

The Advent Review

AND SABBATH HERALD.

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

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THE FIRST ADVENT.

Who has our report believed?
Shiloh come is not received,
Not received by his own;
Promised branch from root of Jesse,
David's offspring sent to bless you,
Comes too lowly to be known.

Tell me, O you favored nation!
What is your fond expectation—
Some fair-spreading, lofty tree?
Let not worldly pride confound you;
'Mong the lowly plants around you,
Mark the lowest—that is he!

Like a tender plant that's growing
Where no waters friendly flowing,
No kind rains refresh the ground,
Drooping, dying, you shall view him,
See no charms to draw you to him;
There no beauty shall be found.

Lo! Messiah unrespected!
Man of griefs, despised, rejected!
Wounds his form disfiguring:
Marred his visage more than any;
For he bears the sins of many,
All our sorrows carrying.

No deceit his mouth had spoken,
Blameless—he no law had broken,
Yet was numbered with the worst;
For, because the Lord would grieve him,
You who saw it did believe him
For his own offenses cursed.

But while him your thoughts accused,
He for our offense was bruised;
Yes, for us the victim bled,
With his stripes our wounds are cured,
By his pains our peace secured,
Purchased with the blood he shed.

Love amazing, so to mind us!
The Great Shepherd came to find us,
Silly sheep all gone astray;
Lost, undone by our transgressions,
Worse than stripped of all possessions,
Debtors without hope to pay!

Death our portion, slaves in spirit,
He redeemed us by his merit
To a glorious liberty;
Dearly first his goodness bought us,
Truth and love then sweetly taught us,
Truth and love have made us free.

Glory be to God who gave us—
Freely gave—his Son to save us!
Glory to the Son who came!
Honor, blessing, adoration,
Ever from the whole creation,
Be to God and to the Lamb!

—Selected.

Our Contributors.

THE EARLY FATHERS.

ELD. D. M. CANRIGHT.

We must now introduce a different class of witnesses,—the early fathers. We cannot place as much reliance on them as upon the apostolic fathers, as they began about this time to be more or less corrupted by heathen notions; yet many of them still held to the old landmarks for a long time.

JUSTIN MARTYR, A. D. 164.

Justin Martyr, about A. D. 164, comes first after the apostolic fathers. He was a heathen philosopher, and after his conversion to Christianity, he still retained some of his old heathen notions. He was a learned man, and wrote much. We will quote enough to show his faith upon this question.

1. He earnestly contended for the literal resurrection of the dead, and tried to meet all objections to it. "They who maintain the wrong opinion say that there is no resurrec-

tion of the flesh."² This doctrine he then refutes.

2. The doctrine of the second advent of Christ is prominent in all his writings.

3. He did not believe that the souls of men went to Heaven at death. He says: "If you have fallen in with some who are called Christians, but who do not admit this [the resurrection], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to Heaven, do not imagine that they are Christians."³ Here we have it plainly stated that it was heresy in that age to teach that men's souls went to Heaven at death. Yet this is the very thing that the so-called orthodox denominations now generally teach, and the great mass of the common people among them never suspect but that this was always the faith of the church. But history shows it to be quite the contrary, as witness what Justin says above.

4. He refutes the heretical doctrine just then being introduced, that the soul alone is the man, and can act without the body. He says: "What is man but the reasonable animal, composed of body and soul? Is the soul, by itself, man? No; but the soul of man. Would the body be called man? No; but it is called the body of man. If, then, neither of these is by itself man, but that which is made up of the two together is called man, and God has called man to life and resurrection, he has called, not a part, but the whole, which is the soul and body."⁴ Again: "How, then, did he raise the dead? Their souls or their bodies? Manifestly both."⁵ Once more: "For as in the case of a yoke of oxen, if one or the other is loosed from the yoke neither of them can plow alone; so neither can soul or body alone effect anything if they be unyoked from their communion."⁶ Can this be misunderstood?

5. He denies the immortality of the soul. Thus: "For he ordained that if he [Adam] kept this [God's command], he should partake of immortal existence; but if he transgressed it, the contrary should be his lot. Man, having been thus made, and immediately looking toward transgression, naturally became subject to corruption."⁷ Hear him state the subject: "Now that the soul partakes of life, since God wills it to live, thus, then, it will not even partake [of life] when God does not will it to live. For to live is not its attribute, as it is God's; but as a man does not live always, and the soul is not forever conjoined with the body, since, whenever this harmony must be broken up, the soul leaves the body, and the man exists no longer; even so, whenever the soul must cease to exist, the spirit of life is removed from it, and there is no more soul, but it goes back to the place from whence it was taken."⁸

This is so clear that the most bigoted must yield the point and admit that Justin did not believe the soul could live separate from the body.

6. Justin teaches the utter extinction of the wicked. "Wherefore," says he, "God delays causing the confusion and destruction of the whole world, by which the wicked angels, and demons, and men SHALL CEASE TO EXIST, because of the seed of the Christians, who know that they are the cause of preservation in nature."⁹ The wicked will cease to exist. This is unequivocal, and cannot be misunderstood. He did not believe in eternal misery. Again: "Thus, some which have appeared worthy of God, never die; but others are punished so long as God wills them to exist and to be punished."¹⁰

Much more to the same end might be given from him, but it is not needed. Justin frequently says that the wicked shall suffer "everlasting punishment," "eternal punishment,"

"in eternal fire,"¹¹ etc., yet he positively declares that they shall cease to exist. So here we have a good example of the limited use of those terms. They are often so used by all the Greeks. Dr. Kitto says that Justin Martyr "held that punishments, at least sensible ones, would sometime cease."¹² Prof. Bush says he held to the sleep of the soul.¹³ Hagenbach, in his "History of Doctrines," says Justin believed the soul to be mortal, and to perish with the body; that immortality was a reward to be acquired.¹⁴ Ballou says he held to annihilation. Thus: "In another place, however, he states his opinion upon this last point more particularly, and represents that the wicked will be, eventually, annihilated."¹⁵ Of the faith of this father, Dr. Edward Beecher says, "That Justin did hold and teach the final annihilation of the wicked, the most eminent scholars concede. In the number of such Mr. Hudson appeals to Grotius, Huet, Röppler, and Dupin, Doederlein, Münscher, Munter, Daniel, Hase, Stork, Kerns, Otto, Ritter, J. B. Smith, Bloomfield, Gieseler."¹⁶ Gieseler, the church historian, says, "Justin appears to regard it as possible that the souls of the ungodly will be at some time wholly annihilated." Sec. 45.

Another historian says of him: "Justin did not believe in endless torment, but in the final annihilation of the wicked."¹⁷

Jeremy Taylor clearly shows that the doctrine that souls go to Heaven at death, was not known to the primitive church, but was introduced at a late day by the Catholics. "It is," says he, "a plain recession from antiquity which was determined by the council of Florence (1439) 'that the souls of the saints are received immediately into Heaven, and clearly behold God himself, three in one,' as who pleases to try may see it dogmatically resolved to the contrary by Justin Martyr, by Irenæus, by Origen, by St. Chrysostom, Theodoret, Arethus Carsariensis, Euthymus, who may answer for the Greek Church."¹⁸ He also quotes a number of Latin authors, showing that they did not believe that souls went to Heaven at death.

Daille, in his famous work on the "Right Use of the Fathers," says: "That Heaven shall not be opened till the second coming of Christ and the day of Judgment, that during this time the souls of all men with a few exceptions, are shut up in the under world, was held by Justin Martyr, Irenæus, Tertullian, Augustine, Origen, Lactantius, Victorinus, Ambrose, Chrysostom, Theodoret, Cœcumenius, Aretus, Prudentius, Theophylact, Bernard, and many others, as is confessed by all. This doctrine is literally held by the whole Greek Church at the present day. Nor did any of the Latins expressly deny any part of it, until the council of Florence, in the year of our Lord 1439."¹⁹ So it is contrary both to the Bible and to the faith of the ancient church, that souls go immediately to Heaven at death.

TATIAN, A. D. 172, THE DISCIPLE OF JUSTIN MARTYR.²⁰

Tatian, who was the disciple of Justin, seems to have believed about the same as Justin concerning the soul. He plainly denies that it is immortal, thus: "The soul is not in itself immortal, O Greeks, but mortal. Yet it is possible for it not to die. If, indeed, it knows not the truth, it dies, and is dissolved with the body, but rises again at the last end of the world, with the body, receiving death by punishment in immortality. But, again, if it acquires the knowledge of God, it dies not, although for a time it be dissolved."²¹ We must then set down Tatian as another believer in the mortality of man and the sleep of the dead.

"He denies," says Dupin, "the immortality

of souls; affirming that they die, and that they shall hereafter rise again with their respective bodies."²² Dr. Adam Clarke says he believes "that the soul cannot be immortal without union with the Holy Spirit; but, partaking of the nature of flesh while living without God, dies with the body."²³

Another historian speaking of the writings of Tatian, says: "He represents that such souls as have not the truth, or knowledge of God, die with the body, and with it rise to judgment at the end of the world, when they are to undergo 'a death in immortality,' by which he perhaps means annihilation. To the sinful demons he assigns the same final doom."²⁴

There is a remarkable passage in this author's writings showing what several scholars have suggested, viz., that many of the early fathers used the term "immortality of the soul" very loosely, only meaning by it that there will be a future life for man. Thus Tatian, reasoning with a Greek, says, You say "that the soul alone is endowed with immortality, but I say that the body also is endowed with it."²⁵ Does Tatian mean to say that the flesh is now immortal? Certainly not. He simply means that the flesh will be raised up, and live in the future, which the Greeks denied. In this sense we find the term "immortality of the soul" used among some of the early Christian fathers.

Tatian plainly teaches the sleep of the dead. Thus he says: "For just as, not existing before I was born, I knew not who I was, and only existed in the potentiality of fleshly matter, but being born after a former state of nothingness, I have obtained through my birth a certainty of my existence, in the same way, having been born, and through death existing no longer, and seen no longer, I shall exist again, just as before I was not, but was afterwards born."²⁶

This language cannot be mistaken. He teaches that in death there is no more knowledge than there was before a man was born.

MARTYRS OF THE CHURCH OF LYONS, FRANCE, A. D. 177.

In the year A. D. 177, many of this church were cruelly martyred. Those who survived wrote an account of their sufferings, in which they say: "The bodies of the martyrs, after being abused in every possible manner, and thus exposed to the open air for six days, were at length burned and reduced to ashes by the wretches, and finally cast into the Rhone, that flows near at hand, that there might not be a vestige of them remaining on the land. These things they did as if they were able to overcome God, and destroy their resurrection, as they themselves gave out, that they might not have any hope of rising again, in the belief of which they have introduced a new and strange religion, and condemn the most dreadful punishments, and are prepared to meet death even with joy. Now we shall see whether they will rise again, and whether their God is able to help them, and rescue them out of our hands."²⁷

This shows plainly that the only hope of those early martyrs was the resurrection, and their enemies thought that if they could destroy this hope, they would never have any future life.

ATHENAGORAS, A. D. 180.

Of this Christian father, Horne says, He "is the most polished and elegant author of Christian antiquity."²⁸ The following passages show that he held to the sleep of the dead: "And let no one think it strange that we call by the name of life a continuance of being which is interrupted by death and corruption. . . . I suppose some call sleep the brother of death, not as deriving their origin from the same ancestors and fathers, but because those who are dead, and those who

¹ First Apology, chaps. viii. xii. xxviii. xiv. lii. et.

² Cyclopedia of Biblical Literature, art. Soul.

³ Bush on the Resurrection, pp. 253, 254.

⁴ Vol. I, pp. 162-164, art. Immortality.

⁵ Ancient Hist. of Universalism, p. 58.

⁶ Doctrine of Script. Reformation, pp. 211, 212.

⁷ Origin and Hist. of the Doct. of End. Punish., p. 195.

⁸ Liberty of Prophecy, sec. 8.

⁹ Doctrine of Future Life, part iii. chap. iii. p. 257.

¹⁰ Horne's Intro., vol. I, chap. ii. sec. 2, p. 43.

¹¹ Address to the Greeks, chap. xliii.; vol. iii. of the Ante-Nicene Christian Library.

²² Hist. Eccl. Writers, vol. I, p. 69.

²³ Sacred Literature, vol. I, p. 102.

²⁴ Anc. Hist. of Universalism, p. 60.

²⁵ Tatian's Address to the Greeks, chap. xxv. p. 31. Ante-Nicene Chris. Lib., vol. III.

²⁶ Tatian's Address to the Greeks, chap. vi. pp. 10, 11. Ante-Nicene Christian Library, vol. III.

²⁷ Eusebius' Eccl. Hist., book v. chap. I, p. 180.

²⁸ Intro., vol. I, p. 43.

¹ Enfield's Hist. of Phil., book vi. chap. III, pp. 464-7.

sleep, are subject to similar states, as regards, at least, the *stillness and absence of all sense of the present or the past, or, rather, of existence itself and their own life.*"²⁹ Hence, he naturally hangs all hope of a future life on the resurrection. Of man, he says: "The cause of his creation is a pledge of his continuance forever, and this continuance is a pledge of the resurrection, *without which man could not continue.*"³⁰ Again: "But it is impossible for him to continue unless he rise again; for, if no resurrection were to take place, the nature of men, as men, would not continue."³¹

Athenagoras, then, still held the Bible doctrine of the sleep of the dead, and also taught, as Paul did, that if there is no resurrection, there can be no future life.³²

²⁹ On the Resurrection of the Dead, chap. xvi.
³⁰ Id., chap. xlii.
³¹ Id., chap. xv.
³² See 1 Cor. 15: 32.

BURIED GIANTS.

"MANY a man would do good, if he had not a superabundance of means of doing it; many a spiritual giant is buried under mountains of gold." Such is the suggestive sentence we came across recently, and how true!

Thus some are buried under the very excess of religious privileges. Sermons, so many and so good; prayer-meetings, so frequent and interesting; books, so abundant and attractive; Christian communion, so sweet and constant,—all may, and often do minister to self-indulgence and spiritual sloth. Enjoyment takes the place of enterprise. Means of grace are made an end. A surfeit of these good things, without exercise, makes a dyspeptic, and hence a feeble Christian. The giant is so overloaded with armor that his strength becomes weakness.

Others are buried under the very wealth of opportunities. There are so many ways of doing good that they see not which to choose; there are so many openings for influence that their very multiplicity is an embarrassment; there are so many calls for laborers that they know not which to heed. And so in the endeavor to do everything they accomplish nothing, or they stand still while the daily train of opportunities rushes past, never to return, instead of seizing the living present and doing with their might what their hands find to do; buried under a mountain of opportunities.

Others are buried under a load of refinement and social conventionalism. They have a "position in society" to maintain. The family has fashionable connections. It may not be quite "genteel" to visit the squalid abodes of poverty, to confront vice in its haunts, to be found engaged in personal activities for the salvation of men. Once in a while they will compromise with conscience by a check to some popular charity, and do their work by proxy. Rank and wealth thus become the withes wherewith these giants are bound. The very elements of influence, providentially conferred to enhance their power for good, are perverted into the occasion for non-action, if not wrong action. "A living dog"—an obscure but active Christian—"is better than a dead lion"—a gifted but lifeless disciple.

Others are buried under mountains of gold. The instances are not rare of liberal, active Christians growing covetous and indolent in the measure in which they are prospered in worldly affairs. The very process of accumulation, without proportionate charities, induces selfishness; time becomes money, they cannot afford personal activity in the cause of Christ. Wealth brings luxury, and luxury breeds ease; both engross time and heart. The Dives of business becomes a Lazarus in charity. The giant dwindles into a pigmy.

