

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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WHAT MAKES ME GLAD.

You ask why my spirit is filled with rejoicing—
Why my heart overflows with such rapturous
love—

At the wondrous news that the Master is coming,
In vengeance and might, from the realms above.
You ask why I sing in the midst of commotion,
When earth's mighty kingdoms are trembling
with fear;

Why my spirit is glad, and my bosom rejoices,
At the signs that portend that destruction is near.

You ask why it is; and I joyfully answer:
Our Lord has commanded that when we shall see
The tokens fulfilling that mark his appearing,
"Exceedingly glad" all his children should be.
I am glad that this earth, with its war and commo-
tion,

So long the abode of destruction and blight,
Is soon to give place to an Eden of beauty,
The home of the ransomed immortal and bright.

I am happy, because, in the near-coming future,
The ills that perplex us forever will cease;
When commotion and war, with their myriad evils,
Give place to the reign of perpetual peace.
I am happy, because, in the blessed hereafter,
The graves of the righteous shall yield up their
trust;

And the glorified saints, clad in beauty immortal,
With joy shall arise from the moldering dust.

Then let us be glad and rejoice in the prospect,
And anchor our faith on His glorious word,
And soon the fair mansions of beauty we'll enter,
And evermore rest in the arms of the Lord.

MRS. L. D. AVERY STUTTLE.

Vernon, Mich., Nov. 1.

General Articles.

THE TWO HEMISPHERES AND THE SABBATH.—NO. 3.

BY ELDER W. H. LITTLEJOHN.

THE only problem which remains to be
solved is, Does the Sabbath day commence
with us before it does at Jerusalem, or does
it follow in order?

If it begins with us first, then we know
just how long a period will elapse after we
enter upon it before it will reach them, be-
cause we know just how long it will take
the sun to pass westward over the space
intervening between us and them. And
again, as already intimated, if our day fol-
lows theirs, or rather if the day which we
are to keep in common starts on its course
with them, we have but to wait till it
reaches us in its progress westward and
then enter upon it, as a man in the illustra-
tion previously used would step upon a train
of cars; the only difference in the two cases
being that the cars themselves move
around the earth, while with us the earth
revolves, carrying us first through its
shadow, and then through that portion of
space which is lighted by the sun until we
are brought to the shadow again.

Grappling now with the difficulties of
the situation, let us candidly seek for all
the light which can be obtained.

In the outset we are struck with two
facts: First, there must be a day-line, or a
point where the day begins and ends; sec-
ond, the earth's surface is divided into two
grand hemispheres known as the Eastern
and Western hemispheres, one of which
in the beginning must have preceded the
other in entering upon the commencement
of the creation day.

Before attempting to locate the day-line,
it might be defined as that portion of the
earth's surface which lay immediately con-
tiguous to the dark portion of the earth, or

its shadow, at the time that it made its first
revolution upon its axis. This will be
made evident when we remember that the
creation day commenced with the evening,
or darkness, and ended with the morning,
or light. Now, therefore, if we can imag-
ine an individual standing at the creation
right where, at the moment when the earth
first commenced to move, he would dis-
cover that he was passing from light into
darkness, he would have been situated ex-
actly upon the day-line, or that point on the
earth's surface where the first day com-
menced. As a consequence, his first day
would be completed when, after one revolu-
tion of the earth upon its axis, he once
more witnessed the setting of the sun to
the west of him. As another result, each
portion of the earth which lay to the east
of him would have entered upon its first
day as in turn it also passed the point
where for the first time it entered the
shadow of the earth. As a necessary re-
sult, these points would vary from one to
twenty-four hours in the commencement of
their days, since a full revolution of the
earth would intervene between the passage
of the first and the last into the region of
shadow.

The significance of the line in question
has now become apparent; for, as already
perceived, it would necessarily become the
boundary line on one side of which would
lie the commencement, and on the other the
close, of two different days of the week; i.
e., should that line run north or south
through either hemisphere, the inhabitants
on one side of it would be keeping one day,
and on the other side another day, contem-
poraneously with them. This fact in itself
is of great importance, and will help mate-
rially in the work of locating the line; for,
as "God is not the author of confusion"
either directly or indirectly, we shall be
safe in inferring that in locating the day-
line he would place it where its existence
would, in the least degree possible, produce
discord and inharmony. But in order to
do this, it will be readily perceived that
should he locate it in the ocean, it would
be much less liable to produce disorder
than it would be by passing through the
main land; since it is only occasionally—
and then by a very few individuals—that it
would ever be crossed at all. Whereas if
it passed through one or the other of the
continents, it would necessarily be crossed
and recrossed incessantly by those dwelling
on either the one or the other of its sides.

The only obstacle, therefore, in the way of
deciding just where the line may be found
will be met in the difficulty which might
be experienced in determining which ocean
is the one through which it passes, and
the precise point where it should be traced.
Much to our relief, however, the conforma-
tion of the continents is such, and the dis-
tribution of the islands is so arranged, that
there is one, and but one, locality where
the day-line in its course from the extreme
northern to the extreme southern limit of
the habitable portion of the globe, could
pass in either ocean without either striking
the main land or crossing islands. That
point is found on the meridian of Behring's
straits, one hundred and seventy degrees
west from Greenwich. Singularly enough,
also, it lies within ten degrees of the mer-
idian where shipmasters are in the habit of
changing their reckoning on the log-book
either by adding or dropping a day in trav-
eling east or west, as the case may be.

Practically, therefore, we find that com-
merce has actually located the day-line
very nearly where it belongs; i. e., in the
only region where it could be located with-
out serious detriment to the interests of so-
ciety.

Shall we say that the coincidence is the
result of blind chance?

Or would it be more reasonable to con-
clude that the hand of God has been in the
whole matter in adjusting providentially the
laws and regulations of commerce so as to

make them harmonize with the decrees of
his word, and the conformation of the
earth?

We believe that the latter view is the
correct one, and that Jehovah has over-
ruled and controlled in this, as well as in
the matter of emigration, on purpose to se-
cure that which we now enjoy; viz., the
ability to observe a definite day the
world around with but very little confusion,
and with no necessity for any whatever.
By this means, the race—before sufficiently
well acquainted with science to reach a
proper solution of this matter through a
knowledge of its principles—has been so
far guided by an unseen hand as forever to
disarm those who would dishonor God by
teaching that his law could not be carried
out in all parts of the globe in the observ-
ance of a definite day, by showing them
that this question is one of sophistical
rather than of actual importance; since the
days of the week are now readily found on
all portions of the earth by those who are
continually circumnavigating the same.

Having located the day-line, it only re-
mains to still further strengthen the argu-
ment upon which it rests by additional
considerations.

These may be found, we think, in the
existence of two hemispheres known as the
Eastern and Western.

If our positions have been properly taken
thus far, the Eastern hemisphere, by virtue
of the relation it sustains to the day-line,
must have been the first to enter upon the
Sabbath; as the other hemisphere follows
in the order of the earth's revolution upon
its axis.

There is certainly no good reason to be
found in nature why this order of proces-
sion might not have been the true one.

The chances are just as favorable to the
idea that the Eastern hemisphere was the
first to enter upon the day, as they are that
it was the last.

We think, also, that the probabilities
from the standpoint of revelation are
largely in favor of that view.

God's ways are higher than our ways.
To him the end is known from the begin-
ning. Unlike our works, his are in no wise
characterized by imperfection or lack.
Reason, propriety, and fitness in every par-
ticular, characterize the works of his hand.
To show, therefore, that it would be rea-
sonable and desirable that God should have
done a certain thing, is to prove that he has
done the same.

If, therefore, it can be made to appear
that it was in the highest degree fitting that
the Sabbath should commence in the East,
then it can be demonstrated that it was in-
augurated there.

But can this be done?

We think it can, and offer in support of our
view the following reasons: First, the East
was the theater of God's mightiest works.
If the animals were not all created there,
it is at least true that a portion of them
were, and that they were in no respect in-
ferior—if, indeed, they were not superior—to
those created in different parts of the world.
It was there that the garden, with its une-
qualed wonders in the line of fruits, flow-
ers, vegetables, trees, etc., etc., was pro-
duced. It was there, also, that man, the
crowning glory of God's handiwork, was
made. In fine, the most beautiful, the
most wonderful, the most difficult, and the
most incomprehensible of God's creative
acts were here put forth. How natural,
therefore, that a region thus honored by the
special demonstrations of the Creator's
power in production, should be also distin-
guished by the fact that it was the first to
witness the day which was to commemorate
forever the end of those labors of which it
has received the largest and most impor-
tant share.

Again, it was in the East that God ended
his work; Adam and Eve were the last
products of his creative power in the earth.
Eve's creation took place probably at the

very close of the sixth day, else he must
have entered upon his rest before the com-
mencement of the seventh day; but if he
ended the sixth day of creation on the
Eastern hemisphere, he must also have com-
menced the rest of the seventh day there;
since the rest must have been entered upon
immediately upon the close of the labor
of the sixth day, as cessation from labor
means rest.

How appropriate, therefore, that the re-
gion which was the first to witness the
rest of God should be the first to commem-
orate it by the rest of man.

Once more: the Sabbath was not made
for beasts, nor birds, nor reptiles, nor howl-
ing wildernesses; but "it was made for
man;" or, as the original has it, for "the
man." How suitable, therefore, that it
should be so made as to dawn first upon the
hemisphere where he was first created, and
where his posterity was destined to live for
centuries before passing its limits, instead
of dawning first upon interminable regions
where his foot had never fallen, and which
could furnish no creature who could appre-
ciate its spiritual significance.

Thus much for the argument that may
be drawn from the fitness of things. As
heretofore remarked, God being the per-
son concerning whose actions we are rea-
soning, it amounts almost to demonstration
itself.

Men sometimes discover after the con-
clusion of their labors wherein they have
made mistakes, and in what particulars
they might have improved.

Not so with God.

Coming events can suggest nothing to
his mind.

With him every action stands related to
every other one in a manner the most sat-
isfactory to which it is possible to attain.

In the very beginning God saw and felt
the full force of every reason conceivable
which bore directly or indirectly upon the
question of the Sabbath and the place of its
beginning.

When the first day was introduced, he
well knew that it would be followed by five
of labor, and one of rest.

He also knew that Adam and Eve would
be created where they were created, that
they alone of all his creatures would need
a Sabbath, and therefore we are safe in
deciding that in establishing the day-line
he did it in reference to these facts by
commencing the first day at a point where,
as a necessary consequence, the seventh
day would dawn first upon the East, which
was the theater of his greatest deeds, and
the only place where for thousands of
years a Sabbath would be needed at all.

Having reached this conclusion, the sub-
ject immediately assumes such a shape as
is truly gratifying to any devout child of
the Most High.

Out of chaos come order, method, sys-
tem, and plan.

Instead of a world cursed by an indefi-
nite Sabbath which all may keep at pleas-
ure, or—that which is worse yet—by a
state of things wherein infidelity becomes
rampant and the faith of thousands is
shaken in the word of God itself by the
representation that he has commanded us
to keep a day the beginning or end of which
no man can determine, we have a Bible
consistent with every just idea of a wise
Creator, and a Sabbath which all men
everywhere can both find and celebrate.

It should cheer the steps of the servant
of Jesus Christ as he journeys, to know
that even in darkness his guide is still with
him, and that guide is the King of the
country through which he is traveling.—
John Foster.

DEPEND upon it our Heavenly Father,
like our earthly parents, takes many of our
dearest things from us only that he may
keep them for us.

TRUST.

SINCE thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he.
Know his love in full completeness
Fills the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Fearst sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken;
Better hath he been for years
Than thy fears.

Therefore whatsoever betideth,
Night or day,
Know his love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask him not, then, when or how,
Only bow.

—Selected

HOW READEST THOU?

In contending for their faith, most people have fallen into the habit of arraying one Scripture text against another. This seems to me to be a bad practice, and one that is very inconsistent in a person who accepts the Bible; for if he believes the one text, does he not the other also? The man who believes in the eternal torture of the wicked will quote Rev. 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." But does he believe the preceding verse? No; because it says the fire devours them. Read it: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven and devoured them."

These verses do not contradict each other. They are both right, each telling a part of the story of the fearful doom of the ungodly; and both were written by the same prophet and inspired by the same Spirit, —the Spirit of God. If there is a lack of harmony, it is in the way men understand it, and not in the word of God.

If we remember that "forever" does not necessarily imply endless duration, it will help us to see the whole matter clearly. From Ex. 21:2-6 we learn that when the year of release came, if the servant refused to leave his master, the fact was certified before the judges, and he remained a servant forever; not throughout eternity, but during the lifetime of the servant, which might be several years and possibly only a few hours. So Satan and all the wicked will be tormented as long as they live, and then be devoured by the terrible fires.

It is said that Sodom and Gomorrah suffered the vengeance of eternal fire. Jude 7. Are these wicked cities now burning? Certainly not. They were speedily reduced to ashes. 2 Pet. 2:6. And they were set forth as an example to those who after should live ungodly.

Of the final doom of all the wicked we read: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. A minister once said, while urging the doctrine of eternal torment, "Hell was not made for man, but for the devil and his angels, and they will neither burn up, turn to ashes, nor cease to be; and wicked men will share their fate throughout the endless ages for having followed them." But the Bible teaches that the devil will cease to be.

Friend, how are your theories? Do they allow you to believe the whole of the Bible, or only a part of it? Does God's book tell one story, and but one, on any subject upon which it treats? or is it contradictory? How redest thou? J. LAMONT.

COUNTERFEIT.

In all ages it has been the work of Satan to counterfeit the work of God. At the time of our Lord's first advent, false Christs abounded. When, by the power of God, Moses wrought miracles before Pharaoh, Satan, through the magicians, sought to duplicate the work of the Lord. When

Noah warned the antediluvians of a coming flood, there were, doubtless, those who preached anything but God's truth for that time. They believed in holiness, a preparation for death, or perhaps they even assented to the doctrine of the deluge, but despised the offer of salvation by that hated ark. For aught we know, societies of floodists may have arisen, constructing arks of their own design.

As it has always been, so it is now. Anything but God's present truth is in order. The efforts of many modern teachers to avoid this truth, and especially the Sabbath which it carries in its front, remind me of an athletic play among children called "Poison." The efforts to avoid the goal are sometimes frantic; and when one is so bold or unfortunate as to touch it, he is avoided as one contaminated with leprosy.

But God's truth will triumph. Eight persons believed consistently in the coming flood, and were saved; and some will also believe the "present truth," and be "hid in the day of the Lord's fierce anger."

Reader, will you be one?

A SMITH.

SILENCE.

It has been said that "speech is silver, and silence is gold," and there is much beauty in the statement. Words have power to move the heart, and language is a gift of God; but, like all other faculties, it is liable to be perverted. He who speaks the truth utters words graven on golden tablets. He who utters falsehood stains the white leaves of human life with unsightly blots.

It is an old adage that "the truth should not be spoken at all times," which means that silence is often preferable to speech. When scandal is repeated in your ears, silence is well. When a friend utters impatient, thoughtless, cruel words, silence is sweet. When you are informed of circumstances that reflect on the character of your enemy, silence is divine.

Silence is power. The little noisy brook, dashing over the pebbles, makes a continual commotion; yet its strength cannot be compared with that of the mighty river which flows calmly and peacefully into the bosom of the great ocean. There is in some lives an undercurrent of power not revealed by the lips. This inner life makes human life sublime. All that is noble, all that is pure, all that is worthy of love, is hidden in the heart, and little acts often reveal what words never express.

Strength is born in silence. Thought is matured in secret chambers, and mind can be developed as well in the peaceful stillness of nature's secluded haunts as in the bustle and turmoil of the great city. We would by no means deprecate those who seek to cultivate the faculty of speech. "Words fitly spoken are like apples of gold in pictures of silver," and happy is the person who can use them aright. They either reveal the true sentiments of the heart, or cover the hideous deformity of the hypocrite. Although we may admire eloquence of speech, yet we should not despise the "halting tongue." What is denied the one may be given the other, and silence may cover a depth of tender feeling, a mine of wonderful thought, and a wealth of soul beauty. ELIZA H. MORTON.

WHY IS IT?

SOME time ago, for a few weeks circumstances were such that I met with quite a number of churches in Northern Michigan. One thing I noticed which is very sad to think of; that is, that so many of our people absent themselves from the social meetings. I have met with churches of thirty or forty members and found only eight or ten present. I have often thought of this matter and asked myself why it is that so few of our people come together upon the Sabbath for social meetings.

Whenever there is preaching we see the whole church out. But the apostle tells us not to forsake assembling ourselves together, but to exhort one another, and so much the more as we see the day approaching. Are we exhorting one another when we meet only once in three or six months, and the minister does all the exhorting? We profess to believe that the day of the Lord is fast approaching, and are we doing his will while absenting ourselves from the prayer and social meeting? I know some say the meetings are dull; but what makes them so? Is it not because so many absent themselves that the few who do come feel almost discouraged?

Dear brethren and sisters, let us think of these things, and each one resolve that we will do better in future. I know it would please God, and we should certainly gain spiritual strength by meeting together and talking of our desires and determinations. If we gain eternal life, we must be diligent in serving the Lord. GEO. O. STATES.

"I DID BLOW UPON IT."

A SISTER writes from Olivet, Mich.:—

Seeing an article in the REVIEW asking for the experience of those who had paid tithes faithfully, and of those who had not done so, I give my experience as that of one who has not. I embraced the truth nearly two years ago, through reading. My husband embraced the Sabbath, but has not come out strong in the truth. Especially does he lack faith in God in regard to temporal affairs. We had just bought a farm of forty acres, mortgaging it for \$1000. My husband put in four acres of wheat, and I had strong faith to believe the Lord would prosper us. We were not paying any s. b. that year. We had just nineteen bushels of wheat. I was forcibly reminded of these words: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste." Hagga 1:9.

The present year I pledged five dollars for the cause. We had a good crop of wheat; enough, as we supposed, to pay all outstanding debts besides the interest on the mortgage. I was anxious to pay my s. b. first, but my husband thought we should pay other debts first. What is the result? We are in arrears about \$55. (We became involved in debt before becoming Seventh-day Adventists.)

I firmly believe that we should pay our tithes out of the first-fruits, and that we shall not be prospered if we do not.

REVERENCE IN THE PULPIT.

WHERE there is no reverence, there is no godliness. Where seriousness and holy awe are in feeble exercise, there the "powers of the world to come" are feebly operative. But how deplorable are the examples presented every week of the absence of this sentiment from the pulpit. We can hardly believe the types which thus spell out for us in the newspapers the words of irreverence and of flippant nonsense which are substituted for the gospel of Jesus Christ in some of the pulpits of our land.

