

# 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 Review and Herald

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#### JOY IN SORROW.

I've found a joy in sorrow,  
A secret balm for pain,  
A beautiful to-morrow  
Of sunshine after rain;  
I've found a branch of healing  
Near every bitter spring,  
A whispered promise stealing  
O'er every broken string.

I've found a glad hosanna  
For every woe and wail;  
A handful of sweet manna  
When grapes of Eschol fail;  
I've found a Rock of Ages  
When desert wells are dry;  
And after weary stages,  
I've found an Elim nigh.

An Elim with its coolness,  
Its fountains and its shade;  
A blessing in its fullness  
When buds of promise fade.  
O'er tears of soft contrition  
I've seen a rainbow light,  
A glory and fruition,  
So near!—yet out of sight.

My Saviour, thee possessing,  
I have the joy, the balm,  
The healing and the blessing,  
The sunshine and the psalm;  
The promise for the fearful,  
The Elim for the faint;  
The rainbow for the tearful,  
The glory for the saint!

—Mrs. Jane Crewdson.

### General Articles.

#### SEARCH THE SCRIPTURES.

BY MRS. E. G. WHITE.

THE word of God has not been appreciated, but sadly neglected. This book, revealing the will of God to man, deserves to be held in the highest esteem, not only by the rich, but by the common people. Instruction of the highest value is given to the working class. The apostle enjoins upon slaves under masters to adorn the doctrine of God their Saviour. Those in the humblest employment can, through connection with God, so order their conversation and be so circumspect in deportment as to bring no dishonor or reproach upon the cause of the Redeemer. They will not by inconsistencies furnish occasion to bring the truth into disrepute, when it should be a savor of life unto life.

In a special manner, those who are blessed with a connection with God, should, by close application to his sacred word, imitate the great Pattern in doing good, thus exemplifying the life of Christ in their daily conversation, in pure and virtuous characters. By being courteous and beneficent they adorn his doctrine, and show that the truth of heavenly origin beautifies the character and ennobles the life. Christ's followers are "living epistles, known and read of all men." Their daily words and noble actions recommend the truth to those who have been prejudiced against it by nominal professors, who have had a form of godliness, while their lives have testified that they know nothing of its sanctifying power.

No man, woman, or youth can attain to Christian perfection and neglect the study of the word of God. By carefully and closely searching his word we shall obey the injunction of Christ, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify

of me." This search enables the student to closely observe the divine Model, for they testify of Christ. The Pattern must be inspected often and closely in order to imitate it. As one becomes acquainted with the history of the Redeemer, he discovers in himself defects of character; his unlikeness to Christ is so great that he sees he cannot be a follower without a very great change in his life. Still he studies, with a desire to be like his great Exemplar; he catches the looks, the spirit, of his beloved Master; by beholding he becomes changed. "Looking unto Jesus, the author and finisher of our faith." It is not in looking away from him, and in losing sight of him, that we imitate the life of Jesus; but in dwelling upon and talking of him, and seeking to refine the taste and elevate the character; seeking to approach through earnest, persevering effort, through faith and love, the perfect Pattern. The attention being fixed upon Christ, his image, pure and spotless, becomes enshrined in the heart as "the chief among ten thousand and the one altogether lovely." Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ, his words, his habits, his lessons of instruction, and by borrowing the virtues of the character which we have so closely studied, we become imbued with the spirit of the Master which we have so much admired.

After the resurrection, two disciples traveling to Emmaus were talking over the disappointed hopes occasioned by the death of the beloved Master. Christ himself drew near, unrecognized by the sorrowing disciples. Their faith had died with the Lord, and their eyes, blinded by unbelief, did not discern the risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he did not choose to do so abruptly; he accosted them merely as fellow-travelers, and asked them in regard to the communication which they were having one with another, and why they were so sad. They were astonished at the question, and asked if he were indeed a stranger in Jerusalem and had not heard that a prophet mighty in word and in deed had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen, and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to have entered into his glory?" And beginning at Moses and the prophets, he opened to them the scriptures concerning himself.

When they arrived at Emmaus, Jesus made as though he would have gone farther; but the disciples constrained him to tarry with them, for the day was far spent and the night was at hand. The evening meal was quickly prepared, and while Jesus was offering devotional thanks the disciples looked at one another with astonished glances. His words, his manner, and then his wounded hands were revealed, and they exclaimed, "My Lord and my God." Had the disciples been indifferent in regard to their fellow-traveler, they would have lost the precious opportunity of recognizing their companion who had reasoned so ably from the Scriptures regarding his life, his suffering, and his death and resurrection. He reproved them for not being acquainted with the scriptures in reference to himself. Had they been familiar with the Scriptures, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment Christ would receive from those he came to save. The disciples were astonished that they could not discover Christ at once, as soon as he spoke with them by the way, and that they had failed to bring to their support the scriptures which Jesus had brought to their remembrance. They had lost sight of the precious

promises; but when the words spoken by the prophets were brought to their remembrance, faith revived, and after Christ revealed himself they exclaimed, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

The word of God, spoken to the heart, has an animating power, and those who will frame any excuse for neglecting to become acquainted with it will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth. The apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." One of the prophets of God exclaims, "While I was musing, the fire burned." If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten with the precious promises strown like pearls all through the sacred writings. In contemplating the history of the patriarchs, the prophets, the men who loved and feared God and walked with him, hearts will glow with the spirit which animated these worthies. As the mind dwells upon the virtue and piety of holy men of old, the spirit which inspired them will kindle a flame of love and holy fervor in the hearts of those who would be like them in character.

The student of the Sabbath-school should feel as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should be the lessons of the six days. The injunction of our Saviour should be religiously regarded by every man, woman, and child who professes his name. Teachers in the Sabbath-school have a missionary field given them to teach the Scriptures, not, parrot like, to repeat over that which they have taken no pains to understand. "They are they which testify of me"—the Redeemer, him in whom our hopes of eternal life are centered. If teachers are not imbued with the spirit of truth, and care not for the knowledge of what is revealed in the word of God, how can they present the truth in an attractive light to those under their charge? The prayer of Christ for his disciples was, Sanctify them through thy truth; thy word is truth. If we are to be sanctified through a knowledge of the truth found in the word of God, we must have an intelligent knowledge of his will therein revealed. We must search the Scriptures, not merely rush through a chapter and repeat it, taking no pains to understand it, but we must dig for the jewel of truth which will enrich the mind, and fortify the soul against the wiles and temptations of the arch-deceiver.

Parents plead trifling excuses for not interesting themselves in the lessons with their children, and they fail to become conversant with the Scriptures. Fathers as well as mothers excuse themselves from disciplining their own minds. They do not seek first the kingdom of God and his righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and neglect of his word is the example they give their children, which molds their minds after the worldly standard and not after the exalted standard erected by Christ. Some fathers will while away hours in their own amusement, in conversation upon worldly things, and put God out of their thoughts and hearts. How much more profitable to be faithful disciples of Christ, engaged in searching the Scriptures that they may be thoroughly furnished to all good works, and be able to give an intelligent explanation of the word given of God to guide our footsteps to the eternal shores.

Mothers are heard to deplore that they have no time to teach their children, no

time to instruct them in the word of God. But these same mothers find time for outward adorning, time to ornament with tucks and ruffles and needless stitching. Needless trimming is seen upon their own dresses and their children's. The inward adorning of the mind and the culture of the soul are neglected as though inferior to the adornment of the apparel. The minds of mothers and children are starved in order to follow custom and fashion.

Fathers and mothers, we entreat you to take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible, but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves. Be determined that this work shall not be neglected. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless adornment. When you learn to do this, to dress with conscientious plainness, then you will have no excuse for being novices in the Scriptures. Follow Christ's injunction, "Search the Scriptures," then you will advance in spiritual strength yourselves, and be able to instruct your children so that they need not come to the Sabbath-school untaught.

Many of the youth say, I have no time to study my lesson. But what are they doing? Some are crowding in every moment to earn a few cents more, when this time pressed into work, if given to the study of the Bible, would, if they practiced its lessons, save them more than the amount gained by overwork. It would save much that is expended in needless ornaments, and preserve vigor of mind to understand the mystery of godliness. "The fear of the Lord is the beginning of wisdom." But these very youth who profess to be Christians gratify the desires of the carnal heart in following their own inclinations; and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit once formed is difficult to overcome; but it can be done, it must be done by all who are candidates for the heavenly world. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, sentimentalism takes possession of the mind, and there is a vague unrest, a strange appetite for unwholesome mental food, which is constantly unbalancing the mind. Thousands are to-day in the insane asylum whose minds became unbalanced by novel-reading, which results in air-castle building, and love-sick sentimentalism. The Bible is the book of books. It will give you life and health. It is a soother of the nerves, and imparts solidity of mind and firm principle.

The student of the Sabbath-school should be in earnest, should dig deep and search with the greatest care for the precious gems of truth contained in the weekly lessons. The privileges and opportunities which they now have of becoming intelligent in regard to the Scriptures should not be neglected. God would have those who profess to be his followers thoroughly furnished with proof of the doctrines of his word. When and where can this be better obtained than in youth at the Sabbath-school? Parents should in no case treat this matter indifferently.

It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstasies, full of danger, and followed by reactions.—Emerson.

HAPPINESS is neither within us nor without us; it is the union of ourselves with God.—Pascal.