It may seem an anomaly, but the truth, we apprehend, is this—that as in the inspired record, both of the Old Testament and the New, the spiritual heroes of the world were not those whose gifts and opportunities made them such, so in all ages the men of achievement have been for the most part men who, like the Captain of salvation, have been made perfect in suffering. They are men who have been trained in the school of want and difficulty, men who have hewed their way through innumerable obstacles, men who have seized the crown by valiantly wielding the sword and bearing the cross.

Surely the men of renown, like Moses and Abraham and Elijah, and the Luthers and Howards and Wesleys of more modern times, had no hothouse training, no surfeiting of religious privileges. Our men of benevolence are not those who have a windfall of a fortune in the way of bequest, but who have steadily and by hard toil wrought business success. "He that is faithful in that which is least is faithful also in much." It is the fidelity with the one pound that gains the ten pounds.—*Christian Weekly.*

"SEEING THE BLOOD."

[Founded on a legend very affectingly told by Mr. Moody, the Evangelist.]

"FATHER, I cannot sleep; the prophet's words Ring in my ears; they fill my heart with fear; For am I not the first-born, and the one On whom the destroying angel's shaft would fall Were not the token on the lintel found? Thrice have I named the patriarchs, and once The creatures great and small that Noah drove Before him in the ark; but all in vain. I cannot sleep O father, art thou sure The blood is sprinkled as God gave command?"

"Peace, peace, my child; just as the evening fell The fairest lamb of all the flock was slain, And roasted then with purifying fire; With bitter herbs, and bread devoid of leaven, In haste we ate the Lord's appointed feast. Nor were the means of saving thee forgot; Scarce was the yearling slain ere I gave word For sprinkling of the blood upon the door; Sleep, then, my first-born, God's avenging one Will see the signal, and pass over thee."

Thus on that dark night which God had chosen For passing throughout all fair Egypt's land, To smite on every side the loved first-born, Sparing not e'en the firstlings of the flock, A Hebrew father soothed his restless child; Restless himself, as now with girded loins, Sandals upon his feet, and staff in hand, We waited for that solemn midnight hour When God's almighty arm should break the chain That bound his people to proud Pharaoh's throne. The bread unbaked was in the kneading trough, The scattered flocks were gathered in the fold, And all betokened plans for hasty flight. There was a thrilling silence in the air; A quiet joy burned in the Rabbi's breast, Joy that was not unmingled with regret At leaving thus his birthplace, though it was A house of bondage, for the promised land.

The night wore on, And yet again the pleading voice was heard: "Father, sleep will not come; before my eyes I see the angel pass, and at our door Pause sadly, as though he wept to enter, Yet dared not hasten unavenging by. O father, if the blood has been removed, Or if the herdboy heeded not thy voice, Then never shall my weary eyes behold The land of Canaan with its waving fields."

"Rest, little one, faithful our Jared is. Not only on the side-posts of the door Should be the stain, but on the one above; So if some hungry dog should from its place One token lick, the others would remain. Sleep, my sweet child, for thou hast need of rest; The journey will be rough for little feet."

The anxious voice was silent; for in that home Obedience reigned supreme, though not as yet The law had sounded forth from Sinai's top; With patience dutiful she sought to woo Soft slumber to her long unclosed eyes; Sleep came at last, but with it dreams of fright, Wherein she tossed, and moaned, and oft cried out.

The midnight hour drew nigh; unbroken still The darkness' solemn hush; the child awoke With a loud cry, "Father, I thought I heard The cook's shrill crow to greet approaching morn. My heart is beating with a sick'ning dread Of danger near. Oh! take me to the door, And let me see the red blood sprinkled there."

Lighting a torch, the father gently took His first-born in his arms, and bore her forth— Started and paled to see no paschal sign, No warning that their door should be passed by! With trembling hand he snatched the hyssop then, Himself applied the blood in eager haste. A long sigh of relief escaped the child; Almost before he placed her on the couch Sweet sleep had fallen on her heavy lids, Nor when that "great cry" rose did she awake. That agonizing wail of man and beast Reached not her ears, with drowsy slumber sealed, And at the dawn they bore her, sleeping still, Away from Egypt's darkness and despair.

* * * * *
Christ, our blest Passover, is slain for us; The "blood of sprinkling" for our sins is shed; Have we the atoning sacrifice applied, Made sure our entrance to the promised land?
—Lucy Wade Herrick, in *Christian Weekly.*

DEVoured HIMSELF.

YESTERDAY Eld. Evans, pastor of the M. E. church, preached at South Troy upon the Sabbath question. I reviewed his discourse in the evening before a full house. None of the positions taken were new, yet it may be of interest to notice some of them here.

He stated that the change of the Sabbath from the seventh day to the first day of the week did not abrogate the law. In another connection, speaking of Col. 2:16, he claimed that the "sabbath days" of that text refer to the seventh-day Sabbath; that the Greek *sabbaton*, here rendered "sabbath days," always refers in the New Testament to the seventh day.

It is true that whenever the seventh day of the week, or the Sabbath, is spoken of in the New Testament, this is the Greek word used; but the same word refers to the ceremonial annual sabbaths of the Jews. Greenfield's Lexicon thus defines the word: "*Sabbaton*, cessation from labor, rest; the Sabbath, *i. e.*, the Jewish Sabbath, the seventh day of the week, both in the singular and plural. Matt. 12:2, 5, 8. . . . Plural, all the sabbaths, or times of sacred rest, Col. 2:16."

Thus we have the authority of the learned Greenfield for applying the word to other sabbaths and seasons of sacred rest, and he cites this text as an example. The sabbaths here named are those annual sabbaths connected with meats and drinks, and pointing forward to Christ.

But let us notice how Eld. Evans's positions devour one another. Paul, in Col. 2:14-17, speaks of a law that was abrogated: "Blotting out the handwriting of ordinances, . . . took it out of the way, nailing it to his cross." And he adds, "Let no man therefore [for that reason] judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ." That is to say, because that law is abrogated, blotted out, let no man judge you in respect of those sabbath days which are a shadow of things to come. Then it is very plain that those sabbath days are ones that were formerly observed by virtue of that law which is now nailed to the cross, abrogated; for the abrogation of that law is the reason assigned by Paul why those days need no longer be observed. But Eld. Evans says that changing the Sabbath from the seventh to the first day of the week does not abrogate the law. That is, it is not because of the abrogation of the law that we are excused from keeping the seventh day; and that by the law he had direct reference to the decalogue is shown by his next words: "The obligation of the fourth commandment is met by keeping the first day." Now if the fourth commandment is not abrogated, then the "sabbath days" of Col. 2:16, commanded by a law which is abrogated, have no reference to the "Sabbath of the Lord thy God," commanded by the fourth precept of the decalogue. Thus Eld. Evans, by his own words, debars himself from any right to apply anything in Col. 2:16 to the Sabbath of Ex. 20:8-11.

Eld. E. referred to the law forbidding the building of fires on the Sabbath day, and said that in the northern regions under such a law men would never keep but one Sabbath, the idea being that they would freeze to death. In another connection he said that the seventh-day Sabbath was suited to the old dispensation. Putting these two thoughts near each other, we are led to inquire how it was that such a Sabbath under such a law could be suited to the old dispensation. Were the northern regions warm in those days? Were men more capable of enduring cold? Or did they deserve freezing? But Eld. E. says that the Sabbath was suited to that dispensation. Then he very well knows that the command respecting fires was only a local one, applicable only in the warm region where the Jews then were. They had no need of fires except to do work, and this was forbidden on the Sabbath.

In speaking of the difference between the two Sabbaths, Eld. Evans said, that "in this new Sabbath [Sunday] the law allows fires to be built, or at least there is no law against it." Indeed! That is a very safe statement. It is quite certain that there is no law in the Bible to prevent our building all the fires we please on Sunday.

"It looks incompatible with the great God," said Eld. E., "that a particular day, and no other, should be observed, when it is impossible." He proceeded to show that it is not possible, because while people in our part of the world are beginning the Sabbath, others are at work, for the world is round! In almost the next moment he quoted Ps. 118:24, and called it a prophecy of the new first-day Sabbath, and said that the disciples began its observance at the cross.

The query arises, Why should the great God, after seeing that it is "impossible" to keep "a particular day, and no other," on a round world, having demonstrated it for four thousand years with the seventh day,—why should he command men to undertake a like "impossible" thing with the first day? Does it not look rather "incompatible"?

It looks "incompatible" with a Bible student, with integrity, and with a sound theory, that a doctrine should be defended by arguments so contradictory. Opponents of the truth will take the easiest way to calm their hearers, even to contradicting their own positions. Truth will run in parallel lines. Error crosses itself at every turn.

C. W. STONE.

South Troy, Vt., April 6.

BURIAL AND RESURRECTION OF POMPEII.

AT last Vesuvius, which had so long threatened the gay city, burst its fire sluices, and broke asunder its lava crypts, and in one mighty river of molten rock, poured its cataracts down the steep sides, and overwhelmed Pompeii in a solid shroud of lava and ashes

twenty feet deep. The inhabitants had no time to gather up and carry off their valuables; the shopman left his goods in the scales where he was weighing them for customers; the baker, his bread in the oven and on the shelves; the doctor, his instruments in the surgery; the bather, his garments at the baths; and many an atrium was strewn with articles of the household abandoned in flight. Jewels, trinkets, rings, and all kinds of gold and silver works, were buried there, with wine-bottles just uncorked, and tables spread with viands only half eaten.

For eighteen hundred years the black pall of lava lay upon the corpse of the city. Then it was uncovered by our moderns, and behold we were carried back to the days of the Cæsars! Annihilated were those eighteen hundred years! We lived in the year 79 of Christ.—*Selected.*

NO CROSS, NO CROWN.

BEARING the cross of Christ has come practically to be a mere name. Every age has its peculiar crosses. I have heard of a young disciple who on starting for the Celestial City thought the cross laid upon him heavier than that borne by any of his fellow-pilgrims. "Any cross but this I would willingly bear," was the sentiment of his soul. He was permitted to lay aside his own cross, and to choose from a large collection of crosses. But alas! each was unendurable, and with a heart weary with disappointment he again received the cross assigned by the divine Master.

The name of Christ has ceased to be a reproach. The cross is painted by the artist, and framed as an ornament. Made of gold, it is worn by the gay, pleasure-seeking youth. The cross is carved upon the monument of the nominal Christian, and raised above the temples of an apostate church. But is this the cross which separates us from the world?—No; for the world is bearing it with us. Is there, then, no cross for us to bear?—Yes; and, strange as it may seem, even here, in our own enlightened land, which makes the highest boast of Christianity of any nation on earth, in which every town has its church-spires towering heavenward as evidence of our loyalty to God, the heaviest cross which can be presented to rich or poor is the keeping of the *commandments of God.*

This is the cross for the present generation. Dear reader, do you wish for some more pleasant test of loyalty, some lighter cross to bear? Is the Sabbath to you a "delight"? or have the scoffs and scorns of the world and of a sleeping church caused you to blush with shame? The time has been when to acknowledge faith in the resurrection of Christ (who was reported as stolen from the grave by the designing disciples) by being buried in the likeness of his death, was as heavy a cross as it now is to keep God's Sabbath.

The *privilege* of drinking the bitter cup of suffering, and, if faithful, of sitting with Christ in his kingdom, was offered to James and John. The *certainty* of the cross, and the *possibility* of the crown was held out before the great apostle to the Gentiles. Our blessed Pattern bore the cross, and drank the bitter cup to the dregs.

I said, "This is the cross for us to bear;" I would rather say, "The *privilege which is offered to us.*"

With too much of truth the poet says,—

"Some with Jesus are delighted
When he speaks of joys to come,
Thinking that for them is plighted,
After death, a happy home;
But the cross—when he declares it—
'None but he who takes, and bears it,
Can my true disciple be.'
Few—how few!—to this agree."

CHAS. L. BOYD.

"ABIDE IN ME."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

What is it to abide in Christ? It certainly is not merely to profess to be a Christian, or even to attend to all the outward forms of religion. We may be decided believers in present truth, and do much to help forward the cause; we may make great sacrifices, and suffer persecution and reproach, and not fully abide in Christ.

John says, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." You may say, "Do we not keep the commandments?" We certainly profess to; but do we keep them all? If we break one of the least commands, we have broken the law. In reply to the lawyer, Jesus gave this epitome of the law: "Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." We must keep these commandments before we can say that we fully abide in Christ.

Is it not to be lamented that we do not put forth a greater effort to obtain this glorious freedom in Christ which he has so freely purchased for us with his own precious blood? We shall be accountable to God for our influence, which would be tenfold greater were we free from sin and unbelief. "Whosoever abideth in him sinneth not." 1 John 3:6. "He that saith he abideth in him ought himself also so to walk, even as he walked." We shall not knowingly or willfully sin against God when our hearts are filled with the love of God, and all that is opposed to love and purity is overcome. Then we shall partake of the divine nature, and be brought into very near union with Christ. Oh, what a desirable position! our wills wholly subdued, and in sweet union with Christ. We can then sing with the poet:—

"Give joy or grief,
Give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

We have no choice only that we may glorify God in life or death. We are as a little child, that has no fear while enfolded in the loving arms of its parents. Dear brother, dear sister, shall we not seek rest in Christ? How few live in the enjoyment of this inestimable blessing! Yet we can thus live a Christian life much more easily, and there is as much difference between the life and influence of such a Christian and the life and influence of one who is not thus living as there is between twilight and the sun at noonday.

Enoch walked with God three hundred years, and was translated; but before his translation he had the testimony that he pleased God. And we may also have this testimony. Those who have enjoyed the love of God, the Spirit witnessing with their spirits that they are children of God, can never rest satisfied without it; and no one is fully qualified for usefulness without full consecration to God. How soon would the loud cry go forth, and the work of the third angel be closed up, if the whole church of Seventh-day Adventists were wholly consecrated to God! What a mighty influence would go out in every direction! Cannot the church do much to help forward, or to retard, the coming of Christ?

Shall we who profess to love the appearing of our blessed Lord and Saviour longer delay his coming by our tardiness, our lukewarm spirit? Shall we not rather press into the light by making a full surrender to God? If we are thorough in the surrender we make, it is our privilege and duty to believe that God accepts the sacrifice; and he will send light, love, joy, and peace into our hearts. Then we shall feel like rallying around the standard of truth. We shall have a desire to do all we can to hasten the work. Our prayers, fervent and effectual, will go out after those who are strangers to the truth.

Dear brethren and sisters, "abide in Christ," and let his word abide in you; then you may ask whatsoever you will, and it shall be done unto you.

MRS. C. LAWTON.

FAMILY SABBATH-SCHOOLS.

No phase of the work for the advancement of present truth is more noticeable than the recent waking up of our people to the importance of the Sabbath-school work. Organization and system—the same forces which have proved so efficient in other departments of the cause—are being brought to bear, and are taking the place of independent action and confusion. The Sabbath-school interest has received an unusual degree of attention in the REVIEW and its Supplements, and now demands a weekly edition of the *Instructor*. The requisite talent has been enlisted to supply our children with hymns of praise free from popular fable, and with Bible Lessons suited to every age and condition of mind.

In short, a general effort is being made to put new life and interest into the work.