The great reform so needful now-a-days must begin at the altars of God. Let the priests cease to offer strange and unhallowed fire. Let them cultivate in their own experience and speech that reverence which their people must feel if they are to be spiritually elevated. And we apprehend that the shortest road to reverence will be found in a more scrupulous adherence to Bible truths.

Let the pulpit be occupied with important themes; let sin, righteousness, and a Judgment to come fill the mind of the preacher, and we shall read of no laughter, no applause. Let substantial doctrines be preached, and we shall not be shamed by reading in the Monday papers such dreary columns of politics, personalities, and things bordering on the profane. Bats fly at night because the light is gone. Frivolity fills the mind because reverence is not there. Would it were possible to bring the shadow of God's presence over the mind of every popular preacher. We should soon see the effects in a better type of godliness throughout the church. "Let us have grace whereby we may serve God acceptably with reverence and godly fear."—The Presbyterian.

NOTES FROM MOODY.

You hear a good many people saying, "I don't believe in the Old Testament; I believe in the New." My friends, they are inseparable. A scarlet thread runs through the two, and binds them together. —Sermons, Addresses, and Prayers, p. 154.

The third class are those who are not stricken by their sins, who have no deep conviction of guilt. Just bring the law of God to bear on these, and show them themselves in their true light. . . . Don't try to heal the wound before the hurt is felt. Don't attempt to give the consolation of the gospel until your converts see that they have sinned—see it and feel it.—P. 381.

I can imagine some of you saying, "I wouldn't be weighed by that law [meaning the decalogue]; I don't believe it." Now the commandments that I read to you to-night are as binding as they ever have been. . . . But take the fourth commandment: "Remember the Sabbath day to keep it holy." If this country fails to keep the Sabbath holy, it will go the way of France, Mexico, and Spain. My friends, every nation that tramples the Sabbath under its feet must go to ruin.—P. 423.

An infidel is one who does not believe in the inspiration of Scripture. A good many of them are in the church, and not a few have crept into the pulpit. As I said the other night, those who cannot believe it, never read it. I hear a great many infidels talk against the Bible, but I haven't found the first man who ever read the Bible from back to back carefully, and remained an infidel.—P. 448.

Twenty-one years ago I gave myself to work for souls and bring them to the Lord Jesus Christ. And I exhort you from experience not to neglect private or public prayer; so only can you fit yourselves for work, and become effective Christians. This is my experience. Continue to get nearer and nearer to God.—P. 540.

It took Hezekiah eight days to clean the temple from all its filth and uncleanness—to thoroughly purge it. It would be a good idea to clean out a few of the churches of Chicago in the same way. Clean out the fairs, the shows, the lyceums. We want more earnestness and fewer fairs.—P. 555.

WHAT ARE YOUR CHILDREN READING?

PREACHING a few Sundays since in one of our country churches, we noticed that the little son of our host, who was about twelve years of age, was entirely absorbed in the book which he had secured from the Sunday-school library. He curled himself up upon the lounge, and was soon entirely unconscious of what was said or done in the room. His face was flushed with the exciting details of the story, and he reluctantly closed the volume when summoned to supper.

He was reading one of the numerous exciting sea tales, of a prolific author, which are sold by tens of thousands, and form no small proportion of many of our Sunday-school libraries. The language of them is coarse, although not exactly profane; the incidents in them are astonishing, even if not absolutely improbable; the plot is somewhat intricate, the occurrences are exciting, and the outcome is wonderful! Boys are absolutely fascinated by them. Now, what is the most manifest result of reading them? Not to speak of the fact that they crowd aside all religious reading on the Sabbath, and fairly overmaster all the sanctuary and home influences of the day, of a serious or spiritual character; overlooking also, the vital truth that the intellectual and moral culture of such a book is exactly like to that of the family presence of a rough and vulgar companion; that it is all the time weakening the mental fiber, and deteriorating the moral strength,—leaving these important considerations out of our view, for the time, let us not forget that an overmastering, morbid appetite is being nurtured and fed, which will constantly demand, hereafter, the same kind of nutriment, only in a stronger form. All taste for wholesome and improving literature is destroyed, and only a craving is engendered for the lightest and most noxious fictions. Why is it that nearly eighty per cent of the patrons of our public libraries choose only novels, and, when they can be obtained, only those of the most flashy character? It is simply because they are brought up upon these weak and improbable novelettes.

But what shall be done about it? Shall we snatch the entertaining volume from the hand of the bewitched little lad? By no means. There is an infinitely better way than this. By all means, if he reads the book, let it be done in the common sitting-room, and in the presence of his parents. Do not train him to concealment and hypocrisy. Do not force him into the hay-mow, or into his cold chamber, or to snatch the opportunity with the stealthy lamp by night. Better, a thousand times, have him read the book before your face, than simply to drive him into concealment, and abuse his conscience and harden his heart at the same time. The boy is to be won to something better. It will cost something, as every valuable result does, to accomplish this, but the end gained will be an ample

compensation for all the time and trouble it takes.

Boys that are accustomed to simple and wholesome food find their appetites entirely satisfied with it; but by pandering a lad's taste with rich viands only for a little while, he will soon turn away disgusted from his oatmeal and bread and milk. We know a father who has been accustomed to read volumes of history, of travel, of adventure, and of popular science, with his little boys almost from the time they were themselves able to read. Now, about ten and twelve, they are as interested in a volume of well written history, in polar explorations, and in clear illustrations of applied science, as the father himself. He reads aloud in the family. He has the children read in their turn; and he makes the facts of their reading the subject of domestic conversation. Here is the simple secret of culturing a taste for pure and instructive literature.

There never was an hour when so many specially entertaining volumes were coming from the press. Hundreds of juvenile works, if only a little time were taken to sift them out from the masses of trash, of the most wholesome and attractive character, are now provided for young people. But the indispensable thing is for the parent to be personally interested in the reading of the child. The father or mother must watch and cultivate the taste, as a wise parent would care for a child if one of its limbs threatened to become, in some way, distorted, or elements of physical disease had manifested themselves. A pure taste for wholesome knowledge is more important than a perfect foot, or the cure of an imperfect foot, or the cure of an oblique vision in the eye. Any Christian parent would blame himself severely, and properly, if he should neglect, in time, to correct any morbid physical tendency on the part of a child. Of how much more importance is it that he should watch over the healthful development of his child's mind; and how much more bitter will be his chagrin, when he apprehends, as he sometime may, the sad consequences which follow such neglect.—*Zion's Herald*.

THE APPEARANCE OF EVIL.

In 1 Thess. 5:22, we are exhorted to "abstain from all appearance of evil." My attention is called to this passage by certain expressions in the reports of a number of our ministers, such as the following: "Many of the best people in town attend our lectures;" "our audiences are largely composed of the wealthiest families in the community." If such expressions were left out altogether, I do not see that the cause of present truth would suffer by it; whereas in using them they convey to the minds of many readers the impression that we value wealth and intelligence because they give us popularity with the world; and I fear that in some cases this is more than half true.

I understand that, other things being equal, the more intelligence, wealth, or education a convert to the truth may possess, the more is gained for the truth, simply because all these qualities, when properly used, help to extend the message. But when we court the wealthy and intelligent in order to gain popularity, we add sand to the cargo which will only help sink the ship.

May the Lord deliver us from committing the fatal blunder that has proved the ruin of nearly all Christendom. * * *

An anxious, restless temper, that runs to meet care on its way, that regrets lost opportunities too much, and that is over-painstaking in contrivances for happiness, is foolish and should not be indulged in. If you cannot be happy in one way, be happy in another; and this facility of disposition wants but little aid from philosophy, for health and good-humor are almost the whole affair. Many run about after felicity like an absent man hunting for his hat while it is on his head or in his hand. Though sometimes small evils, like invisible insects, inflict great pain, and a single hair may stop a vast machine, yet the chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are let on long leases.

WHEN we think of the labor required to rear the few that are in our households,—the weariness, the anxiety, the burden of

life,—how wonderful seems God's work! for he carries Heaven, and earth, and all realms in his bosom.

NOTES OF NEWS.

—THE President has appointed Thursday, Nov. 28, as a day of national thanksgiving.

—THE Universalists have recommended entire abstinence from the use of tobacco.

—It is estimated that not less than 80,000 Germans in the city of Chicago attend no church whatever.

—THERE are in London 1,030 charitable institutions, of which the total income for last year was £4,651,132.

—DURING the month of September, the government sold whisky stamps in Chicago amounting to \$580,555.

—DURING the past year there have been 110 cases of leprosy in Spain, 71 of which ended fatally.

—A CREMATION Society in London is about to erect a crematorium on the model of the one in Milan.

—IN the present state of public opinion, the law of the Sabbath is relaxed beyond any known precedent in New England.

—LONDON, Nov. 5.—In the mills at Wigan, 1,070 looms and 94,000 spindles are stopped, and 2,500 looms and 310,000 spindles are running on short time.

—THE Russian imperial yacht sailed for Odessa with the Grand Duke Sergius, son of the Czar, and suite, Oct. 22. The yacht was wrecked, but all on board were safely landed.

—A PARTY of sixty-five Bostonians, all Protestants, recently paid their respects to the pope, complying with the prescribed etiquette of kneeling in his presence.

—THE native bishop of Hayti has recently preached in Westminster Abbey—the first recorded instance of a colored divine listened to in that venerable place of worship.

—A FRENCH Huguenot congregation that has for generations met in the nave of the Canterbury Cathedral has celebrated its 327th anniversary. The present members are about to join the Presbyterian church.

—ON the announcement of the Cyprus clause in the Berlin treaty, a Constantinople banker invested £40,000 in property on that island; it is now worth £300,000.

—DURING the past year the Old Catholics in Switzerland have increased from 10,000 to 20,000. The prospects of that church in Switzerland are considered more favorable than in any other country in Europe.

—BENJAMIN FRANKLIN, the great preacher and champion debater of the Campbellite church, died near Anderson, Ind., Oct. 22, after an illness of but four hours. He was, perhaps, the greatest man among them since the days of Campbell.

—SEVERAL towns in Central America have been destroyed by an earthquake, and others have suffered from it. The loss of life is serious. An eruption of the volcano of Santa Anna is apprehended, and serious consequences are feared.

—PROFESSOR HAYDEN, of the Geological Survey, has crossed the Rocky Mountain divide ten times during the present season. Several fine glaciers have been discovered, located and named, in the Wind River Mountains.

—THE list of shareholders in the broken Glasgow Bank fills nearly two pages of the local newspapers. The estates of the larger shareholders aggregate £2,360,000, and range from £200,000 to £10,000 each. Among the smaller shareholders are many executors, guardians, and women, who will lose every penny they own. The directors are in jail to a man.

—SOME idea of the value of the products of California aside from her precious metals may be had from the fact that in one week more than a hundred ships' cargoes of this year's wheat passed out of the Golden Gate at San Francisco. Their value is upwards of \$6,000,000. An average of 100 carloads of freight pass over the Central Pacific Railroad daily.

—MR. EDISON'S discovery, or invention, of the phonograph, has taken a singular hold on the popular imagination; and his announcement that he believes he has solved the problem of the electric light, and can divide it indefinitely, producing illumination at one-twentieth the cost of gas, has been received with a much larger share of credence than is usually given to similar announcements. The light is said to be softer, cheaper, and in every respect better, than gas.

—DURING the year 1877 there occurred 100 recorded earthquakes. In the three months of June, July, and August, there were only eleven earthquakes, while 84 occurred in September, October, and November; as usual, the most violent occurred in South America. Among the most noteworthy events of the year was the eruption of a new volcano in a district hitherto supposed to be free from volcanic disturbances, namely, on June 11, in a new crater near the Colorado River, California.

—POPE LEO XIII. does not like the limitations of his temporal power any better than his predecessor did. It chagrins him to find himself unable to crush with his right hand those whom now he can only hurl anathemas at. Right under the shadow of St. Peter's are Protestant Christian schools. How the pontiff aches to get those teachers and preachers over his gridiron. "It is greatly to be deplored," he says, "that in this our Rome, the center of Catholicism, august seat of the vicar of Jesus Christ, it is permitted heterodox sects to erect temples, open schools, and diffuse corrupting publications among the people, while to us it is not given to oppose, as we would do, an efficacious remedy against inundating impiety." History remembers but too well what is meant by Papal "efficacious remedies."—*Advance*.

—THE Presbyterian Witness says: "The state of affairs in Turkey still looks alarming. Neither Turkey or Russia seems disposed to fulfill in good faith the articles of the treaty of Berlin. A renewal of war seems by no means improbable; and should it come to pass, woe to Turkey! It would then be hardly possible for England to stand aloof. She has guaranteed Asia Minor, and that guarantee would virtually extend to the Turkish capital. Collision with Russia would be apparently inevitable. The trouble in Afghanistan is expected to employ many thousand British troops. Russia will foment that trouble and make the most of it, in order to weaken the British forces by division;—in order especially to prevent the employment of Sepoys in European warfare. The prospect is anything but re-assuring; and what makes it far worse is the terrible commercial depression that prevails everywhere, and that in Great Britain amounts almost to a panic. The jubiliations in England over Lord Beaconsfield's diplomacy appear now to have been rather extravagant. The Scotch people were at no time carried away by the excitement of the time. They thought of fresh and unknown complications that were involved, and they would, if they could, count the cost.

"Austria is unsettled, and her ultimate policy very uncertain. Divided by powerful contending parties, the empire is not able to take that place in the councils of Europe which it should naturally assume. Italy, too, has her internal troubles; but not of a very serious character. Few expected the late Cairoli Cabinet to stand many months."

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON XXI.—JACOB'S RETURN.

QUESTIONS.

1. By whom was Jacob met, as he went on his way from Mount Gilead? Gen. 32:1.
2. What did Jacob say when he saw the angels? Verse 2.
3. Why, do you think, was he permitted to see the angels?
4. What did Jacob now begin to fear?
5. What precaution did he take? Verses 3-5.
6. What word did the messengers bring, when they returned?
7. How did this news affect Jacob?
8. What steps did he take?
9. What did he urge, as he pleaded with God for protection?
10. What did Jacob do to appease the wrath of Esau?
11. How did he dispose the droves that he sent forward?
12. What did he tell the servants that followed each drove to say to Esau when he met them?
13. What did he do with his wives and children?
14. Where did he himself remain?
15. How did Jacob spend the night?
16. When the angel saw that he prevailed not against Jacob, what did he do?
17. What proof did Jacob give of his courage and faith?
18. What is supposed to have made this a night of terrible anguish to Jacob?
19. For what did he wrestle all that night?
20. How did Esau meet Jacob the next day? Gen. 33:1-5.
21. What do you suppose caused this change in his feelings?
22. What did Esau offer to do?
23. Did Jacob accept the offer?
24. How was he protected?

SYNOPSIS.

As Jacob went on his way from Mount Gilead, a company of angels met him at Mahanaim. And Jacob said, "This is God's host." The appearance of the angels must have been to assure Jacob of the presence and protection of God. Jacob now began to fear that Esau would come out against him, and take his life. So he sent messengers forward to Esau, who dwelt in the land of Seir, or Edom. When the messengers returned, they said that Esau was coming with four hundred men. Jacob was now much afraid. He divided his company into two bands, thinking that if one should be taken, the other might escape. He then pleaded with the Lord most earnestly, that he would deliver him from his brother Esau, urging the promises that the Lord had made him.

After this, he made up a very rich present of goats, sheep, camels, and cattle, and dividing them into several droves, he sent his servants forward with them, instructing them to put the droves quite a distance apart, and as Esau met each drove, that the servants following it should tell him that it was a present from Jacob, who was coming in the rear. In this way he hoped to appease Esau's anger.

Then he sent his wives and children across the brook Jabbok to a place of safety, but he himself remained alone. And there came a man, or rather an angel, and wrestled with him all night. When the angel saw that he prevailed not against Jacob, he touched the hollow of Jacob's thigh, and put his thigh out of joint. But Jacob would not let the angel go till he had obtained a blessing.

This is supposed to have been a night of terrible anguish to Jacob,—a night in which the sins of his past life, and especially those against Esau, came up before him in all their enormity, and seemed to stand between him and God. All night he wrestled with God for pardon, and the assurance of his favor and protection. What

an example is here afforded us of prevailing prayer.

The next day, when Jacob met Esau, the Lord had so worked upon his heart that he embraced Jacob and kissed him. He was unwilling to accept the presents that Jacob had sent him, and offered to protect Jacob on his journey. Jacob then went on to Canaan in safety; for the terror of God was upon the cities that were round about them.

LESSONS FOR BIBLE CLASSES.

LESSON XXI.—THE SERVICES ON THE DAY OF ATONEMENT.

QUESTIONS.

1. What scriptures show that it became necessary to cleanse the sanctuary?
2. Why did it become necessary to do this?
3. How had the sanctuary become polluted by the uncleanness of the people?
4. How often was this cleansing performed? Lev. 16:2; Heb. 9:6, 7.
5. On what day was it done?
6. What was made complete by the ceremonies of this day?
7. Where were the services performed that were described in our last lesson? Lev. 4:4-7.
8. When did the high priest enter the most holy place?
9. How did he prepare himself to enter this sacred apartment? Lev. 16:12, 13.
10. Why was this precaution necessary?
11. How was the high priest dressed while engaged in these solemn services? Verse 4.
12. What animals were required for the services of this day?
13. What did the priest first offer?
14. For what purpose was this offering made?
15. What did the priest do with the blood of the bullock?
16. What did he do with the young goats at the door of the tabernacle?
17. Which goat did he take as a sin-offering for the people?
18. How did he offer it?
19. For what purpose was this offering made?
20. What is the penalty for breaking the law of God? Eze. 18:20.
21. Why did the goat have to suffer this penalty?
22. What does the blood represent? Lev. 17:11.
23. Why was the blood of these sin-offerings sprinkled upon the mercy-seat?
24. What was the mercy-seat?
25. What was beneath it? Lev. 16:13.
26. What work did the priest perform after he went out of the most holy place?
27. How was this work performed?

SYNOPSIS.

By reading Lev. 16:16, 19 it will be seen that it became necessary to cleanse the sanctuary from the uncleanness of the children of Israel. This cleansing, called the work of atonement, was performed once a year, on the tenth day of the seventh month. Lev. 16:29. The ceremonies of this day completed the yearly round of services.

The services described in our last lesson were performed in the first apartment of the sanctuary, and at the altar of burnt-offerings in the court. Only once a year was the priest allowed to enter the most holy place, and this was on the day of atonement.

Before entering this sacred apartment, he filled the golden censer with live coals taken from off the altar. On these coals he sprinkled incense, so that as he entered the most holy place, a cloud would rise before him; for the glory of the Lord which rested upon the mercy-seat was so dazzling that no man could approach it and live.

While engaged in these solemn services, the high priest wore a plain linen suit instead of the rich garments in which he usually ministered.

The animals required for the services of this day were a bullock and a kid for sin-offerings, a kid for the scape-goat, and two rams for burnt-offerings.

