Creek were favored this day with two discourses, one from Bro. Loughborough and one from Bro. Waggoner. As these brethren were to leave the present week, to be absent for a length of time, and perhaps never to return, the church wished to hear from them both. Bro. L. spoke in the forenoon on the words of Christ, Matt. 26:42, "Thy will be done," and Bro. W. in the afternoon, on 2 Pet. 1:10: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." Both, in their discourses, fulfilled the Scriptural injunction to feed the flock. What made their words especially impressive was the thought that these brethren will soon, in the expected course of events, be six thousand miles apart in their different fields of labor. Bro. Waggoner goes direct to the Pacific coast, and Bro. Loughborough and wife, after holding a few meetings in the State of New York and in New England, will proceed on their way to England.

A Co-incidence.

THE number 538 seems to have a peculiar relation to the papal power. Thus, before Christ 538, literal Babylon was overthrown. After

Christ 538, "Mystery, Babylon," was set up. And when the vote of the great Ecumenical Council in Rome, in 1870, was taken upon the question of infallibility,—the "great words" of Dan. 7:11,—out of 540 members the number who voted for it was 538!

To Correspondents.

G. NEWCOMB: For answer to a portion of your queries, see the work, Man's Nature and Destiny, and the late work on Baptism.

J. CREASY: In the report of the General S. S. Association, in REVIEW of Oct. 24, will be found something on the point of your query about collecting means on the Sabbath.

M. L. C.: For an explanation of Phil. 1:23, 24, see "Man's Nature and Destiny."

Will the sins committed by the people of God be brought up against them in the day of Judgment after the resurrection? or, will they be blotted out at the investigative Judgment before the coming of Christ, and remembered no more forever? J. H.

ANS. We have never been able to see how the sins of the righteous could come up to be answered for by them personally, after being blotted out in the investigative Judgment. We think that is the last of their sins, so far as they as individuals are concerned; and that the part they personally act in the Judgment after that is to receive the reward, 2 Cor. 5:10, not to call up and answer for their sins which have been put away by the atonement of Christ.

General Conference Treasurer's Report.

As the treasurer's report was not called for at our late General Conference, owing probably to the press of other matters, we give it here as follows:—

Report of Treasurer of General Conference for Fiscal Year ending Sept. 30, 1878.	
Amount in treasury, Sept. 19, 1877,	\$1126.90
Am't rec'd during year by donation,	3008.84
Am't borrowed during year of S. D. A. P. A.,	1033.44
Total,	\$5169.18
Am't paid out during the year,	5169.18
Am't of indebtedness Oct. 1, 1878,	1033.44
M. J. CHAPMAN, Treasurer.	

To the Church Clerks of N. Y. and Pa.

I HAVE to-day sent blanks for church reports and delegates' credentials to forty-three churches. These are all I have been able to obtain the addresses of, and I have not been sure in all these cases, but have done the best I could. If any do not obtain them by the time this reaches them, if they will inform me, and give their P. O. address with their name, I will forward them or tell them where they can be found.

As we are anxious to obtain a complete report at our next Conference, we hope all will take pains to provide themselves with these blanks, and then faithfully use them.

N. B. You are hereby specially requested to give your address in full in dating your reports, and you will greatly oblige us by so doing.

S. B. WHITNEY, Conf. Sec.

Oct. 29.

Notice for Iowa.

ALL the ministers laboring under the direction of the Iowa Conference will please report to me at once, where they are engaged, and where they expect to labor for the future. And I desire that they shall report at the close of each month; and if any do not report, it will be understood that they are idle.

Persons who wish the help of a minister, and who can provide for meetings promptly and without expense to the Conference for house of worship and board for ministers, will report to me at once, and we shall do the best we can for them. Address me at Sigourney, Iowa.

L. McCoy, Pres.

Notices.

THE postponement of the general meetings for New York for one week, as noticed in last issue of REVIEW, will make no difference with reduction of fare on the Erie R. R. or the running of a chartered car on R. W. and O. R. R., which has been previously announced; but the same arrangements have been made for the time now named. The chartered car will be run on the first train from the north, Tuesday, Nov. 12. Provision for those who come, and for teams, will be made at both meetings. Again we urge a general attendance at these meetings.