Of course, those living in communities where regular Sabbath meetings are maintained are the first to feel the impulse of this forward movement. But why can there not be such a movement "all along the line"? Certainly we who are denied the privilege of joining with our brethren in the worship of God on his holy day, have as great need for a good understanding of his word as have others more fortunately situated.

There is always a great temptation to mispend the Sabbath. This temptation is, no doubt, strongest with us who are compelled to spend our Sabbaths alone.

What a barrier would be erected against

the intruding cares, anxieties, and idle thoughts which steal our Sabbaths away from us, if we would only resolutely set apart a portion of the day to the study of God's word.

Most of us, no doubt, spend some portion of the Sabbath in studying the Bible; but we need to learn the value of a *systematic course of study*, and an *appointed time for it*.

In short, we all need the *Sabbath-school*, and where we cannot unite with others in this capacity, there should be such a school in every Sabbath-keeping family.

No Christian feels at liberty to neglect the worship of God merely because he is not surrounded by sympathizing worshipers. No one who prizes the word of God can afford to neglect its systematic study, even though he may be entirely alone in prosecuting that study.

True, where but few of us meet together, we cannot in all cases have a complete Sabbath-school organization; but we can have all the essential features of the best Sabbath-school in the land. We can have the same helps to Bible study, and the same careful preparation of the lesson. We can have a regular hour for recitation, and no tardiness of others will disturb the promptness of our exercises. And, finally, we can ask and receive the blessing of God on our humble efforts to obtain a better understanding of his word.

This idea of family schools for the study of God's word is not a new one. It is as old as the days of Moses. Please read Deut. 11:19-21.

W. E. DAWSON.

SHALL WE SURRENDER THE BIBLE?

LET us look at the charges brought against the Bible. 1. To prove that the Bible is impure, its enemies read portions of Scripture which they say are unfit for the eye and ear of the family circle. They read Solomon's Song, and put upon it their own interpretations, and then fling down the book, denouncing it as a polluted volume. Is the Bible impure? I lay it down as a principle that an impure book will have impure results. No man will deny that proposition. Now of all your friends, how many have had their purity of soul stained, tarnished, or despoiled by Bible-reading?

Two hundred million copies of an impure book scattered through Christendom! There must be a great many victims. Show me a thousand victims. Show me five hundred victims. Show me a hundred. Show me fifty. Show me ten. Show me one victim. Is that exorbitant? I do not care what the specimen is, whether man, woman, or child; white, black, or copper-colored; American, European, Asiatic, or African. Two hundred millions of books, in each of which skeptics say there is the leprosy of impurity!

Show me one victim. I do not confine you to our own times. Range through all the four thousand years that have passed, and show me one soul whose chastity and purity have been despoiled and ruined by Bible perusal. I challenge all earth and hell for one victim. Your charge collapses and dies in the presence of every frank-minded man. So far from the Bible being an impure book, you know very well that it is only where the Bible reigns that the family institution is regarded.

The only difference between Sodom, and Constantinople, and Pekin, and Madras, on the one side, and our American cities on the other, in regard to the status of purity and impurity, is the difference between Bible and no Bible. If the Bible be an impure book, I am only asking of you a fair thing when I ask that after two hundred million copies have been doing their work you show me one victim.

2. Charge the second: The Bible is cruel. To prove this, the enemies of the Bible give us the stories of the ancient wars, passages in the story of David and Joshua, and the extermination of the Canaanites, and then declare that the Bible approves of laceration and man-slaughter. You have known a great many people who had this "cruel" book in their hands. Was the effect of this "cruel" book upon them to send them toward vivisection, toward maltreatment, toward mauling? Did your friends come out and practically say, "I have been reading about the extermination of the Canaanites, and now mean to cut, stab, bruise, and beat to pieces everybody I meet?"

As your children have studied the Bible, have they had more and more of a tendency to pull off the wings of flies, and to pin grasshoppers, and to rob birds' nests? If the Bible is cruel, why does it not show its cruelty in that direction? So far from its being true, all the asylums and institutions of mercy in this country have been founded by

Bible believers. When did this bloody book, so called by some, implant cruelty in the heart of George Peabody, of Miss Dix, of Florence Nightingale, of John Howard, of John Frederick Oberlin, of Abbott Lawrence?

Look at those twenty Christian women in a hospital. They are washing wounds, they are administering cordials, they are taking the last message of the expiring. Those Christian women have been reading this book all their lives, and now they are reading it to the sick and the dying. At what point does the cruelty of this book crop out in the life of that ministering angel of the hospital? Do you find it in the gentleness of her step, or in the soft cadence of her voice, or in her prayer for the dying, "Lord Jesus, receive his spirit"?

When you can make a rose leaf pierce like a bayonet, when you can make icicles out of the south wind, when you can poison the tongue with honey made from blossoming buckwheat—then you can find people practicing cruelty learned from the Bible.—*Talmage*.

GLEANINGS.

WIND will extinguish a small fire, but increase a large one. Opposition will stop the influence of a slight effort, but increase the influence of a firm effort.

Our conversation is often as though we believed our words to be the seed that falls on stony ground, where it would have no depth of root; but if we could know the "depth of root" which our words do take, we surely would guard our conversation more closely. I had quoted to me, a few days ago, words which I had spoken a year before, and which had taken deep root in fertile soil; but I had spoken lightly, without a thought of the words after they were uttered.

What seems a cross will prove a crown.

So construct your sentences that the removal of any word would either destroy the meaning, or make the sentence inelegant. This would do away with full one-half the number of words, and give your remarks power, durability, and pleasantness,—all attributes of conciseness. Good thoughts are gladly received; but words are too common that even their fluent use should give a speaker power. The writings which have lasted for centuries are of only the words necessary to convey the thoughts. "Who is this that darkeneth counsel by words without knowledge?"

"A magnet does not lose power by inducing magnetism: it rather gains strength by the reflex action of the new magnet." It is as true that we lose no strength by giving aid to others; no wisdom, by imparting instruction; no joy, by imparting pleasure; no courage, by giving encouragement to those dispirited: but, instead, as others have received of us, they impart the same again to us, doubling our portion but not diminishing their own. The exercise of any power is necessary to the enjoyment of that power.

Get good books, and you will not be troubled by borrowers.

We forget the labor, in thinking of the object for which we are laboring; and the pleasure we have in our work depends upon the nobleness of the object.

Have we ever neglected a duty, until it has been given to willing hands to do, while we were left without the labor, and without the blessed reward which the Master continually gives to those who serve him? "Why stand ye here all the day idle?" "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

All that is true in science or in nature is true in life.

To the idle the time seems long; to the active it seems short.

Formal or commonplace conversation bears the same resemblance to real, earnest talk, that wax or wooden imitations bear to the real, ripe fruit.

"Are we steering or drifting?"

Pearls do not float on the surface: and, in the Word of Truth, if we would find the treasures, we must seek deep.

It was in answer to prayer that Solomon obtained his wisdom.

ADELAIDE DE YARMOND.

FALSEHOODS.

THE habit of false speaking is easily formed, and, when formed, does incalculable mischief. Who can tell the mischief done to individual families and communities by fraud? But to a great extent frauds are perpetuated by false speaking. Who can repair the injury done to character by slander? But slander is one form of false speaking. As a general thing, this pernicious habit of lying grows out of

slight deviations from the truth, especially in the form of prevarication; and no watchful parents should fail to check such a propensity on the part of their children, whether in the shape of embellishment and exaggeration, or in the more serious form of prevarication, to say nothing of direct and palpable falsehood, calling for the rod of correction. So important is truth, strict truth, that Dr. Johnson, the great moralist, says: "If a child says a thing happened at one window, when it happened at another, do not let it pass, but instantly correct him; you do not know where deviation from the truth will end. Without truth, there can be no friendship among men, no mutual co-operation, no transactions of any kind. Truth is the very corner-stone of society, and by all persons should be valued."—*New Age*.

A CONTRAST.

"He who can take advice is sometimes superior to him who can give it."—*Von Krebel*.

<p>Superior minds are always teachable. They are ready to hear from everybody, and from everything around them. They thirst for knowledge, and will glean it from every available source. They can take advice from inferiors, and be docile as childhood itself. Even the sarcasms and backbitings of their enemies are not lost upon them. Ill-natured criticisms, though the offspring of mere spleen, and envy, and malice, will be so taken as to afford many a useful hint for their improvement. The intended poison becomes only a wholesome medicine to them.</p>	<p>Inferior minds—minds which are molded in a narrow and limited pattern—are prone to be opinionated and dogmatical. "Doubtless they are the men, and wisdom shall die with them." Their statements must not be questioned. Their decisions must have the force of law. Their education is finished. Their mental acquisitions are all gathered in and stereotyped. Nothing remains to be added. They can teach and advise, but have nothing more to learn. They have no patience with those who oppose them. Sarcasms and backbiting are unendurable. Ill-will only begets anger and recrimination.</p>
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To which of these two classes will our readers choose to belong?—*Selected*.

Our Basket.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43:11.

"THINK truly, and thy thought
Shall be a fruitful seed."

To owe is human; to pay up, divine.

THEY who are thoroughly in earnest are sure to be misunderstood.

WHEN people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be.—*Archbishop Whately*.

A CONTEMPLATIVE life has more the appearance of a life of piety than any other; but it is the divine plan to bring faith into activity and exercise.—*Cecil*.

WHEN I see a man with a serene countenance, it looks like a great leisure that he enjoys, but in reality he sails on no summer's sea. This steady sailing comes of a heavy hand on the tiller.—*Thoreau*.

THEN shall thy still unbroken spirit grow
Strong in its suffering and more tender-wise;
And as the drenched and thunder-shaken skies
Pass into golden sunset, thou shalt know
An end of calm, when evening breezes blow,
And looking on thy life with vision fine,
Shall seek the shadow of a hand divine.

—R. W. Gilder.

"MANY of our readers intend to leave a part or all of their property to our denominational enterprises. Why not do it now?"—*Examiner and Chronicle*. Sure enough—why not now? The dead never give; they only relinquish. Reader, which will you do?—*Christian at Work*.

If happiness be not in the heart, it exists nowhere. You cannot manufacture it, and if you go hunting for it, it eludes your search. It comes, when it comes, like white-winged angels, on noiseless feet. How many about us are seen with the appearance of happiness to whom it is only a sort of moral toilet, which they lay aside as soon as they reach home.

THERE is a story told of a patriotic Russian which shows how far the worship of the powers that be can go. He was boasting in the presence of an Englishman of the excellence of the Czar. He proved beyond a doubt that he possessed more gifts and virtues than all the other crowned heads of Europe put together. The Englishman naturally rebelled, and said at last in tones of superb sarcasm, "Well, my friend, you will at least acknowledge that the Czar is not equal to the Almighty." The Russian, unwilling to admit even that, replied evasively: "Perhaps not; but you know the Czar is young yet." And do those who prefer to take charge of themselves and guide their affairs without God's help feel much differently?

The Review & Herald.

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

BATTLE CREEK, MICH., APRIL 24, 1879.

JAMES WHITE, } - - Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, - - - Resident Editor.

THE CONFERENCE.

We delay the paper one day this week, in order to present as much as possible of the doings of this meeting, which was held as per appointment, April 17-21.

Much disappointment was felt by the brethren that the state of Bro. White's health did not admit of his being present, on which account they were deprived of the pleasure of the presence, and the benefit of the labors and counsel, of both himself and Sister W. In other respects the meeting was the most successful and interesting Conference ever held by our people.

A larger number of delegates than ever before responded to the call, and all parts of the field not represented by delegates were represented by letters, as will be seen by the communications referred to in the record of Business Proceedings.

Thirty-nine ministers were in attendance. Among these it was cheering to notice an unusual degree of spiritual life, hope, and courage. And all these were still further increased as the good meeting progressed. A short sermon from fifteen to twenty-five minutes in length was given at the opening of each business meeting. The preaching, especially on Sabbath and Sunday, was full of point, plainness, life, and power.

An interesting Sabbath-school was held at the usual hour Sabbath morning, showing the convenience of the new house of worship for such occasions. The brethren were well pleased. It was similar to the grand Sabbath-school held at our last camp-meeting.

On Sunday four were baptized, and six more on Tuesday, the 22d, among whom was the Bro. De Vos mentioned in the Business Proceedings, and three from a company of fourteen Sabbath-keepers in Philadelphia, of whom we had no knowledge before this meeting, who have come to an understanding of the truth by reading our publications, and searching the word of God for themselves.

Of the dedication of the Tabernacle we speak elsewhere.

The Business Proceedings give a better picture of the Conference than could be given in any general remarks. They were of more than ordinary interest, and much more largely attended by the church in general than heretofore. A careful reading will show the important subjects and the wide field canvassed,—matters intimately connected with the prosperity of the home work, the foreign work, the publishing work, the S. S. work, the T. and M. work, and the spiritual prosperity of our churches.

We would fain pen some word which would arouse all whom it may concern to pay more regard to the doings of the Conference by carrying out the measures recommended. Here are gathered the representative men of the cause, those who see the wants and feel for the prosperity of the work, as clearly and deeply as any can. They bestow anxious thought and importunate prayer upon the subjects under consideration, and conclude that certain steps are necessary to secure prosperity in one direction, and other moves to guard against evils in other directions. Is there no importance to be attached to their action? Should it be passed over lightly? The church can render it effectual, or they can transform it into a dead letter. As a Conference, the members do their duty when their deliberations are sent forth in proper form. It then remains for the church to act. And if the good which might be reached is not attained because the counsel which would secure it is not followed, upon whom will rest the responsibility?

We ask the brethren to look the record over carefully, and not let a single recommendation fall to the ground unheeded. If they will do this, these meetings of the General Conference will give to the cause a mighty impulse to speed it on to prosperity and victory.

THE DEDICATION.

ACCORDING to appointment, the Tabernacle was dedicated Sunday afternoon, April 20. We were hardly prepared to have it prove insufficient in respect to size at the very first large gathering, but such was the case Sunday afternoon. Hundreds went away, being unable to obtain even standing room.

The day was one of nature's best, and long before the hour of service the people were pour-

ing in from every direction. They soon filled the entire floor below, filled the gallery, filled all the extra seats which were brought in and put into every available space, filled the aisles, filled the porches, perched all along the stairs which ascend from the pulpit to the gallery, and ran over into the basement. Yet large numbers went away unable to find an entrance. The house had been estimated to hold thirty-two hundred people, but thirty-six hundred and forty-nine were counted as they left the house at the close of the services.

The order of exercises was as follows: 1. Anthem: "Hear our Prayer;" 2. Invocation by Eld. A. S. Hutchins; 3. Hymn: "Waiting and Watching;" 4. Scripture reading, selection from Solomon's prayer at the dedication of the temple, Prof. S. Brownsberger; 5. Brief History of the denominational work of S. D. Adventists in Battle Creek, U. Smith; 6. Report of the Building Committee, through the chairman, H. W. Kellogg, and the acceptance of it and of the house by S. N. Haskell, in behalf of the church in Battle Creek and the General Conference; 7. Hymn, "To the Giver of all Blessings;" 8. Dedicatory Sermon by Eld. J. N. Andrews; 9. Renewal of covenant by the church to keep the commandments of God and the faith of Jesus, thus first dedicating themselves anew to the Lord, manifested by rising; 10. Hymn: No. 503 of Spiritual Songs; 11. Dedicatory Prayer by Eld. Geo. I. Butler; 12. Anthem: "The Earth is the Lord's;" 13. Benediction by Eld. D. M. Canright.