The high priest first offered the bullock as a sin-offering for himself and his family. After killing the bullock, he took some of the blood and entered the most holy place. There he sprinkled the blood upon the mercy-seat eastward, and before the mercy-seat seven times.

The priest then presented the young goats before the Lord at the door of the tabernacle, and there cast lots upon them; one lot for the Lord, and the other lot for the scape-goat. He then killed the goat on which the Lord's lot fell, and did with its blood as he had done with the blood of the bullock. This was to make an atonement for the sins of the people.

In a figure, the sins of the people were laid upon the goat—their sin-offering; and so the goat had to suffer the penalty that the people deserved to suffer for having broken the law of God. The blood, which represents the life, was sprinkled on the mercy-seat to show that the law, written on the tables of stone deposited beneath it, demanded the life of those who had broken that law.

Then the priest went out, and made an atonement for the first apartment, called here the tabernacle of the congregation, and for the altar of incense, to cleanse it from the uncleanness of the children of Israel. "And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:18, 19. G. H. BELL.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 14, 1878.

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HOW LONG THE VISION?

THE question which Daniel heard one saint asking another, is one of intense interest to the people of God: "How long shall be the vision concerning the daily sacrifice [desolation], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan. 8:13. Then the angel, with a tender regard for the wants of Daniel and the people of God in the then future ages, turns to him and says: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Verse 14.

How far this answered the question has been with many a matter of some study; and the connection between the question and the answer has seemed to some not very apparent. But we think the answer was given with direct reference to the question, and that there is a more intimate connection between them than would at first sight appear.

We say that the 2300 days ended in 1844, and that the cleansing of the sanctuary commenced at that time. Then, says the objector, if that has anything to do with the end of the period of treading under foot the sanctuary and the host, what change has taken place since that time? Have they not been trodden under foot just as much since as before? We think we can safely say, Not as much; and shall now endeavor to show wherein.

We first inquire in what respects the sanctuary and the host have been trodden under foot by the daily, paganism, and the transgression of desolation, the papacy. The answer is, They have suffered 1st, Civil oppression by earthly powers; 2d, Spiritual oppression, by the errors and superstitions under which the minds of men, and many of those who were really children of God, have been held in subjection. For one of the ways in which "the transgression of desolation" was to accomplish its work of treading down, was to "cast down the truth to the ground."

The church from Daniel's day to the present has been under the dominion of the wicked governments of the earth; and the sanctuary of God has all the way along been confronted with the rival sanctuaries of Satan. In the days of Samuel, when the sanctuary was in Shiloh, there was, in opposition, the temple of Dagon, in which the Philistines worshiped. To oppose the glorious temple of Solomon, Jeroboam erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes. In the days of Nebuchadnezzar, Satan's rival sanctuary was the temple of old Belus in Babylon. Later still there rose amid the idolaters of pagan Rome, the Pantheon, or "temple of all the gods." And when the "transgression of desolation," the papacy, took the place of the daily desolation, paganism, as the great system of organized oppression against the church, and the sanctuary of God on earth had given place to the sanctuary of the new covenant in Heaven, it was not difficult to baptize the old Roman temple of all the gods, and call it the sanctuary of all the saints. Thenceforward there was a "temple of God" in Rome, and in that temple one who claimed to be above all that is called God, and who has been characterized as the blasphemous of God's tabernacle in Heaven. Rev. 13:6. By this means he has trodden under foot the sanctuary, even as the Son of God himself, the minister of the sanctuary, is trodden under foot by the same means. Heb. 10:29.

In these respects, and by these means, have the sanctuary and host been trodden under foot. We now inquire, What would be the natural order of events when this work is brought to a close? We know that the church is delivered from the civil dominion of earthly governments when Christ comes, or a little before, at the close of probation. But to be prepared for this, it is necessary first to become free from error, and spiritually right in his sight. God seeks such to worship him, especially the last church, as can worship him in spirit and in truth. John 4:24.

The first work is therefore to be a reform from error, a return to the pure and simple teachings of the word of God, in contrast with the superstitions and mysticisms of the papacy. This power has so bedeviled the Christian world in respect to their belief concerning things in Heaven, that scarcely any one has any definite

conception of the position and work of our Lord on high, or the place where he fulfills his office as mediator for us; and God and Christ, and Heaven itself, have become in the popular mind mysterious and shapeless nonentities.

And perhaps worse than this, the same papal power has taken the seal from the law of God, and inserted its own mark in its place, in the form of a human or antichristian Sabbath.

But when that auspicious moment arrived when the prophecy, "Then shall the sanctuary be cleansed," was changed to a reality, a new era of truth dawned upon the church. Then, like the rays of the sun suddenly shining forth from behind the dark cloud, the light re-appeared on the subject of the sanctuary,—light so early obscured in the Christian church that Paul had scarcely set forth the truth upon it in the book of Hebrews before it was buried from sight by the mystery of iniquity even then at work.

And further, at the end of those days an aggressive reform at once commenced touching the law of God, and undoing the work of the papacy in this respect. Thus as never before the work of the papacy stands exposed, and the remnant church is ridding herself, to the last item, of the trappings of the mother of harlots.

Thus it is seen that the answer was directed to the very point embraced in the question, "How long the vision, . . . to give both the sanctuary and the host to be trodden under foot?" Unto two thousand and three hundred days; then shall begin the first division of that work which is to free the church forever from all oppressive powers; then shall begin the spiritual deliverance which is to be followed by the physical, the undoing, so far as the church is concerned, of the work of those powers which have first cast down the truth to the ground, then restrained the liberties of those who would obey them.

And how could a more comprehensive, direct, and definite answer have been given? It must be an answer which would bring to view the ultimate work, and not overlook the preliminary. And such it is. For the cleansing of the sanctuary embraces the latter, and is the most important work to which the minds of men can be directed. And when that is accomplished, the people of God will be glorified.

The time appointed was long. But we may now rejoice that the slow-revolving ages have rolled away. The days have ended. The predicted work has already for years been in progress. Truth has had a marvelous resurrection. A great movement has been going forward, and is still to go forward, with a power which is not of man, till it shall reach its triumphant issue. The great jubilee is now at hand; and soon those who have been faithful servants of the Most High shall no longer be trodden under foot, but enter into the glorious liberty of the sons of God.

DEDICATION AT SPRING ARBOR.

ACCORDING to appointment, we met with the church at Spring Arbor, Mich., Nov. 9, 10. A little less than two years ago Bro. E. P. Daniels commenced labor here, there being then only two Sabbath-keepers in the vicinity; and through his faithful efforts, as much from house to house as in the desk, the nucleus of a good church was formed. From that time to this, he has rendered them occasional assistance, and there has been a steady growth, till now they have fifty-two names on their church book.

A well-organized Sabbath-school enrolls sixty-nine scholars. And though all are in humble circumstances, their s. s. amounts to about \$200 a year.

A house of worship being greatly needed, by the advice of the president of the Michigan Conference, a neat and commodious structure, 28x40, was commenced in April last. Through the liberal subscriptions and donations of the brethren and sisters, the good management of the building committee, and labors of Bro. Russell Hoag, the builder, the house has gone steadily forward to completion. The inception of the enterprise was greeted with incredulity by those not of our faith in that vicinity; and its completion is to them an astonishment. Of the \$920.56 which it has cost, only \$215.96 remain unprovided for, and arrangements to cancel this can easily be made within a year. This surprises the people more than all else. No help was solicited at the dedication.

The meetings passed off pleasantly. On first-day the house was crowded. All seemed to be satisfied and pleased with the exercises. This was especially the case with the singing, which was well executed by the choir and congregation from the new book, the Song Anchor. The

church is in good condition. Union and harmony prevail. Bro. Daniels occupies a large place in their hearts. May the good day in which their new house was dedicated to the service of the Lord, be the beginning with them of a new era of growth and spiritual prosperity.

BEECHER ON THE SUNDAY SABBATH.

I. L., of San Francisco, Cal., writes in *The Western Rural* of Chicago, Nov. 2, 1878, as follows:—

"About twenty years since I went to Brooklyn to reside. I was then a great admirer of Mr. Beecher and went frequently to hear him preach. Becoming suspicious that he did not always preach his own convictions fully, I called upon him and learned from his own lips that he did not. He said it would not answer for him to do so, and used the following illustration, as I well remember: 'Here is Lewis Tappan, a valued member of my church. He is all right on the slavery and temperance questions, which we, in Plymouth church, have made specially prominent, but, on the Sabbath question he is away back in the dark ages; and if I should come square out and preach, as I believe, that there is no divine command for observing the first day of the week in any special manner, and that the running of the street cars on Sunday, instead of being sinful, as a violation of the fourth commandment, would be a positive blessing to this community, he and others with him would go straight off and I never could get them to hear me preach again.'

"The question of running the cars in Brooklyn on Sunday was hotly agitated at that time, and most of the clergy petitioned against them and did all they could to prevent their running. Beecher privately expressed himself to me and others in favor of their running, but would not take any public stand in his pulpit, or out, for fear of giving offense. A young clergyman of the city, and of the same denomination (now residing here), after talking the matter over with Mr. Beecher, and being encouraged by him to do so, made a speech at a great public meeting in favor of the Sunday cars. That party carried the day. The cars have run on Sunday in that city ever since, and Mr. Beecher has since spoken in his pulpit in their favor. But when this young minister was tried for heresy soon after, on the ground of his having advocated the running of the cars on Sunday, and was threatened with dismissal from his church, Mr. Beecher, who had promised to be present at his trial and speak in his defense, remained away, but sent a letter marked 'Confidential,' to the trustees, advising them to turn him out on account of his lack of caution and discretion. To the young minister he subsequently excused himself for absence on account of 'providential detention,' and expressed regret for his exclusion. Do you wonder that I never cared to hear him preach after that?"

MORE SUNDAY DIFFERENCES.

It seems that ministers in Maine cannot agree any better on the question as to how Sunday should be regarded, than ministers in Michigan. A correspondent sends us the abstracts of two sermons preached on the same Sunday recently, in two churches in the city of Portland.

Mr. Buck, of Park street church, took the ground that the Sunday of Christendom had nothing to do with the Jewish Sabbath; that the term Sabbath was not applied to it till the 17th century; that there is no divine command for it; that it grew up in the practice of Christians from complex reasons, in the development of a natural want; that it is not promoted by superstitions and burdensome ceremony; and that "we should seek its best and highest uses;—at church if we are persuaded in our own minds, in the Sunday-school, in social intercourse, in riding, in the fields, on the waves, or in the stillness of private meditation."

On the other hand, Mr. Day of Chestnut street church would enforce the Sunday with all the thunders of Sinai. He said that the efforts to "modernize" the day were in violation of the "moral law," closing with the following words:—

"We wish now to say that this whole question is a moral question which you should take home to your consciences. Here is God's moral law. Every commandment of that law is sacred. He who breaks one of them is guilty of an immorality. Christ made no discrimination in these commandments, but taught that whoever offended in one was guilty of the whole. If it is an immorality to break the seventh, it is immoral to violate the fourth. Whoever violates the Sabbath is an immoral man. The man who

goes on Sunday excursions is an immoral man. The man who drives on the street on Sunday for pleasure is an immoral man. The man who buys and reads newspapers on Sunday is an immoral man. No man can break one of God's commands and continue in so doing and be moral."

According to Mr. B., Mr. D. is ceremonious and superstitious. And according to Mr. D., Mr. B. is an immoral man. Until these doctors can agree, what line of action do they expect to bring the masses to?

THE DOCTRINE OF THE IMMORTALITY OF THE SOUL.

IT HAS NOT GENERALLY BEEN BELIEVED IN ANY AGE OF THE WORLD.

It is commonly asserted by the believers in the doctrine of the immortality of the soul, that this doctrine has been universally believed in all ages by all people.* This is regarded as a strong presumptive argument that the doctrine must be true. But granting the premises, such a conclusion is not at all necessary, as we know that the masses of the world have always been in error, while but a very small portion have had the truth. Jesus said, "Fear not, little flock." Again he said: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

The way to life is very narrow, and few walk in it; while the way to death is wide, and many walk therein. If men had always decided a thing to be true because the majority believed it, or false because but few received it, truth would have stood but a sorry show. In the days of Noah, all the world was wrong, and but one family right. In the days of Elijah, the prophet mournfully said, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men." 1 Kings 18:22. So it has ever been. The truth has generally been in the minority. The great philosopher, John Locke, once said, "An error is not the better for being common, nor truth the worse for having been neglected; and if it were put to the vote anywhere in the world, I doubt, as things are managed, whether truth would have the majority, at least, while the authority of men, and not the examination of the things, must be its measure."† The history of the world shows this to be true.

The worship of idols, the doctrine of many gods, and other confessedly false doctrines have been held by the great majority of mankind. Yet, no Christian regards this as proof that these doctrines are true. So, if it could be proved that the immortality of the soul had been held by the majority of the race, it would not prove that doctrine to be true. The doctrine of the transmigration of souls is manifestly a false doctrine; yet it has been very largely believed. It teaches that the soul lived before it came into this world, and that, when this body dies, the soul will pass into another body, and then into another, till it is finally re-absorbed, into God, from whom it came. We now all readily agree that this is an error; yet it has obtained an extensive belief among mankind. Of this fact there is an abundance of proof.

All heathens, and many Christians who have argued for the immortality of the soul, have, with it, believed in the transmigration of souls. Thus writes an eminent author: "Certain it is that those philosophers who argued for the immortality of the soul universally held its pre-existence before it animated the human body, and laid the stress of the argument for its eternal existence after its departure from the body, upon its existence from times immemorial, or even from everlasting before its entrance into it."‡

What will our friends say to these facts? If universal belief would prove the immortality of the soul, it would as clearly prove the transmigration of souls; for the latter has been about as generally believed as the former, as we have shown above.

A FALSE ASSUMPTION EXPOSED.

A belief in a future life does not necessarily prove a belief in the immortality of the soul.

But has the present doctrine of the immortality of the soul been the common sentiment of mankind? It has not. Very few have believed it. Of this there is an abundance of proof, of

* See Dick's Philosophy of a Future State, chap. 1, § 1, p. 17; D. W. Clarke, "Man All Immortal," p. 118; "Lee on the Soul," pp. 74, 75.
† Essay on Human Knowledge, book iv., chap. 3, § 6, note.
‡ Leland's Revelation, vol. II., part 3, chap. v., p. 328.

which I can prove that all nations and traditions have this by no means a soul immortal life, yet we do not find the soul. We found holding a false life, even and indistinct orthodox beliefs. This does not mean that they expect to obtain most of them with the same here, and not from the human race through means of. Through patient through all the been set before that there shall punishments after the Judgment descended from vants, more of ject, through tained by all.

Besides this enlightened by that there shall the wicked shall rewarded. The men, hence there will be an account for the of a future life.

But when we the light of God's notions are are to live here of some kind manner of the a resurrection body, or by utter confusion the immortality "We concede heathen nations respecting the dark and obspecting the tr is just the tr are so dark an in the immor from them.

But God has by a resurrect live in the fut dividual perso they are to liv from the curs into the religi and tribes, we future life is v They expect t on this earth now have. If and examine tions, we find and immortal body and the there can be r

Bowling Green

* McClintock and

THE SPIRIT

In 2 Tim. hath not give power, and of effect of recei gospel is to gi part power, or and listless soundness of Each of these is that of wh trine. God gi him the spirit who do not ob mind. They fact that whe God, the mu truth is he ha of thinking; sane are them One who ca of God in nat is insane. There is no Go

which I can present but a small part. We know that all nations have generally had some ideas and traditions of a future life of some kind; but this by no means proves that they believed the soul immortal. We firmly believe in a future life, yet we do not believe in the immortality of the soul. When heathens and barbarians are found holding some ideas and traditions of a future life, even though they be the most vague and indistinct, they are immediately claimed as orthodox believers in the soul's immortality! This does not follow at all, as it often happens that they themselves cannot tell how they expect to obtain such a life; nay, the traditions of most of them show that they expect to live there with the same material persons that they have here, and not simply as immaterial spirits.

From the earliest ages, God has taught the human race that there is to be a life hereafter by means of a resurrection from the dead. Through patriarchs, prophets, and apostles, through all the inspired word, this doctrine has been set before the people. Also, God has said that there shall be rewards for the righteous and punishments for the wicked in the future life, after the Judgment. As all nations have descended from Adam, and from Noah, God's servants, more or less knowledge upon this subject, through tradition from them, has been retained by all the nations of the earth.

Besides this, men's consciences, more or less enlightened by the Spirit of God, admonish them that there shall be a future Judgment, where the wicked shall be punished and the righteous rewarded. The love of life is very great in all men, hence the strong desire and hope that there will be a future life. These facts readily account for the extensive prevalence of the idea of a future life, even among barbarous nations. But when we go among those who have lost the light of God's revelation, we find that their notions are exceedingly vague as to how they are to live hereafter. The idea of a future life of some kind is almost universal, but upon the manner of that life, whether it is to be through resurrection or by being born into some other body, or by living without any body, there is utter confusion. Thus a learned advocate for the immortality of the soul is compelled to say, "We concede that the views of most rude heathen nations, both ancient and modern, respecting the state of man after death, are indeed dark and obscure, as well as their notion respecting the nature of the soul itself."* This is just the truth. Their ideas of a future life are so dark and obscure that no proof of a faith in the immortality of the soul can be drawn from them.

But God has clearly settled these things. It is by a resurrection from the dead that men are to live in the future. They are to be the same individual persons that they are in this life; and they are to live on this earth when it is renewed from the curse. Now if we will look carefully into the religious ideas of the different nations and tribes, we shall find that this very idea of a future life is what the most of them still have. They expect to be raised from the dead, and live in this earth with the same bodies which they now have. If we go back into hoary antiquity and examine the faith of the most ancient nations, we find that they looked for a future life and immortality through the preservation of the body and the resurrection of the dead. Of this there can be no question.

D. M. CANRIGHT.

Bowling Green, Ohio, Nov. 1, 1878.

* McClintock and Strong's Cyclopedia, Art. Immortality.

THE SPIRIT OF A SOUND MIND.

In 2 Tim. 1:7 the apostle says, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The effect of receiving and obeying the truth of the gospel is to give courage, instead of fear; to impart power, or energy, in the place of weakness and listlessness; love instead of hatred, and soundness of mind in the place of insanity. Each of these points is interesting; but the last is that of which I speak as a remarkable doctrine. God gives to those who believe and obey him the spirit of a sound mind; therefore those who do not obey the gospel are not of a sound mind. They are insane. This accounts for the fact that when a man accepts of the truth of God, the multitude call him crazy. But the truth is he has come to himself—to a right way of thinking; while those who esteem him insane are themselves not of a sound mind.