## TRANSFORMATION.

Trust not in man with passing breath,  
But in the Lord, the Scripture saith;  
The truth which saves thou mayst not blend  
With false professor, faithless friend.

Search thine own heart. What paineth thee  
In others in thyself may be;  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek!

Where now with pain thou treadest, trod  
The whitest of the saints of God!  
To show thee where their feet were set,  
The light which led them shineth yet.

The footprints of the life divine,  
Which marked their path, remain in thine;  
And that great life, transfused in theirs,  
Awaits thy faith, thy love, thy prayers!

—Whittier.

## THE SOUL AND THE RESURRECTION —THE FAITH OF ANCIENT AND MODERN HEATHENS.

## ANCIENT PERUVIANS.

The Peruvians were among the oldest and most civilized of the nations of South America at the time of its discovery by the Spaniards. A high authority thus states their faith: "They did not understand that the future life was spiritual, but believed it to be corporeal, like this one." "The Incas believed in a universal resurrection, not for glory or punishment, but for a reward of this temporal life. They took extreme care to preserve the nail-pairings and the hairs that were shorn off or torn out with a comb, placing them in holes or niches in the walls; and if they fell out, any other Indian that saw them picked them up and put them in their places again. I very often asked different Indians, at various times, why they did this, in order to see what they would say; and they all replied in the same words, saying, 'Know that all persons who are born must return to life, and the souls must rise out of their tombs, with all that belonged to their bodies.'"

They believed in the sleep of the dead and the resurrection.

## THE CHIBCHAS.

The Chibchas were another nation of South America. They believed the same as the Peruvians on this point. They "acknowledged that there was something immortal in man, but they did not distinguish the soul from the body."

"These Indians had the tradition from their ancestors that there would be a universal judgment. They believed that the dead were then to be raised and to live forever in this earth in the same way as they live now."

They received these doctrines from tradition, and how remarkably their views harmonize with the Bible!

## THE AFRICANS.

Even among some of the degraded negro tribes of Central Africa, the notion of a resurrection is still held from tradition.

"The negroes in Ardrach carefully preserve nails and hair which have been cut off, in order that souls, which on rising out of their graves have to be united with their former bodies, may not need to search long for them."

The Ashantees "supposed that their friends live over again in the other world the lives which they led on earth."

The Bushmen regard death as a sleep. One of their proverbs is, "Death is only a sleep."

## THE HAWAIIANS.

These Islanders believe in the resurrection of the dead. Mr. Ellis relates a long conversation with them upon this point, in which he says they told him that "all the people who had died would be restored to life," and live in *Hawaii* again.

Thus it will be seen that traditions of the resurrection of the dead are still to be found in all parts of the world, even among the most barbarous nations. This was the ancient and true doctrine. In many cases this doctrine of the resurrection has been lost sight of, while the idea of a future life by some means has been retained. If we bear this in mind, it will be readily seen that the proof of a universal belief in the immortality of the soul is much less than is generally claimed. Indeed, a careful investigation shows that most barbarous nations have only an undefined idea of a future life

of some kind. On this slender foundation is based the bold assumption that all nations believe the soul is immortal.

The custom so universally observed among barbarous nations particularly, of burying with the dead valuables, implements, weapons, food, and money, indicates that they had some indistinct idea that in some way the bodies would live again, and these articles would be used. Even if these practices are kept up simply from custom, as may be the case in some instances, it is still evident that the custom originated in the idea that the dead would need these things. They certainly did not suppose that weapons of war, implements of husbandry, and articles of food, have spirits which could go with their departed friends. Hence it is evident that the sentiment that underlies this practice points to the resurrection.

Thus the Ostyaks, of Africa, bury with their dead a tinder-box, pipe, and tobacco. The Samoians inter with the dead his dresses, his bows, his arrows, and whatever belongs to him, because they say he will need them in the next world. The Damaras lay the arms and property of the deceased on the grave. The Kaffirs bury household utensils with the dead. The Congo people embalm their dead. The Coast negroes take great care in wrapping up their dead, and a large share of their property is buried with them.

The Australians also bury the property of the deceased with him. The Sandwich Islanders bury provisions with the body. They think the future life is like the present. The Tahitians embalm the bodies of their chiefs, clothe them, and take great care of the body. The Samoans also embalm the body. The Dyaks bury the property of the deceased with him. The Tasmanians bury their spears with the dead, whom they believe to be asleep.

The Ancient Mexicans buried with the corpse slaves and all kinds of property, saying that they were going to keep house in the other world.

The early inhabitants of Britain buried weapons of war, jewelry and food with the deceased. In later times the Saxons buried valuable articles with their dead. The Normans, about the year 1000, embalmed their dead.

It is well known that all the Indian tribes of America bury various articles with the dead bodies of their friends.

Indeed, this universal custom of which we have been speaking is so well known that we need not mention more instances. The great care that has always been bestowed not only upon the dead body, but upon the tomb or grave where it is deposited, points to the same idea, the resurrection of the dead. The world over, without an exception, the notion has always obtained that the ghost, or phantom, of the deceased hovers around the grave. All these facts indicate the universal sentiment of the race that in some way the future life is connected with the dead body.

While searching into the doctrines of the various nations and tribes of the earth concerning the future life, I have been struck with the fact that most of the barbarous nations which are set down by Christians as believers in the immortality of the soul, have only very confused ideas of the future life. They do expect to live hereafter in some way, but that is all that can truthfully be said about it. The advocates of the doctrine that the soul is immortal, seizing upon the slightest notion of a future life held by these people, immediately report them as believers in the immortal soul. But in fact there is no ground for such an assertion. A confused, indistinct idea of a future life by no means proves a faith in the immortality of the soul.

D. M. CANRIGHT.

Bowling Green, Ohio, Nov. 14.

## OVERCOMING.

"For whatsoever is born of God overcometh the world." 1 John 5:4. In the same connection, the apostle gives us the clue as to the way the world is to be overcome, in these words: "And this is the victory that overcometh the world, even our faith." He continues thus: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Esdras says: "Be not afraid, neither doubt; for God is your guide; and the God of them who keep my commandments and precepts, saith the Lord God. Let not your sins weigh you down, and let not your iniquities lift up themselves. Wo be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered

over with bushes, and the path thereof covered with thorns, that no man may travel through! It is left undressed, and is cast into the fire to be consumed therewith." 2 Esdras 16:75-78.

To overcome, we need all the aid of the Holy Spirit's influence. Some sins become like a fever, intermittent; and we are as incapable of overcoming them as of avoiding bodily disease, in and of ourselves; hence the indispensable quality, or grace, of faith; hence, too, the necessity of prayer, and continued watchfulness, a faith that will not relax its hold upon God, and a spirit of prayer and watchfulness as habitual as the beating of the pulse.

All is at stake. Shall we overcome? In our own strength we cannot, but in God we may overcome. JOSEPH CLARKE.

## BLIND GUIDES.

JESUS says, "He that walketh in darkness knoweth not whither he goeth;" also, "If the blind lead the blind, both shall fall into the ditch." Christ here tells us that false teachers are like blind guides. They and their followers walk in darkness, and fall into delusions. But Christ says they know not whither they go. This was most strikingly verified not long ago in two sermons that were preached against the Sabbath. The Methodist and Baptist ministers of a certain town in Iowa, each made a charge against God's Sabbath, and tried to daub up the old "wall" of the popes with untempered mortar, as is usually done. But they had been to hear us enough to know that their mortar was untempered and would not hold together; so each, in his own way, tried to frame an excuse for this defect. They both admitted that there was no command for first-day observance; but this made no difference, they said, because there are other things which are true, and very necessary, that are not commanded.

The Methodist elder said, "There is no command for women to partake of the communion, or to be baptized."

In reviewing him, I referred him to the following scriptures on communion: Matt. 26:26-28; Gal. 3:28; and on baptism, to Matt. 28:19; Acts 2:38; 8:12. These scriptures positively command women as well as men to partake of the communion and to be baptized. And when Philip fulfilled the command for baptism, he baptized "both men and women." Paul says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." So under the gospel whatever is demanded of men is demanded of women also.

I showed the elder that if what he said was true, his church should never censure a sister for not coming to the communion; for "where there is no law, there is no transgression." They should also take women into their church without baptizing them, if any desire to join them in that way; but they will not, unless they have received what they call baptism. So they require of women what God never required of them. God failed to command what they say is necessary, and the Methodist church had to make up a deficiency that they found in God's word!

This man was evidently walking in darkness, and knew not whither he was going when he made such assertions.

The Baptist minister, seeing the failure of the Methodist, tried a new rule as follows: There is no mention that circumcision, or sacrifices, or the passover is done away. But these assertions melted to nothing under the light of the following scriptures: 1 Cor. 7:19; Acts 15:24; 21:25; Dan. 9:27; Heb. 10:1-9; 1 Cor. 5:7, 8. Isaiah says in a prophecy of the last days (chap. 56:10) that "His watchmen are blind;" and this is evident from the above statements.

Spirit of Prophecy, Vol. 1, page 78, was referred to and ridiculed by the Baptist minister. He said that what Sister White said about amalgamation of man and beast was utterly impossible. I referred him to Johnson's New Cyclopedia, pp. 1040, 1042, that he might learn for the first time, if he never knew it before, that "Allied species are capable, as a rule, of pairing and producing offspring;" and that, "under the influence of man, mongrel races readily arise and are indefinitely sustained,"—just exactly what Sister White says. The elder said her teachings were worse than Darwinism. But I showed that her teachings were correct (Lev. 18:23, 24), and that his were worse than nonsense. It is not likely that he will be profited by what I referred him to; for he did not come to hear his discourse reviewed, although before the public I invited him to do so.