The exercises all passed off satisfactorily. We have only time here to say a word concerning the sermon by Bro. Andrews. This was one of his strong efforts. He took his text from the mottoes on the window in the rear of the pulpit; on the left hand being the text, Rom. 3:24: "Being justified freely by his grace, through the redemption that is in Christ Jesus;" in the center, the ark and cherubim, with the ten commandments in full; on the right, Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus."

These mottoes show the law and the gospel in their holy and inseparable connection, and the prophetic union of the two in the people who proclaim the third message just before the coming of Christ. This gave Bro. A. occasion to speak of our position on the law, our position on the gospel of Christ, and our position in prophecy. It would seem impossible to condense more of the distinguishing features of the S. D. Adventist faith into one short sermon than were clearly and concisely brought out on this occasion.

The house receives only commendations from those who see it. If there are any feelings of dissatisfaction abroad concerning it, it must be on the part of those who have by some means obtained wrong ideas in reference to it. The spire is not anywhere near as tall as that of Trinity Church, New York (!), though we learn that one man was informed that it was. It is but 108 feet from ground to spire. The clock was first suggested by the citizens of Battle Creek, they also suggesting that they would pay for it. This pledge they have redeemed almost twice, having subscribed toward the building \$1,003.05, while the clock cost only \$600; and the difference in the subscription above what it would have been had the clock not been put in, is more than the cost of the clock. There is, therefore, no extravagance nor debt upon the cause for this. And so of many other things that might be mentioned.

But the best testimony on this point is the course of those who are here to see for themselves. In large numbers our brethren have come from other places to the dedication. Many had never seen the house, and some had heard unfavorable reports. But being here, seeing it as it is, hearing the explanations on all points, and learning with what economy and care the enterprise has been managed, they came forward nobly with their means to help it through. At a meeting held in the Tabernacle, evening after the Sabbath, April 19, to see what could be done toward removing the debt, payments and pledges were made to the amount of \$6,184.50. No better testimonial than this could be given to show the favor with which this enterprise is received by those who understand it.

The report of the building committee showed the total cost of the building alone to be \$25,475.17. Grading and clock bring it up \$800, to \$26,275.17. To meet this \$22,956.68 is provided for. Leaving still unprovided for, only \$3,318.49. This is a most encouraging showing; and if the brethren abroad felt some of the enthusiasm of those who are here, this amount would be liquidated at once.

A praise service was held in the evening, which was an occasion of much interest. Many encouraging testimonies were borne. The singing was excellent.

The day throughout was one of success. The brethren seem to be of the best courage. The house is one which was needed. It meets the want. It has stood the test well. Rarely will such a demand be made upon it as was made by the crowd at the dedication. The erection of this house without accident, its successful dedication to the Lord, the free-will offerings which have so nearly met the debt, all constitute an achievement in behalf of the cause for which we have reason to be grateful.

BUSINESS PROCEEDINGS

OF THE FOURTH SPECIAL SESSION OF THE
GENERAL CONFERENCE OF S. D.
ADVENTISTS.

THE Conference was called to order by the Secretary, at the appointed hour, April 17, 1879.

The President, Eld. James White, being absent, Eld. D. M. Canright was chosen to act as chairman of the meeting.

Eld. R. F. Andrews opened the session with prayer.

The list of delegates was as follows:—

Illinois: R. F. Andrews, G. W. Colcord.
Michigan: E. B. Lane, J. Dickey, J. Fargo,
A. W. Maynard, Chas. Buck, J. S. Day.

Minnesota: W. H. Hall.
Vermont: A. S. Hutchins.
N. Y. and Pa.: B. L. Whitney.
Indiana: S. H. Lane.

New England: S. N. Haskell.
Ohio: D. M. Canright.
Iowa: L. McCoy.

Wisconsin: H. W. Decker.
Europe: J. N. Andrews.

The following were afterward added by vote of the Conference:—

Iowa: E. W. Farnsworth.
Wisconsin: G. C. Tenney.
New York: G. Newcome.

Indiana: S. Rogers.
Vermont: M. Kellogg.

Colorado: M. E. Cornell.
California: W. C. White.

Europe: D. T. Bourdeau.

All brethren present in good standing were invited to take part in the deliberations of the Conference.

The Chair, being empowered to appoint a committee of three on resolutions and a committee of the same number on the subject of camp-meetings, named the following:—

On Resolutions,	{ J. N. Andrews, L. McCoy, G. W. Colcord.
On Camp-meetings,	{ Geo. I. Butler, B. L. Whitney, H. W. Decker.

Three letters were read from Eld. S. B. Whitney, of Dakota, respecting the Russian Sabbath-keepers in that Territory. Upon this subject remarks were made by S. N. Haskell, W. H. Hall, L. McCoy, and D. M. Canright; and, on motion, the matter was referred to the Conference Committee.

Respecting a letter introduced from Eld. John Fulton, Ontario, remarks were made by S. N. Haskell, W. H. Hall, D. M. Canright, and J. N. Andrews; and the Committee were instructed by vote to provide a suitable helper for Bro. Fulton, if such help can be found.

A letter was read from Eld. A. C. Bourdeau, Province of Quebec, upon which remarks were made by A. S. Hutchins, D. M. Canright, and D. T. Bourdeau.

A letter was also read from Eld. I. Sanborn, of Virginia, followed by remarks from H. W. Decker, D. M. Canright, and E. B. Lane. By vote, it was recommended that Bro. Sanborn, at his earliest convenience, visit the brethren in Maryland.

Adjourned to 3 o'clock P. M.

SECOND MEETING. Prayer by S. N. Haskell. Minutes read and approved.

Augustus Swedberg was invited to represent the Swedish cause, in the Conference.

Bro. R. Reed of Douglas, Mich., presented credentials as delegate from the Michigan Conference. Eld. Geo. I. Butler, having arrived since the first meeting, was received as delegate from the Conferences of Missouri and Kansas. Eld. C. L. Boyd presented credentials as delegate from Nebraska.

The meeting being open for business, Bro. Hutchins presented a request for another laborer, to enable them to run another tent in Vermont the coming summer.

Bro. Colcord spoke in reference to plans for Chicago.

Bro. Haskell spoke in reference to the cause in New England, suggesting the propriety of holding, in some States, two or three general meetings, instead of a camp-meeting.

The chairman introduced the subject of the cause in Alabama, referring to several letters received from that State calling for help. In view of the situation of the cause there, it was

Moved, That Eld. C. O. Taylor, as he is laboring in Georgia, be hereby requested to visit the brethren in Alabama, and make that for the present a part of his field of labor.—Carried.

Appeals from Tennessee for the labors of some one qualified to present the truth, were read by Bro. Haskell, one of which contained the names of one hundred and twelve of the citizens of Nashville. Remarks were made by G. I. Butler, S. N. Haskell, and D. M. Canright, on the propriety of presenting the truth, especially in the South, in the cities instead of in the country, as the former are to a much greater extent the centers of the intelligence and wealth of that section.

Reports were received from Eld. J. B. Goodrich, Maine, and Eld. I. D. Van Horn, Oregon, in reference to their respective Conferences. Remarks were made by W. C. White and D. M. Canright respecting the work on the Pacific coast, and in relation to sending help there as has been suggested through the REVIEW.

Moved, by R. F. Andrews, That this Conference instruct Eld. S. N. Haskell to visit the Pacific coast, and for a time take charge of the work there.

After some remarks, this was referred to the Committee on Resolutions.

L. McCoy made a strong appeal for Iowa, followed by G. I. Butler. J. Fargo spoke in like manner for Michigan. Both these Conferences take some exception to the practice of having their ministers, as soon as they come up to be men of some strength and influence, sent into other fields, leaving the home field to suffer for want of suitable help more, perhaps, than other fields are benefited by the change.

Remarks were then made by different members of the Conference on the importance of caring for churches already raised up rather than neglecting these, and reaching out to raise up new companies. Pointed remarks were made on the evil of this course and the damage which our cause has suffered in consequence in some localities. It was thought that the plan of labor recommended at the last Conference, that ministers take a district and confine their labors principally to that locality for a year, would remedy this somewhat.

The chairman was instructed to arrange for religious meetings for the morrow.

Adjourned to 7:30 P. M., April 17.

THIRD MEETING. After prayer by G. I. Butler, the time was taken up with remarks on various subjects, chief among which was the propriety of making the sessions of the General Conference semi-annual, holding one session in Battle Creek and another with some other Conference, each year. This proposition was spoken to favorably by Bro. Canright, Haskell, Whitney, McCoy, Hall, Decker, Dickey, Lane, and Farnsworth.

Adjourned to call of Chair.

FOURTH MEETING, 9 A. M., April 18. Prayer by C. L. Boyd. M. E. Cornell spoke of the prospects of the cause in Colorado. The brethren there are determined to do what they can to make the cause self-sustaining the present season, and think they will be able to accomplish this object.

G. I. Butler reported the condition of the cause in Missouri. New elements are coming to the surface, and a great change for the better is taking place in that State.

The Committee on Resolutions presented the following:—

1. Resolved, That we again urge our ministers not to leave new converts and churches immediately after they have embraced the message; but to visit them often and regularly till they are thoroughly settled in all the truth and organized, and all are gathered in who can be reached.

2. Resolved, That we believe it is wisdom to make a special effort to add to small, weak companies, instead of leaving them to die out while raising up similar companies in new fields to in turn be left in like manner.

3. Resolved, That in order to save time and traveling expenses, and make each minister responsible for the completion of his own work, we recommend that, as far as practicable, each minister be assigned a definite field in which to labor for at least one year.

On motion to adopt, the first resolution was spoken to by S. N. Haskell, J. N. Andrews, H. W. Decker, G. W. Colcord, A. S. Hutchins, and adopted.

The subject of the tithing system having been

made the special order at 9:30, and the hour having arrived, Eld. Canright, according to appointment, spoke for thirty minutes on this subject, after which a considerable time was spent in asking and answering questions in reference thereto. G. W. Colcord moved the following:—

Whereas, Some fail to pay the Lord's tithes as received, but use it for themselves, hoping to meet the obligation at the close of the quarter, and

Whereas, They thus frequently, by inability to pay at the appointed time, cause trial to themselves, burdens to the financial officers, and so far a virtual failure of the plan, therefore

Resolved, That all our brethren and sisters should regard it their duty to tithe all their income at the time they receive it.

The special order being disposed of, the question of the adoption of the previous resolutions was resumed.

Resolution 2 was then read and passed. Resolution 3 was read, and while the question of its adoption was pending, the Conference adjourned to 2:30 p. m.

FIFTH MEETING, 2:30 P. M., April 18. Prayer by H. W. Decker. Minutes of previous meeting read and approved. The question before the Conference being the adoption of Resolution 3, it was unanimously adopted without further discussion.

The subject of the European mission was then introduced by J. N. Andrews. He spoke of the difficulties under which laborers in foreign fields are placed, while the General Conference Committee are so scattered, and are so overburdened with other duties. He proposed that there be an officer selected to fill a place corresponding in some respects to the Secretary of the Missionary Boards of other denominations; and he thereupon accordingly—

Moved, That an officer as above designated be selected, who shall inform himself fully in reference to all the foreign work, and be prepared to respond to the communications of laborers in foreign fields without delay; this action being considered temporary, subject to rejection or confirmation at the next annual session of the Conference.—Carried.

A motion being made that the General Conference Committee select a man to act in the capacity indicated in the foregoing motion, the motion was amended by designating W. C. White as said officer, and as amended was then passed.

Eld. Andrews also spoke of the slight increase of expense that would be necessary to issue a paper in the German language, and the urgent need already existing for such a paper; and he asked that sometime before the session closed an expression should be made by the Conference with reference to the project of issuing such a paper.

The subject of the Danish mission was next introduced, and discussed at some length. Whereupon it was

Moved, That the Chair appoint a committee of three to take into consideration the subject of the Danish mission, and report what action they think can be taken to best sustain the same.

W. C. White, A. B. Oyen, and G. I. Butler were appointed as such committee.

The subject of changing the form of the *Tidende*, and issuing it semi-monthly, instead of monthly as heretofore, was presented by W. C. White. He reported that the Danish brethren, so far as heard from, are in favor of the change. After being discussed by Brn. Haskell, Decker, Oyen, Butler, and Andrews, all favoring the change suggested, the question was referred to the Committee on the Scandinavian mission.

SIXTH MEETING, 9 A. M., April 21. Prayer by S. N. Haskell.

The following resolutions were introduced by Eld. Haskell:—

Resolved, That this Conference approve of the creation of a "Home and Foreign Educational Fund," to assist worthy young men and women to prepare themselves for missionary work, and we recommend all our people to contribute toward this object; said fund to be under the control of the General Conference Committee.

Elders Haskell, Lane (S. H.), Miller, and Butler spoke to this resolution, after which it was adopted.

Whereas, The Sabbath-school work and tract and missionary interests in Michigan require more especial attention than can be rendered by the presidents and proper officers of these organizations, therefore

Resolved, That this Conference hereby recommend that W. C. White visit the churches, as far as consistent with his other duties, in the interest of the Sabbath-school and missionary work.

This was advocated so forcibly by S. N. Haskell that other brethren added no more; and it was unanimously passed.

Whereas, There is a constant immigration of Sabbath-keepers into Battle Creek, some of

whom greatly weaken their home church by leaving, and can be of no benefit to the cause here, therefore

Resolved, That we entirely disapprove of this course, and recommend that those who contemplate moving to Battle Creek first consult their own State Conference Committee and the elders of the church in Battle Creek.

This was greeted with several motions to adopt, a still greater number of seconds, and the cry of "question" all over the house. It being a recommendation of self-evident propriety, it was unanimously adopted without discussion.

Eld. J. N. Andrews offered the following:—

Whereas, The ill health of our beloved Bro. White has made it impracticable for him to return to this part of the country to be present at this Conference, therefore

Resolved, That we express our deep sympathy for him in his affliction, and our great regret that we have been deprived of his counsel in our business, and his assistance at the dedication of our Tabernacle. We hold in grateful remembrance the faithful labors of Bro. and Sr. White, and shall never forget the debt of gratitude we owe to them.

This was unanimously and most heartily adopted by a rising vote of the whole congregation.

Resolved, That we recognize the hand of God in the advancement of his cause among the Scandinavians, and that we hereby express our gratitude to him, and our sympathy with our missionaries who are laboring in that field; and we pledge ourselves to sustain them by our prayers and with our means.

This was presented by J. N. Andrews, who moved and advocated its adoption, which was sustained.

Resolved, That we request the General Conference Committee to select from all parts of the country the most suitable of our young people, to be educated at our College for the missionary work, whether home or foreign. In all cases such young persons should be educated at the expense of their own friends so far as this is possible; but where necessary they should receive assistance, either from our missionary fund or from their own church or Conference, as the General Conference Committee may advise.

Some time was devoted to remarks upon this resolution by J. N. Andrews, G. I. Butler, D. T. Bourdeau, D. M. Canright, and W. C. White. Adopted.

From the Committee on Resolutions:—

Whereas, The spiritual prosperity of our churches depends largely upon the watchcare of their respective Conferences; and

Whereas, This watchcare, to a great degree, depends upon a correct understanding of the condition of these churches, therefore

Resolved, That the elder or leader of each church be hereby requested to make a report of the spiritual standing of his church to the President of the Conference, immediately after each quarterly meeting.

This was spoken to by H. W. Decker, E. B. Lane, J. Fargo, and W. C. White, and adopted.

Moved, by H. W. Decker, That a committee of three be appointed by the Chair to prepare the requisite blanks for such church reports as are called for in the foregoing resolution.—Carried.