One who can look upon the wondrous works of God in nature, and say, "There is no God," is insane. "The fool hath said in his heart, There is no God." "The undevout astronomer is

mad." Every sound mind, contemplating the magnitude, the beauty, and harmony of the universe, must conclude that there is a Creator of infinite wisdom and power.

And it is reasonable to believe that he who created man, giving him intelligence and the power of speech by which to convey his thoughts to others, has himself spoken to man, giving to him a revelation concerning his origin and destiny, and instructing him in the course which he should choose. The Bible contains such a revelation: one which commends itself to every sane mind. To reject it is evidence of insanity. But God gives the believer the spirit of a sound mind.

It is perfectly in accordance with reason to suppose that the Creator of man, as an intelligent and moral agent, should give him a rule of moral action, a moral law. The ten commandments are a rule of moral action which commends itself to every discerning mind. There is scarcely a man who would not be ashamed to object to one of the principles contained in them. Every sound mind will admit that they are "holy, and just, and good."

And it is also reasonable to suppose that He whose wisdom projected the plan of this vast universe, and established and maintains its perfect order, would give a moral law which would never need to be revised. His law should be perfect; and that which is perfect cannot be improved; it cannot be changed and still be perfect. God gave just such a law to man in ancient time. Said God, by David, "The law of the Lord is perfect." Ps. 19:7. To say that the great and all-wise God gave to man, with his own voice, a rule of right to guide him in his duties toward God and man, writing it with his own finger in tables of stone; and that he has since abolished or changed that law, is a sure indication of an unsound mind. "Sin is the transgression of the law," while the gospel offers pardon to guilty man. What can be a greater sin than to teach, as some have taught, that the whole law "is dead, and don't deserve a grave-stone"? This is insanity of the most hopeless kind. It is of this class that Jesus said, "Who-soever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19.

To obey the gospel is to obey the law; for the first requirement of the gospel is to repent of sin, which is the transgression of the law. Jesus said, "If thou wilt enter into life, keep the commandments," referring to the ten commandments, and quoting a part of them. To say that those which he quoted are still binding, is sound; but to say that the others are abolished, is a sure evidence of insanity.

A willingness to obey God in all his commandments and ordinances, is the best evidence of soundness of mind. A disposition to evade one of his requirements betrays insanity. No man can argue for the abolition or change of one principle of the ten commandments, without contradicting himself, thus proving his unsoundness of mind. But to those who obey the gospel, forsaking every sin and turning to obedience of the divine law, God gives the inestimable gift of the spirit of a sound mind. Their thoughts, being in harmony with a whole and perfect revelation, are in harmony with themselves. Let us yield ourselves to obey God in everything, evading no part of his revealed will, and, as a consequence, enjoy the spirit of a sound mind.

R. F. COTTRELL.

GENERAL TRACT AND MISSIONARY SOCIETY.

As but little has been said in reference to this organization, it may be well here to state something of its nature and object, and the work it is now doing.

This society seeks to enter new fields outside of any State tract society, in all parts of the civilized world where the languages are spoken in which our publications are written, and to thus awaken an interest in present truth. During the past year, publications have been sent into these fields, also thousands of periodicals to different parts of the South. More than one hundred ships sailing to different parts of the world have been visited and supplied with packages of publications, consisting of periodicals and a general assortment of tracts. Bound books have also been used to some extent. This society has sent quantities of reading matter to Europe, Asia, Africa, and to the islands of the sea.

We have been led to rejoice in learning of a goodly number who have embraced the truth as the result of these efforts; and some are preaching it who have never seen a Seventh-day Ad-

ventist. One man from Africa writes in substance as follows: "I have embraced your views, and am preaching the same. Individuals embrace the Sabbath and want to be baptized, but I have never been baptized myself. What shall I do?" We have corresponded with steamers running from Boston to Liverpool; Buffalo to Chicago, etc. Some of these lines have agreed to furnish a book-case and take the best care of the publications which we might present to them.

Our means limit us very much in this work. Ten thousand dollars should be received before New Year's, 1879, on life memberships. When a person becomes a life member, he will receive a certificate signifying that he is a tract society member, which certificate will be recognized wherever Seventh-day Adventists are known. Those wishing to become life members can forward their address in full to the office of the REVIEW AND HERALD, accompanied with ten dollars, or they can pay the money to the society to which they belong. Certificates, properly signed, will be forwarded as soon as issued. About fifty have already given their names as life members.

S. N. HASKELL.

CONSTITUTION OF THE GENERAL TRACT AND MISSIONARY SOCIETY.

At the annual meeting of the General Tract and Missionary Society Sept. 27, 1877, on the Lansing camp-ground, S. N. Haskell, U. Smith, and W. C. White were appointed a committee to revise the Constitution and report at the next annual session. The following was their report, which was adopted at the annual session held in connection with the camp-meeting at Battle Creek, Oct. 8, 1878:—

CONSTITUTION.

ARTICLE I.—NAME.

SECTION 1. This Society shall be known as the General Tract and Missionary Society of Seventh-day Adventists.

ARTICLE II.—OBJECTS.

SECTION 1. The objects of this Society are, 1. To take an oversight of the various State tract societies, and to suggest such plans as will secure the best methods for bringing about equality in bearing burdens, and will secure uniformity of action; 2. To secure an extensive and systematic distribution of our publications in foreign countries and those portions of our own land not included in State organizations.

ARTICLE III.—OFFICERS.

SECTION 1. The officers of this Society shall consist of a President, Vice-president, Secretary (who shall also act as Treasurer), an Assistant Secretary, and an Executive Board of three, of whom the President shall be one. These officers shall be elected at the annual meetings of the Society.

ARTICLE IV.—MEMBERSHIP.

SECTION 1. All persons paying the sum of ten dollars shall become life members, and shall receive a certificate therefor. They shall also be considered members of any regularly organized tract society of Seventh-day Adventists in any part of the world.

ARTICLE V.—REPRESENTATION.

SECTION 1. This Society shall be represented by delegates and life members.

SEC. 2. Each State society shall be entitled to as many delegates as there are districts in the State.

SEC. 3. The State officers of any tract and missionary society present shall be considered delegates.

SEC. 4. Any company of Seventh-day Adventists organized according to the plan adopted by our State societies, not included in any Conference tract organization, shall be entitled to one or more delegates, according to the number of districts in the organization.

ARTICLE VI.—FUNDS.

SECTION 1. The funds of this Society shall consist of receipts for life memberships, one tithe of the receipts of the State societies for their support, * and donations from societies and individuals.

ARTICLE VII.—SPECIAL MEETINGS.

SECTION 1. Special meetings may be called by the Executive Board at such times and places as they shall deem necessary for the interests of the organization.

* This does not include money received for periodicals, books sold to agents, or premiums used with periodicals, from which the Society receives no profit. The secretary and librarian of each society should use a Periodical book; this, with the agent's account, which should be kept in the Journal, will readily show what business gives no profit to the Society.

ARTICLE VIII.—AMENDMENTS.

SECTION 1. This Constitution may be amended by a two-thirds vote at any annual meeting.

CHRISTIANA, NORWAY.

We held a temperance meeting in Alstrup last week. There is a terrible flood of drunkenness in Denmark. We have worked against this evil continually, and we are thankful to the Lord that we can see some fruit of our labor.

Sabbath afternoon our meeting-house in Alstrup was full of people. It was our parting meeting. Deep solemnity was felt. Many tears testified that the Spirit of God moved upon hearts. In the evening we celebrated the ordinances with our brethren and sisters. Two united with the church. Bro. K. Brorsen was chosen and ordained local elder.

Bro. A. Brorsen reports that four more in the vicinity of Ringsted have commenced to keep the Sabbath since I left, and meet with the brethren.

By urgent request, we held a meeting first-day afternoon in the Methodist hall in Frederikshavn. The room was filled with attentive hearers, who were much moved by the word spoken.

We have now safely arrived at this city, where we remain during the winter, the Lord willing. Our address is Osterhausgaden 12, Christiana, Norway. JOHN G. MATTESON.

October 16.

SPREAD OF SPIRITUALISM.

"DR. RIGG, of London, writes to the New York Christian Advocate that the success of Moody and Sankey in Great Britain and the spread and growth of spiritualism are reactions against the scientific materialism which has set in throughout the land. And what is peculiarly noticeable about spiritualism, he says, is that it carries the war into the enemy's country. Men of science are becoming spiritualists; spiritual power, or psychical force, is coming more and more to be recognized, even among scientific men, as a real, widespread, ubiquitous energy, which can no longer be ignored."

The doctor does not say that there is any natural affinity between the work of Moody and Sankey and that of spiritualism. Perhaps he does not mean to insinuate it. But to the progress of spiritualism among scientists he bears a decided testimony. It is not a marvel that men who set their fancied scientific knowledge above revelation, and even undertake to disprove the Bible by science, should become the dupes of spiritualism, being left to believe a Satanic lie, because they believe not the truth, but have pleasure in unrighteousness. The strongest mind is weak, when it trusts in its own understanding. "Trust in the Lord, and lean not to thine own understanding." "He that trusteth in his own heart is a fool." These things were written for the wisest of men.

R. F. COTTRELL.

DEAD AND ALIVE.

THE original seventh-day Sabbath survived the cross, to which the ritual law was nailed, being kept by the disciples of Christ according to the commandment. Luke 23:56. It was acknowledged by Paul not only as the Sabbath, but as the only Sabbath, when preaching to Jews and Gentiles at Antioch in Pisidia. Acts. 13:27. He says the prophets were read in the synagogues every Sabbath; consequently he knew of no Sabbath in which the Scriptures were not read in the Jewish synagogues. This was about fourteen years after the crucifixion and resurrection of Christ. And no writer ever called the first day of the week, or Sunday, the Sabbath, before the dark ages of the papal rule. (See all the "apostolic fathers" and all church historians.) The conclusion is that the Sunday Sabbath is the product of the dark ages.

R. F. C.

THE whole question rests on the principle of interpretation of the Bible. If interpreted according to the laws of language, it means one thing; if taken in an esoteric sense, another. If interpreted in the latter sense, then Brigham Young and the pope have just as much ground for their doctrines as Protestants. Said a little girl to her mother, "Mamma, if God didn't mean what he said, why didn't he say what he meant?" That is the whole question. The post-millennialist, for instance, says that when in Matthew the coming of the Son of Man is spoken of, it means the coming of Titus and the Roman army. We think it means what it says.—Sel.

JUDGE NOT.

THE glance that doth thy neighbor doubt
Turn thou, O man, within,
And see if it will not bring out
Some unsuspected sin.

To hide from shame the branded brow,
Make broad thy charity,
And judge no man, except as thou
Wouldst have him judge of thee.

—Alice Cary.

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.

Cabot, Nov. 5.

I HAVE spent two Sabbaths at Cabot recently. The interest among the friends is good. They have had some excellent meetings when no minister was with them. I have seldom, if ever, known any to take more pains to get out to evening prayer-meetings than some have here. Besides the Sabbath meetings, prayer-meetings are held both at Cabot and Marshfield, each week.

A. S. HUTCHINS.

South Danby.

SINCE my last report, I have held five meetings at South Danby. I have also held meetings four miles north of Weston one week. At each place much prejudice has been removed. Some are reading. I find that in Vermont we have to work on the principle that men do in quarrying stone. They must excavate and remove the rubbish before they can get at the stone to prepare it for use. So it is with the people here; they are buried so deep in the doctrines and traditions of men, that it requires much patient labor to bring them into the liberty of the gospel of Christ.

But trusting in the Lord, we labor on with courage and hope.

I. SANBORN.

SEDALIA, MO.

AFTER an absence of nearly two months I was very glad to meet with the friends in Sedalia who embraced the Sabbath last summer. They had rented a very pleasant hall in East Sedalia, seated and lighted it, and had kept up their regular Sabbath and prayer-meetings since I left them. Some, as usual, have shown themselves to be stony-ground hearers; but the great majority have remained firm, and several other valuable souls have commenced to keep the Sabbath. It was a pleasant sight to me Sabbath morning to see forty Sabbath-keepers assembled for their meeting and school, where a few months before there was not one.

Quite a number were down from Green Ridge, where Bro. Wood has been laboring, who have embraced the truth recently. We expect there will be a strong church in this place. Several are developing into earnest workers in the T. and M. society. Have given ten discourses here in the six days I was with them, to perfect the work already begun. Others are interested.

GEO. I. BUTLER.

NEW YORK.

Parish, Nov. 5.

I CAME to Parish Oct. 25, and have visited and held meetings in different localities. As the result, two more have commenced to serve the Lord; other interested ones we hope to benefit. Shall remain here one week more, and then attend our State meeting.

The church is very much cheered and encouraged.

H. H. WILCOX.

MICHIGAN.

AMBOY, HILLSDALE Co.—We are now holding meetings in this town. Some interest is manifested in the things presented.

JEFFERSON.—Met with the church here, Sabbath, Nov. 2. After a discourse on the subject of baptism, the congregation repaired to Bird Lake, where six adult persons were buried with their Lord by baptism. One of these, a cripple, had to be carried into the water. So calm, yet so impressive, was the scene of her baptism that some wept. One of these persons belonged to the Jefferson church, two more joined here, and the remaining three will join the church at Ransom Center.

Nov. 4.

M. B. MILLER.

Brookfield, Eaton Co., Nov. 4.

I COMMENCED meetings in a school-house in Brookfield township, Oct. 20. Already, by the blessing of the Lord, three have commenced to keep the Sabbath, though but a small part of the truth on this point has yet been presented. The interest is good.

FRANK STARR.

MINNESOTA.

Getty's Grove, Stearns Co., Nov. 6.

I BEGAN labor at Getty's Grove last Sunday evening. The community is not large, hence my audiences have been small. There are, however, some indications of interest. Considerable prejudice exists in the minds of some. Shall remain here long enough to ascertain whether good can be done.

Will the Lord's people remember the work in this section in their prayers.

N. BATTIN.

Genoa, Nov. 4.

THE past two weeks I have spent at Genoa. The Lord has aided in the work. Ten have begun to keep the Sabbath, and others are interested. I feel to praise God for his goodness to me; for I am unworthy of even a place among his people. Pray for me, that God will lead me on in this good work.

GEO. M. DIMMICK.

Dodge Center, Nov. 5.

ACCORDING to appointment, Bro. Hill held meetings in Dodge Center in the interest of the Sabbath-school work, Nov. 2, 3. We who attended them were very much benefited, and regret that there was not a larger attendance from adjoining churches. Bro. Grant and Ellis were present, and assisted in the exercises. The brethren and sisters were unanimous in favor of a weekly paper devoted to the Sabbath-school work. They also decided to set apart Tuesday evening of each week to the study of the lesson and to instructing the children.

The meetings were well attended by the friends in the vicinity, and were appreciated by the church.

M. A. WINCHELL.

KANSAS.

Belvoir, Nov. 5.

I AM now three miles south of Clinton. Have given three lectures, and the interest seems good. We have a full house. Pray for me.

GEO. KENNEDY.

Bennington, Ottawa Co., Nov. 6.

I COMMENCED holding meetings at the Sigman school-house, four miles east of Bennington, Oct. 21. Am now speaking on the Sabbath question. The interest is good. Five have thus far signed the covenant. To God be all the praise.

MARSHALL ENOCH.

WISCONSIN.

Brookville, St. Croix Co., Nov. 1.

WE left New Centerville Oct. 29, having labored there about five weeks. Twelve have commenced to keep the Sabbath. Bro. W. B. Hill visited us, and preached several times, which greatly strengthened the brethren. Sold thirteen dollars' worth of books, and obtained four subscribers for our periodicals.

We have held three meetings in the church in Brookville. The attendance has been small, partially owing to bad weather.

S. FULTON.

MAINE.

OCT. 19, 20, I spoke three times to the church in Orleans, Mich., and became deeply interested for them. I regretted that I could not remain longer to follow up the work. It seems to me that a little faithful labor bestowed upon the people there now, would bring souls into the truth.

Oct. 23, 24, I was with the church in Milton, Me. One who never attended one of our meetings before signified her intention to keep the commandments.

Our meeting at Norridgewock, the 26th and 27th, was not so largely attended as we expected. It is very evident that our brethren and sisters in Maine do not realize the importance of the work, and the necessity of attending all the general meetings, as they should. Somerset Mills, Hartland, Cornville, and Solon were represented, and our meetings were profitable. I am especially impressed with the words of the

apostle Paul: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14. It is time to awake to the importance of the times, and the sacredness of the truth which the Lord has reserved for this generation, lest coming suddenly, he find us unprepared, and we hear the Saviour say the word, Depart. God forbid that this should be our fate, but let us rather be zealous and repent and return to our first love.

The Lord God hath spoken. Let us tremble at his word.

J. B. GOODRICH.

IOWA.

OGDEN, OCT. 25-27.—The company of Sabbath-keepers at Ogden have kept up meetings well since our tent left them last August. The Lord has blessed them. Some of their number were formerly non-professors. We might have a church here were it not that most of them expect to move away next spring. May God lead these dear souls wherever they may be.

SAC CITY, OCT. 29 TO NOV. 3.—Here the brethren and sisters are still of good courage in the Lord. The good Spirit was in our meetings, especially on Sabbath. I baptized two at this place. These friends have borne all the expenses of meetings at their place since they heard the truth, and have made some donations besides. May the Lord give his Holy Spirit to these dear friends, that they may be led by it till the time of reward.

At these two places I obtained four subscribers for the REVIEW and one for the INSTRUCTOR, and sold \$3.58 worth of books and tracts. I held five meetings at each place. As my health is poor, I ask the prayers of the brethren and sisters. God is good, and in him I will put my trust.

G. V. KILGORE.

Olin, Nov. 5.

THE interest in the tent-meeting recently held at Olin was excellent from the commencement to the close. The last evening the tent was crowded, and there were nearly as many more outside, giving the best of attention to a review of Dan. 2:7. The Lord gave Bro. Pegg great freedom. Twenty have signed the covenant, and more are waiting to hear the "other side" before taking a stand. An interesting Bible-class and Sabbath-school have been organized. A weekly prayer-meeting is also held.

MARY L. FIELD.

REYNOLDS, GA.

THE first general meeting of those in Georgia who keep all the commandments of God, has just closed. One was present from Houston, one from Bibb, and two from Spaulding county. The meeting was one of interest from the beginning on Friday evening to its close on Sunday evening. All hearts were filled with gratitude to God for his great goodness; all were ready to do duty. The meeting gave a new impetus to the cause of truth in this State. They cheerfully entered into the plan of paying s. b., and all pledged according to their ability. Of course "the all" was not large; for there were but few to give. The T. and M. work was considered.

The outside interest was quite good. Some women walked four or five miles to attend the meeting. The people of the village attended well, some of the most prominent not missing a meeting. The last evening our hall was well filled, notwithstanding there was a Methodist quarterly meeting at the same time.