The saddest feature of the case is, that people are led by these men. Isaiah says, "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." But, thank the Lord, some good souls are obeying the command, "Cease ye from man." G. V. KILGORE.

## A DARK BUT TRUE PICTURE.

AN article appears in the *Atlantic Monthly* for October, by a writer whose name is not given, which, under the heading, "Certain Dangerous Tendencies in American Life," gives a very dark picture of American society. It is very evident that, while the author takes an unpropitious view, and hence an erroneous one, of the ultimate destiny of America, and gives his recipe for the regeneration of our country, he is not one of those unthinking men who, despite stubborn facts, are prating of our constant progress in righteousness, and telling us that the millennium is at hand.

He speaks of the "new elements and conditions" introduced into our national life by our civil war, and says we are "confronted by problems and dangers which we had thought could never arise in the path of a nation with institutions like our own." He freely admits that the golden prophecies made by American statesmen before the war are not in a fair way of immediate fulfillment. In speaking of the extravagance engendered by the plentifulness of money and the apparent business prosperity of war times, he says: "A passionate greed for riches was developed among our people. Man had no longer any vision for realities, but built upon illusions and impossibilities as if they were the solid facts and laws of nature." Hence all kinds of speculation were resorted to, ventures made on borrowed capital, and men ran wild in their haste to become suddenly rich. The result has been seen during the past few years in the great financial depression and wholesale bankruptcy. Not only the nation, but almost every State, city, town, and we may almost say individual, is in debt.

The writer next proceeds to show how this extravagance affected the morals of the people, being "encouraged and defended," as it was, "by the leading clergymen and writers of the nation." The church partook more and more of the spirit of worldliness, and is now, he says, "for the most part a depository of social rather than of religious influences. Its chief force or vitality is no longer religious. There are still, of course, many truly religious people in the churches; . . . but these are everywhere a small minority, and they are mournfully conscious that the old religious life and power have departed from the church. They distrust the methods of the modern revivalism, and do not feel at home among the younger members of the church, with their advanced views of fashionable, thorough-going worldliness. They are alarmed to find the atmosphere and tone of the church more and more secular and business-like."

The writer continues: "For a very large class of which we may next speak the church furnishes opportunity for a pleasant social life which is in no way different from the social life of amiable, intelligent people out of the church; that is, there is nothing distinctively religious about it. For this class all the barriers and distinctions between the church and the world have been removed. Church work is, for them, in all its forms, a kind of sacred amusement. Public worship, with its pulpit oratory and modern church music, is an æsthetic entertainment. They have developed a religion which is not religious. They have learned how to be Christians, according to their meaning, without self-denial or any abridgment of the pleasures, pursuits, or ambitions of people who acknowledge no religious obligations."

They do not believe the creeds to which they subscribe when they join the church, and generally make no secret afterward of their doubt or disbelief respecting various fundamental doctrines of Christianity. But they have a horror of all dissent which takes a man out of the popular church, and show no respect for the plea of conscience in such cases. . . . Their ministers are men of intelligence and of considerable culture. They believe even less than their people of the doctrines of their creeds. They generally avoid doctrinal subjects in preaching, and have for some years based their teaching mostly upon utilitarian grounds. They have for themselves accepted rationalistic beliefs far in advance of what they teach, and consider them-

\* Garcilasso de la Vega, First Part of the Royal Commentaries of the Incas (1609), London, Book II, chap. 2.  
† Descriptive Sociology, by Spencer, No. 2, p. 43.  
‡ Ibid.  
§ Bastian Mensch, ii. p. 367.  
|| Beecham, p. 180.  
¶ Descriptive Sociology, No. 4, p. 28.  
\*\* Polynesian Researches, by Wm. Ellis, vol. iv. chap. vi. pp. 110, 111.



selves engaged in a most necessary and useful work—that of leading the people gradually onward in thought and knowledge by carefully giving them the truth as they are able to bear it. Their caution is extreme, and they thus sacrifice whatever strength may belong to courage and outspoken sincerity.”

### NOTES OF NEWS.

—In recent riots in Santiago, Chili, eighty persons were killed and wounded.

—THE Paris Exhibition was finally closed Nov. 10. The total receipts were 12,656,746 francs (\$2,854,254).

—THE sum of £250,000 has been raised for the relief of impoverished shareholders of the City of Glasgow Bank.

—THERE is a report that Turkey officially organized and fostered resistance to Austrian occupation of Bosnia, notwithstanding the provisions of the Berlin treaty.

—THE heat in the lower levels of the Nevada silver mines is intense. At a depth of 1,900 feet, where the temperature was 185 degrees, three men died last summer from exhaustion.

—THE earnings of the Western Union Telegraph Company for the past twelve years amount to \$36,000,000, and the shareholders have, during the same period, received dividends amounting to \$14,250,000.

—THE Ameer has made no reply to England's ultimatum, and the *Post* of Nov. 20 says it only remains for the troops to execute the original order. The advance has probably begun.

—THE *Inter-Ocean* thinks there is no danger of starvation in the West, as Chicago has in her warehouses 50,000 barrels of flour, 6,000,000 bushels of grain, 64,000 barrels of pork, 37,000 tierces of lard, and 61,500,000 pounds of meats.

—THIRTEEN of the oldest and most influential citizens of Lamberg were mortally wounded Nov. 17, in disturbances between the police and a procession in honor of Deputy Hausner. The procession had been prohibited by the Austrian government.

—DISPATCHES from London dated Nov. 19 seem to indicate that Lord Beaconsfield does not intend, in case of war with Afghanistan, to advise the Queen to summon Parliament until the war has commenced. The government has a legal right to take this course.

—THE Mormon women of Salt Lake held a mass meeting Nov. 16, in opposition to the movement started by the Gentile ladies to petition Congress to put a stop to the farther progress of polygamy. About 1,200 were present, and no gentlemen except the representatives of the press.

—A DISPATCH dated Peshawur, Nov. 20, says: “Traveling from Thull yesterday, I passed the Khurum force advancing. Thirty miles of the road was covered with troops, elephants, camels, and cattle. The Peshawur force is marching on Jamrood. The Ameer is again spreading the report that the Russians will defend Candahar.”

—THE valley of the Cauca, in New Grenada, has suffered fearfully from grasshoppers. The prices of provisions of all classes are exorbitant; and as the poor cannot get work, they are unable to procure the necessities of life. The government, with a view of furnishing means of support, is pushing the construction of the Cauca Valley Railroad.

—It is stated as a remarkable feature of the world's commerce at the present time that the United States is the only country whose exports exceed its imports, with the exception of India, which has a small trade balance in its favor. The increase in the exportations to Europe is principally in breadstuffs, the United States being the great source of supply for European deficiencies in that line.

—As King Humbert of Italy was entering Naples in state, Nov. 17, a man who was bearing a banner among the trade associations in the procession attempted to assassinate him with a dagger which was fastened to the flagstaff. This attempt against the life of the king of Italy, following so close upon similar attempts on the lives of the Emperor William of Germany and King Alphonso of Spain, has aroused great excitement in Europe. Thousands of telegrams have been received by the King, congratulating him on his escape, and a general belief prevails in the existence of a widespread international plot against the lives of the leading sovereigns of Europe. Several arrests have been made.

—THE 20th of July, 1878, was the 174th anniversary of the death of Peregrine White, the first white person born in what now is Massachusetts. Born on board the Mayflower, some time in December, 1620, he died on the 20th of July, 1704, in his 84th year. A young Pilgrim by birth, he lived to become a very old Pilgrim, and the last survivor of the Pilgrims; and he was the first of Americans, using that word according to its present meaning, which confines it to persons belonging to the United States, or to the English settlements out of which our country proceeded. He was a very favorable specimen of the new race that began with him; and a fine specimen, too, of the Old Colonists.

—THE intelligence of a severe earthquake, Oct. 6, in the southern part of the republic of Salvador is fully confirmed. The destruction appears to have been complete. The loss of life and property is very great. Oct. 9, a severe earthquake was felt in Manizales, New Grenada. No lives were lost, but the damage done will exceed \$100,000. In Salvador the volcanoes of Izaleo and Santa Anna are in a state of tremendous activity. On the latter, from four or five distinct openings fire, smoke, and ashes are pouring forth in vast volumes. For miles around, ashes are falling, and the air is filled with smoke. The inhabitants of the neighboring villages are terribly alarmed, and many have fled to

places of safety. A severe shock of earthquake was felt at Memphis, Tenn., Nov. 18. The foregoing is the record of loss and danger from earth's internal fires in the daily *Inter-Ocean* of Nov. 19. The same paper contains accounts of serious losses of life and property from storms and floods. A dispatch from London, dated Nov. 18, tells of the inundation of Norwich by a freshet in the Wensum River. One or two deaths by drowning are reported; and there is great pecuniary damage, as the basements of all the factories, warehouses, and granaries along the river are flooded, 4 or 5 miles of streets are submerged, and from 3,000 to 4,000 dwellings are made uninhabitable. A telegram from Pesth, Nov. 18, states that the river Save has overflowed its banks, involving serious loss of life, and immense destruction of military stores. The same paper reports marine disasters, involving loss of property and life.