Nov. 1.

B. L. WHITNEY.

THOSE wishing to take the chartered car for the meeting at Rome, N. Y., must call for Seventh-day Adventist excursion tickets to the place where they expect to take said car, in order to get them for one and one-half cents per mile.

M. H. BROWN.

APPOINTMENTS.

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

Dedication.

By request, I will meet with the church in Spring Arbor, Mich., Sabbath and first-day, Nov. 9 and 10. Their new meeting-house will be dedicated the 10th. A general invitation to surrounding churches is extended.

U. SMITH.

New York and Pennsylvania Conference.

THE New York and Pennsylvania Conference will hold its annual meeting for the present year at Rome, N. Y., Nov. 13-19, 1878. It is especially requested that all churches shall represent themselves by delegates. Let all church clerks see that the delegates are immediately furnished with proper credentials, and that the reports due from the churches are properly prepared.

If there are churches or unorganized companies of brethren that wish to come under the watchcare of the Conference, we invite them to make their wishes known to the Conference, and, if possible, to represent themselves by delegates.

We request all s. s. treasurers to bring or send their s. b. records, that they may be audited by the Conference.

B. L. WHITNEY, } Conf.
A. H. HALL, } Com.
A. M. GREEN, }

THE seventh annual session of the New York and Pennsylvania T. and M. Society will be held in connection with the meeting at Rome, N. Y., Nov. 13-19, 1878. Every director in the society is requested to be present.

The third State quarterly meeting for the present year will be held at the same time.

B. L. WHITNEY, Pres.

THE general meetings for New York will be held as follows: Wellsville, Nov. 9-11; Rome, Nov. 13-19. N. Y. CONF. COM.

THE general quarterly meeting for the New England Tract Society, also its annual meeting, will be held at So. Lancaster, Mass., commencing Nov. 21 and continuing over the Monday following. Bring your straw ticks, buffalo robes, and bedding, and accommodations will be made for three hundred. Eld. J. N. Loughborough is expected and Eld. Andrews, if the sickness of his daughter does not prevent.

S. N. HASKELL.

AT Thorntown, Ind., Sabbath and first-day, Nov. 9 and 10. Hope to see the friends from Reese's Mills present at this meeting.

S. H. LANE.

MEETINGS in Minnesota will be held in the interest of the Sabbath-school work, as follows:—
At Tenhassen, Nov. 16, 17.
" Hutchinson, Nov. 30, Dec. 1.
There will be but one meeting in each T. and M. district; so we hope all the Sabbath-schools in each district will be fully represented. Meetings will commence at ten o'clock A. M.

W. B. HILL.

LEOPAA, Clay Co., Kan., Nov. 16, 17.
Hanover, Washington Co., " 23, 24.
New Liberty, Republic Co., Nov. 30, Dec. 1.
Marsh Creek, Jewell Co., Dec. 7, 8.

Will some one meet me at Clay Center Thursday night, Nov. 14, on the arrival of the train from Junction City. I expect to remain in the north-western part of our Conference several weeks. I am anxious to see as many present at each of these meetings as possible, so that I may know where labor is wanted. Meetings will begin at each place Friday evening.

SMITH SHARP.

GENERAL meetings in Minnesota will be held as follows:—
Otranto, Nov. 9, 10.
Tenhassen, " 16, 17.
Milford, Iowa, " 23, 24.

It has been more than a year since we visited these churches, and we hope to see all the interested ones out. Circulate the appointments, and invite your neighbors to come to the meetings.

HARRISON GRANT.
L. H. ELLS.

GAINES, Kent county, Mich., Nov. 9, 10. There will be opportunity for baptism. Hope to see a general attendance.

H. M. KENYON.

Business Department.

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

THE P. O. address of Eld. J. N. Loughborough and wife, for the next three weeks, will be South Lancaster, Mass.

THE P. O. address of Eld. E. W. Farnsworth, until further notice, will be Battle Creek, Mich.

THE P. O. address of the secretary of Dist. No. 10, Mich. T. and M. Society, is Sarah E. Taliaferro, Flint, Mich.