W. C. White, J. Fargo, and S. N. Haskell were appointed as said committee.

By S. Brownsberger:—

Whereas, The influence among the youth in the public schools and colleges of the land tends to corrupt our children, and cause them to lose their interest and confidence in present truth, therefore

Resolved, That we endeavor to impress upon our brethren the importance of sending their children to Battle Creek, to receive the educational and moral benefits offered at our College.

After remarks by S. Brownsberger, A. Carpenter, S. H. Lane, J. Dickey, S. N. Haskell, and G. I. Butler, the resolution was adopted.

Moved, That this Conference hereby invite G. I. Butler to write an article on the subject of the foregoing resolution.—Carried.

Moved, by S. N. Haskell, That the chairman appoint a committee of two to act with himself to prepare a manual of instruction for church officers.—Carried.

Brn. Haskell and Butler were appointed as said committee.

By S. H. Lane:—

Whereas, The works of Sister White, which of late have been introduced into some of our churches throughout the various State Conferences, have already accomplished much good, therefore

Resolved, That we earnestly recommend the presidents of our State Conferences, and the directors of all our T. and M. districts, to use every proper effort to introduce these works into all our churches throughout the country.

Discussed by Brn. Haskell, Butler, Farnsworth, Smith, and Andrews, and passed.

Moved, That the Chair appoint a committee of three to act with the General Conference Committee to consider the question of the republication of *Experience and Views*.—Carried.

The committee appointed at the last annual Conference to suggest a course of study for ministers reported through the chairman, Prof. Brownsberger, and the meeting adjourned.

SEVENTH MEETING, 11 A. M., April 22. Prayer by E. W. Farnsworth. The subject of the report of the committee on the course of study for ministers was resumed. After some discussion, the report was referred back to the committee.

A communication from Bro. De Vos, a young man who took a position four months ago in the job room of the REVIEW Office, and has since become a full convert to our faith, and who now wishes to prepare himself to translate our works into the Holland language, and thus labor among his own people, was received, and referred to a committee composed of the Michigan Conference Committee, with the addition of W. C. White, U. Smith, and H. W. Decker.

The following resolutions were then introduced and adopted:—

Resolved, That the General Conference recommend E. W. Farnsworth to labor in Iowa the remaining part of this Conference year, while Bro. McCoy, the President, is employed at the Sanitarium, and further, that Bro. Farnsworth (if the remaining members of the Iowa Conference agree) act as president during that time.

Resolved, That we express our heartfelt gratitude to God for the prosperity attending the Scandinavian mission, and the labors of our beloved Bro. Matteson in Christiana, Norway; and that we recognize in his success a cheering token of the approach of that time when all the earth will be lightened with the glory of the closing message.

Resolved, That we have read with deep interest the earnest appeals for help made by Bro. Matteson to his American brethren; and that as we most earnestly desire, in the infancy of the work, to render all the assistance possible consistent with the prosperity of the work in other important fields, we recommend Bro. Martin M. Olsen, of Wisconsin, to go to his assistance as a laborer at once, also Sr. Anna K. Rasmussen, to assist in the work of printing the paper and other publications.

Resolved, That we recommend Bro. J. P. Jasperson to arrange his affairs to go to Bro. Matteson's assistance as soon as he can consistently leave the important field of Minnesota, and the providence of God shall open the way before him to go.

Resolved, That we approve of Bro. Matteson's action in starting a paper in Christiana, and recommend that he continue to publish it in such manner as advised by the General Conference Committee.

Resolved, That we advise Eld. Matteson to purchase the type and material necessary to the publication of the paper and our smaller tracts.

Resolved, That we gladly recognize the hand of Providence in the openings appearing in Sweden for the spread of the truth, and in the conversion of some who promise to be helps to the cause in the future. And in view of the fact that there is no living preacher laboring there, we recommend Bro. Matteson to take a special interest in the cause in that country, and by correspondence or personal labor render all the assistance he can consistently with his other duties.

Resolved, That we feel the deepest interest in the work in Italy and Egypt, and deeply sympathize with Dr. Ribton in his affliction.

Resolved, That we advise Eld. Andrews, on his return to Europe, to visit England, Egypt, and Italy, and become acquainted with the progress of the work in these countries; and that as soon as the work in Switzerland will admit of his absence, he should also visit Denmark and Norway.

Resolved, That we deem it desirable for Dr. Ribton to labor for a time with Eld. Andrews in Switzerland, if there be no plain duty to remain in Egypt; and that we favor the publication of an Italian paper as soon as practicable.

Whereas, The duty of paying a tithe of our income to the cause of the Lord has been shown by unanswerable arguments from the Scriptures to be binding upon us, and

Whereas, This practice, where it has been adopted, has proved a most gratifying success, resulting in improving the financial condition of our Conferences, therefore

Resolved, That we earnestly request our brethren everywhere to take their stand fully and heartily upon this system, believing that it will not only improve the financial condition of the cause, but bring a great blessing to themselves personally.

Whereas, It appears evident that the labors of Bro. Haskell are very much needed at the present time on the Pacific coast, therefore

Resolved, That he visit immediately California, Oregon, and Nevada, to labor as long as in his judgment it may be necessary.

D. M. CANRIGHT, Chairman.

U. SMITH, Sec.

(Concluded next week.)

CLEANSING THE TEMPLE.

I NOTICED an article in REVIEW of March 27 on "Cleansing the Temple."

The question is asked, "Did Christ cleanse the temple twice?" and the remarks following go to show that he did not. I think, however, the criticism is not correct, and that Christ did actually cleanse the temple twice.

1. John records the four passovers which Christ attended.

2. The last passover he speaks of in chap. 12: 1-15.

3. This last one is identical with the account

quoted in Matt. 21: 12, 13. Compare the two.

4. Passing back over John's testimony we come naturally to the first passover as recorded in his second chapter, verses 13-17.

By a careful consideration of the matter, I think it will become apparent that Christ cleansed the temple twice, once at the commencement and again at the close of his ministry.

D. A. ROBINSON.

TO CHURCH ELDERS.

DEAR BRETHREN: Whether you have been ordained to the eldership of the church, or simply chosen to lead in the meetings, the spiritual welfare of that company is committed to your oversight. The elder or leader of a church has a large influence in giving tone and spirit to the entire society. You should realize the solemn and holy office which you hold. God will hold you accountable for the sheep under your care.

Let me suggest that you pray much to God for wisdom and grace to fill your place acceptably. Simply to lead the meeting is but a small part of your duty. You should personally visit all the Sabbath-keepers in your section, whether they belong to the church or not. And right here let me say that we find everywhere a large number of Sabbath-keepers who do not attend meeting. They live some miles from the place of meeting, or they have no way to come, or they have lost their interest. Now it may be that they have done wrong in some things, that they have neglected their duty. We are all liable to discouragements and to sin. A precious soul should not be cast off too readily. I am satisfied that a large number of these persons might be saved to the cause of Christ if they were properly visited.

In almost every case where I have visited these persons who do not attend meetings, and particularly those who are regarded as being on the back-ground, the very first thing they say is, "The brethren and sisters do not care for me. Nobody comes to my house; nobody looks after me, and the church is cold and careless of me." And thus they go on stating their grievances. On inquiry, I find that these persons have not been visited for months by any one, not even by the elder himself. In some cases, not a Sabbath-keeper has been in their house for a year.

Now, my brother, if you are neglecting your duty in this respect, you are sinning against God. You go to the house of God every Sabbath, and you pray for the Spirit of God to come upon you; you pray for the missionary work and for the cause of Christ; then you go home, and there it ends. There are precious souls all around you who already love the truth and believe it, but they have discouragements that you know nothing about.

If you want to be a man of God, and fill your place, one of your first duties is to look up these scattered sheep, and bring them to the fold. Visit them; pray with them; dine with them, and show that you have an interest for them. Let me recommend something further. Get up a load or two of brethren and go around among these discouraged ones. Have a little prayer-meeting with them. If you want to work for Christ in a missionary field, here is just the place to begin.

I therefore request that the elder or leader of each church immediately propose to the members of that church to hold a meeting on one evening with some family that has not attended the meetings regularly, and the next evening with some other one; and if only a few can go, get up one load and go to these disheartened ones. Talk courage and hope and love to them, and you will see the cause of God revive in your church as never before. What a splendid missionary field this is! If they are six or eight miles from the church, go and stay with them all night, or at least spend an evening, and invite in their neighbors and have a little prayer-meeting. Then do missionary work.

Come, my brethren, in the name of our Saviour, let us be men of God, and wake up to the opportunities that lie before us to do something for Christ. How can you give account for these souls in the day of Judgment? Perhaps you have no confidence in them; but cannot sinners repent and reform? But I have found that in a large number of cases the trouble lies with the elder himself. He is so cold and formal that he has no heart in the work. We appeal to you, brethren, to take hold of this matter, and begin now. We shall inquire, when we come to see you, whether you do this or not. May the blessed Jesus let his spirit rest upon you.

D. M. CANRIGHT.

MANY a believer lives in the cottage of doubt, when he might live in the mansion of faith.

SAY-WELL AND DO-WELL.

SAY-WELL is good, but do-well is better; Do-well seems the spirit, say-well is the letter; Say-well is goodly, and helps to please; But to do well is godly, and gives the world ease; Say-well to silence sometimes is bound, But do-well is free on every ground.

Say-well has friends—some here, some there; But do-well is welcome everywhere; By say-well many to God's word cleave, But for lack of do-well they often leave. If say-well and do-well were bound in one frame, Then all were done, all were won, and gotten were gain. —Selected.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

CHRISTIANA, NORWAY.

THE work is progressing. Souls are becoming settled in the truth; others are investigating all the time. Not a few of this little company are men and women who have come right out from darkness and sin into the light of the truth. Families that cared nothing for Christ before are now reading his word, and bend their knees in prayer. Their desire for liquor and tobacco is overcome, and they are cultivating a taste for something purer and higher. The blessed hope is cheering many a soul. Many others are struggling to come to the light. About eighty persons are keeping the Sabbath, besides the children. Our Sabbath meetings are seasons of refreshing from the Lord.

We have beautiful weather this month. The air is fresh and invigorating; yet much sickness prevails, principally on account of ignorance in regard to the laws of health. And it has been a very hard month for many who are without work, and some without bread. With a few exceptions, our brethren have work; but wages are very low, and it requires quite a struggle to get along. The Lord has helped us hitherto, and in him we trust, knowing that he will do all things well.

Our tracts and papers are scattered. Several young men are active in bringing them out. Others get some occasionally. A brother from Sweden got quite a number of tracts to sell and distribute as he went on foot to his distant home in Sweden. So others, from different parts, are helping to spread the light. Soon the ships will go out from here to all parts of the globe. Oh that we had more men to help disseminate the precious truths of God.

JOHN G. MATTESON.

Osterhausgaden 12, Christiania, March 25.

SOUTHAMPTON, ENGLAND.

At the time of my last report I was preparing to visit a family in Coxford to whom we had sent the *Signs*. I made the visit, and found that the paper was being read eagerly by four families, and then sent to another neighborhood ten miles away to do its work there.

I found the family deeply interested in all the truth. They invited in several of their neighbors, and I gave them a discourse in the evening, and left them more reading matter. On Monday evening of this week I held another evening meeting in their house, with a larger audience. The interest is such that for the present I shall hold at least one meeting a week in this house. Last night this devoted brother attended the meeting held in our house, and said that he and his wife should keep next Sabbath. He brought me an invitation from the lady of the estate on which he works to call and visit her. This Christian lady has been reading our works, and is deeply interested. I have appointed to go there to-morrow.

Last Sabbath one more joined us in our Sabbath meeting. In the afternoon we organized a Sabbath-school. We had seventeen scholars, children of Sabbath-keepers, and these were divided into three classes. Some others also came in; we expect more next Sabbath. In connection with our Sunday-afternoon Bible class, we have started a Sunday-school for all who wish to attend. This calls in many children who are not with us on the Sabbath.

Each week we are now sending two hundred copies of the *Signs* through the post, to all parts of England, Scotland, and Wales. We got many favorable responses, and thus hear of persons interested, on the sea as well as on land. We also hear of many who are interested, but do not reply to our letters.

Work on our tent is going forward rapidly. In some respects it is an improvement over any tent I have had in America. Of the points of improvement I will speak more fully when it is completed.

During the past week a friend, on learning that we were making this tent for a public meeting place, gave us £10 (\$50) to aid in its purchase. All these things are tokens to us that the Lord's hand is set to the work, even here in Great Britain.

We now have about six meetings a week, and these, with our visiting and necessary missionary correspondence, keep us busy. We are free in the Lord, and feel that his arm is beneath, to strengthen us for our labors.

We would be pleased to get letters from all our friends in America, but as our reports in the *Review* and *Signs* are quite full, we hope they will accept these as answers to their letters. This will save us much precious time. Our work increases, both in amount and interest, and we shall therefore try to find time to report every week. J. N. LOUGHBOROUGH.

April 3, 1879.

WISCONSIN.

Henrietta, Richland Co., April 15.—Some over half-a-dozen have commenced to observe the Sabbath in this place. Among the number is a first-day Adventist minister who has opposed the seventh-day Sabbath. Many more are almost persuaded, but desire to hear the other side.

April 5 and 6, I attended the quarterly meeting at Debello. Eight were baptized, and five united with the church. A Wesleyan Methodist minister living about fourteen miles west of Debello has embraced our views from reading, and hearing a few sermons on the Sabbath and law. I expect to remain here some time yet. O. A. JOHNSON.

MICHIGAN.

Sheridan, April 15.—The interest has gradually increased during the nearly seven weeks that I have been here, and a good work has been done. Twenty-two have decided to serve God and keep his commandments, most of whom were non-professors. Several have erected the family altar. Eleven have united with the church, and others intend to do so. The older members of the church, who were somewhat on the background, have most of them come up nobly to the work of the Lord, and express themselves much benefited by the meetings. ORLANDO SOULE.

Dist. No. 14.—The quarterly meeting of Dist. No. 14 was held at Pottsville, according to appointment. Delegations were present from nearly all the churches in the district. Bro. W. C. White and Wm. Potter, from Battle Creek, were with us. Two discourses were given. The work of the tract society and Sabbath-school was quite fully canvassed. The interest increased from the beginning, and although a business session lasting five hours was held on Sunday, it was with difficulty that we could close the meeting. The brethren and sisters went to their homes encouraged to renew the conflict, and determined to be still better prepared to report at the next quarterly meeting. J. F. CARMAN, Director.

IOWA.

Mt. Pleasant.—The district quarterly meeting at Mt. Pleasant, April 12 and 13, was a good time for those who attended it. Several were present from Bentonsport and Bonaparte. The Lord blessed the word spoken, and hearts were melted in tenderness before God. On Sunday five new members were received into the Mt. Pleasant church. Six were baptized by Bro. Washburn, part of whom were from the other churches mentioned.

Among the persons baptized were several very interesting cases. One was that of a sister born in Norway, who has given herself to the care of the insane for some twenty years past, some of the time in Norway, and for quite a number of years in the Insane Asylum in Mt. Pleasant, until completely broken in health. Becoming acquainted with a family of our people, she embraced the truth, and was baptized. She was in feeble health, and her friends feared it would injure her to be baptized. She came up out of the water with her face beaming with pleasure, and without the slightest injury. Another case was that of Sister Martha Ashbaugh, eighty-four years of age, who embraced the truth twenty-three years ago by reading. Two papers accidentally fell into her hands, and attracted her attention. She has since taken the *Review* every year, and has kept the Sabbath alone all this time. She had never seen but two Sabbath-keepers till last fall, and had never heard a sermon until that time. She spent several years in Montana. She has remarkable use of her faculties for one of her age. It was truly affecting to see one so aged following her Lord in baptism.