## Sabbath School Department.

### BIBLE LESSONS FOR YOUTH.

#### LESSON XXIII.—PHARAOH'S DREAM.

##### QUESTIONS.

1. Who gave Joseph favor with the keeper of the prison? Gen. 39:21.
2. How did the keeper manifest his confidence in Joseph? Verse 22.
3. What two men were finally cast into prison? Gen. 40:1-4.
4. What did the chief butler dream? Verses 9-11.
5. What was Joseph's interpretation of the dream? Verses 12, 13.
6. What was the chief baker's dream? Verses 16, 17.
7. What was its interpretation?
8. Who interpreted these dreams?
9. Did he claim to do it by his own wisdom?
10. What request did Joseph make of the chief butler? Verse 14.
11. On what grounds did he claim the right to be released? Verse 15.
12. How was Joseph's interpretation of the dreams fulfilled?
13. What remarkable dream had Pharaoh about two years after this? Gen. 41:1-7.
14. Who interpreted this dream?
15. Where was Joseph when Pharaoh had this dream?
16. How did Pharaoh learn of Joseph?
17. Why did he send for Joseph to come and interpret his dream? Verse 8.
18. What did Joseph say when called on to interpret Pharaoh's dream? Verse 16.
19. What interpretation did the Lord give him?
20. What advice did Joseph give Pharaoh? Verses 33-36.
21. How did Pharaoh regard this advice? Verses 37, 38.
22. Whom did Pharaoh set over the land of Egypt?
23. What power did Pharaoh give him? Verse 40.
24. What did Pharaoh put upon Joseph to show that such power had been given him?
25. In what other ways did Pharaoh honor Joseph?

##### SYNOPSIS.

Joseph was not long kept chained in a dungeon; for the Lord gave the keeper of the prison such confidence in him that he was released from confinement, and appointed to take charge of the other prisoners.

After a time, two of the king's officers, the chief butler and the chief baker, were cast into prison. While there, they each had a strange dream. Feeling very anxious about the meaning of these dreams, they told them to Joseph. He told them what the dreams meant, and three days afterward they were both fulfilled according to Joseph's interpretation.

The chief butler was restored to his office, but he forgot to ask the king to release Joseph from prison, as Joseph had requested him to do. Two years afterward, Pharaoh, the king, had a dream which troubled him, and none of the wise men of his kingdom could interpret it. Then the chief butler remembered Joseph, and he was taken from prison and brought before Pharaoh to interpret his dream.

Joseph did not take any honor to himself, but said, “It is not in me; God shall give Pharaoh an answer of peace.”

After Pharaoh had related his dream, Joseph told him what it meant. He said that there were to be seven years of great plenty in the land, and that these years of plenty were to be followed by seven years of grievous famine.

Joseph advised that officers be appointed, who should take up a fifth part of the produce of the land during the seven plentiful years, and lay it up in store in the cities; so that there might be food during the years of famine.

“And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, ‘Can we find such a one as this is, a man in whom the Spirit of God is?’”

“And Pharaoh said unto Joseph, ‘Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.’”

“And Pharaoh said unto Joseph, ‘See, I have set thee over all the land of Egypt.’ And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, ‘Bow the knee!’ and he made him

ruler over all the land of Egypt. And Pharaoh said unto Joseph, ‘I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.’”

### LESSONS FOR BIBLE CLASSES.

#### LESSON XXIII.—MINISTRATION IN THE FIRST APARTMENT OF THE HEAVENLY SANCTUARY.

##### QUESTIONS.

1. Of what did the work in the first apartment of the earthly sanctuary chiefly consist?
2. What is offered in the first apartment of the heavenly sanctuary? Rev. 8:3, 4; Heb. 9:12; 1 Pet. 1:18, 19; Eph. 1:7.
3. Who presents these offerings?
4. What does the blood denote?
5. When the priest offered the blood of the victim, what did he typically present?
6. What corresponding work is really done by Christ?
7. What does Christ do when the penitent sinner seeks forgiveness?
8. How are the sins of penitent believers transferred to the heavenly sanctuary?
9. How were the sins of the people borne in the type?
10. How in the antitype? 1 Pet. 2:24.
11. How may we know that Christ enters upon the closing work of his ministration when he enters the second apartment of the heavenly sanctuary?
12. How often was the typical round of service repeated?
13. Will the round of service ever be repeated in the heavenly sanctuary?
14. What will end with the ministration in that sanctuary?
15. Why will probation close at that time?
16. What do we read in Dan. 8:14?
17. When did that prophetic period end?
18. Then when did the cleansing of the heavenly sanctuary begin?
19. To what sanctuary must this cleansing refer?
20. How long, then, has our great High Priest been ministering in the most holy place?
21. How long will this work continue?
22. What reason have we for supposing that it will be brief, when compared with the ministration in the first apartment?
23. How long since the ministration commenced in the first apartment of the heavenly sanctuary?
24. How long since it commenced in the second apartment?

##### SYNOPSIS.

The work in the first apartment of the sanctuary on earth, consisted chiefly in the offering of incense, and the blood of sin-offerings. In the first apartment of the sanctuary in Heaven, our great High Priest offers the prayers of saints and his own blood. Rev. 8:3, 4; Heb. 9:12; 1 Peter 1:18, 19; Eph. 1:7.

The blood denotes the life, and when the priest offered the blood of the victim, he presented its life to meet the demands of the broken law; so Christ presents his own blood, —his life, in the sanctuary in Heaven.

When the penitent sinner seeks forgiveness, through the merits of a crucified Redeemer, Christ takes the guilt upon himself, presenting his own blood in behalf of the sinner, and in this way sins are transferred to the sanctuary in Heaven.

The innocent victims offered in the earthly ministration bore the sins of the people in a figure, but Christ has really borne them on the cross. 1 Peter 2:24. On the cross he shed his blood; there he gave up his life; and that sacrifice is accepted in behalf of guilty men.

Since the ministration in the second apartment was the closing work in the worldly sanctuary, so it must be in the heavenly. The typical round of service was repeated every year, but the round of service in the heavenly sanctuary will never be repeated. That sanctuary will be cleansed but once, and when that work of cleansing is completed, our probation will be over; for there will then be no more offering for sin.

In Dan. 8:14 we read these words: “Unto 2300 days, then shall the sanctuary be cleansed.” We have seen that this prophetic period ended in 1844; so the cleansing of the sanctuary must have begun at that time. This cleansing must be that of the heavenly sanctuary, for no other sanctuary was in existence at that time. Since 1844, then, our great High Priest has been ministering in the most holy place.

How long this work will go on we cannot tell; but since the corresponding work in the earthly ministration occupied only one day in the entire yearly round of service, it seems probable that the closing work in the heavenly sanctuary will be comparatively brief. G. H. BELL.

### SABBATH-SCHOOL HINTS.—NO. 1.

THE Sabbath-school work is one of great importance; and though much has already been said and written on the subject, a few words may not be out of place here; especially as our people have a growing interest in the spiritual welfare of the children, and are waking up to the importance of the Sabbath-school in its

##### RELATION TO THE CHURCH.

That the Sabbath-school, when properly conducted, is a valuable accessory to the church, its past history has fully attested. It has shown as well, that when carried on

carelessly or without any particular object in view, the tendency has been not only to discourage the young in the work of the Sabbath-school, but to lessen their interest in religious services generally, and make the Sabbath a dull and tiresome day. As a result, they soon become wayward, and are finally lost to the cause. This result, however, is not necessary. Children are very much like grown people. That which is not made attractive, soon ceases to interest them. Truth should be made plain and interesting to the children, and then it is food for them the same as it is to us; the Bible and Sabbath-school become attractive, and the Sabbath itself the best day of the seven, to which they will continually look forward with delight.

There is one other consideration which yields consolation here and the promise of joy hereafter. Children that have been well trained in the Sabbath-school almost invariably at the proper age present themselves for baptism, and become valuable members of the church. A prominent Baptist minister once said that during a pastorate of twenty years over one church, he baptized two hundred and twenty-eight pupils from its Sabbath-school, of whom only seventeen had been disfellowshipped. Corresponding steadfastness would no doubt be seen among young converts in all churches where Sabbath-schools faithfully sustained in their midst.

##### WHAT CAN I DO?

Some may say, “What can I do to bring about such a state of things? I have no gift, no talent to do anything in that direction. I only wish I had.” My brother, my sister, there is much that you can do. First, be sure to attend the school regularly, and do not excuse yourself from taking an active part in the exercises because you are “too old” or “too dull” to learn the lessons. Of course you “don't know the lesson” if you have not looked at it during the week. Study it at home, and help the children to understand it. They may have learned the answers to the questions, and still may not fully understand them. Sit down and “go over” the lesson with them, asking questions and making suggestions that will lead their minds through a wider range, and stimulate a more thorough research.

Be punctual to a minute. Have a zeal that the frost of winter will not blight, the heat of summer wilt, nor the prospect of rain dissolve. Talk of the school in the prayer-meetings, and pray for it. Consider the Sabbath-school in the business meetings, and take measures to aid it. This course on the part of every member of the church, cannot fail to produce a “live” Sabbath-school, one the influence of which will be felt continually in the spiritual advancement of the church itself.