JOHN S. OSBORN, Island Pond, Wayne county, Pa., wishes to rent a farm, or to work on a farm by the day or month, for some Sabbath-keeper in New York. Has a family. Wishes a place where he can enjoy Sabbath privileges.

If any person or tent-company had the use of a stove belonging to A. R. Churchill, of Morrisville, during the camp meeting there last September, will the same please report to me immediately?

A. S. HUTCHINS.

Irassburgh, Vt.

A MAN and his wife who have just commenced the observance of the Sabbath by reading would be glad to find work among Sabbath-keepers. The man is an engineer by trade, but is willing to work at anything. Address, Chas. C. Merrill, Du Quoin, Ill.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Elizabeth Fastle 59-1, Baruch Darling 54-17, Martin Radabaugh 54-18, Mrs Josephine Newton 54-19, Maria West 54-20, A C Herdrick 54-18, John Durham 54-17, T H Starbuck 55-1, G V Vanderhoof 54-19, Wesley Hoff 52-20, F L Mead 54-18, Henry McDonald 54-18, W M Jones 58-1, Mrs Mary Powers 54-18, Enoch Wilkinson 54-18, J A Thornton 54-18, James Costellon 54-12, Francois Depas 54-14, R B Hart 54-18, W T Henton 54-18, Mrs S Gray 54-18, J L Harmon 54-17, C E Chapman 54-18, Geo W Allen 54-18, Wm Dymond 54-16, Dr D H Maxson 54-18, John Emerson 52-1, Mrs M L Criner 54-12, H H Pierce 54-2, C Huber 54-18, Mary E Trowbridge 55-8, S N Wright 54-18, Harriet Carr 54-14, John S Osborn 54-17, Samuel Thurston 54-19, G W Knapp 54-17, Lucy J Noyes 54-11, Mrs H Hicks 55-1, John M Downs 54-18, John Tucker 54-12.

\$1.00 EACH. O M Olds 53-1, H L Richmond 53-20, D Crumb 53-14, J W Driver 53-19, A S Reynolds 53-18, Ellen M Towne 53-9, Daniel Taylor 53-16, John Peter Ibsen 54-3, H F Phelps 53-20, Geo W Washburn 53-10, G W Newman 54-1, Mrs Wm Beddoe 53-17, J M Matthews 53-19, A G Bogardus 53-15, Anna Austin 53-18, Mrs Myra J Crane 53-17, M J Randall 53-17, Alfred King 53-18, Hiram Patch 53-4, Charity McConnell 53-25, R P Stewart 53-8, Mary Harpham 53-14, T B Snow 53-13, P Lightner 54-1, Levi Wells 54-7, F A Russ 53-10, John Koushey 53-18, Peter Amundson 53-10, Mary Clark 53-18, Sydney Brown 53-18, Jonathan H Garrett 53-18, Ellen M Fulton 53-7, Nancy F Samson 53-12, Maryett Brace 53-18, Geo Cushman 53-18, J W Higgins 53-18, Cyrus Farmer 53-18, A Ross 53-16, O C Hunt 53-18, Mrs J Grinley 53-18, A White 53-18, M L Cross 53-17.

MISCELLANEOUS. Dennis Morrison 50c 53-4, Mrs Rydan \$1.50 54-18, Albion Ream 1.50 54-18, L L Rhoads 1.50 54-18, H T Frye 28c 53-1, Mrs Adaluide Jacox 1.50 54-17, Mrs Saloma Wilcox 75c 54-18, Eldon H Pullen 50c 53-6, Daniel Cornell 1.50 54-18, Box 136 25c 53-24, Mrs I F Smith 50c 53-1, Mrs West 50c 53-1, Mrs J B Benson 5.00 44-14, E M Pierce 50c 52-21, Eld J R Mowrey 1.50 54-18, Nellie Manuel 50c 53-5, R M Hill 1.50 54-18, Chas H Goodrich 75c 53-18, B B Vance 50c 53-9, Wm Thomson 1.50 54-18, Geo Bement 50c 53-9, C Pierce 1.50 54-18, M H Franklin 1.50 54-18, Chas Mathews 1.50 54-18, Isom Jameson 1.50 54-18, Israel Devan 1.50 54-18, Mary Booke 1.50 54-18, Margaret Kerr 1.50 54-18, A Dalmage 1.50 54-18, Isaac Graham 1.50 54-18, Sarah M Henry 1.50 54-18, R V Simmons 1.50 54-18, Jonathan H Rice 1.50 54-18, Robert Swan 1.50 54-18, R Lowe 1.50 54-18, Mrs E G Lowe 75c 53-8.