God blessed our meeting to the good of all our souls. To his name be the praise.

GEO. I. BUTLER.

Battle Creek, Mich., April 18, 1879.

REPORT OF LABOR.

Greenville, Mich., & Adams Center, N. Y.—From March 7 to 17, I was with the church at Greenville, Mich. So far as our brethren were concerned, they seemed to do all in their power to make the meetings a success, but I found it very difficult to create any interest to hear on the part of the general public. I trust, however, that the brethren in that place will not give way to discouragement, as I have no doubt that when the proper time shall come they will yet reap fruit from the good seed which they have been so long and patiently sowing in that portion of the great field in which, in the providence of God, they find themselves located.

At the request of the General Conference Committee, I started on the 31st of March to visit the church at Adams Center, N. Y., where I remained until April 15. During these meetings Eld. J. N. Andrews rendered invaluable service by his counsel and labors. Eld. B. L. Whitney also, and several leading brethren in that part of the State, contributed largely to the success of the effort. Many things combined to make our labors wearing and perplexing; but, through the blessing of God, we left the church very hopeful that they had been permanently helped. We know of few churches anywhere which are better located for doing good, or which possess more of those resources which are necessary to success in that direction, than the

church of Adams Center, N. Y. For a time their efforts have been entirely paralyzed; but we believe that the power of the enemy has been broken, and that they will now go free in God if they will follow persistently those things which make for peace. A club of forty subscribers for the *Signs* was raised, and a sufficient amount subscribed to obtain a circulating library. W. H. LITTLEJOHN.

KANSAS.

Marsh Creek.—I was with the little church at Marsh Creek, April 5, 6. I think they have made some advancement during the past quarter. The Sabbath-school is more interesting, the meetings are better attended, the Sabbath is kept in a better manner, and the T. and M. work is in a better condition. Two were added to the church, one was baptized, and the ordinances were celebrated.

Friday, April 11, the tent was pitched near Bull City for the district quarterly meeting. Nearly one hundred of our people were in attendance. Twenty or twenty-five came forward for prayers on Sabbath, some for the first time. On Sunday thirteen were baptized, the majority of them strong men and women in the prime of life, starting for the first time to serve the Lord. It was indeed encouraging to see them breaking down in contrition before God. It was a blessed privilege to be kept busy during the entire time between meetings Sabbath afternoon in conversing with those who were anxiously inquiring the way to Heaven. The T. and M. report showed far more labor performed in Dist. No. 1 than had ever been done in one quarter before, and the above shows the result of it. Eld. J. H. Rogers, who was passing through on his way to his home in Missouri, was with us and assisted in the meetings. SMITH SHARP.

Bull City, Kan., Apr. 14.

INDIANA.

Fowler.—Some time ago I received an invitation from a brother in Illinois to labor in Fowler, Benton Co., Ind., as he knew of one family there that were deeply interested on account of having heard the truth in Kankakee, Ill. Circumstances were such that I could not well do so until last month.

I found Bro. Jones's people (the family interested) firm in the truth. Although they heard it two or three years ago, they did not fully embrace it until last September. When he did so, and advertised in the papers throughout the county that from that time his store would be closed on the seventh-day Sabbath, it caused quite a stir in his town, and the ministers preached on the Sabbath question. As the result of his advertising, he found three who had embraced the truth recently by reading some papers and tracts distributed by Bro. J. P. Henderson, about four years ago.

Soon after Bro. Jones embraced the truth, his mother and his brother's family took a stand. When we reached there we found eight observing the Sabbath. Bro. J. obtained a large hall, and we gave six discourses to deeply interested congregations. At our Sabbath meeting seven Sabbath-keepers were present, some of whom had never heard a sermon, having embraced the truth by reading. Every one took part in the social meeting, and our tears flowed freely as they expressed their love for the truth. Bro. Henderson aided in the meetings. These friends love to work in the cause. They are paying s. b. Four of them have joined the tract society; they are also taking the weekly *Instructor*, and holding a little Sabbath school in connection with their Sabbath meetings. To the Lord be all the praise for all that the truth accomplishes. S. H. LANE.

Noblesville and Mechanicsburg.—We had a profitable meeting with the Noblesville church, April 5 and 6. This is the first time the ordinances have been celebrated in this young church. All took hold well, and rejoiced in the blessing of God.

April 8-13, I was with the Mechanicsburg church. We held our meetings in a Baptist meeting-house four miles east of town, and had a good outside attendance. I was pleased to note improvement in the church during the past quarter. Some were surprised at the amount of their tithes for the first quarter in the year. May they continue to rise with the message, and not be of those left behind. W. W. SHARP.

TENNESSEE.

Springville, Henry Co., April 17.—I commenced holding meetings in this county April 6. Several are keeping the Sabbath, and the interest is rapidly increasing.

My address, for some time, will be Springville, Henry Co., Tenn. G. K. OWEN.

PENNSYLVANIA.

Oswayo, April 11.—Since our last report, we have held a series of meetings in a place four miles from here called the Eleven Mile. There was strong prejudice and bitter opposition to overcome, but four intelligent persons have embraced the present truth, and seem to be growing in the truth. They will meet with the company at Oswayo.

We next went to Millport, and held a few meetings. The interest was good, but on account of muddy roads we have been obliged to leave for a short time. In the meantime we have been holding meetings with the Sabbath-keepers at Oswayo and Coudersport, who came

out during the tent-meetings held last summer. We feel greatly encouraged to see the readiness with which these companies take hold of the different enterprises pertaining to the cause, and their disposition to work for those around them. At Coudersport sixteen have joined the T. and M. society. They have Sabbath meetings, and a very interesting Sabbath-school of twenty members, taking fifteen copies of the weekly *Instructor*. They have adopted the S. S. class and record books, and the contribution box is well remembered. At Oswayo twelve have joined the T. and M. society, and a Sabbath-school will be organized as soon as the going is good. The friends here are considerably scattered, which has made it difficult to accomplish all that should be done. Nearly all here as well as at Coudersport are taking the papers.

We hope to be faithful, and with the remnant receive a crown of life when the Chief Shepherd shall appear. H. E. ROBINSON.

J. E. ROBINSON.

MISSOURI.

Salisbury.—Since my last report we have had lively times in Salisbury. Dr. Jacob Ditzler, "the eminent divine," as his bills have it, has been here, and has preached four discourses against the views held by Adventists, and one against infidelity, to large congregations. Dr. D. has a high reputation as a debater and a scholar. He is a minister of the M. E. Church South, and has traveled extensively in Europe. He lectures on infidelity in the large cities of the South, and has debated with Underwood the infidel, as well as with the most prominent debaters of the Disciple Church. He held one debate in Louisville, Ky., lasting twenty-one days, and is a sort of champion of his church, to go here and there to meet opposers. He is said to understand many languages, and has a library of many rare books. He is a shrewd, keen, foxy man, and a rapid, forcible speaker. He is not at all lacking in assurance, and in estimation of his own abilities. He throws all his might into his speaking, and makes very positive assertions. On the whole, I have never seen a more able opponent of the truth, nor hardly his equal.

He spoke the first evening on the condition of man in death. His discourse seemed quite commonplace and tame, and he did not do nearly as well as the people expected him to do, and the comments of the people were generally unfavorable. They were much disappointed. The next evening he took up the Sabbath question. For some reason he seemed like an entirely different man. His discourse made a powerful impression. His argument from the Scriptures was not strong at all; but he managed the matter so shrewdly, and brought in his appeals to the prejudices and feelings of the majority of his audience in such a cunning and forcible way, that it seemed as though he would sweep everything before him for a time. It was wonderful how he managed it, though our warmest friends were disgusted with the unfairness of his course, and the cool-headed, candid people saw through it all. His Scriptural argument was not at all hard to answer. He claimed that the Sabbath was first given to man as recorded in Ex. 16; that the original commandment was given in Deut. 5:15: "Remember that thou wast a servant in Egypt," etc.; that that Sabbath was wholly Jewish, a sign between God and the Jews; that the Sabbath was not only a memorial of deliverance from Egypt, but a type of future rest; that it was enforced by the death penalty, and hence not fit to be a Sabbath in the Christian dispensation; and that any day of the week might be a Sabbath if God chose to make it one, and as proof he referred to the annual sabbaths mentioned in Lev. 23.

He took up the New Testament, and tried to show that everything typical and shadowy was done away, quoting Eph. 2:15; Col. 2:14-16; Gal. 3:19; Heb. 9:10, and claiming that the Sabbath of the Lord belonged to these, though he did not say the ten commandments were done away, but claimed that the Sabbath was. He brought up the usual first-day texts, but handled them very mildly, making strong assertions of what he had shown, instead of giving the proof. Then he made a bitter attack on Bro. Andrews' History of the Sabbath, and tried to show that it was unfair, repeating a sentence or two here and there, and making comments of a contemptuous character. His arguments would mislead those who were not informed, but no others.

His great effort was to belittle our efforts and issues, and to make them appear to be of small consequence in comparison with the work the churches were doing. He would have us fight infidelity, whisky, and crime of all kinds, which were so alarmingly on the increase, and save souls, instead of giving our attention to these "visionary" matters, and disturbing the efforts of the faithful churches, that were trying to do their utmost to save souls. He could not "come down" to such little themes. When he had his audience worked up to a high pitch, he illustrated our work by a man whose house was full of rattlesnakes, but who, instead of trying to kill them, went to hunting roaches, bed-bugs, etc., acting it out in a manner to fill his prejudiced hearers with great delight. It seemed to me like a mighty effort of Satan to ride over us, and sweep the board. It was something wonderful, though miserably unjust, and out of place in the pulpit. He spoke nearly two and one-half hours. He also spoke on the Sabbath question Sunday forenoon, and on the punishment of the wicked he gave one discourse. On the whole, he managed his case very shrewdly. Monday we got out handbills for a review. We could not get a church, the prejudice was so

strong, but we had a crowded hall. I reviewed both of his discourses on the Sabbath question in one discourse, and spoke over two hours. If ever God helped me to expose error and show up a man, he did in this case. Many prominent citizens were present, and the resident Methodist minister and a Presbyterian minister. We had a most triumphant victory. Outsiders and bitter opposers admitted it, and our cause stands higher than ever in Salisbury. The Methodist minister had stated to several that if I reviewed these discourses they should challenge me to debate, and Mr. Ditzler intimated nearly as much from the stand, but we have heard nothing more about it since my review of him. I gave three discourses in review on the Sabbath, the sleep of the dead, and future punishment. Our friends are stronger than ever, and others are interested. Eld. Berry, Baptist, commences a series of discourses on these points next Tuesday evening. Bro. Hollenbeck will stay, and follow him up.

Seventeen persons have signed the covenant, part of whom were keeping the Sabbath before. There are from fifteen to twenty more who are "almost persuaded," and some are keeping the Sabbath, at least partially. I shall be disappointed if there are not as many as thirty Sabbath-keepers here in a few weeks; but while our opponents are making these attacks, and debates are threatened, they put off the final decision. But they are very friendly. They have given nearly \$25 toward our expenses, and their sympathies are with us very warmly. I was never before in a course of lectures where it seemed that Satan disputed every inch of ground as he has done in Salisbury; but I believe God will give the victory. In this attack I realized more fully than ever before how Satan, in the near future, will bring to bear against the truth the great men, the learned, and the talented; but the Lord can use the weak things to confound them. His truth is mighty, and will prevail.

GEO. I. BUTLER.

Henry Co., April 16.—The most of the time since about the last of March I have been preaching at Bee Branch school-house, in the northwest corner of Henry county. I have given forty-three discourses, and eleven have signed the covenant to keep the commandments of God and the faith of Jesus. Others are fully convinced of the truthfulness of our positions. I obtained three subscribers for the REVIEW, and two for the weekly Instructor. The Lord gave me great freedom, for which I praise his holy name.

J. G. WOOD.

NEBRASKA.

Albion, etc.—For the last four weeks I have been laboring with those who embraced the truth during the winter through the efforts of Bro. Starr and myself.

March 10 to 20 I was with the little company at Albion. We held five meetings, in which we enjoyed much of the blessing of God. The friends here are earnest in the missionary work, by which others are being interested. Two more have taken a stand for the truth.

From Albion I went to Halifax, where I remained one week, speaking five times on the practical workings of the truth. An effort was made in favor of the Sabbath-school, and a new interest was taken in this branch of the work. There are now twenty Sabbath-keepers here. The brethren were strengthened and encouraged.

March 29, I met with the company at El Dorado. The Lord blessed us.

April 5 and 6, I attended the quarterly meeting at Raeville. This was a precious season to us. Brethren and sisters from abroad were with us. Two precious souls were buried with their Lord in baptism, and two united with the church by letter. This church was organized nine months ago with a membership of thirteen, and now has a membership of thirty-one. When the roll was called, every member was present, and responded. This church is growing in grace, and in the knowledge of the truth. Our meetings were held in their new meeting-house. May the dear Lord keep this little company from falling, and preserve them all unto his heavenly kingdom.

My address, for the present, is Tekamah, Burt Co., Neb.

DANIEL NETTLETON.

PACIFIC S. D. A. PUBLISHING ASSOCIATION.

The fourth annual meeting of this Association was held in Oakland, Cal., April 1, 1879.

James White, John Morrison, W. N. Glenn, M. C. Israel, and J. E. White were unanimously chosen to act as directors for the coming year.

The financial report shows the following:—
Total value of the Association, including book account and cash on hand,

\$84,702.05

Association owes on book account and notes,

43,351.91

Assets after debts are paid,

\$41,350.14

Immediately following the stockholders' meeting the following officers were elected: President, James White; Vice-president, J. E. White; Secretary, L. D. Abbey; Treasurer, John Morrison; Auditor, H. C. Blake; Publishing Committee, J. H. Waggoner, J. E. White, and L. M. Hall.

It was voted that the editors of the Signs for the past year be continued for the coming year; that Eld. J. H. Waggoner be chosen as resident editor; and that Sister L. M. Hall assist him in this work.

A LETTER FROM ENGLAND.

The following letter addressed to the V. M. Society at Battle Creek will be of interest to the readers of the REVIEW:—

The interest in England far surpasses all our expectations. The Signs is doing a wonderful work. It seems to be just what is needed to prepare the way for the living preacher. For example: a copy was sent to a person; the man examined it, and said it was just what he had been hungering for. Bro. Loughborough made him a visit. He heard Bro. L. preach two sermons, and now he and his family are with us. This brother is now interesting others in the truth. This is just what any one will do who is thoroughly converted to the truth.

The work of scattering our publications is not alone confined to those who accept the truth. There seems to be a power which compels men not identified with us to do missionary work. They say they cannot keep a tract with them; that our publications are wonderful, and they are compelled to believe whether they obey or not.

A few extracts from letters received from those who are reading the Signs may be of interest. A paper was sent to a young man in Kent county. He states that he has been to America, has heard Bro. L. preach, is convinced of the theory of the truth, likes the Signs, wants it continued, and will send the subscription price. A gentleman writes from Staffordshire that he is well pleased with the Signs, and the tracts sent him, and says he lends them to all that will read.