##### THE TEACHERS AND OFFICERS.

These should be chosen with reference to their adaptability to the work, rather than to their position in the church or society. A superintendent is needed. Who shall fill the place? Well, there is Bro. A.; he is an influential citizen, besides he is one of our oldest members. His good standing in the community and long connection with the church certainly entitle him to our consideration. And there is Bro. B.; he is well acquainted with the truth, as is well attested by his many victories, when “contending for the faith” on the street-corners and in other public places. Then there is Bro. C., who once thought he had a call to preach, but his sermons were so long and so dull that his congregation all left him and never came back again. A superintendent must do a great deal of talking anyway, and why would not this be just the place for Bro. C. to exercise his gift? The children could not run away till school was out, for you know it would not be allowed.

Such men are not the ones for the place. There are other things to be considered besides age, learning, or fluency; and in the absence of these qualifications, place one in the position of superintendent (if he can be found) who has the peculiar faculty of teaching and of attracting all, old, young, and little children, and making them feel that they are working with, rather than under, him. Old or young, rich or poor, it matters not; if devoted, let him take the place because he is qualified to fill it.

C.

SATAN himself can do nothing against the truth, but for the truth; and his agents on earth are unwilling auxiliaries to the cause of God. He turns their curses into blessings.

## The Review and Herald.

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

BATTLE CREEK, MICH. NOVEMBER 28, 1878.

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

### AN ACKNOWLEDGMENT.

THE following confession and statement shows the force of prejudice, and also the work of the Lord in opening the heart and mind so that truth may take the place of error. Dr. H. J. Marshall, of Wood county, Wisconsin, addresses Mrs. W., Nov. 4, 1878, thus:—

"Mrs. E. G. White, Dear Madam: I saw you over twenty-five years since. You were in Boston, Mass., and had recently embraced the Sabbath, and you seemed to me to be in the wrong. I was one of the disappointed ones who expected to behold Jesus in the clouds of heaven in 1844. I could not then understand how you should be chosen to have a view of new truths in vision, such as I was told that God had given you to see.

"I was greatly prejudiced against you, and thought in my heart I was doing God service when I spoke evil of you.

"About one year ago I came to this place to preach what I thought were Bible truths; and I spoke evil of you in my visits in my church. In my zeal for Sunday, about the middle of April I held a controversy with Bro. S. S. Smith, of Loyal, Wis., to show that Sunday was now the true Sabbath instead of the seventh day. In searching the Bible to find arguments to overthrow the seventh-day theory, new light beamed upon my mind; and as I prayed that God would make me know the truth, the Spirit seemed to open to me a new view of the fourth commandment, and I beheld it as enjoining the true Sabbath of the Lord our God; and a halo of light and glory clustered around this glorious truth which was newly revealed to me!

"I am now rooted and grounded in the seventh-day truth, believing it to be the only Sabbath which men are bound to keep. I am keeping it together with my family; and now I am happy in this belief.

"I also see many other truths which were before hidden from my understanding. I have of late been reading some of your writings; and by the Holy Spirit that must have led you to write of the themes, and the divine love that seems to actuate you, I now see I have been speaking evil of you *wrongfully*.

"I am sorry for it in the sight of God; and I humbly ask you to forgive me.

"Nor is this all; I want you and Elder White to pray for me that God will forgive me this great wrong to you and his cause. Please publish this, and also your forgiveness to me, and ask the elders who have the faith of Jesus to pray for me. I am looking for Jesus very soon.

"I am too poor to pay for the SIGNS OF THE TIMES, but I wish to have it in my family. Will you ask some one to furnish it to me; and such other helps as will give me further light, and strength to do God's holy will?"

Mrs. W. and the writer cheerfully forgive our erring brother, and pray God to forgive and bless him. We refer the matter of the paper and books to Bro. Smith, whose name is mentioned by Bro. M. We recommend the REVIEW in all such cases. J. W.

### TO CORRESPONDENTS.

1. Does Lev. 7:23 apply under the new covenant? 2. Are the garden of Eden, paradise, and the third Heaven all one place? B. H.

ANS. 1. We think not. See verse 25. 2. We think the "paradise of God" is in the third Heaven. 2 Cor. 12:2-4; Rev. 2:7; 22:1, 2; 21:2.

How many days of the week are kept as a Sabbath, and by whom? J. W. L.

ANS. Besides the first day kept by Christians, and the seventh day kept by Jews and Christians, Friday, or the sixth day, is kept by the Mohammedans; but they can hardly be said to keep it as a Sabbath, the chief difference between this day and others being that on this day the people must say their prayers at the mosque. No other days that we are aware of are kept in any manner as a Sabbath by any people.

J. WAIT: For an explanation of 2 Kings 2:13 and John 3:13, see REVIEW, Vol. 51, No. 19, Answers to Correspondents.

Do the words "resurrection of damnation," John 5:29, mean in the original "resurrection to eternal sin"? I heard a minister assert that they did. N. J. B.

ANS. There is not a shadow of truth in the as-

sertion. The words are, *eis anastasin kriseos*; and *kriseos*, the genitive of *krisis*, means of condemnation, punishment, calamity, suffering. There isn't even an implied allusion to the continuance of sin.

Do not all, or nearly all, Methodist authors who write upon the subject, agree in identifying the papacy as the power represented by the little horn of the fourth beast of Dan. 7? W. S.

ANS. So far as we know, they do. Thus Watson's Dictionary, art. Horn, Dr. Clarke on Dan. 7:24, 25, and John Wesley in his Notes on Rev. 13, agree in making this application.

ANSWERED BY LETTER. H. H. Brunsteter, P. H. Clark, J. G. C., E. P. Daniels, Edward Lee, H. Wren, J. S. Osborn, M. F. Welch, W. G. Smith, E. A. McOmber, Geo. Perkins.

### WEARING OF GOLD.

[THINKING that the following article clipped from REVIEW, Vol. 40, No. 16, might be republished with profit to believers in present truth, I inclose it for that purpose.

THEO. F. KENDALL.]

A correspondent asks if we consider that the Scriptures forbid the wearing of gold. We do. Hear Paul: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." 1 Tim. 2:9. And Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3:3.

Both these texts, it is true, are spoken in reference to women; but no one will claim that extravagance and folly are not just as bad, and just as much to be condemned, in men as in women. We therefore consider these as general rules, having a common application to both men and women in the church of Christ.

But may it not be that the apostle simply condemns an undue display of these golden articles and ornaments, and not gold in itself considered? If this question can be answered in the affirmative, then we ask, What other sin cannot be excused on the same ground? But for what are articles of gold worn if not for display? since the same articles made of less costly material would be equally serviceable.

We believe in the letter of the Scriptures as well as in their spirit. And they expressly mention gold among the prohibited articles of personal apparel or adornment. We can therefore come to no other conclusion than that those who wear it do so contrary to the teachings of the Scriptures.

There is good reason in the rule the apostles lay down on this point; for we are aware of no practical use for which gold is worn where a less expensive material would not answer equally well.

But, says one, these articles that I wear are not gold, but only gold-washed; therefore they are not expensive. Why, then, do you procure these articles that are gold-washed? Oh! to have something that looks like gold. Then you really do not like to wear gold, but only to seem to do so, that is, you wish people to think you wear it; and you would fain persuade your conscience into a belief that a sham service of Satan is not just as bad as a real one would be, and tenfold more contemptible. And how would this excuse sound at the bar of Judgment? "Lord, I did not really violate your word by wearing things forbidden therein, I only pretended to do so; I only took a course by which I should appear to the world to be transgressing your requirements; but it was all a sham." As Bro. Waggoner justly remarked in the REVIEW a few months since, "Pretending to serve God, while you do not mean to serve him in fact, is considered a bad thing; but pretending to serve Satan, while in heart you do not mean to serve him, is worse, if possible." Let us at once abandon his service, both in reality and in pretense also.

### THE LAW AND THE GOSPEL.

SINCE Adam and Eve were expelled from the lovely bowers of Eden, the only divinely authorized religion has been the religion of the gospel of Jesus Christ the Son of God. The plan of redemption, based on the free-will offering of Christ upon the sacrificial altar, was made known to Adam immediately after the fall. The saved of every age, from Adam to the end of the world, will be those, and only those, who believe in the Saviour promised to Adam as the seed of the woman who should bruise the serpent's head. They will have

washed their robes and made them white in the blood of the Lamb.

Blood in figure, pointing forward to the literal shedding of the blood of Christ on the cross, characterized the entire period before the crucifixion. Blood in figure, pointing backward to the cross, characterizes the period from the cross to the second coming of Christ. The blood of animal offerings before the cross, and the consecrated wine of the eucharist since the crucifixion, are the divinely appointed figures for these purposes respectively.

The object of the divine plan in both dispensations was the same, namely, to call the attention of mankind to the Lamb of God that taketh away the sin of the world.

The relations of the law and the gospel to each other and to mankind are unchanged by the change of dispensation. The crucifixion of Christ did not disannul the law, or create the gospel. Both existed before and after the death of Christ the same, and man's relation to either differed not from what it was fifty years before or fifty years after that event.

If the death of Christ did away the law and gave power to the gospel as a saving institution, if the one steps in to supersede the other, why did not the law take its exit when the gospel began to have power to save? In the purpose of God, Christ was a Lamb slain from the foundation of the world, and the purpose of God in this respect gave power to the gospel to sanctify and save men in the patriarchal the same as in the apostolic age.

The whole gospel plan was devised and executed in the purpose of God from the foundation of the world, and so the gospel has been the power of God, and the wisdom of God unto salvation to every one that believeth, whether he lived in the days of the patriarchs or in those of the martyrs.