I was much gratified with the zeal and steadfastness manifested by our brethren. Their experience has been very rich. God has wonderfully sustained them amid much opposition. At this meeting there was a knitting of hearts in love for God, for his truth, and for one another, and each seemed anxious to work till the Master comes.

Nov. 4.

C. O. TAYLOR.

NEBRASKA.

Raevall, Boone Co., Oct. 24.

COMMENCING with their quarterly meeting, Oct. 11, we held meetings fifteen days with the church at Raevall, delivering nineteen discourses. The Lord was with us. Two good souls were added to the number of Sabbath-keepers here. A tract society of eleven members was formed.

The plan of building a sod meeting-house was presented, and \$50.99, a sum sufficient to purchase all needed material,

was willingly pledged, and the greater part paid. The work of building was immediately commenced, and the house, now half up, will be completed next week.

Five subscribers for the INSTRUCTOR were obtained. All resolved to support their T. and M. society and to labor more earnestly in the cause.

HALIFAX, GREELEY Co., OCT. 31.—Commenced meetings here Sunday evening, Oct. 27. A large room in a private house is kindly opened to us. The truth has never been presented here, and we design giving a full course of lectures.

DANIEL NETTLETON, JR.
GEO. B. STARR.

KENTUCKY AND TENNESSEE CONFERENCE.

THE third annual session of the Kentucky and Tennessee Conference convened at Powder Mills, Hart county, Ky., at nine A. M. Oct. 25, 1878, and was opened with prayer by the president, Eld. S. Osborn.

After receiving delegates, an invitation was extended to all churches to take part in the deliberations of this body.

The church at Glover's Creek was admitted into the Conference.

The standing of the Conference is as follows: No. of churches, 6; members in good standing, 104; increase of members this year, 39; increase of Sabbath-keepers, 59. Amount of s. b. paid to the treasurer since May, 1877, \$366.30; Conference expenses, tent help, and to Bro. Soule, \$314.90; to S. Osborn for labor the past eighteen months, \$51.40.

Voted, That a sum of money over and above the tent expenses be made up for Bro. Osborn equal to \$4.50 or \$5.00 per week.

G. K. Owen, J. B. Forrest, and R. G. Garrett were appointed the nominating committee; J. T. Crockett, M. L. Williams, and Julia Owen, the committee on resolutions; D. W. Barr, J. T. Crockett, and Clinton Owen, the committee to settle with ministers; and J. B. Forrest, Peter Owen, and D. W. Barr, the committee on credentials and licenses.

Adjourned to call of chair.

SECOND SESSION.

Opened at eight A. M., Oct. 28. Prayer by Eld. Canright.

The Committee on Credentials and Licenses reported, recommending that the credentials of Eld. S. Osborn be renewed, and that G. K. Owen be ordained and receive credentials; also that licenses be given to Julia Owen, J. T. Crockett, and P. D. Moyers. The report was accepted and the credentials and licenses granted as recommended.

Voted, That G. K. Owen take the oversight of the work in Tennessee the coming year.

The Committee on Resolutions made the following report:—

Resolved, That we hereby express our high appreciation of the faithful, untiring labors of our dear Bro. Osborn in conducting the spiritual and financial interests of this Conference during the past year, and that we pledge ourselves to assist him and other laborers in the Conference with our prayers and means.

Resolved, That we express our gratitude to God for his goodness the past year, and his blessings during this Conference meeting.

Resolved, That we express our sympathy with the movement in favor of the Sabbath-school, and that we hereby pledge ourselves to labor more earnestly for the Sabbath-school interest in our Conference.

Resolved, That we proceed immediately to raise a fund of \$500 for the benefit of the tract society; and that we request every brother and sister in this Conference to assist in this; half of the pledge to be paid by July 1, 1879, and the remainder July 1, 1880.

Whereas, We are now living in the very last days, and the cause of God is suffering for lack of means to carry on the third angel's message; and whereas we believe that now is the special time to devote a part of our means to the Lord, therefore,

Resolved, That by God's grace, we here and now pledge ourselves, in the fear of God, to pay into the s. b. treasury one-tenth of all which the Lord shall give us during the next year.

Resolved, That we express our thanks to the brethren and sisters of this place for so kindly entertaining us during this meeting.

Executive Committee: S. Osborn, P. A. Williams, G. K. Owen.
Adjourned, *sine die*.
S. OSBORN, Pres.
BETTIE COOMBS, Sec.

IMPORTANT CORRESPONDENCE.

THE following letter from Dr. Ribton and the accompanying letters from Egypt are worthy of special attention, and will deeply interest every reader. They show how the Lord is at work, and should encourage faith and the spirit of real consecration to the cause of Christ. J. N. A.

LETTER FROM ITALY.

We are aware that our brethren in America are now engaged in one of the most important Conferences that they have held since they first began to proclaim the commandments of God; and we have directed our earnest prayers to the throne of grace that the Divine Wisdom may guide you abundantly in all your decisions, and furnish you with all that is necessary for the prosecution of the great work that is now opening in every part of the globe.

A short time since, I wrote to you saying that in the Mediterranean work I felt myself in a great strait between the two countries, Italy and Egypt, in both of which I am needed; and asking you to ask the Lord to guide me to a decision; for I have great faith in the testimonies of his will that he gives to the brethren who form the church of the latter days. I fully believe that spiritual gifts have always accompanied, and will always accompany, true servants, and recognize clearly by they were removed from the church. I ask the Lord to give me clear evidence to guide me in this matter.

I have just received very important correspondence from Alexandria, which I inclose (translated). As I mentioned in my last report from Egypt, the brethren there looked earnestly for help that they might make a hall, being excluded from the Scotch church, where they used to meet, on account of the Sabbath. I replied that I could not make a promise in the name of the brethren without first receiving their reply, but that if they found it necessary to make a hall to save their church from being scattered, we would do without ours in order that they might have one, until I could confer with Bro. Andrews as to what can be done. They have been obliged to do so, and having no means of their own, this dear brother, whom I think God has given to carry the Sabbath into many places, has defrayed the expenses with some money which must be refunded in the month of December. And in order that no increased expense may be incurred thereby for the present, we shall do without our hall here until Bro. Andrews tells me what can be done.

It was in the month of March that Bro. Bertola left Naples for Alexandria. Great and unexpected obstacles were raised to his departure, and had it not been for a loan of money raised by the sisters and kindly sent to my wife, he could not have gone. These dear sisters did not know that a work they would set going when they raised that money. You see the fruits of God's blessing, and all the brethren who are making such sacrifices for the sealing of the hundred and forty-thousand.

There is great need of my presence in Alexandria now. Seven have been baptized, and many others are inclined to listen to our teaching. But next month Bro. Bertola, who is a man of years, will have to go, and two ministers are coming, with the influence and prestige which their standing gives them, to preach against the Sabbath and baptism, denouncing us as ineffectual, and warning all, at the peril of their souls, not to listen to these doctrines (as they do here); and the only one to be paid against them will be Bro. Rupp, who under July 1, no minister nor doctor, but only a young man employed at the courts. It is true God enabled David to kill Goliath, and this young man is very full of the Spirit; but these great men will do their best to crush us as we beat and frighten the weak ones. It is very important that I should confer with Bro. Andrews about affairs here as soon as possible, we here returns.

From the turn that affairs are taking now, I think I am needed in Egypt more than I am here, and that the brethren here would stand without me; but I have asked you to ask the Lord for me. If he indicates Egypt, I should go there to work permanently, as the work does not tell if it

is not followed up for a considerable time. With much Christian love from my wife and from the brethren here, believe me yours in the hope of the kingdom,
H. P. RIBTON.

Naples, Oct. 8.

LETTERS FROM EGYPT.

DEAR BRO. RIBTON: I do not now take up my pen to reply to your last valued letter, but to give you some details of the work of the Lord that is now being accomplished in Alexandria. On Wednesday evening, Sept. 25, we had our usual meeting at the house of Bro. Bertola, who gave a discourse on the subject of baptism, after which eight persons offered themselves for that rite, among them myself. After a conversation on spiritual subjects we separated, each of us filled with devout impressions.

On Thursday evening we met again in the room lent by the Scotch church for holding services in Italian. About twenty persons were present. Bro. Bertola was to speak on the subject of present truth, and was about to commence, when we were all surprised by the appearance of Sig. Cerioni, elder of the Italian church. You may imagine how our dear Bertola felt when he saw before him this man who is so hostile to the sacred truths that we preach. For a moment he was on the point of giving up speaking, but with all the frankness that marks a true Christian, he spoke the truth boldly, and truly did honor to the work we have undertaken. I rejoiced; I felt that it was not Bertola that was speaking, but the Spirit of God that dwells in him. All present, with the exception of Sig. Cerioni and his satellites, were greatly edified.

Sunday morning, Sept. 29, was set for the day of baptism. We first went to the service held by Sig. Cerioni; and as he knew that we were about to be baptized, he gave a discourse recommending us to unity, saying that divisions bring paralysis upon the work of God. He concluded by saying that it was our duty not to follow these importers of new doctrines, who are trying to separate us from Christ. His discourse, however, had the effect of giving us new courage, and as the clock struck twelve, eleven persons seated themselves in an omnibus that was starting for the Nile. After about an hour's ride we reached an open place traversed by the river, where we pitched our tent. We read the sixth chapter of Romans; we spoke at length on baptism; we sang hymns joyfully to the God of Israel; and then we descended into the river, where our dear Bro. Bertola baptized us in the name of the Father, the Son, and the Holy Ghost. Oh! sublime inheritance of faith! We seemed to see Heaven open and Jesus prepared to receive us! It was in this river that, thirty-six centuries ago, the son of Levi was miraculously saved to become the conductor of the people of God; in this river also we were buried, to live no longer to ourselves, but to Him in whose name we were baptized. Blessed be our God, whom alone we wish to obey. Amen!

After we had come up out of the water, we sang a hymn, and as it was now three o'clock P. M., and we had not yet taken any food, we sat down upon the grass, and partook of a meal together. On the evening of that day so solemnly to be remembered by us, we met in Bro. Bertola's house to commemorate the death of our Lord Jesus. The course which we have taken, although it has separated us from many who were formerly our friends, has been the means of arousing others. Four other persons, among whom are my loved father and my brother, are almost ready to follow our example, and there are others also who will soon do likewise.

But if on the one side we are spiritually prospering, on the other we are in great distress, finding ourselves without a hall and without means to procure one. (Bro. Bertola is making great sacrifices to help us in this.) The warfare has commenced, and already calumnies and insults are flowing from the mouths of our enemies; but if God is for us, who can be against us? We ask your prayers, dear Bro. Ribton, and those of all the brethren with you, that God may give us freedom of speech, and that we may be always ready to defend our faith; pray also for the conversion of our enemies, and do all you can to help us. Send me tracts as quickly as possible.

May grace and peace be with you and your family, and all the brethren in Naples, and all those who are awaiting the coming of our Redeemer.
GIUSEPPE RUPP.

Alexandria, Sept. 30.

FROM BRO. BERTOLA.

VERY DEAR BRO. RIBTON: I did not reply to your welcome letters of the 25th of August and of the 1st inst., because I was waiting to be able to send you an account of important events, which I can now relate. My departure for Constantinople is still deferred on their account. I feel in the greatest embarrassment; because on the one hand I see a band of believers, increasing every day, and growing in the life-giving influence of the Spirit of God, with a marked evidence of gifts among the brethren that have been converted; and, on the other, much necessary expense that must be incurred, and no one here that can help me.

On the eve of the return of Dr. Yule, president and director of the Scotch Mission, in whose rooms we used to hold our meetings, on the eve of the arrival of Sig. Pietro Monnet, both of whom are on their way back from the Waldensian Valleys where they went to attend the synod of that church, we are in open rupture with Sig. Cerioni, the Waldensian minister here; for having heard of our baptism yesterday, in the evening he mounted the pulpit, and said publicly that, not being able to accept our new baptism nor the Sabbath, he resigned his post and intended to retire into private life.

It is quite certain that as soon as Dr. Yule hears these scandals (as Sig. Cerioni and his friends call them), he will no longer permit us to use the meeting room which he has hitherto lent us gratis, especially as we have not a recognized minister among us, nor any regularly authorized person who can assume the conduct of our newly formed church. Thus we find ourselves upon the street, and our only trust is in our Heavenly Father, who has called us forth from this perverse generation to serve him, and who is powerful to open for us a way.

I shall be obliged to remain here all the month of October, though at a great sacrifice in my business, in order to set everything in order and confirm these dear brethren in their Christian duties; for there are others who have begun to attend our meetings, have accepted the word, and have already asked to be baptized. But after Nov. 1, it will be absolutely impossible for me to remain any longer; for I have a heavy contract with a house in Milan, which must be executed, under a threat of losing 12,000 francs (\$2,400) if I do not fulfill my engagement; but after that I shall be free.

I come now to speak of the work of yesterday, a solemn and most eventful day for us. We had arranged to have our baptism on Sabbath, but many things prevented it, and we were obliged to choose the falsely so-called Lord's day, which, as it happened, was a great day both for the Arabs and the Jews; for the latter it was the beginning of the new year, and for the former it was the feast of Ramadan. It was in the midst of this great excitement that we, having hired an omnibus at a high price, for on such days no carriages can be obtained, left the city for the banks of the Nile, and followed its course for more than an hour, until we found a place adapted to our purpose. Here we changed our omnibus into a tent for our sisters; and when all were ready we passed under the shade of a great mulberry tree. After prayer and reading the Scriptures, we sang a hymn composed by Bro. Rupp expressly for the occasion. We then descended into the water, and I baptized them all, each of them confessing their faith that they died to the world, to walk in Christ in newness of life. After the baptism we sat down under a beautiful palm tree, and partook of a repast, first offering up a fervent prayer. Then, after reading again from the word of God and singing another hymn, we returned to the city. We met in my room to break bread, only those who were baptized partaking of it; for so it seemed to us to be right at that time.

Bro. Rupp has just brought me your letter of the 23d inst., and among other things I learn that three of our brethren are about to be baptized. This has encouraged us all here, and we thank the Lord that his Spirit is also working with power among you. May their example and ours encourage many of the timid and weak in faith, and may our brethren remember that when once we give ourselves truly to the Lord we must not look back, but obey without caring what the world may say or think about us, knowing that one day we shall be called to judge the world. Salute them cordially and tell them that for the cause of the Lord we also suffer, but with cheer-

fulness, knowing that we thus imitate our Saviour, who, the Just One, suffered for the unjust.

We now need many tracts upon the Sabbath and on baptism. Send them to us as quickly as you can. We also want Bibles with references, and copies of the Italian edition of the New Testament with the Psalms, also a large Bible for the reading desk. You can send all by the steamer that leaves every Thursday.

And now we earnestly solicit your prayers; and we trust that the Lord will come to our help, so that many may honor him by a complete observance of his word.

Your brother in Christ,

ROMUALDO BERTOLA.

Alexandria, Sept. 30.

FROM BRO. RUPP.

DEAR BROTHER: I hasten to write you that what we had foreseen has taken place. Yesterday evening, Thursday, we attended the meeting of the "Italian Evangelical church," where we found Dr. Yule and Sig. Monnet, just arrived. They excommunicated us, they would not allow us to speak, in addition to which "as Christians" they slandered us, calling us robbers, dissenters, seducers, and deceivers. May the Lord not impute to them their iniquity, but enlighten them by his grace. Meanwhile we invited them to discuss the question with the Bible in their hand; but they would not accept our invitation.

We think ourselves honored in being calumniated for the name of Christ and for his sacred truth. All those who were not on our side have abandoned us; but our dear baptized brethren are strengthened in faith and are prepared to continue the good fight. We have a good prospect of victory along the whole line. Pray, and pray continually, for us. Our dear Bro. Bertola, in the affair of yesterday evening, laying aside all personality and not rendering insult for insult, did honor to our cause; so also did all our brethren, who conducted themselves at the same time with firmness and humility. May God bless them!

Send us tracts on baptism as quickly as possible, and whatever hymns you can that explain the "present truth." Many thanks for the tracts already received, which I can promise you will all be used to good advantage.

Bro. Bertola salutes you in much love.

Your brother in Christ,

GIUSEPPE RUPP.

Alexandria, Oct. 4.

Obituary Notices.

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

DIED at Battle Creek, Michigan, Nov. 5, 1878, of lingering consumption, Sister Nancy A. Brooks, of Monroe, Wis., aged 39 years and one month. Nine years ago last March she came to Battle Creek to be treated for the recovery of her health, and it was at that time that she fully embraced the truth of the near advent of Christ and decided to keep the Sabbath of the Lord. From that time to the present she has faithfully walked in the truth, and by her good example has recommended the religion of Christ to all with whom she has associated. She had great peace of mind in her last hours, and spoke of seeing angels in the room. She leaves a husband, Bro. Isaac Brooks, and a son and daughter, besides a large circle of friends, to mourn her loss. May God impart to these stricken ones the consolation of his grace, and may they so walk with God that they shall be permitted to meet the dear wife and mother in the kingdom of God. The funeral services were conducted by the writer.
J. N. A.

DIED, in Princeville, Ill., July 25, 1878, of internal cancer, Sister Elizabeth L. Bliss, aged 58 years, 11 months, and 19 days. Sister Bliss was converted in early life, and joined the Christian church. Under the labors of Elds. Ingraham and Sanborn, at Princeville, in 1862, she embraced present truth, joined the church, and remained in its fellowship until her decease. Her last sickness continued more than six months; but all her severe pain she bore with patience, and now the husband and seven children are cheered with the thought that she rests in hope. Funeral services were conducted by Eld. W. D. H. Young, of the M. E. church.
G. W. COLCORD.

NELLIE, daughter of Eld. C. H. and Sister S. E. Bliss, departed this life, in Clinton, Ill., Sept. 29, 1878, aged 1 year, 7 months, and 17 days. Her death was caused by mesenteric consumption. The consoling thought is—

Nellie now in silence sleepeth,
And escapes this world's dread frown;
O'er her grave her angel keepeth
Vigil, till she gains her crown.

Discourse by the writer, based on 2 Kings 4:26.
G. W. COLCORD.

DIED, at Fremont, Waupaca county, Wis., Sept. 27, 1878, Lizzie M., daughter of Geo. and Bella Shafer, aged 1 year, 7 months, and 21 days. Funeral discourse by N. H. Cady. Bro. and Sr. Shafer mourn, but they have laid their little one away in the blessed hope.
CHRISTINE L. HALL.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 14, 1878.

The letters from Italy and Egypt, which we publish on our seventh page, under the heading, "Important Correspondence," will be perused by our readers with the greatest interest.

Bro. Loughborough reports four good meetings in Wellsville, up to the date of his writing, Nov. 10, closing with these words: "The best of all is, 'The Lord is with us.'"