Books Sent by Mail.

Anna M Christiansen 50c, J W Miner \$2.00, Thos Bickle 35c, J B Stilwell 45c, Mary Clorencia 50c, Mrs Paul Smith 50c, Albine Nielson 80c, Morris Reed 2.00, Cora Lasley 40c, Frank Lasley 40c, R M Frink 60c, Q W Loverin 25c, B D Rowell 15c, Joseph Ford 25c, L P Anderson 3.50, C C Nash 25c, Phebe Lyon 75c, Alrah Craw 30c, M Kittle 30c, L W Lighty 73c, B F Lee 30c, A M Arnold 50c, L Y Heller 10c, C K Lieu 10c, Dennis Morrison 40c, Mrs Lorana Haynes 75c, Helen Chasebro 50c, C Sheldon 25c, Hausena Gofredson 50c, T H Starhuck 25c, Mrs Park 25c, W H Hall 4.65, Robert Wilson 35c, D F Cargill 20c, S C Conroy 50c, Jesse Wait 1.00, A J Cudney 24c, Ellen C Jessup 50c, Rar J W White 1.00, E H Gates 1.00, Mrs Emma L White 2.00, J S Osborn 2.87, A E Stevens 25c, Mrs M L Gibbs 90c, J R Wylie 90c, Wm Sanders 80c, J E Pickle 1.15, A L Dawson 1.00, C Farnsworth 1.39, Mrs Sue Stout 20c, Hiram Plank 20c, Mary E Doble 1.00, John Lornst 2.20, Eldon H Pullen 30c, A King 10c, Leroy T Nicola 4.80, Moses D Campbell 35c, B H Hallock 15c, David Crawford 50c, Levi Wells 1.00, C O Taylor 1.50, S N Haskell 2.36, Chas I Boyd 1.00, Mrs Nettie Flint 20c, C P Whitford 1.20, Mrs Paul Smith 88c, J O Corliass 80c, Lydia Brown 2.40, Geo D Ballou 3.72, Moses Mossey 70c, P L Hoen 68c, O A Johnson 3.20.

Books Sent by Express.

M B Miller \$13.48, C C Doren 5.00, J E Bennett 1.88, D A Wellman 14.91.

Books Sent by Freight.

C S Veeder \$20.25, W Reynolds 10.20.

Mich. Conf. Fund.

Spring Arbor per Mrs A L King \$40.00, Muir & Lyons 11.00, Orange 20.00, Pottsville per R Sawyer 10.00, Allegan per W H Littlejohn 25.00.

Mich. Camp-Meeting Fund.

E Merrill \$1.00, R J Russell 2.00, Edwin Wolcott 50c, Will Ellsworth 1.00.

European Mission.

Mrs J Truesdell \$2.60, J Colby 5.00, M A Colby 1.00, Bertie Colby 1.00, Ella Colby 1.00.

Mich. T. & M. Society.

Dist 6 per F Howe \$7.18, Dist 7 per W Reynolds 35.00.

M. C. Reserve Fund.

H H Bramhall \$1.25, Frank Starr 1.25.

S. D. A. E. Society.

Per A B Oyen \$900.00, O Mortenson 10.00, J Mortenson 5.00, E H Telt 10.00.

S. D. A. P. Association.

Paul E Gros \$3.00.

Cash Rec'd on Account.

Geo A King per J O Corliass \$31.25, Texas T & M Society 110.00, Samuel Fulton per D A Adams 39.89, M T & M Society per S N Haskell 800.00, Christian Black 5.00, A J Cudney 4.50, J G Holroyd 7.55, N Y T & M Society 500.00, Ill T & M Society per L S C 60.00, V T & M Society 130.00, Minn T & M Society per Nettie Grant 167.00, Oley Mortenson 1.60, G S Honeywell 80c.