But why talk about the law of God as being done away at any point of time? The principles of the law are the effect of the existence of God. The law is the radiance of the divine character and perfections. God bears the same relation to the law as the sun bears to the rays of light which it reflects. It would be manifestly inconsistent to eulogize the sun, and at the same time despise its legitimate office of dispensing light and heat. And would it not be most incongruous to praise God, and reject his law with the same breath?

Is it not reasonable to conclude that those who love the spiritual worship of God will also love the law of God, which Inspiration says is holy, just, and good? Can one be a loyal subject of a government whose laws he rejects? Can any inherit the kingdom of God in whose heart the law is not written?

It should be considered that the gospel has no office more important than to indemnify the law for damage sustained on account of man's sin. In the very act of giving his life, the Saviour yielded to the just claims of the law in man's behalf. He did not therefore by his death destroy the law, but paid to it the highest reverence of which the Son of God was capable. ALBERT STONE.

### THE BAPTISM OF FIRE.

IN Matt. 3:11, John the Baptist says to the Pharisees and Sadducees who came to his baptism, "I indeed baptize you with water unto repentance; but he that cometh after me [Christ, the Messiah] is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire."

The view is held by not a few critics, that this baptism of fire does not refer to the sanctifying fire of the Holy Spirit, such as fell on the apostles at Pentecost, Acts 2:3, but rather to the fire which will baptize the wicked at the time of the awful second death. See Rev. 20:9, 10, 14. Accordingly, in the late Prof. Whiting's excellent translation of the New Testament, we find this phrase rendered, "He will immerse you in the Holy Spirit, or in fire." This is wholly in agreement with the seventh and twelfth verses, where the expressions "the wrath to come" and "unquenchable fire" evidently refer to the destruction of the wicked in the fires of the last day.

It is pleasant to find the same view advanced in so popular a commentary as that of J. P. Lange, D. D., of Germany, although his translator, the Rev. Philip Schaff, has sought to controvert the view in a foot-note.

Mr. Lange's notes on this clause are as follows: "He will either entirely immerse you in the Holy Ghost, as penitents, or, if impenitent, he will overwhelm you with the fire of judgment (and at last with hell-fire). This interpretation of the expression 'fire' has been propounded by

many of the Fathers, . . . and among modern expositors, by Kuinoel, Schott, Neander, De Wette, and Meyer. . . . But some commentators [the names are omitted] apply the expression to the kindling, sanctifying fire of the Holy Ghost. The warning tone of the passage, and the expression UNQUENCHABLE FIRE, in verse 12, are against this interpretation."

The above thoughts seem to be quite in harmony with both reason and Scripture. It might also be observed that if the baptism by fire meant the baptism of the Holy Spirit, then the passage would simply mean, "He shall baptize you with the Holy Ghost and with the Holy Ghost," which is a tautology not to be tolerated. G. W. A.

### LABORS IN MISSOURI.

I HELD meetings with the Lincoln church just a week, commencing Nov. 9. I was happy to meet quite a number from Index on the Sabbath. The Lincoln church has been the second church in the State in numbers and in financial strength, but in the past it has been greatly weakened by trials, which at one time threatened its dissolution. But things have been looking more encouraging for a year past. At one time they were in so low a state for many months as scarcely to have a prayer and social meeting. They have had these constantly of late, and quite an interesting Sabbath-school. We had an investigation of the difficulties existing; one member was disfellowshipped, and other matters were settled up. I have strong hopes that this church will see better days in the future; that others will unite with them; and that the standard of piety will be raised higher.

I met with the friends at Sedalia, Sabbath, Nov. 16. Spoke to them twice. We had a most excellent social meeting after the preaching, in which nearly all took part, many of them for the first time. The Spirit of God was present, and hearts were melted in tenderness. Surely God is good to give us an occasional oasis in this desert of toil and sorrow. There are good souls in S., who give promise of future usefulness.

I spoke three times in Green Ridge, where Bro. Wood has recently given a course of lectures. We had a full house Sunday night, and the best of attention was paid. We hope for a little church, at least, in this place; and others we trust will come in to swell their numbers.

I return to Iowa for a short time, to attend to important business matters, and to labor some at the request of the Conference Committee.

GEO. I. BUTLER.

### THE SIGNS OF THE TIMES.

At the General Conference, a resolution was passed in reference to the SIGNS OF THE TIMES. (See No. 17, present volume.) The resolution embraced four points, as follows:—

1. Our brethren who take the SIGNS for their own use should pay the regular price, two dollars per year.
2. Ministers and agents are authorized to furnish it to new subscribers, on trial, at one dollar fifty cents per year, or four months for fifty cents.
3. Churches and individuals subscribing for a club of not less than ten copies, to be used for missionary purposes, should pay at the rate of one dollar twenty cents per year.
4. When smaller clubs are taken, the price to be paid is to be referred to the tract society officers.

Two points should ever be kept before the brethren by the tract society officers and workers: 1. The cause must be sustained; 2. Every advantage possible should be given to the missionary workers. Should thousands of dollars' worth of publications and periodicals be ordered which could not be paid for, even were they judiciously distributed, it would be bad policy; for it would very soon so involve the publishing interests as to greatly embarrass the cause.

When our brethren subscribe for the SIGNS at two dollars, they assist in sustaining the office in furnishing the SIGNS for missionary work at one dollar twenty cents per year. We believe our brethren will not only take an interest to subscribe for the SIGNS themselves at the regular price, but to see that clubs are taken wherever it is practicable at one dollar twenty cents per year. One dollar per month will pay for a club of ten copies. We do not believe there are any churches so poor that they cannot do this much in the missionary work during 1879. There are more than one thousand of our brethren who could pay this sum during the year and never



feel it. This would pay for ten thousand copies of the SIGNS.

We now have eighteen Conferences. Were each Conference to take five hundred and sixty copies of the SIGNS, or fifty-six clubs of ten copies each, it would amount to more than ten thousand copies. There may be two, or at most three Conferences that would not feel able to pay for this number, namely, Texas, Kentucky, and Maine, but all the others can do more than this. Such Conferences as Michigan, Iowa, Wisconsin, and New York should take from three to five times that number. There are churches that have disciplined themselves in this work, having organized V. M. societies, that could alone manage five hundred copies each, providing they could pay for them. We mention Battle Creek, Mich., and South Lancaster, Mass. There are many other churches that would gladly use from one hundred to three hundred copies.

Every church or company of S. D. Adventists in the country can and should be obtaining an experience in this work. A great work is just before us, and we want thousands of conscientious young men and women to gain an experience in this kind of labor. Also a field of labor is hereby opened to many who are confined at home by their household duties, but whose influence might yet be extensively felt in behalf of the cause of God. Societies can arrange so that they can take a club of not less than five copies at the same price. This would cost but fifty cents a month, or six dollars a year. Those not connected with any church can do their business directly with district officers or the State secretary. If there are brethren who cannot use the SIGNS themselves, they should pay their money to the State secretary with a statement of what it is for, and he will add to those clubs that are in greatest need of more copies.

We appeal to our missionary workers everywhere. If you are taking a number of copies, can you not enlarge the number you are now receiving? Those who have never taken hold of this work, will you not commence now? Ascertain how many can be paid for in monthly installments by your church, and order at once through the proper officers. The next volume of the SIGNS of the TIMES should commence with a list of not less than ten thousand subscribers east of the Rocky Mountains.

S. N. HASKELL.

### THE DIME TABERNACLE.—THE FACTS AND FIGURES.

THE Dime Tabernacle is progressing finely. This morning we had the privilege of passing through it. It is plain but spacious, and is everywhere marked with neatness and taste. Already the masons are at work plastering. The steam apparatus for heating it is all arranged. The platform on which the pulpit is to stand is erected. As we stood upon it and viewed every part of the seating room in the building, which will accommodate three thousand people, we rejoiced to think that God has so blessed his truth that it has become necessary to erect such a tabernacle to accommodate those who are interested in the truth, and who may yet become interested in the warning of the third angel. We also felt solemn to think that such a building, under the circumstances which made its erection necessary, was an evidence of the nearness of the second coming of Christ.

This building is not for the Battle Creek church merely, but to accommodate men and women who may chance to come here from all parts of the world, and especially the patrons of our College and Sanitarium, and those who may be called here having a special connection with the cause of present truth. It will doubtless stand until the war is over, and Christ comes seated upon the great white cloud. The query arises, How many of those who are now interested in this work will have contributed of their means toward its erection, and showed their sympathy by their prayers? That all might thus help, and none feel burdened by the assistance rendered, the plan of raising means by monthly donations during the year of ten cents each from all our people was adopted. Were this plan fully carried out, taking for a basis the membership of our Conferences, the sum raised would fall short many thousand dollars of defraying the expense of building the Tabernacle; but at present our brethren come far short of doing even this, as the following table will show. In this table we have taken for a basis our membership as reported to the last session of the General Conference. It also shows what each Conference would do did each member donate ten cents a month, one dollar twenty cents per year; but adding the children and others who

are interested in the work, but not members, these figures would be largely increased. It will be seen how much each Conference has done during each of the last four months, and the total amount paid.