We give this week the last of the series of excellent articles on the "Sabbath on Two Hemispheres," by Eld. W. H. Littlejohn. They are clear and pointed. Read them.

In the REVIEW and SUPPLEMENT this week, we spread before the reader a large variety of interesting matter. Do not content yourself with merely a hasty glance at any portion of it; but read it all; read carefully and inwardly digest. In the article headed, "Librarians," read especially what is said about helping those unable to pay for periodicals at once.

To Correspondents.

WHERE do we learn that heathen nations practiced circumcision before God gave the rite to Abraham?

M. J. J.

Ans. Among the various authorities that might be cited, we refer to M'Clintock and Strong's Biblical Cyclopedia. They refer, for early authorities, to Celsus, Julian, Bauer, Jahn, etc.

1. Does the second commandment forbid keeping pictures or photographs of our friends? 2. Does not Lev. 3:17 forbid the eating of the fat of animals now?

I. B. S.

Ans. 1. No. 2. No.

What history records the naming of the days of the week as they are now named? and when were they named? Webster tells why, but not when.

S. J. H.

Ans. In Philip Smith's History of the World, vol. 1, p. 211, he speaks of the ancient Chaldeans as follows:—

"There is reason to believe that they mapped out the Zodiac, invented the nomenclature which we still use for the seven days of the week, divided the days into equinoctial hours, as distinguished from the hours of variable length which depend on sunrise and sunset, and measured time by the water-clock."

A foot note explains that Sunday was sacred to the sun, Monday to the moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn. The date of this arrangement was between the years 2234 and 1976 before Christ.

Is it right for Christians to attend circuses, or to have and use croquet grounds?

J. M.

Ans. We think the latter is a wicked waste of time, and the former a wicked waste of both time and money.

1. Has 1 Tim. 4:3 been fulfilled? If so, by what people? 2. How do you harmonize 1 John 1:8 and 3:9?

M. B. P.

Ans. 1. Paul's testimony in 1 Tim. 4:1, 2, has been so strikingly fulfilled by modern spiritualists, that we look for them to fulfill verse 3 also. If they fail us in this, it will remain something of a mystery. 2. We understand 1 John 1:8 to apply before conversion, and hence to be no contradiction of 1 John 3:9, which applies after conversion.

ANSWERED BY LETTER. M. Haynor, P. E. Gros, O. M. Olds, Mrs. Mary Cady, H. T. Goselin, M. J. Bahler, A. Gleason, L. F. Davis, M. F. H. Goodale, Mrs. P. T. Maynard.

Mosheim.

A BROTHER in Vermont sends us an extract from Mosheim's Church History concerning the observance of the first day of the week in the first century. He assigns two reasons for sending this extract,—first as a curiosity; second, because it has not been assigned a place in the work entitled Testimony of the Fathers of the first three centuries.

If our brother had examined the History of the Sabbath attentively, he would have found that this extract is given in full, and commented on, in the chapter entitled, "The first-Witnesses for Sunday." If he will take notice that Mosheim was a writer of the eighteenth century, he will see that it would be very improper to include Mosheim with the writers of the first three centuries.

J. N. A.

To the Churches in Ohio.

DEAR BRETHREN: For a long time some of you have stood greatly in need of efficient ministerial labor in your churches. Your appeals have been in vain for some time past, because no one both able and qualified to do so important work could be found to go. We should all feel truly thankful to God that this is no longer. The General Conference has seen proper to send to our Conference Elds. D. M. Canright and A. O. Burrill. Of the ability and efficiency of these servants of God I need not speak, as you all know them well, at least by reputation, and they come recommended by the General Conference, and also, we think, by the grace of God.

Now is your opportunity. Do you inquire what to do? I would suggest that, first of all, earnest prayer be offered for success, abundant success, to attend the labors of God's servants in every place.

Secondly, I suggest that every person endeavor with all the energies of his soul assisted by the grace of God, to be in union and love with all believers. We think that one way to show your esteem for the servants of God who labor among you is to be at peace among yourselves. Please read 1 Thess. 5:12, 13.

Thirdly, I suggest that the officers of each church counsel together about their condition and wants, and also the prospects of bringing other souls into the truth in their midst, and instruct their church clerk to make a full written statement of the conclusions of such counsel, and forward by mail to Eld. D. M. Canright, together with any appeal for help you wish to make.

Fourthly, I suggest that all ministers or licentiates, wishing counsel, or help in meetings or otherwise, address their communications to Eld. D. M. Canright, president of the Ohio Conference, and not to me.

What I have said, brethren, is only by way of advice and suggestion, nothing more.

H. A. ST. JOHN.

Clyde, O., Nov. 4, 1878.

Notice.

It will be noticed that the South Lancaster meeting is postponed one week. This is done for various reasons. As this will probably be the most important meeting of the kind ever held in New England, we wish to do all that can be done to make it a success. We hope to see at this meeting, (1) every one interested in the missionary work in New England; (2) each individual who wishes to become interested and to know where and how to work; (3) every individual who has no interest in it. It is evident that the work of present truth is fast closing, and we should have the armor on, all prepared for marching orders. Therefore we say to all our brethren, come one, come all, seeking God for his blessing. Come in season to be present at the commencement of the meeting, and be prepared to remain till its close, even should it not be until Wednesday morning, which very likely will be the case.

Perhaps I may not be in New England again for a year, and I feel anxious to see all the friends of the cause in this Conference at this meeting.

S. N. HASKELL.

To the Brethren in Ohio.

As we are now on the ground, and have entered upon our work in good earnest, we wish to get a thorough understanding of the work in all the field as soon as possible. I therefore request the address of every preacher in the Conference immediately, whether licensed or ordained, also of any who desire to engage in the work. I also wish the addresses of all the officers in the Conference; namely, church clerks, elders, s. b. treasurers, T. and M. librarians, and S. S. superintendents. We wish to correspond with these about the work in their respective churches and districts.

Brethren, do not lay this paper down without writing us a card with your address. As we shall now be traveling over the State in order to hunt up all the brethren and hold meetings, we shall be glad to receive requests from scattered brethren or churches anywhere, and we will answer them and attend to the call as soon as possible. Direct to Bowling Green, Ohio.

A full assortment of all our publications will now be kept by J. B. Gregory, Bowling Green, Ohio, the State secretary of the T. and M. society. We earnestly recommend that the constitution of the T. and M. society be lived out. All business, therefore, should be done directly with Bro. Gregory. The business should be done through the proper channel. First, private

members of each church should do the business through their librarians; secondly, each librarian through his district secretary; and each secretary through Bro. Gregory, the State secretary. Let no business, therefore, be sent, either by individuals, librarians, or district secretaries, to either the REVIEW or SIGNS OF THE TIMES Office.

Brethren, let us do business according to rule. We further suggest that our ministers do their business through our State secretary. Though, of course, they are at liberty to do business with the offices if they prefer.

The cause is very much in need of the pledges made at the camp-meeting. Brethren, send them in as soon as possible.

D. M. CANRIGHT, Pres.

The Youth's Instructor Weekly.

ACCORDING to the request of the Sabbath-school Associations, and by recommendation of the General Conference Committee, we have decided to publish a weekly edition of the YOUTH'S INSTRUCTOR for 1879. The monthly INSTRUCTOR will be continued in its present form and size, while the weekly INSTRUCTOR will be a four-page sheet the same size of page, and style, as the monthly edition.

The weekly, although half as large as the monthly, will during the year contain twice the matter that the present edition does. This matter will be made up of the same entertaining and instructive articles that are used in the monthly, with the addition of a larger Children's Department, and a large Sabbath-school Department. The latter will contain Sabbath-school lessons for each Sabbath in the year, with instruction to scholars, teachers, and officers—how to study, how to teach, and how to conduct a Sabbath-school, reports of different Sabbath-schools, of quarterly and yearly meetings, and of S. S. conventions will also be given.

The weekly INSTRUCTOR will be just the thing to arouse an interest in new schools, and to keep up the interest in old schools. It should be taken by the schools and given to every member. The first number will be ready by the middle of December. Send stamp for sample copy.

Prices in advance, post-paid:—

Single copy,	per year,	75cts.
10 copies to one address, "copy,		60cts.
25 " " " " " " " "		50cts.

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Subscription price of either series, fifteen cents a year in advance.

10 copies to one address,	\$1 00
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Address, REVIEW & HERALD, Battle Creek, Mich.

Correction.

THE address of the Nebraska Conference Treasurer is Geo. S. Reichard, Pleasant Home, York Co., Nebraska. To him the church treasurers are requested to send their duplicate quarterly reports, and not to Mrs. Anna Shepard who is secretary of the T. and M. society.

CHAS. L. BOYD.

APPOINTMENTS.

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

CLYDE, Ohio, Nov. 14-18. Meetings will commence Thursday evening and hold every evening, and all day Sabbath and Sunday. We wish to see every Sabbath-keeper belonging in that section, and particularly every officer in the church and T. and M. work.

D. M. CANRIGHT.

A. O. BURRILL.

THE Lord willing, I will meet with the church in Partello, Nov. 16 and 17.

J. BYINGTON.

THE general quarterly meeting for the New England Tract Society, also its annual meeting, will be held at So. Lancaster, Mass., commencing Nov. 28 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.

PROVIDENCE permitting, I will be with the church at Danvers, Mass., Sabbath and first-day, Nov. 23 and 24. We shall expect to see the brethren and sisters from Ipswich, Haverhill, and Newburyport at the Danvers meeting.

As the South Lancaster meeting is postponed one week, I spend that time at Danvers.

J. N. LOUGHBOROUGH.

PROVIDENCE permitting, I will meet with friends at New London, Wis., Nov. 23 and 24.

H. W. DECKER.

PROVIDENCE permitting, I will meet with the church at Knoxville, Sabbath and Sunday, Nov. 23, 24. I make this appointment at the special request of the Iowa Conference Committee, and expect to spend some little time at K., hoping to encourage and strengthen this large church. Hope to meet Bro. McCoy and Morrison at this time, and many of the friends of the cause from the surrounding country. Let us have a general rally.

GEO. I. BUTLER.

Business Department.

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

WANTED.—Employment among Sabbath-keepers at teaching, copying, sewing, or housework. Address: Lue F. Davis, Ipswich, Mass.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. T. M. Morris 54-19, J. P. Christensen 54-17, Mrs. H. C. Hawkins 54-18, Geo. Benton 54-20, Mrs. Alice Stafford 54-18, Mrs. H. D. Randall 54-20, A. W. Bunnell 54-22, J. Shattuck 54-20, H. G. Washburn 53-14, Mrs. I. Fuller 54-18, G. A. Baker 54-19, John Watts 54-18, Mrs. E. K. Atchison 54-19, Lucy H. Winslow 54-18, T. H. Wakeman 54-25, S. J. Twing 54-19, Joseph Merry 54-18, Gardiner Storer 54-19, Laura R. Gilman 54-24, C. Lawton 54-20, Almira Condon 54-19, Margaret Alexander 54-19, Mrs. H. C. Lobdell 54-19, P. F. Feriot 54-19, R. A. Boardman 54-20, S. Sophia Post 54-19, Paul E. Gros 54-18.

\$1.00 EACH. F. Morrow 53-18, Mrs. T. A. Kilgore 53-18, Joel Gillett 53-14, Mrs. D. D. Bartlett 53-18, Mrs. C. L. Gilman 53-19, Isaac Brooks 53-20, Eliza Smith 53-21, Wm. Caviness 53-19, John L. Rice 53-19, R. H. Peck 53-21, Mrs. E. C. Brazee 53-18, Richard Atkinson 53-19, Wm. J. Reed 53-19, D. W. Lamb 53-2, M. F. Garrett 53-19, Julia Whipple 53-17, Mary Newlan 53-19, Washington Morse 53-18, James Garland 53-19, E. Hollinsworth 54-2, Miss H. O. Calkin 54-2, Jackson Banks 53-19, J. R. Hall 53-19, J. W. Clark 53-19, A. Korb 53-19, Jeremiah Rhodes 53-18.

MISCELLANEOUS. Sarah Bush 50c 54-1, Dr. Totter 50c 53-10, J. F. Chubb 1.50 54-9, Mrs. H. Mosier 50c 53-10, Mrs. E. A. Culverhouse 1.50 54-19, Levi Crawford 1.50 54-19, J. C. Barton 50c 53-9, John N. Chandler 50c 53-8, J. Blodgett 60c 53-18, James Peters 1.50 54-19, Alfred Pardon 50c 53-10, Mrs. H. L. Cox 5.00 52-8, Eli O. born 1.70 55-1, Peter H. Clark 50c 53-10, Sarah L. Nichols 1.50 54-19, Dennis Dyer 1.50 54-19, John Parker 1.50 54-19, Perry A. Rukes 1.50 54-19, S. S. Brooks 1.50 54-19, Wm. Weller 1.50 54-19, J. M. Huguley 1.50 54-19, Mrs. O. Schevenell 1.50 54-19, Mrs. Louisa Robinson 1.50 54-19, Mrs. Caroline Mason 50c 53-10, Y. M. C. of Springfield, Ill. 75c 53-19, H. O. Hayden 50c 53-8, Chas. Spoor 50c 53-10, Fitch Spoor 50c 53-10, David Houghtaling 50c 53-10, E. A. Hocking 1.50 54-19, Robt. Gardiner 1.50 54-19, John Moore 1.50 54-19, G. W. Riley 75c 53-19, C. Pearce 1.25 54-4.

Books Sent by Mail.

H. W. Decker \$1.00, John Ely 4.67, A. J. Cudney 3.00, S. Fulton 1.40, A. S. Hutchins 1.00, Ida L. Dulam 80c, O. Corliass 3.50, H. A. Crane 1.00, John G. Stair 1.00, B. Barratt Van Nest 1.50, W. H. Tawney 1.50, M. H. Brown 1.00, L. F. Foss 1.00, L. G. Olson 70c, John I. Abbott 75c, J. Blodgett 1.40, Douglass Ford 25c, H. B. Smith 25c, Josephine E. Mott 30c, Jeremiah Stukle 25c, M. C. Fink 15c, Mrs. M. Shepard 1.00, C. M. Gale 30c, Chas. F. Stillwell 50c, S. H. Swift 25c, H. G. Washburn 80c, W. W. Prescott 80c, Harvey Lee Hoover 40c, Mrs. McNeil 25c, F. C. Pierce 45c, Moses D. Campbell 1.00, Rose M. Utley 50c, Ira J. Andrews 1.00, Michael Johnson 35c, Miss Mattie Burton 20c, H. V. Miller 50c, Frank Enoch 18c, James Rowe 1.00, N. J. Bowers 30c, S. B. Daigneau 20c, Jacob Newlan 1.00, S. A. Higgins 10c, Lucretia S. Boyd 50c, G. W. Rogers 15c, Chas. M. Everett 15c, James McMoran 15c, S. S. Brooks 15c, Mrs. H. O. Mead 40c, C. A. Bates 89c.

Books Sent by Express.

Smith Sharp \$23.42, Thomas Brown 5.62, C. Turnipseed 2.50, Wm. Pepper 1.25, M. Kittle 5.00, L. A. Logan 1.25, J. W. Tait 6.25, Jacob Newlan 3.15, S. Glascock 5.00.

Books Sent by Freight.

Robert Vickery \$10.20, Geo. Foreman 10.00, Carr Dryden 10.15, Bettie Coombs 92.16, Clinton Owens 16.51, North Pacific T. and M. Society 35.50, Signs of Times 170.25.

Cash Rec'd on Account.

N. Y. T. and M. Society per B. L. W. \$125.00, E. H. Pullen 1.90, Christian Black 1.50, Ill. T. and M. Society per L. S. Campbell 25.00, A. H. Clymer 10.00, Kau T. and M. Society per S. N. Haskell 350.00, Me T. M. Society per R. J. G. 15.00, J. S. Hoyt 10.00, Va. T. and M. Society per S. Woods 50c, Ind. Conf. Fund per S. H. Lane 10.00, Ind. T. and M. Society per S. H. Lane 20.08, Ind. Tent Fund per S. H. Lane 2.00.

Mich. T. & M. Society.

Dist 11 per I. Osborne added 1/2 Alaiadon church 14.87, Mrs. J. D. H. Camp 2.45.

Gen. Conf. Fund.

A sister \$1.00, New Eng Conf 250.00.

Gen. T. & M. Society.—Donations.

Mrs. M. T. Haughey \$2.20, A. N. Wilson 1.00, Eliza Margerson (freewill offering) 2.00.

European Mission.

A. W. Bunnell \$8.00, C. D. Green and wife 5.00, W. A. Towle and wife 50.00.

Mich. Conf. Fund.

Alaiadon per L. Osborne \$40.18, Parkville per John Byington 2.12.

English Mission.

O. F. Tripp \$5.00, J. W. Horner 5.00, Geo. Savage 5.00, Julia Cady 2.00, C. Buck 60.00, Florida Hall 50c, G. W. Colcord 25.00, Jos. Jellis 20.00, Frank O. Ward 5.00, Margaret Dixon 2.00, M. J. Eastman 25c.

The Advent Review

November 14.

SUPPLEMENT TO VOL. 52, NO. 20.

1878.

GATHERING IN THE SHEAVES.

HERE'S many a soul that's weary, in this world's bitter strife,
And many a lip that's parching for a drink of the water of life;
And many feet are weary of the roughness of the way,
And many hearts discouraged with life's hard, bitter day;—
Many the ones that are pressing, instead of the rose, the thorn,
And many the bosoms bleeding, by many an anguish torn.
Are we raising up the fallen? are we comforting those that grieve?
Are we cheering the despondent? thus gathering in the sheaves.

Many to-day are weeping for hands that are cold and chill,
That are folded in pulseless quiet o'er a bosom white and still;
For eyes that are closed and darkened to open on earth no more,
For forms that are stilled forever, and gone to the sable shore.
Many the lives that are dreary as the drip of November rain,
Many the cheek that is wan, and the eye that is dark with pain.
Let us point them unto Jesus in the dewy morn and eve,
Thus binding the broken hearted, and gathering in the sheaves.

There is work in life's great harvest for reapers strong and bold,
There are fainting hearts to comfort, there are aching heads to hold.
There's glorious work for the reaper through all of the busy day,
All the heat and the glare of the noontide has faded to evening's gray;—
All the deepening of the shadow tells that the day is done,
And the trumpet of the Master shall gather the reapers home.
Soon will our work be finished, closed by the coming eve;
Patience—and ne'er be weary gathering in the sheaves.

Life, with its shade and sunshine, is passing fast away,
And more of sorrow than joy fills up the weary day.
Sleeping instead of rejoicing, labor instead of rest,
Waiting instead of meeting—such is the lot of the best.
Shortly the evening cometh; soon will the long day close,—
Then will our rest be sweet, with freedom from all earth's woes;
Then will be crowns of glory—never a reaper grieves,
But we'll come at the call of Jesus, laden with golden sheaves. L. D. SANTEE.
Sherman City, Kansas.