A person in Scotland says the Signs is a good paper. Its matter is rich, and the language is suited to the masses. I met a gentleman the other day, and handed him the Signs, when he stated that his friends near Salisbury were receiving it from America. He said they were delighted with it, and it was going the rounds of the neighborhood, and creating quite an interest. The paper referred to was sent from your V. M. Society.

A person living in Southampton received a copy of the Signs from some one living in Portsmouth. This person's address was sent to the Oakland, Cal., V. M. Society. The individual became interested in the papers received, and is now interesting others. Another who is receiving the Signs expresses her joy for the good things she finds in the paper, and is preparing to contribute to the mission.

If you do not get answers to your letters, do not be discouraged; for you do not know the amount of good you are doing by your letters and papers. Your Christian letters make an impression not easily erased. About four years ago I sent a missionary letter to a person living in the north of England. The other day a person from here saw this gentleman, and on mentioning my name he produced the letter referred to, which he had carried in his pocket since receiving it. This shows how such letters are appreciated.

Bro. and Sr. Loughborough are as busy as bees, and are full of courage. God is in this work. Let us all take courage, and go forward.

WM. INGS.

A THEOLOGICAL SKIRMISH.

MR. FULLER, a Baptist minister, and a boasted Greek and Hebrew scholar, delivered a discourse at Otto, Pope Co., Minn., and endeavored to establish the claims of the first-day Sabbath by such absurd arguments as are common on this question. By request, Bro. Geo. W. Stuart reviewed him. There was a large congregation in attendance; and, although it was Bro. S.'s first address before a public audience, yet he handled the subject well. Our opponent's flimsy arguments were swept away, and the light of truth shone out more clear and beautiful than before. There are some here, as there are in every community, who will follow their leader, let him lead where he may; but the honest and unprejudiced think more of our doctrines than they did before.

P. C. A.

LETTER FROM SWEDEN.

The following is from a brother in Sweden to James Sawyer:—

"DEAR BROTHER IN CHRIST: To-day I received yours of Feb. 16. I greatly rejoice that the brethren in America have an interest for me. I will give you some account of my relation to the cause.

"I have long had a determination to preach the word of God to my fellow-men, and have even attempted to make this my calling. I once was a laborer among the Lutherans. After I was baptized, I labored among the Baptists; but since I have embraced the Sabbath of the Lord, and have been expelled from that church, my way has been so closed up that I have had to work at my trade to sustain myself. To the Lord will I look, and if it is his will that I should labor for the glory of his name, I feel sure he will open the way before me. It is my desire still to meet Bro. Matteson in Norway. I am yet very ignorant in a knowledge of the truth, and need some Aquila and Priscilla to instruct me. If the Lord will, and I live, I shall go to meet Bro. Matteson. For a long time I was alone here, but now there are five Sabbath-keepers, and more are convinced of the truth.

"I thank you for the addresses of the Sabbath-keepers which you sent me, and if my time permits, I shall write to them. I have corresponded with Bro. A. O. Decker in Njurunda, and he says there is an open door for the truth in that place.

"I am personally acquainted with Fernholm, who publishes a paper called 'Tidens Tecken,'

Signs of the Times. When I was expelled from the church, I wrote to him. In a letter to me he said: 'It is clear from the testimony of the whole Bible that the Sabbath has not been changed by divine command. The apostles kept the seventh day. There are many in our land who begin to understand it.' Two years ago he expressed himself to a friend thus: 'At home, in Kristinehamn, we have desired to form a church of Sabbath-keepers.'

"There was also a Baptist from Göteborg, who visited the Conference at Stockholm last summer. This man had learned something about the Sabbath question, and he spoke of it in the Conference. Bro. Fernholm corresponds with him. A Baptist minister told me that Fernholm keeps the Sabbath.

"Yours, etc., L. G. OLSON."

Notes of News.

—FRANCE is still pardoning communists.

—A DISPATCH from Alexandria, Egypt, dated April 14, says a great fire is raging in Cairo.

—AN enormous avalanche lately fell in the Austrian Tyrol, crushing nine houses and killing over thirty people.

—THE Oneida Communists are experiencing the results of advertising, in the way of increased applications for membership.

—PERU and Bolivia have concluded an offensive and defensive treaty, and both countries have declared war against Chili.

—A PROPHECIC conference was recently held in Mildmay Hall, London. Dr. Horatius Bonar and other distinguished Adventists were present.

—THE corpse of a Russian student was recently found labeled: "Sentenced as a traitor by the Socialists' Revolutionary Committee."

—ANOTHER failure is reported from England, that of the old established firm of Charles Gumm & Co., ship and insurance brokers.

—THE Revolutionary Committee of Russia have issued a proclamation threatening the life of the Czar, and a second St. Bartholomew.

—THE Boston Herald of March 21, says: "Zion's Herald wants a revival of the old-fashioned Sabbath. But that would be Saturday." The Herald is right.

—THE Presbytery of New York has felt called to protest against the habit increasing among their families of buying and reading Sunday newspapers.

—CHIN LAN PIN, the Chinese Ambassador, has sailed for Spain, with his suit, to open an embassy at Madrid, leaving Yung Wing to attend to matters at Washington.

—THE municipality of Paris propose to honor Washington and Lincoln by changing the names of two of the streets of that city to Rue Washington and Rue Lincoln.

—GENERAL GARIBALDI has written a spirited letter in favor of universal suffrage, convoking a meeting of the Republicans of Italy for the 21st inst., to take measures for the agitation of the subject.

—THE population of the Hawaiian Islands, December 27, 1868, is officially stated at 57,985, of which 44,088 were natives. There has been a decrease in the number of natives and half-castes of 4,023 since 1872.

—SUNDAY, April 13, two bombs were thrown into the Church of San Antonio Seville, in Spain, with the object, it is believed, of creating a panic, and stealing the valuable sacramental plate belonging to the church. Several persons were injured.

—A GREAT storm occurred at Szegedin, Hungary, Sunday, April 13, which destroyed 60 pile-driving stands, and carried away and sunk rafts and lighters laden with materials and provisions. The loss of life from the inundation is now known to be much less than was at first estimated.

—ON Mr. Henry Morgan's 20th anniversary as a reform lecturer, he addressed a large assembly of the citizens of Boston on Boston, comparing 20 years ago with the present. In the course of his remarks Mr. Morgan said, "Then, sin was considered a transgression to be punished; now, it is considered an infirmity to be condoned."

—ON the evening of the 16th, a terrific tornado swept through the lower part of the State of South Carolina, causing great destruction of life and property. In the village of Waterboro more than 100 dwellings and all the churches were swept away, and three-fourths of the inhabitants are homeless. Fifteen persons were killed, and many wounded.

—ON the morning of the 14th of April an attempt was made to assassinate the Czar of Russia, the assassin firing several shots at a distance of only two paces. The Czar's escape is considered little less than miraculous. This is the third attempt that has been made on his life. Of it we may say, More Internationalism! And in this connection we read that 1,140 Revolutionists have been arrested in Russia within the last two weeks.

—ON the afternoon of April 14, a terrible cyclone struck the town of Collinsville, Ill. Ten houses were leveled to the ground, a little girl was killed, and several persons were badly injured. The loss is estimated at about \$50,000. It was a curious incident of the storm, and one which well illustrates its force, that a horse and buggy were carried to the height of 20 to 30 feet, and dashed to the earth, crushing the horse to jelly, and smashing the buggy to splinters.

—Harper's Weekly speaks as follows of the trial of T. DeWitt Talmage: "The trial of Rev. Dr. T. DeWitt Talmage before the Brooklyn Presbytery on the charge of falsehood, is likely to be protracted. As might be expected, the proceedings have revealed bitterness which might better have been left to die out of the memory of men. The defense has been conducted by Dr. Spear and his associate with great skill, and in both direct and cross examination painful scenes have occurred."

—ANOTHER engineering scheme on a great scale is proposed by General Fremont, for bringing back the waters of the Gulf of California to their old basin in Southern California, and thus creating an inland sea 200 miles long by 50 broad. He insists that it can be done at a cost of \$1,000,000, and that it would result in transforming what is a desert into a habitable district, and bring incalculable gain to Southern California and Arizona, whose great wants are water and moisture, which this change would supply.—Christian Weekly.

—THE scandalous law of the Territory of New Mexico which gave the control of public education to the Jesuits, has been, very properly, abrogated by Congress. The advocates of free and unsectarian education now demand a general school law; this the Jesuits oppose, and they are holding the rod over the Catholics, especially over the Catholic editors. The Vicar-General of the Catholic Church in the Territory has issued a notice to the press, in which he calls the public-school system "the pampered and legitimate child of impiety," and the papers that advocate it impious. It is well for our people to learn the temper of the church in a region where it has, or its leaders think it has, complete sway over the popular mind. New Mexico offers an interesting study of Romanism.—Harper's Weekly.

Obituary Notices.

"Blessed are the dead which die in the Lord, from henceforth." Rev. 14:13.

NORTH.—Died in Tecumseh, Mich., March 30, 1879, John C. North, aged 59 years, 2 months, and 25 days. Bro. North was born in Lansing, Tompkins Co., N. Y., removed to Lansing, Mich., in 1860, to Parma in 1862, and to Tecumseh in 1867. His upright, honorable course, his sterling integrity and manly worth, drew around him a large circle of friends in all these places. He was converted in 1842, embraced the doctrine of the Seventh-day Adventists about sixteen years ago from the study of God's word in connection with reading matter furnished him by our departed Sister Carright, who was a relative of his. He was baptized at the Lansing camp-meeting in 1876, and united with the Jackson church. In consequence of failing health, he seldom met with us, but his letters ever breathed that earnest devotion, increasing spirituality, and strong brotherly love that characterize the true Christian. Those who knew him best can but feel as his son expressed it that he "sleeps in Jesus." At a meeting of the church held April 5, resolutions were passed expressive of our sorrow, and tendering sympathy to his bereaved companion and only son. His remains were taken to Lansing, Mich., and interred beside an only daughter.

L. A. BEAMHALL.

KIRBY.—Died, Jan. 28, 1879, at Bolton, Quebec, Daniel Kirby, aged 84 years. Bro. Kirby was one of the first who embraced the Sabbath when we started the work here three years ago; and he is the seventh of our new friends in this Province to fall under the power of death. His companion, who has seen upwards of fourscore years, a daughter and her husband, all Sabbath-keepers, sorrow not as others who have no hope. Funeral discourse by the writer.

A. C. BOURDEAU.

PATTISON.—Died at Pleasant Grove, Minn., Mar. 20, 1879, Bro. George K. Pattison, aged 67 years, 7 months, and 14 days. Bro. Pattison has for ten years past been a firm believer in present truth, and has tried, by a godly life, to manifest to the world the beauties of holiness and the preciousness of a Saviour's love. Two years ago he became helpless, and a great sufferer. Palsy so affected him that he lost the power to move. He thus became the constant care of his wife, who has faithfully watched over and cared for him. But amid all his afflictions, the word of God was precious to him, and he died trusting in the promises of God. The funeral services were held in the new S. D. A. church at Pleasant Grove, and were attended by a large company of friends and citizens. Remarks were made by the writer, from Luke 19:10, showing what was lost because of sin, and what will be brought back through Christ. Bro. Pattison leaves a companion and several children to mourn his death.

Sleep, weary pilgrim, peaceful be thy rest;
Thy Lord will come, and call thee to his breast.
No longer then will palsy still thine hand,
Nor death thy tongue, in fair Immanuel's land.
But Jesus' smiles will greet thee on that shore;
He'll open the gate where sorrows come no more;
His hand will place a crown for thee to wear,
And 'neath that crown will never flow a tear.
A harp of gold will also then be given,
For thee to sound sweet notes of praise in Heaven;
Beside the crystal stream of life's fair river
Thou then wilt praise and magnify the Giver;
The fruit of life's fair tree thou there may'st eat,—
Delicious portion, for the saints made meet;
And on God's rest-day join the happy throng,
Who meet to worship in that land of song.
There all complete in peace, and love, and joy,
Thou'lt dwell for aye in bliss without alloy.

JOHN M. HOPKINS.

DAYTON.—Died of typhoid pneumonia, in Bradford, Iowa, March 22, 1879, our youngest child, Lottie L. Dayton, aged 10 years and 6 months. She was beloved by her schoolmates and all who knew her, and is much missed by all, but especially by us; but we believe that our loss is her gain.

F. A. DAYTON.

DUNLAP.—Died of bronchial consumption, in Brooklyn, E. D., N. Y., April 1, 1879, Bro. Geo. Dunlap, aged 55 years. Bro. D., with his companion, embraced the truth last May, and they have since greatly rejoiced in it. During his short illness of two weeks, he often praised the Lord that he ever heard the sound of the third angel's message, and the blessed hope sustained him to the last moment. He leaves a wife and eight children to mourn his loss. Words of comfort were spoken at the funeral by Eld. Cook, first-day Adventist.

WM. J. BOYNTON.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, April 24, 1879.

THE KANSAS CAMP-MEETING.

THE friends in Kansas will notice in this REVIEW the appointment of their camp-meeting at Emporia, Kansas, May 15-22. This camp-meeting is appointed a week earlier than it would have been in order to secure the attendance of Bro. and Sr. White and Bro. Corliss, who could not otherwise be present. We know this consideration will more than counterbalance any inconvenience which may arise from the shortness of the notice.

This will be a most important meeting. Emporia is an important, central point in Kansas, and we much desire a large attendance of the friends of the cause throughout the State. We want to make this meeting a great success. Important matters will come before the Conference concerning tent labor the coming season, the election of officers, tract and missionary operations, and the general interests of the Conference. The Camp-meeting Committee should look after the proper preparation of the grounds in season, and the brethren should have all their tents pitched Wednesday night, so as to commence meetings by that time. Let all come up to the feast. God's servants will give needed instruction, which will greatly benefit the cause. It is no ordinary meeting. Come one; come all.

GEO. I. BUTLER.

Battle Creek, Mich., April 22, 1879.

KANSAS CAMP-MEETING SABBATH-SCHOOL.

EACH individual in the State of Kansas who reads this item is earnestly requested to attend Sabbath-school May 17, 1879.

Do you ask what school you are expected to attend? Come to your own school—the Sabbath-school of the State of Kansas, which will convene in the large tent at Emporia at the date mentioned.

This will, no doubt, be the largest, and we hope to see it the best, school ever held in our State. We expect some to be present who can give us valuable instruction in our Sabbath-school work. By this aid, and the co-operation of those who attend as scholars, this may be made a model school.

But the model school includes model scholars, and the model scholar is always thoroughly prepared for the recitation.

To give opportunity for this thorough preparation, so that there need not be a single failure, the lessons for recitation on that day are here given:—

For 1st Division—Lessons for Little Ones, Lesson 11; 2d Division—Lessons for Children, Lesson 19; 3d Division—Lessons for Youth, Lesson 45; 4th Division—Lessons on Prophecy, Lesson 25.

The lessons for the 2d, 3d, and 4th divisions are taken from the series of lessons now being published in the *Instructor* and Supplement, and not from the old Sabbath-school books.

If any are so unfortunate as not to be taking the *Instructor*, we will try to have a sufficient number of papers containing the lessons to supply their wants at the beginning of the camp-meeting.

Will you come to Sabbath-school? Will you come prepared to do your part toward making it a complete success? W. E. DAWSON.

CAMP-MEETINGS IN MISSOURI.