CONFERENCES.	No. of Members.	Amount to be paid Monthly.	Amount paid in July.	Amount paid in August.	Amount paid in September.	Amount paid in October.	Total.	What should be paid during the year.
Maine.....	312	\$31.20	\$31.20	\$31.20	\$31.20	\$31.20	\$156.00	\$312.00
Vermont.....	250	25.00	25.00	25.00	25.00	25.00	125.00	250.00
New England.....	450	45.00	45.00	45.00	45.00	45.00	225.00	450.00
New York and Pennsylvania.....	850	85.00	85.00	85.00	85.00	85.00	425.00	850.00
Ohio.....	350	35.00	35.00	35.00	35.00	35.00	175.00	350.00
Michigan.....	350	35.00	35.00	35.00	35.00	35.00	175.00	350.00
Indiana.....	350	35.00	35.00	35.00	35.00	35.00	175.00	350.00
Wisconsin.....	350	35.00	35.00	35.00	35.00	35.00	175.00	350.00
Illinois.....	350	35.00	35.00	35.00	35.00	35.00	175.00	350.00
Minnesota.....	350	35.00	35.00	35.00	35.00	35.00	175.00	350.00
Iowa and Nebraska.....	1500	150.00	150.00	150.00	150.00	150.00	750.00	1500.00
Kansas.....	350	35.00	35.00	35.00	35.00	35.00	175.00	350.00
Missouri.....	350	35.00	35.00	35.00	35.00	35.00	175.00	350.00
California.....	740	74.00	74.00	74.00	74.00	74.00	370.00	740.00
Kentucky and Tennessee.....	740	74.00	74.00	74.00	74.00	74.00	370.00	740.00
General Southern Mission.....	650	65.00	65.00	65.00	65.00	65.00	325.00	650.00
Texas.....	720	72.00	72.00	72.00	72.00	72.00	360.00	720.00
European Mission.....	250	25.00	25.00	25.00	25.00	25.00	125.00	250.00
Danish Mission.....	250	25.00	25.00	25.00	25.00	25.00	125.00	250.00
Scattered Members.....	215	21.50	21.50	21.50	21.50	21.50	107.50	215.00
<b>Total</b> .....	<b>10,115</b>	<b>\$1,011.50</b>	<b>\$1,011.50</b>	<b>\$1,011.50</b>	<b>\$1,011.50</b>	<b>\$1,011.50</b>	<b>\$5,057.50</b>	<b>\$10,115.00</b>

Total amount received, \$3,100.19.  
Total amount which should be received during the year, \$15,692.40.

From the above the following facts appear: One-third of the year is already past, and only \$3,100 19 has been paid during that time. Again, one thousand five hundred and fourteen have each paid \$1.20 or more, amounting to \$2,088 74 during the four months. This shows that many of our brethren have not as yet taken hold of the matter at all, and very many have only paid ten cents. Many of our Conferences are sadly behind. For instance: Maine has three hundred and twelve members. If each paid ten cents per month the amount received monthly would be \$31.20; but during the entire four months it has only paid \$32.10. The receipts show that four from this State have paid \$1.20 for the year. Michigan, outside of Battle Creek, should pay \$325 80 per month. The entire receipts for four months amount to \$770.38, whereas they should be \$1,103.20. Besides this the Battle Creek church has pledged \$6,000, of which about \$2,000 has been paid up to the present time.

Many other Conferences present the same deficiency to a greater or less extent. A few have more than paid their proportion. These things ought not so to be. Were this the work of man there would not be that wrong about it, but being the work of God it appears sinful indeed. No doubt this deficiency is owing to the fact that many have not seen the pledge paper, and others have paid ten cents, and thought no more about it.

The Publishing Association has advanced over \$6,000, and nearly \$8,000 more is due for material, and to this must be added two or three thousand to complete the building.

It is now designed to have the house dedicated in January, 1879. Therefore \$15,000 more is needed immediately. This can be raised easily without burdening any one in particular, if, first, all our ministers and tract society officers will interest themselves in it, and call the attention of our brethren to it, and see that all who have not paid anything do so immediately. Let each pay for six months, which will reach to January, 1879. Second, as many as can do so pay the entire \$1.20 without delay. Third, make a thank offering to the Lord of five, ten, twenty, fifty, or one hundred dollars or more. There is no time to lose. We all have much to be thankful for.

Anciently the children of Israel were to appear before the Lord three times a year. The third time was when they had gathered in their autumnal harvest. The command was: "None shall appear before me empty." See Ex. 23: 14, 15. Shall we not have a response from every church and every individual immediately? Let your thank-offerings come in, brethren, that this house may be dedicated free from any incumbrance whatever. Do not put this off a single day, but let the same feeling exist that existed when the sanctuary was first built. "The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." Ex. 35: 29.

So freely were these offerings brought that those having charge of the work spoke unto Moses saying, "The people bring much more than

enough for the service of the work." "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." One of the times of greatest rejoicing with David and the people of God of which we have a record in the Scriptures was when the people offered willingly with a perfect heart to the Lord for the temple which Solomon built. "They with whom precious stones were found gave them to the treasure of the house of the Lord." See 1 Chron. 29. May God grant that this may be the case with those who believe in present truth when the present tabernacle is completed.

S. N. HASKELL.

### WORK TO-DAY; REST TO-MORROW.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4: 10.

It is quite common for professed Christians, especially in our missionary meetings, to say that to labor for Jesus would be the height of their ambition; but they have no tact for it, they have not the ability nor qualifications requisite for a successful worker in the Master's vineyard. Yet these same individuals will drive a sharp trade, make shrewd bargains, and they are year after year accumulating wealth. If you ask them to canvass for our periodicals, to sell the Health Annual, or to circulate tracts and other reading matter pertaining to the third angel's message, they are ready to present the old threadbare excuse—"slow of speech;" yet in conversation about worldly matters, where their own personal interests are concerned, they are quite as fluent as others. Brethren, these things ought not so to be. The opportunities now afforded us for improving upon the talents which God has intrusted to our care will soon be in the past; then, if we have failed to improve them, the epithet "wicked and slothful servant" will be applied to us. Jesus says of the careless, indifferent one who hid his Lord's money in the earth, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

God does not require us to perform impossibilities. He places no heavier burdens upon us than we are able to bear. The Lord asks us to yield our hearts to his service; if they are "broken and contrite," he will make us humble instruments of accomplishing good to others. Because we have not the meekness of Moses, the purity of Joseph, the patience of Job, the eloquence of David, or the devotion of Daniel, we should not become discouraged and withdraw from the work assigned us as harvesters for Jesus. God forbid that any should draw back; for thus saith the Lord, "If any man draw back, my soul shall have no pleasure in him."

We have the assurance that in the closing up work of this world's history, the gifts will be multiplied in the church. The gift of helps stands quite prominent among the rest. Helps to sustain the cause of Christ by our means; helps to forward the work of God by a well-ordered life and a godly conversation; helps to preach the doctrines of Christ by making our lives a living witness for the truth which we profess; helps to bring a knowledge of the truth for this time before others, and thus hasten the coming of the Lord. What a privilege to occupy such a position.

Reader, have you not some near and dear relative that is out of the ark of safety? Have you not some neighbor or friend that is perishing for the want of God's precious truth? Can you sit down quietly, fold your arms, and feel at ease, when we are right upon the verge of the loud cry of the third message? The Saviour says, "Let your light so shine before men, that they may see your good works, and be led to glorify your Father which is in Heaven." It is the will of God that we act as faithful watchmen upon the walls of Zion. But those who know their Master's will and do it not shall be "beaten with many stripes."

Let none plead inability and want of tact as an excuse for not engaging in this noblest of all enterprises. We have a never-failing source of strength, wisdom, and understanding to which we may apply. And we are exhorted to "prove" the Lord; let us take him at his word and trust in his promises.

Many of us profess to know and love the Lord, but in works we deny him. "Faith without works is dead." Jesus invites us to labor for him a little while only. We must work while it is called to-day; for the night cometh when no man can work. If we should lay aside the

busy cares of this life for at least a short period each day, and devote a portion of our time, talent, and means to the service of God, we might render acceptable service to him, and be laying up for ourselves a good foundation against the time to come. In seeking to help others, we help ourselves. None but those who labor for Jesus know how blessed it is to enter the whitened fields and glean for the Master. There is "resting by-and-by" for the faithful worker. "In due time we shall reap, if we faint not." Let this fact stimulate us, brethren and sisters, to labor on as missionary workers. We are either for Christ or against him. Who will show themselves on the Lord's side? There will never be a greater need for workers, nor a more urgent call for means to forward the work of the third angel's message, than at the present time.

Much time has been lost; it can never be recovered; therefore let us double our diligence to improve the small portion that remains, taking heed to the testimony of Paul: "Be ye steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15: 58. M. Wood.

So. Lancaster, Mass.

### A SABBATH CONVENTION.

[THE following from the *Congregationalist* of Sept. 25, may be of interest to the readers of the *REVIEW*. It speaks for itself. G. F. HAINES.]

It has become a question, and an immediate one, whether New England shall not hold a Convention for the rescue of the Lord's day, all denominations taking part in the movement and being there represented. Will not ministers and laymen let themselves be heard on this question? Associations, conferences, clubs, can do important work for the day, and can especially prepare the way here; but must we not have a Convention? The very agitation of forming one would stir our six States to a new interest in their own Sabbath. Planned rightly, carried out consistently, pertinaciously followed up through a large committee, possibly by a Sabbath organization in counties or towns, the Convention would do a great deal toward setting right our New England, and would arrest the attention of the whole country. Shall it not be held? Are clergymen all aware of what we have already lost—lost beyond an easy recovery? Are church members, good citizens, parents, aware of it? All will say, Few are alive to it.