WHAT SHALL BE DONE FOR OUR TRACT SOCIETIES?

WHAT THE TRACT SOCIETIES CAN DO.

As a general thing, we as a people have no definite idea of the amount of successful labor that can be performed by our tract and missionary societies, if the labor is performed with an unselfish spirit and in systematic manner. We say *systematic*; or if there is a lack of system, confusion and discouragement will inevitably follow. To show what can be done with our periodicals, we have only to refer to churches where clubs of the SIGNS have been taken and systematically used. There is not a M. society in the country that has had proper instruction, that cannot testify to that I here say. It has been repeatedly demonstrated that from six to ten sisters, with the co-operation of their husbands, can use from two to four hundred copies of the SIGNS OF THE TIMES weekly in securing interested readers. With these they will find readers for about as many tracts and pamphlets. Much of this reading matter will be paid for by those receiving it. This plan is not an untried scheme. Ten years' experience has proved it to be the most successful method of missionary labor, in the absence of regular colportage and canvassing. There are over five hundred churches and companies of Sabbath-keepers, besides hundreds of isolated individuals of our faith, who would gladly take hold of this kind of labor if properly instructed. We make a special effort, and

secure ten thousand subscribers for the SIGNS, in clubs, to be used in this manner; but fifty thousand copies might as well be used as one-fifth that number if the same efforts were put forth by all our people that are being put forth by a few who are taking hold of this work.

A BROAD STATEMENT.

Give me fifty churches with fifteen devoted souls in each, so situated that they can have weekly meetings; give them the blessing of God and the means to pay for periodicals, and I will warrant a distribution of ten thousand copies of any pioneer paper. These ten thousand copies will enter five hundred thousand families during the year. The labor would be performed by those who attend to their household duties, and who cannot leave home to do missionary work. We therefore unhesitatingly say, We do not know our strength.

HOW CAN THIS BE BROUGHT ABOUT?

By the co-operation of all our ministers and leading brethren and sisters. The majority of our people say, "Tell us how, and we are ready to do." We see no reason why a minister who labors to bring people into the truth should not, as far as possible, present them perfect before God. He should not only give them instructions in regard to a proper observance of the Sabbath and kindred duties, but he should also instruct them respecting the plan of systematic benevolence for the support of the cause generally, and endeavor to impress upon their minds the necessity of heartily engaging in labor for the salvation of others.

If the minister is laboring in our established churches, he should make it his business to see that they come up on these points. I can see no reason why the sisters should not use their influence to assist in organizing clubs of SIGNS throughout the country, and especially in the sections where they live, since the labor performed by these societies is mostly done by them.

HOW SHALL WE COMMENCE?

By properly instructing the people upon this subject, so that we can all work in harmony. If we simply get our brethren to subscribe for a club of the SIGNS, without any idea how to successfully carry on the work, one-half of the members will become more or less discouraged because of the difficulties which they meet; the SIGNS are laid upon the shelf, and paying for them becomes a burden. Therefore we say that the people must be instructed, line upon line, and precept upon precept; here a little, and there a little. In fact, these things should be before the mind constantly. Ministers and tract officers especially, should all be prepared to co-operate in this interest, as well as every other which will build our people up in the most holy faith.

WHAT WE PROPOSE.

1. We propose to keep writing upon this subject; and 2. To have a less number of general meetings, and to have them hold longer in one place and take more of an educational or disciplinary form. Instead of holding meetings one week in a place, we suggest the plan of holding them two or three weeks. At these meetings we want to see a large attendance of all those interested in the missionary work. The instruction given will relate to this enterprise in all its phases; canvassing, colportage, clubbing the SIGNS, and such organizations as are necessary in the various branches of our work. It will also embrace the Sabbath-school interest, systematic benevolence, etc. In addition to the above, there will be regular preaching upon practical subjects. We are exceedingly anxious to see more accomplished than ever has been by our brethren and sisters in the missionary work. There is a sphere for the minister to fill. He has a special field of labor, and he should be an instructor to the people in all that pertains to practical piety and the building up of

the cause of Christ upon the earth. He should exemplify all these principles in his life. But our brethren and sisters situated under varied circumstances in life need a field of labor adapted to their circumstances; so that while they follow their respective vocations, laboring with their hands, they may, in a special sense, be co-laborers with Christ and his angels in the salvation of precious souls.

Our brethren in many Conferences are doing nobly in raising a tract fund, that they may be free from embarrassment. Shall not the Conference year of 1878-79 witness an advance movement such as we have never before experienced in this work? S. N. HASKELL.

TRUE MISSIONARIES.

A TRUE missionary is a person whose heart is so fully imbued with a desire to lead souls to Christ that he is ever on the watch for opportunities to do good. He does not wait for great things, but, realizing that great results have sometimes been accomplished by small means, he accepts the little opportunities as openings for labor, and a special demand for him to work.

Many persons have been brought to a knowledge of the truth by simply reading our papers for a few months or weeks; hence no opportunity of placing them before candid minds should be left unimproved. All lawful means and earnest entreaty must be used to induce people to subscribe for our papers. We should not tire in our efforts to place these precious truths before the people.

"Hold up thy light, thou child of God;
Thou canst not tell how far a little light may shine."

Such rare offers are now made to new subscribers on our various periodicals, with such excellent and instructive premiums, and at prices so low, that hundreds will subscribe if they are solicited thus to do.

The Way of Life, the premium offered with several of our periodicals, will ever be telling in allegory the impressive story of the fall because of transgressing God's law; of the way of life shadowed in the typical offerings, more fully opened in the offering of the body of Christ; and of the final complete redemption of God's people, the earth made new, and the rest that remains in the city of God. While the picture is thus speaking, the paper itself will visit the home, bearing precious truths to the subscriber and others. None can tell whose eyes will read its pages, or how many souls may thus be brought to the truth.

Sowing seeds of truth is some like sowing the natural seeds of earth. The seed must be placed in the soil before it will germinate. Children are sometimes so impatient for their planted seeds to grow that they dig them up to see if they have sprouted. We must not be children, and wait for the seed to sprout before we sow it. Our Saviour himself has given us a beautiful illustration, which should solemnly impress all our minds: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark 4:26-28.

Many cases have come under my own observation that illustrate the above Scripture. A sister in Lapeer, Mich., sent some tracts and the Review to a friend in Oregon. The man to whom they were sent said his niece was such a hand to read the Bible she ought to have this reading matter, so he sent it on to her. She and her companion read, and embraced the truth. A minister in California left a package of tracts with a friend, with the request that he read them. The friend, instead of reading them, gave the tracts to a man in another township. This man read, and he and his wife embraced the truth.

A sister in Oakland, Cal., sent the SIGNS

to a hotel keeper in Hollister, Cal., a former acquaintance. The hotel changed owners. The first landlord had never taken the papers out of the wrappers, but left them in the hotel. Landlord number two had a curiosity to read them. Curiosity turned to interest, and he and his wife are now keeping the Sabbath in Southern California. The same sister sent another paper to a blacksmith in the same place. The blacksmith did not read it, but one of his customers did. He obtained the papers, and his wife has since died a Sabbath-keeper. I presume the one who sowed the seed thought that it was a failure; but instead, unknown to her, it grew in a different soil.

A sister in San Francisco sent the paper one year to her brother in Northern California. Her brother was in feeble health, and put the papers, unopened, upon the pantry shelf. He died. The place was rented to another man whose curiosity was aroused to find so many unopened papers on the shelf. He read them, and with his wife, brother-in-law and wife, now rejoices in the truth.

Dear brethren, sow the seed. Improve this golden opportunity in inducing hundreds to take our periodicals. The seed may grow when and where you do not know. Eternity alone can tell.

The writer received a nice present from a person in Central Africa who had read a copy of the Saints' Inheritance. As a token of appreciation of his kindness, I sent him the Tidende one year. He read the papers, and then mailed them to his mother in a distant land. She read them, and embraced the truth. So that seed sprung up where I did not anticipate. Let us be true missionaries, sowing beside all waters, and may God's blessing follow all our efforts.

J. N. LOUGHBOROUGH.

TEN THOUSAND SIGNS.

Two years ago the tract societies commenced taking the SIGNS in clubs and using them in missionary work. About six thousand copies were thus taken and re-mailed weekly to individuals in different parts of this country, and to every other portion of the globe where the English language is spoken. These were paid for in monthly installments to the librarians, who have paid the same into the tract society fund, and thus the SIGNS Office has received payment each quarter.

The Judgment alone will reveal the results of this effort. We know of scores who are rejoicing in the truth in consequence of simply reading publications furnished by the tract societies. Some ministers are preaching who have never seen one of like faith save a few who have embraced the truth in the same manner or through their influence. In some companies, Sabbath-schools have been organized. In short, the Lord has blessed the movement; and those who have cheerfully sacrificed their ease and means in this work, if they continue faithful a little longer, will see that they have been co-workers with the angels of God in warning the world. But the question arises,

WHAT SHALL WE DO THIS WINTER?

The SIGNS Office has made the following liberal proposition to the tract societies east of the Rocky Mountains. When taken in clubs of not less than ten copies, the SIGNS is offered at the rate of one dollar and twenty cents per year. (See resolution passed by General Conference.) One dollar per month will pay for ten copies, instead of eight, as last year. In order to furnish them at this price it is necessary that ten thousand copies should be taken among those societies to which this offer is made.

Now is the time to commence this work. The long evenings are upon us. There are thousands of men and women who are anxious for something to read, and we ought to enter the field before the enemy steals in and sows tares. Shall we be clear before God if we neglect this work?

REASONS WHY

We should engage in this work: 1. There are thousands of Seventh-day Adventists who long to do something that God will accept; yet because they cannot leave their homes they are doing nothing in the missionary work, and are dying spiritually for something to do. The thought required to plan the work, to hunt up addresses of individuals, and to correspond with them, will give a valuable experience in the work of God.

2. It develops the mind, and educates the soul for Heaven. Thus, in a particular manner, it connects the individual with the world to come.

3. It presents before him a definite object in life, which, if persevered in, will be an effectual cure for that low sentimentalism which is ruinous to soul and body.

4. The varied reading in the SIGNS is far more effectual in awakening an interest than a doctrinal tract.

5. It is a work that each member in the family can take part in.

6. The SIGNS is the best paper in the world for a pioneer sheet on present truth.

7. The love of Christ, the providence of God, and the Spirit of God, bid us labor for souls.

When a club of ten copies of the SIGNS is taken in any church, the money donated to pay for them is paid to one person in the church each month; the papers may be sent to several addresses so that all may take a part in it.

Individuals so situated that they are not connected with any church who wish to take a club of less than ten copies, can do so by corresponding with the State secretary.

HOW TEN THOUSAND COPIES CAN BE SUBSCRIBED FOR BEFORE JANUARY, 1878.

1. Let every president of the tract societies, with the secretaries, bring this matter before the brethren. 2. Correspond with all the officers of the society and leading brethren immediately. 3. Let every company of Sabbath-keepers that reads these lines commence to act immediately, and not one take less than ten copies. 4. Families living alone and individuals boarding out, away from churches, should take three, five, eight, or ten copies, place them in libraries and reading rooms, give them to acquaintances who are not in the truth, and send to friends far and near.

HOW SHALL THEY BE PAID FOR?

In monthly installments. One dollar per month pays for ten copies, fifty cents for five copies, thirty cents for three copies, and so on. Do your business through your tract society officers. Do not wait one week or one day, without planning what you will do, and commence to act. God will help you in the work.

WHAT IF WE DO NOTHING?

Your neighbors and friends will rise up in the Judgment against you unless you lift the warning voice. The most effectual way to do this is to give them reading matter, and the SIGNS is the best we have at present. We are upon the verge of the Judgment; but how little do we realize the importance of the present hour. There should be one general rally to move forward in this work, that it may be said of us individually, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." We expect responses from every church in the country.

S. N. HASKELL.

MICHIGAN TRACT SOCIETY.

THE seventh annual session of the Michigan Tract and Missionary Society was held, according to appointment, at Battle Creek, Oct. 3, 1878.

A large number of delegates were present from different parts of the State.

Minutes of the last meeting read and approved. The report of labor for the present year was then read, which is as follows:—

District.	Number of Members.	Families Visited.	Letters Written.	Money Received.	Subscribers Obtained.	Periodicals Distributed.	Annals Distributed.	Pages of Tracts Distributed.
1	87	139	123	\$ 102 28	24	1880	1066	78171
2	243	383	284	03	103	4401	989	108888
3	1254	2814	449	40	868	17016	3980	214588
4	79	87	133	130	48	178	2266	767
5	110	13	257	148	56	650	1898	568
6	208	638	291	408	00	256	4124	1496
7	809	286	146	05	372	2995	375	62908
8	63	51	106	74	65	86	471	488
9	67	45	156	185	95	74	3427	493
10	116	40	118	111	48	47	1146	606
11	8	70	50	69	52	...	822	886
12	8	18	...	28	10	...	100	...
13	63	191	214	66	08	27	2072	2512
Total	801	3898	4376	\$2149 58	2635	41568	14671	986277

FINANCIAL REPORT.

Debt at commencement of year,	\$1954 86
Paid out during year,	5324 40
Received,	\$7279 26
Due Office Oct. 22, 1878,	6206 41
Value of books on hand as reported by six districts,	\$1072 85
Balance in favor of State	1144 33
	\$71 48

Remarks were made by Eld. Haskell, in which he compared the work of the past year with that of the previous year, showing a decided increase in most departments. The propriety and importance of canvassing for periodicals on the camp-ground was spoken of at length, and a corps of canvassers was appointed to act during the camp-meeting.

On motion, the following committees were appointed by the chair:—

On nominations: Wm. Ostrander, I. A. Olmstead, and M. S. Burnham.

On resolutions: H. M. Kenyon, D. H. Lamson, and E. B. Lane.

Adjourned to call of chair.

SECOND MEETING, SUNDAY, OCT. 10.

The report of the committee appointed at a State quarterly meeting held some time previously, to consider the propriety of re-districting the State, was called for, and after some amendments, was accepted. The report, as amended, is as follows:—

Dist. No. 1 shall include the churches of Ransom, Jefferson, Hillsdale, and Adrian.

Dist. No. 2, Jackson, Tompkins, Springport, Spring Arbor, Liberty, Napoleon, Bunker Hill, Leslie.

No. 10, Mt. Morris, Thetford, Flint, Holly, Lapeer.

No. 14, Lansing, Dimondale, Potterville, Eaton Rapids, Olivet, Partello, Charlotte.

No. 15, Hastings, Hickory Corners, Assyria, Maple Grove.

No. 16, Pontiac, Rochester, Birmingham, Detroit, Utica.

The report of the committee on raising a fund of \$3000 was called for and read.

Moved, by Eld. S. N. Haskell, That this subject be referred back to the committee, and the \$3000 be raised according to the membership and wealth of the districts. Carried.

The report of the Committee on Nominations was called for, and, after one or two substitutions, the following officers were separately elected:—

President, Eld. J. Fargo; Vice-president, D. H. Lamson; Secretary, Mrs. S. H. Lane. Directors: Dist. No. 1, F. D. Snyder; No. 2, E. P. Giles; No. 3, R. Sawyer; No. 4, Alex. Carpenter; No. 5, E. H. Root; No. 6, F. Howe; No. 7, F. Squire; No. 8, John McGregor; No. 9, Wm. Ostrander; No. 10, Samuel Woodhull; No. 11, Charles Stuttle; No. 12, Peter Smalley; No. 13, Wm. H. Mills; No. 14, J. W. Carman; No. 15, L. G. Moore; No. 16, David Randall.

The following resolutions were adopted:—

Resolved, That we invite the Michigan Conference Committee to arrange the State into sections, and appoint such ministers as they think proper to accompany a director or directors to visit each church in said division, in order to more fully arouse our brethren in tract and missionary work.

Whereas, the utility of taking the SIGNS in clubs and remailing them to individuals, with correspondence, has proved a success in awakening an interest in many places, therefore

Resolved, That we recommend each church society, and individuals living alone, to subscribe for a club of SIGNS, and pay for them on the monthly installment plan.

J. FARGO, Pres.

MRS. S. H. LANE, Sec.

MINNESOTA TRACT AND MISSIONARY SOCIETY.

REPORT of missionary labor in this society for the quarter ending Oct. 1, 1878, is as follows:—

No. of families visited,	398
" " letters written,	765
" " subscribers for REVIEW,	24
" " " HEALTH REFORMER,	50
" " " YOUTH'S INSTRUCTOR,	38
" " " SIGNS OF TIMES,	22
" " " ADVENT TIDENDE,	19
" " " ADVENT HAROLD,	2
" " " COLLEGE RECORD,	11
" " periodicals distributed,	3,517
" " Annals	28
" " pp. tracts and pamphlets dist'd,	69,587
Amount of money received,	\$334.62

NETTIE GRANT, Sec.

MARYLAND TRACT AND MISSIONARY SOCIETY.

REPORT of labor for quarter ending Oct. 6, 1878:—

Number of members,	8
" " reports returned,	8
" " families visited,	9
" " letters written,	4
" " periodicals distributed,	12
Tracts and pamphlets	No. pp., 1,756
Amount of money received,	\$6.03

ANNIE R. JONES, Sec.

Total.	District.	Members.	Reports Returned.	Families Visited.	Letters Written.	Subscribers obt. for Review.	Subscribers obt. for Reformer.	Subscribers obt. for Instructor.	Subscribers obt. for Signs.	Periodicals Distributed.	Pages of Tracts and Pamphlets Distributed.	Annals Distributed.	Donations, Sales and Membership
409	1	58	41	227	62	4	27	8	2	1886	12976	825	\$183 98
150	2	86	128	1086	1708	23	327	143	30	9221	14141	2278	605 32
100	3	48	129	173	523	2	72	8	14	2898	38928	251	167 51
15	4	60	108	70	404	3	10	5	4	2928	38054	156	385 02
15	5	15	40	88	47	5	35	1	2	217	1556	127	25 28
100	6	27	66	20	98	2	35	4	17	440	16775	216	41 61
15	7	100	150	436	170	2	35	4	17	1580	11389	448	163 78
15	8	29	29	29	65	2	35	4	17	561	28348	211	57 00
761	3078	3077	47	401	177	79	19366	40806	4113	\$1419 56			

Annual Report of V. M. Society.

No. of Families Visited.....	318
" " Letters written.....	1,392
" " Letters received.....	429
Subscribers obt. for periodicals.....	256
Periodicals distributed.....	4,805
Pages of tracts and pamphlets dis.	11,478
Annals distributed.....	445

ELIZA THAYER, Asst. Sec.

WISCONSIN TRACT SOCIETY.