It is thought best to hold two camp-meetings in Missouri this spring, one at Nevada City, Vernon Co., and one at Gallatin, Daviess Co. These will be held the very last of May or first of June; the exact time will soon be given. This notice is designed to reach all our brethren, and give them time to make preparations in season for their attendance. These will be very important meetings for the cause in Missouri. They are held in convenient localities for a general attendance. Our churches have had but little local labor, because there are so very few preaching in the State, and because we desired to bring some new friends into the faith. God has blessed our efforts in new places, and we hope valuable material will be brought into the Conference. Our churches are small, and it is very difficult to take time to go to each little company, and stay long enough to accomplish anything. If all will come out to these meetings, great good will be done to the cause in Missouri.

I shall not be able to spend much time in the State the present season, as the General Confer-

ence recommend that I should attend quite a number of the camp-meetings in different States. I may never have another such favorable time to meet with the brethren in Missouri. I want to see a large gathering. Probably Bro. Farnsworth will be with me at these two camp-meetings. Come, brethren, make a general rally, and let us seek God with all our hearts, that he may pour us out a great blessing, and that we may see better days. GEO. I. BUTLER.

ATTENTION, NEBRASKA.

ANY scattered lovers of the third angel's message who desire tent labor in a town or village near them, are hereby requested to address me at Nebraska City, Neb., giving size of the town, state of society, number of churches of other denominations, and what themselves will do to defray the expenses of the meetings. CHAS. L. BOYD.

WHAT THEY SAY.

BRO. FINLEY N. WEST, writing from Tuscarawas Co., Ohio, says:—

I have distributed tracts and papers in the place where I am living, and as the result one is keeping the Sabbath, and others are interested.

BRO. S. C. CRAWFORD writes from Green Co., Tenn.:—

It was principally by reading that I embraced the truth; for I have not yet had the privilege of hearing an Adventist preach. In the fall of 1877 I visited my brother in the State of Kansas, who is a S. D. Adventist. During my stay of five months in the State, my brother furnished me with reading matter, in which I soon became very much interested. I soon began to keep the Sabbath, and was made to rejoice in present truth.

In January last I entered a college in Greene Co., Tenn., where I am now. I am deprived of many advantages which others who are not Sabbath-keepers enjoy. I am discussing the Sabbath question with a member of the senior class, through the columns of our college paper. My opponent is a young Presbyterian preacher. He claims that Sunday is the original seventh day, and is identical with the creation Sabbath. You know that his arguments must be weak from such a standpoint as that.

A short time ago I received some reading matter, which I am circulating among the people. Wherever I can get a tract or paper into a family, it is my object to do so. We cannot conceive of the vast number of souls that may be saved in this way. I expect to try to work some in the cause this summer.

Sister Elizabeth Lucas, of Jewell Co., Kan., after speaking of the interest with which she reads the REVIEW, says:—

We have a small tract on the Sabbath, and we lend that and the REVIEW to our neighbors to read and compare with the Bible. They admit that the seventh day is the right day to keep.

THE WORLD'S MORTALITY—INTERESTING STATISTICS.

THE earth is inhabited by about 1,300 millions of people, as follows:—

Of the Caucasian race,	360,000,000
Of the Mongolian,	550,000,000
Of the Ethiopian,	190,000,000
Of the Malay,	200,000,000
Of the American Indian,	1,000,000

All these respectively speak 3,064 languages, and possess 1,000 different religions. The number of deaths per annum is 33,333,333, or 91-934 per day, 3,730 per hour, sixty per minute, or one per second. This loss is more than compensated for by the number of births. The average duration of life throughout the globe is thirty-three years. One-fourth of its population dies before the seventh year, and one-half before the seventeenth. Out of 10,000 persons, only one reaches his 100th year, only one in 500 his 80th, and only one in 100 his 65th. Married people live longer than unmarried ones, and a tall man is likely to live longer than a short one. Until the 15th year, women have a better chance of life than men; but beyond that period the chances are equal.—*Inter-Ocean.*

FIRST USE OF FIREARMS.

THE use of firearms in battle must, necessarily, date from that of gun-powder. Although there is but little doubt that a compound of nitre, charcoal, and sulphur was well known to the Chinese as early as the ninth century as an explosive agent, and had been heard of in Europe about the time of the first crusade, it does not appear from history that it was well known in Europe until introduced by Roger Bacon in the twelfth century. It is alleged that firearms, in the shape of cannon, were first employed by Edward III., King of England, in 1327, in his campaign against the Scots. The first well-authenticated use of cannon in battle was by Edward III., in the battle of Cressy, A. D. 1346.—*Inter-Ocean.*

NEVER PLAY A PART.—Be what you are, and do not be ashamed of it. If Heaven made you this, or that, or the other, you are that and nothing else. You are only a plain person: very well; it is good to be a plain person. At all events, don't try to be stylish, nor pretend that your uncle, the shoemaker, was an English nobleman. You have no "grand aspirations," no "yearnings after lofty things," so don't pretend that you have. Neither roll your eyes, nor quote poetry that you do not understand. You can't play the piano; then don't say you are "out of practice." Out with your opinions. If you think a thing wrong, say so; don't wink at it because it is fashionable. Take the common sense which God has given you, and use it. Some silly folks may smile, but you will meet with some one, after a while, who will appreciate your truthfulness, and say, "No humbug there," and take you at your real value. And if not, why, you will respect yourself, and that a humbug never does.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

KANSAS CAMP-MEETING.

THE Kansas camp-meeting will be held near Emporia, Lyon Co., Kan., May 15-22. Bro. and Sr. White and Bro. J. O. Corliss will attend this meeting. KAN. CONF. COM.

THE fourth annual session of the Kansas T. and M. Society will be held in connection with the camp-meeting near Emporia, Lyon Co., Kan., May 15-22. J. N. AYERS, Pres.

THE fourth annual session of the Kansas Conference of S. D. Adventists will be held in connection with the camp-meeting near Emporia, Lyon Co., Kan., May 15-22. We want a delegation from each church in the State, as important matters will come up for consideration.

J. N. AYERS, { Kan.
J. H. COOK, { Conf.
CHAS. F. STEVENS, { Com.

OHIO STATE QUARTERLY MEETING.

THE Lord willing, this important meeting will be held at Clyde, May 2-6. All who design to labor publicly in any manner in the State this summer are requested to be there. All who wish labor in their towns should be there, as all the laborers will be assigned their fields at this meeting. We wish as large an attendance of all the lay brethren and sisters as can be had. Provision will be made for all who come. None should calculate to leave till Tuesday. We expect a careful report from every district in the T. and M. work.

D. M. CANRIGHT.

VERMONT STATE T. AND M. QUARTERLY MEETING.

THIS meeting will be held at Jericho, May 10, 11. P. O. West Bolton. We hope to meet the secretary and directors, and to have a general turnout of brethren and sisters on this occasion.

With the great depth of snow now in the State, I dare not appoint earlier.

A. S. HUTCHINS, Pres.

IN the providence of God, the Nebraska State quarterly meeting will be held May 17 and 18, at the place of worship of the church six or eight miles south-west of Weeping Water.

A Sabbath-school Convention will be held in connection with the State T. and M. meeting.

The interests of the church will be made a specialty, and an opportunity for baptism will be afforded. Dear brethren, the Sabbath-school and the T. and M. Society are the strong arms of our young Conference. Let all who have access at the throne of grace, whether present or absent, make the interests of this meeting a specialty.

CHAS. L. BOYD.

I DESIGN meeting with the friends of the cause at Eagle, Cass Co., Neb., May 3 and 4. I hope to organize a church. There will be opportunity for baptism. CHAS. L. BOYD.

THE Lord willing, we will meet with the brethren at Paulding Center, Ohio, April 25 to 27. Meeting will begin Friday evening, and continue until Sunday evening. Three meetings will be held on the Sabbath and three on Sunday. We ask that a special effort be made by the brethren to secure a large attendance.

We will also hold meetings at Uniaopolis, Tuesday, April 29. Meeting will begin at 9 o'clock, and continue all day. We wish to organize the church, and have a baptism. D. M. CANRIGHT.
G. G. RUPERT.

PROVIDENCE favoring, I will hold meetings in Kansas as follows:—

Prairie Grove, Republic Co., April 26, 27.
Bennington, Ottawa Co., May 3, 4.
Great Bend, Barton Co., " 10, 11.
Sterling, Rice Co., " 17, 18.

Will Bro. Enoch meet me at Bennington?
Will some one from Great Bend meet me at Russell Station, May 8? SMITH SHARP.

By appointment of Eld. P. Lindblad, the quarterly meeting of the Seventh-day Adventist church at Lake City, Wis., is deferred to the fourth Sabbath in April. As the Lake was not navigable, it was impossible to assemble at the regular time. J. D. SHOUDY.

THE State quarterly meeting of the Pa. Tract and Missionary Society will be held at East Otto, Catt. Co., N. Y., May 3, 4. A general attendance of the brethren is requested, as this will be an important meeting. Arrangements will be made for camp-meeting, and for the tent season.

B. L. WHITNEY.

I WILL meet with the brethren at Westphalia, Mich., Sabbath, May 3, 1879. J. F. CARMAN.

FISH CREEK, Door Co., Wis., May 1 to 4.

H. W. DECKER.

BEE BRANCH school-house, Sabbath and first-day, May 3 and 4. Will Bro. Clark meet me at Clinton, Mo., the 2d? J. G. WOOD.

No providence preventing, we will meet with the church at Clarence, Iowa, April 26. Opportunity for baptism will be afforded. The scattered friends are invited to attend this meeting.

J. T. MITCHELL.
RUSSELL HART.

Publishers' Department.

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

WANTED, a young man to work on a farm for the season; also a young woman to take charge of the household and to do a good share of it. A young married couple would not be objectionable. None but Sabbath-keepers, those of experience, need apply. Address, H. D. Soule, Gaines Station, Genesee Co., Mich.

THE P. O. address of E. A. Wilhelm, State Secretary of the Indiana T. and M. Society, is changed from Bourbon, Marshall Co., Ind., to Warsaw, Kosciusko Co., Ind. Let all officers of the society note the change. S. H. LANE.

My permanent P. O. address is Nebraska City, Neb. CHAS. L. BOYD.

WANTED, by a middle-aged lady, a place to work for Sabbath-keepers in this State. Also a brother wishes a hired hand for about six months. Address, C. H. Bliss, Bloomington, Ill.

NOTICE.—A blue cross opposite this note indicates that your subscription will expire in two weeks. Please renew at once, as we shall be obliged to stop the paper unless we hear from you in that time.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not delivered, notice should be given. All other business is acknowledged below.

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Ind Tent Fund per S. H. Lane \$43.00, Ind T & M Society per S. H. Lane 49.81, Ind Conf Fund per S. H. Lane 114.93, Alabama T & M Society Dist 1 9.80, James Sawyer per Robert Sawyer Sen 10.00, Neb T & M Society per H. Stanley 5.10, H. Wren 10.06, D. T. Bourdeau per J. S. Trovillo 10.00, J. M. Gallemer 6.75, A. H. King 10.00, Minn T & M Society Wm Steffen 1.50, Va T & M Society per R. T. Fultz 3.00, Wis T & M Society per H. W. Decker 300.00, Vt T & M Society per T. H. P. 77.19, Ind T & M Society per S. H. L. 23.05, Wm Carpenter 7.50, F. Howe 7.78, Ind Tent Fund per S. H. L. 18.50, G. W. Colcord 8.62, John Fulton 10.00, Wyoming T & M Society 44.00, John Fulton per Geo. I. Butler 50c.

Danish Mission.

Susan Coombs \$1.00, "Wm D" 5.00, D. S. Plum 10.00, S. Olsen 10.00, John Renning 4.00, John Johnson 10.00, O. R. Brown 5.00, Daniel Jensen 2.00, Jens Pedersen 3.00, Jens P. Anderson 2.00, C. Fredrickson 1.00, Mary Olmstead 5.00, Svend Peterson 1.00, Mary Crouch 5.00, Jens Christensen 5.00, N. E. Kier 1.00, Christine Samuelson 50c, Gadske Pedersen 50c, Hans Sorensen 25.00, Rasmus Jensen 1.00, Niels Nielsen 2.00, Frederic Larke 2.00, H. C. Jorgensen 3.00, Mrs. E. P. Jorgensen 2.00, Emilie Jorgensen 1.00, Mary Jorgensen 50c, Alfred Jorgensen 25c, Emma Jorgensen 25c, Mary Jaspersen 5.00, J. S. Jensen and wife 3.00, Mary Berthelsen 2.00, Andrew Christiansen 2.00, J. Christensen and wife 5.00, Christina Anderson 1.00.

Gen. Conf. Fund.

B. F. Melendy \$8.40, Harriet N. Loyd 10.00, W. H. Naylor 6.50, C. C. Collins 2.80, David Montgomery (s) 4.00, J. B. Foster 1.00.

Mich. Conf. Fund.

Ovid per H. L. Birmingham \$10.00, Bancroft per L. E. Rathbun 19.49, Locke per L. E. Rathbun 16.51, Convis per S. Sellers 4.63, Coopersville per J. H. Ginley 19.00, Gaines per W. J. Hardy 13.00, Alaiadon per J. P. Rathbun 30.00, Locke, J. P. Rathbun 3.00, Wright per C. Buck 111.00, Monterey per J. S. Day 75.00, Genoa per W. S. Belden 13.00, Jennie Shum 6.51, West Plains 2.85, Saranac 13.50, Muir & Lyons 26.29, Howard per E. Van Deusen 1.75, Coral per E. V. D. 6.00, Pierson per E. V. D. 17.23, Maple Grove per W. Harding 6.35, Armada per W. H. Mills 9.25, Jackson per W. H. Davis 16.00, Fairgrove per Ella Perkins 11.80, Otsego 42.00, Allegan 1.12, Jackson per E. P. Giles 52.52, Lapeer A. Crownheart 35.05, Potterville per J. F. Carman 38.00, Greenville per A. W. Maynard 26.00, Spring Arbor per A. L. King 57.08, Marshall (C. E. Cole 4.44, L. Clark 2.00, J. K. Gilbert & wife 7.64), P. Markalie, Kendall 1.17, Olivet per C. Van Horn 2.00, Tuscolaper Wm Ostrander 16.00, Vassar per Wm Ostrander 10.00.

Mich. T. & M. Society.

Dist. 15 per L. G. Moore \$11.46, Dist 6 per W. R. Slade 53.20, Dist 6 per F. Howe 83.63, Dist 13 per W. H. Mills 19.40, Dist 1 added 1/2 per M. B. Miller 1.00, Dist 4 per A. Carpenter 72.65, Dist 2 per L. A. B. 23.13, Dist 11 per N. Stuttle 8.75, Dist 7 per W. Reynolds 80.00, Dist 14 per Ella Carman 63.45, P. Markalie added 1/2, Dist 3 53c, Dist 2 per N. Sawyer 8.30, Dist 3 per J. Dickey 1.50, Dist 1 added 1/2 per M. B. Miller 3.20, Dist 1 60.18, Dist 10 per S. W. 39.48, Dist 10 per S. E. Talifero 45.26, Dist 1 per M. B. Miller 2.50.

S. D. A. E. Society.

J. Tabor \$100.00.

European Mission.

Elsina Talmage \$1.00, J. F. Sindlinger 5.00, Mrs. Jennette Giles 2.00, J. P. Lewis 25c, A. sister 4.00.

English Mission.

Robert Vickery \$25.00, Eva Burbridge 50c, J. R. Robinson 2.50, D. S. Plum 10.00, Wm Banks 5.00, Alvah Crow 25.00, L. E. Milne per C. L. Boyd 10.00, Sarah Butler 75c.