THE following is the report of the Wisconsin Tract Society for the quarter ending Oct. 1, 1878:—

DIRECTORS.									
District.	No. of Reports.	Number of Families Visited.	Number of Letters Written.	Money Received.	New Subscribers for Periodicals.	Periodicals sent on Trial.	Periodicals given away.	Annals given away.	Pages of Tracts and Pamphlets given away.
1	16	147	\$106 00	3	1	1	1	1	1
2	13	13	18 21	1	1	1	1	1	1
3	10	10	9 62	1	1	1	1	1	1
4	10	10	52 60	1	1	1	1	1	1
5	10	10	37 18	1	1	1	1	1	1
6	10	10	32 26	1	1	1	1	1	1
7	10	10	25 20	1	1	1	1	1	1
8	10	10	40 30	1	1	1	1	1	1
9	10	10	40 30	1	1	1	1	1	1
10	10	10	40 30	1	1	1	1	1	1
11	44	32	32 26	9	281	287	E. A. Whipple,	287	Wm. Hanson,
12	12	23	25 25	5	4950	4950	B. J. Rice,	4950	B. J. Rice,
13	12	72	40 50	5	62	62	J. D. Mithollen,	62	J. D. Mithollen,
14	15	45	75	9	610	610	Orcutt Barr,	610	Orcutt Barr,
15	14	45	11 7	7	610	610	C. Sorenson,	610	C. Sorenson,
16	19	9	00	00	9	9	H. W. Reed,	9	H. W. Reed,
17	17	17	17	17	17	17		17	
18	17	17	17	17	17	17		17	
19	17	17	17	17	17	17		17	
20	17	17	17	17	17	17		17	
21	17	17	17	17	17	17		17	
22	17	17	17	17	17	17		17	
23	17	17	17	17	17	17		17	
24	17	17	17	17	17	17		17	
25	17	17	17	17	17	17		17	
26	17	17	17	17	17	17		17	
27	17	17	17	17	17	17		17	
28	17	17	17	17	17	17		17	
29	17	17	17	17	17	17		17	
30	17	17	17	17	17	17		17	
31	17	17	17	17	17	17		17	
32	17	17	17	17	17	17		17	
33	17	17	17	17	17	17		17	
34	17	17	17	17	17	17		17	
35	17	17	17	17	17	17		17	
36	17	17	17	17	17	17		17	
37	17	17	17	17	17	17		17	
38	17	17	17	17	17	17		17	
39	17	17	17	17	17	17		17	
40	17	17	17	17	17	17		17	
41	17	17	17	17	17	17		17	
42	17	17	17	17	17	17		17	
43	17	17	17	17	17	17		17	
44	17	17	17	17	17	17		17	
45	17	17	17	17	17	17		17	
46	17	17	17	17	17	17		17	
47	17	17	17	17	17	17		17	
48	17	17	17	17	17	17		17	
49	17	17	17	17	17	17		17	
50	17	17	17	17	17	17		17	
51	17	17	17	17	17	17		17	
52	17	17	17	17	17	17		17	
53	17	17	17	17	17	17		17	
54	17	17	17	17	17	17		17	
55	17	17	17	17	17	17		17	
56	17	17	17	17	17	17		17	
57	17	17	17	17	17	17		17	
58	17	17	17	17	17	17		17	
59	17	17	17	17	17	17		17	
60	17	17	17	17	17	17		17	
61	17	17	17	17	17	17		17	
62	17	17	17	17	17	17		17	
63	17	17	17	17	17	17		17	
64	17	17	17	17	17	17		17	
65	17	17	17	17	17	17		17	
66	17	17	17	17	17	17		17	
67	17	17	17	17	17	17		17	
68	17	17	17	17	17	17		17	
69	17	17	17	17	17	17		17	
70	17	17	17	17	17	17		17	
71	17	17	17	17	17	17		17	
72	17	17	17	17	17	17		17	
73	17	17	17	17	17	17		17	
74	17	17	17	17	17	17		17	
75	17	17	17	17	17	17		17	
76	17	17	17	17	17	17		17	
77	17	17	17	17	17	17		17	
78	17	17	17	17	17	17		17	
79	17	17	17	17	17	17		17	
80	17	17	17	17	17	17		17	
81	17	17	17	17	17	17		17	
82	17	17	17	17	17	17		17	
83	17	17	17	17	17	17		17	
84	17	17	17	17	17	17		17	
85	17	17	17	17	17	17		17	
86	17	17	17	17	17	17		17	
87	17	17	17	17	17	17		17	
88	17	17	17	17	17	17		17	
89	17	17	17	17	17	17		17	
90	17	17	17	17	17	17		17	
91	17	17	17	17	17	17		17	
92	17	17	17	17	17	17		17	
93	17	17	17	17	17	17		17	
94	17	17	17	17	17	17		17	
95	17	17	17	17	17	17		17	
96	17	17	17	17	17	17		17	
97	17	17	17	17	17	17		17	
98	17	17	17	17	17	17		17	
99	17	17	17	17	17	17		17	
100	17	17	17	17	17	17		17	

Those unable to pay for periodicals should be assisted by the society. Frequently some can pay within a few months ; such should have the papers immediately, and the society should wait until they can pay for them ; but the officers of the society should understand the circumstances in such cases. Tract and missionary officers, above all others, should take, and read, our periodicals, especially the REVIEW ; but we have been much surprised at not finding the names of many of the directors and librarians in some

Conferences on the list of subscribers at the Office. No one can be an intelligent laborer in the missionary cause without the REVIEW, and if these officers are unable to subscribe for it, the society would do well to furnish it to them at once. Some time since, a request appeared in the REVIEW to the officers of one of the State societies from the president, requiring an immediate response from them. From fourteen districts, only four directors responded. Evidently ten of these directors either did not take the REVIEW, or did not read it sufficiently to see the notice, or were too negligent to reply. The district secretaries and librarians were also silent. It is impossible for a tract society to prosper unless its officers co-operate, and are prompt and energetic in the work of the society.

The same principle applies in making out reports of missionary labor. If the librarians do not make out full reports, the district secretaries cannot. The State secretary is dependent upon the district secretaries for the report, and thus the imperfections of the librarian's report are carried into all the reports. The blank report prepared for members should not be used by any of the T. and M. officers, as it does not mention all the particulars which should appear in their reports.

MARIA L. HUNTLEY,
Sec. Gen. T. and M. S.

"NOW WHAT SHALL I DO?"

CIRCUMSTANCES render it necessary to make more or less changes in our tract society officers every year, and none affect the working of the society more than a change of State secretaries. Whatever the condition of the society, the question is usually asked, "Now what shall I do?" The following will be found essential steps in securing prosperity to a society, and a proper and systematic manner of performing its work:—

1. The State secretary should obtain (if he does not already possess them) the address of every member of the society; and he should classify those in each district by themselves, with the librarians, secretaries, directors, and canvassing agents.

2. The secretary should become familiar, by correspondence or otherwise, with each officer and canvasser, and should know what he is doing, and see that all are working to carry out the objects and purposes of the society.

3. He should see that each district secretary's account agrees with his, and that each account is balanced every quarter.

4. He should see that every pledge made to the society, or to any other branch of the cause in the Conference, is recorded in his journal, noting also the time at which it is to be paid.

5. He should see that the proper officers in each district have a copy of the pledges in that district, and that the money is collected when due. The district secretary should record in his book the pledges made in the district.

6. When donations are receipted in the REVIEW or SIGNS, the volume and number in which the receipt appears should be given in the secretary's journal, opposite the pledge.

7. He should see that there is a supply of premiums (Way of Life, Household Manual, and Child's Poems), in each district for the use of canvassers.

8. He should see that each district secretary has a sufficient number of the members' and the librarians' blank reports for his district, at least four weeks before the church quarterly meeting, so that every member may receive one in time for the meeting.

9. Let not the State secretary consider his work done until each officer in the society is performing his duties properly.

10. He should see that all agents who devote their time to canvassing on a per cent, transact their business directly with himself. Premiums may be obtained from any district by the canvasser. When this is done, he can pay the district secretary; or he may send the money to the State secretary, who should give credit for the same to the district, and notify the district secretary.

11. Special efforts should constantly be made by all the tract society officers, first, to induce every Seventh-day Adventist to become a member of the society; second, to have each family of our brethren take the REVIEW, REFORMER, INSTRUCTOR, and COLLEGE RECORD; and third, when a pledge paper is being circulated they should see that every individual has the privilege of pledging, even if the sum is no more than one penny.

12. They should exercise great promptness and dispatch in all the business of the society.

13. In order to be successful in bringing up a society and keeping it in a prosperous condition,

the State secretary must take time to pray; he must anticipate the wants of the society, and never rest until all the above points are perfected in the Conference.

14. It is understood that the president is at the head of the society, and the secretary is to act in reference to his plans; therefore it is important that the president should make it a point to carry out the above suggestions wherever he goes.

15. Above all, never get discouraged. The tract officers should all co-operate. Ministers also, should assist, and never rest until every individual professing present truth is a live member in the cause of Christ.

S. N. HASKELL.

BATTLE CREEK V. M. SOCIETY.

At several of the camp-meetings held during the past year, attempts have been made by the T. and M. societies in the vicinity to obtain subscribers for our periodicals. These efforts have met with good success. For the encouragement of those societies which have not given any attention to this work, we give an account of the manner in which it was conducted at the Battle Creek camp-meeting of Oct. 2-14.

As the V. M. society of this place is large, it has been divided into three departments; namely, a Review Office, Sanitarium, and College department; which hold separate meetings three weeks in the month, and a general meeting the fourth week. A number of members were appointed to act as canvassers, and the ground having been divided into sections, they visited all the tents early Sunday morning in order that the remainder of the day might be devoted to those who should come upon the ground. In this way ten young gentlemen and ladies of the College department obtained 440 subscribers for the various periodicals.

The work performed by the entire society for the quarter ending Oct. 1, as reported by the 225 members, is as follows:—

No. of new members,	21
No. of weekly reports,	304
No. of families visited,	35
No. of letters written,	140
No. of new subscribers for our periodicals,	10
No. of periodicals distributed,	2,783
No. of pages of tracts distributed,	28,952

This report shows that only one-fourty-fourth as many subscribers have been obtained by the whole society during the quarter from the reading matter which has been sent out, as this division obtained at the camp-meeting with much less expense.

JENNIE THAYER, Sec. V. M. S., B. C. Mich.

PUBLICATIONS.

It is necessary for the prosperity of our tract societies that a quantity of publications should be kept on hand in each district, also that a smaller quantity should be deposited with each librarian for the use of the members in the churches. There should also be a supply of premiums in each district for canvassers, so that they can apply to the director or the district secretary for the Way of Life, Household Manual, and Child's Poems, at any time, and receive them.

There should also be a tract depository in the State, so that if districts or churches have an over supply of any one kind and a deficiency of another, an exchange can be made at the general quarterly meetings for such as are needed. In those Conferences remote from the publishing house, it is far better to have a moderate supply of bound books and pamphlets to furnish to ministers than for them to send direct to the Office for books, as shipping in large quantities is less expensive than in small packages. To accomplish this, with the present magnitude of our tract societies, would require a capital of not less than twenty-five thousand dollars.

One year ago our tract societies were in debt to the Publishing Association about fifteen thousand dollars. Although much of this was on hand in publications in the tract societies, it was wholly unavailable to the Association. In addition to this, it had to keep on hand a large stock of publications to supply the tract societies. It becomes necessary, also, for the Publishing Association to advance money to the different missions, and for such enterprises as the Dime Tabernacle, while the donations that have been pledged are coming in.

These were some of the reasons why we urged our tract societies to raise a fund sufficiently large to pay cash for all their publications. This fund should be kept good by the added one-third, and small donations as they come in from time to time. Many of our societies com-

menced at once to raise a fund according to the suggestions then made. Although the tract societies are largely in debt at the present time, it may be but just to say that in nearly every State they have more than held their own, besides having pledges which become due Jan. 1, 1879. These, when paid, will greatly lessen their indebtedness.

We have therefore prepared the following table, which we publish that the reader may know the standing of each tract society one year ago, the amount of publications taken during the year, the present indebtedness, and pledges, so far as we know them, to cover this indebtedness. We also propose to publish a similar table in the next Supplement, so that each society may know what advancement it has made up to that time.

CONFERENCE TRACT SOCIETIES.	Indebtedness, Oct. 1877.	Value of publications purchased during the year.	Indebtedness, Oct. 1878.	Publications on hand.	Unpaid Pledges.
New England.....	\$ 400 00	\$1859 40	\$2516 98	\$2260 47	\$ 850 00
Illinois.....	289 00	513 90	647 52		730 00
Missouri.....	180 74	438 03	700 49	605 00	538 50
Wisconsin.....	965 00	1012 17	1691 53	835 55	491 59
Iowa.....	163 38	1708 00	1008 80	829 80	1600 00
Indiana.....	47 00	527 36	311 93		300 00
Nebraska.....		661 47	448 12	500 00	860 00
New York.....	1258 52	1662 21	1670 02	686 00	1350 00

NOTE.—The above table does not give the exact standing of the societies, it being impossible to obtain all the facts required. The indebtedness of New England, Missouri and Wisconsin, October, 1878, embraces what is due at the Signs Office. The other statements do not.

It is but just to remark that New England has a general depository of all our publications with which we supply Vermont and Maine. We only give the amount pledged to pay for these in the New England Conference, not knowing what has been done in this direction in Vermont and Maine.

In regard to Missouri, no Conference has done better than that, considering what has been done in the State during the year on the SIGNS OF THE TIMES. They have taken six hundred copies in clubs since October, 1877, and these are all paid for to the present time. Also they have pledges to the tract fund which exceed the value of publications on hand.

S. N. HASKELL.

TO THE T. AND M. MEMBERS IN NEW ENGLAND.

FEELING deeply interested in the prosperity of the New England Tract Society, I would like to offer a few suggestions for the consideration of its members. For one year many of the duties of the secretary have devolved upon me; and I have anxiously waited for, and examined, the reports of labor from quarter to quarter, and my heart has been encouraged or depressed in proportion as these reports have been prompt and full, or the reverse. It must be apparent to you all that we cannot have a flourishing society without active, faithful members; and if not more than half the members perform their part well, then our society is only half as prosperous as it might be.

Here in New England the tract society had its origin, and we should take the lead and be an example in this and every other good work. But how sadly we fail. The figures of our annual report show that less than half our members have reported during the past year. What is the matter? What can be the cause of such silence on the part of many? Is the work so unimportant as to merit such neglect? I feel assured that not one of you can respond affirmatively. Then why not set about a reform at once? Let me recommend to each one of you who has been negligent in the past to commence now, at the beginning of another year, to do something in the tract society work. Think of the precious perishing souls around you whom you may enlighten and help, and then watch for opportunities to get the truth before them. Think of the joy and gratitude you have felt that you have been led to see the light of present truth; and as you have been partakers of such a blessing, try to impart to others. Every one can do something. Just believe this and go about it; when anything is done make a note of it, it will take but a minute. Then at the close of the quarter, when you receive a blank from your librarian, you will have something to put upon it. It may be but little; but if it is the best you can do, it will be just as acceptable to God as the more extensive efforts of those who are situated so they can do more.

I wish, my dear brethren and sisters, that I could say something to arouse you to action. I sigh for a coming up to the help of the Lord here in New England. It may not be my lot to be thus connected with you another year; but however this may be, let us be in earnest to im-

prove. Only a few more years or quarters are left us in which to work, and with some, doubtless, this will be the last. Then what shall its record be? Again, dear friends, I entreat you to no longer neglect your duties as members of the T. and M. society. ELIZA THAYER.

CHURCH LIBRARIES.

A SPECIAL OFFER.

At the late General Conference at Battle Creek the following resolutions were unanimously adopted:—

"Whereas, The subject of spiritual gifts is one of importance, and such works as The Spirit of Prophecy and the Testimonies should be in the hands of all our brethren, therefore

"Resolved, That we recommend the various tract societies to make a special effort to place them in the library of each church, and in the hands of scattered brethren, and that they encourage the reading of them."

It was further resolved that, where these books are purchased by churches, or by tract societies, to be placed in churches as a church library, to be drawn by the members of the church, they be furnished "at one-half the retail price, and that the difference between this and the regular wholesale price be paid from the fund raised for circulating these works."

There are at present three volumes of Spirit of Prophecy and five volumes of the Testimonies. In all, eight volumes worth one dollar each. These we have put up in sets in neat paper boxes, suitable to be placed in any church or library, and now offer, according to the above statement, the eight dollars' worth for four dollars, subject to the following conditions:—

First, That the name of the church where they are to be placed, and the name and address of its Elder, are given us in full. This is necessary that when Spirit of Prophecy, vol. 4, is printed, we may know whom to notify, and that no advantage may be taken by private individuals of this offer, which is made only to churches and companies of Sabbath-keepers.

Second, That the library be placed in the church or place of meeting, where the books can be drawn by those attending the meetings.

Third, That the church shall appoint some one (the Elder or the T. and M. Librarian, are usually the best qualified), to become responsible for the proper care of the books, and to act as librarian.

Send in your orders at once. The long winter evenings are the best time to read. Order through your tract societies, so that we can ship a number to the State Secretaries by freight, and thus you will be saved large express bills.

TRUSTEES S. D. A. P. A.

THE HEALTH ANNUAL FOR 1879.

THE Family Health Annual for 1879 has already reached a sale of fifty-nine thousand copies, of which the several States have taken the following:—

Wisconsin,	6060
Iowa and Nebraska,	8450
Massachusetts,	9008
Vermont,	3000
Maine,	3000
Michigan,	3480
Indiana,	5000
New York,	5550
Kentucky and Tennessee,	875
Ontario,	1050
Kansas,	2000
Texas,	1000
Nebraska,	500
Ohio,	2300
Colorado,	200
Minnesota,	2000
Illinois,	2425
Oregon,	1050
California,	4000
Virginia,	150
Miscellaneous,	500

Total, 59,098

Societies not heard from are Missouri, Maryland, and Georgia. Several of the States that have ordered should have more. Michigan should circulate ten thousand more than it has ordered, and other States will undoubtedly run short on account of having them to use so early.

The Annual for 1879 is much ahead of any previous one, and yet they are sold to T. and M. Societies for \$25.00 per thousand. The REVIEW Office has paper on hand and presses ready to run night and day, and this year can ship Annuals on short notice. W. C. WHITE.

The Song Anchor.

In preparing this book no expense has been spared, and the object of the compiler has been two-fold. First, to present a collection of music which by merit has become popular throughout the whole world; second, to add to this a collection of new music which is equal to the best.

Over seventy of the pieces in the Song Anchor are entirely new, and appear in print for the first time. The Song Anchor contains 160 pages on fine tint paper, handsomely bound.

Price, 50 cents. \$40.00 per hundred.
Address, REVIEW & HERALD, Battle Creek, Mich.