No two years in the last ten have made such ruin and havoc as the season now closing. And already devices are announced for a bolder, brisker campaign next summer. We are credibly informed that eleven hundred picnickers, with baskets, from Lowell, passed in their long, long train, through the Salem station, on their way to their holiday grounds at Revere, on a single calm morning of the Lord's day. Salem itself run over, as has been her wont, with her own population and people from the towns around *en route* for the "Willows," or other spots, perhaps on an excursion by steamer, or railroad, possibly in carriages for the camp-meeting grounds in Hamilton. Which shall we ask first? Where are the consciences of the lovers of pleasure? or, where are the consciences of the managers of railroads and of the owners of steamers?

Sacredly and solemnly, if the views and convictions of large-minded living men, and of the best men we have had in all times past, as to the appointment, meaning, uses, and value of the Lord's day are not to be thrown away, how can New England answer to herself, and to the God of our fathers, for what she has done, or so quietly accepts?

THINGS PREFERABLE.—"It is better to trust in the Lord than to put confidence in man." Ps. 118: 8.

It is better to be saved in a storm than to be lost in a calm.

It is better to have Christ's poverty, and be rich in faith, than to have the world's wealth, and not be rich toward God.

It is better to preach the whole gospel of Christ in a humble tent, than to preach a partial gospel in a gorgeous temple.

It is better to sit on the ground with freedom of speech, than to recline in a palace, with the lips sealed.

It is better, like the apostles, to be poor yet making many rich, than to be rich, yet starve precious souls by not giving them meat in due season.

It is better to be defeated in a good cause than to be successful in a bad one.

It is better to suffer on the side of right, than to reign on the side of wrong. Success which is the result of wrong-doing brings a curse with it.

## OUR GUIDE.

We have a lamp of heavenly light,  
Why should our footsteps stray?  
And more and more its light will shine  
Unto the perfect day.  
'Tis hung for all, this lamp so bright,  
Though few behold its radiant light.

The holy word will guide our feet  
Through dangers yet to come;  
Not long we tread the vale of tears,  
And just beyond is home.  
O light of lights! O truth divine!  
Forever on my pathway shine.

If anxious care or lonely fears  
Over our spirits roll,  
We listen, and the whispered peace  
Comes sweetly to the soul.  
We look, to find the glowing rays  
Shine all the more in darkest days.

Pilgrim and stranger though we be,  
Our chart will safely guide  
From earth and toil to rest and Heaven,  
If we by it abide.

It lightens up the narrow way,  
Why should our footsteps ever stray?  
P. ALDERMAN.

## Progress of the Cause.

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

## CHRISTIANA, NORWAY.

ANOTHER week has passed. I have been busy writing and preparing for meetings. I have earnestly sought the Lord for help and strength, and have realized in some degree the presence of his Spirit. I have never commenced a course of meetings with greater interest, and desire that it may prove a success through the mighty help of God.

Last night we held our first meeting. Probably about three hundred were present. They filled the room for meeting and our private rooms, as well as the entrance and stairs. A large crowd went away because they could not get into the house. The word spoken made a solemn impression on many hearts. Some over one hundred small tracts were distributed, and I sold tracts for Kr. 5.10 (\$1.36). A brother who is a good hand at canvassing would be a great help to us in this city. May the Lord direct for his own glory.

Oct. 28. JOHN G. MATTESON.

## NEBRASKA.

David City, Nov. 18.

LAST Sabbath was a good day for the David City church. The Sabbath-school received especial attention, and a deep interest was manifested in it.

May God bless this company as they take hold of the missionary work.

CHAS. L. BOYD.

## MINNESOTA.

Getty's Grove, Nov. 18.

THE audiences have not increased in size since my last report, yet there has been interest enough on the part of those who have attended to justify a continuation of the meetings. None have yet taken a decided stand, but some persons of real worth are almost persuaded. Bro. Mead has come to assist in the work.

We feel the necessity of a thorough consecration to God, and make a special request that the people of God remember us in prayer.

N. BATTIN.

## MICHIGAN.

THE church in Wright has enjoyed a precious season under the zealous and faithful labors of Eld. E. B. Lane. God has in a special manner worked for us. We have had marked evidence of his willingness to bless the efforts put forth to advance his cause. We had nearly lost our reckoning; but the clear and pointed testimony borne, accompanied with the Spirit of God, enabled us to see our wrongs, and to engage individually in the work of seeking God. A number who have professed the truth from ten to twenty years have a brighter experience than ever before. Some of our children are getting an experience in the things of God, and quite a number have made a start for the first time. We feel to praise God for the good work.

E. H. ROOR.

## MAINE.

Maysville, Aroostook Co., Nov. 19, 1878.

I COMMENCED meetings in this place the 14th. The people seem to have a desire to hear. There has been a good attendance

considering the number of inhabitants. We have visited the brethren at Washburn. The most of those who took hold of the truth last summer are still holding on, and are strong. They have had considerable opposition; but that will cause them to grow stronger, if they are sanctified by the truth. We need the prayers of our brethren, that we may have the Spirit of God to lead us in our labor for the salvation of souls. We shall continue our meetings here as long as it seems to be duty. Brethren, pray for us.

SAMUEL J. HERSUM.

## WISCONSIN.

DEBELLO.—I was at Debello two weeks, holding meetings nearly every evening and on Sabbaths and Sundays. While laboring with the tent, I was challenged to discuss the Sabbath question; and as I could not hold a discussion then, I postponed it till October. This discussion took place while I was at Debello. I think the results were good. The brethren were confirmed in the faith as they saw truth and error contrasted. Two families accepted the truth.

AVALANCHE.—I came to this place Oct. 25, and held meetings till Nov. 17. Last Sabbath we organized a Sabbath-school of about twenty-five members. Nine signed the covenant, and there are nearly as many more who observe the Sabbath and meet with us. A leader was chosen, and Sabbath and weekly prayer meetings were appointed.

I now intend to assist Bro. P. L. Hoen, who has been laboring among the Norwegians at Bloomingdale, about three miles from Avalanche, and also to labor with the church at Mt. Pisgah.

Nov. 19. O. A. JOHNSON.

## IOWA.

LAST evening we began meetings in a Union meeting-house near Flint post-office. About one hundred and fifty were present. The prospects are favorable, and by the blessing of God we trust some will receive the truth.

The truth was preached at this place about two years ago without any apparent fruit; but one good family embraced the Sabbath some time afterward. Now this family want others to embrace the truth near them. Thus the seed, when sown in good ground, springs up, sometimes after many days. Pray for us.

G. V. KILGORE.

## CLYDE, OHIO.

WE have just closed our labors here. Have not accomplished very much, as the weather has been unfavorable. This is the second largest church in Ohio; but they are greatly scattered. Not more than half of them usually meet together at once. They have a very neat meeting-house which cost them about twenty-five hundred dollars. There was a debt of almost a thousand dollars upon this. Just before I came the brethren made arrangements to divide this debt among themselves so that it is now all provided for, and the church will stand clear. They have thus made a move in the right direction, and God will bless them for it. This is a very rich and lovely country. It seems to possess almost every advantage possible, and a good proportion of the brethren are well off and abundantly able to help largely in the cause. Quite a share of them are in middle life, just at the season when they should be strong in the work.

The Sabbath-school here needs some improvements. The tract society has done very well. They have also a good Vigilant Missionary Society. Thirty-nine copies of the SIGNS had formerly been taken here; they now take sixty-one copies.

The church is in harmony generally, though there are some matters of difficulty which we hope to see settled up shortly.

We were sorry to find that some of the members have neither pledged nor paid s. b. for years; and some who have pledged have not paid anything for the past year. God cannot bless such slackness in his work. Nearly all present entered heartily into the tithing system for 1879.

The outside attendance was very small, yet there were a few deeply interested. Bro. St. John and Guilford will labor together in this district during the winter. We expect to dedicate the new church at Newark within a month. We wish to see a general rally of all our friends in that sec-

tion at this time. We now go to Dunkirk, and other new churches, to aid them.

Our permanent P. O. address is Clyde, and any letters sent there will be forwarded.

D. M. CANRIGHT.

A. O. BURRILL.

## A REMINISCENCE.

THE State of New York was my home until twenty-two years of age. I was born in Victor, Ontario Co., Jan. 26, 1832. At sixteen I made a profession of religion. I bore my first testimony in a religious meeting in the house of Bro. Jonathan Lamson, near Clarkson Center, Monroe Co.

My first attempt to preach was made at Kendall Corners, Orleans Co., Jan. 2, 1849. I was seventeen the 26th day of the same month. I obtained permission of the trustees and minister of the Baptist church to hold meetings in their house. After two discourses had been given to large audiences on the fall of man and the restitution through Christ, I was told that they had decided to hold a singing-school in the house, and I could occupy it no longer.

I was invited by a Mr. Townsend to a school-house about four miles south of Kendall, where I gave five discourses. I was kindly entertained by this family, but as I had not a large stock of subjects matured, my tarry was short, although urged to stay longer in the neighborhood. While here I was attacked quite roughly by a Methodist minister. There happened to be also in the house a Universalist minister who was a special foe to the former. The Universalist, being requested to speak, gave the Methodist doctrine of eternal misery a very good refutation, after which I noticed both of their positions.

From Kendall, I journeyed on to a school-house near Two Bridges. Here I arrived near noon and obtained my dinner at the house of a Mr. Button near the school-house. After dinner I walked four miles through deep snow to see all the trustees, making sure of the school-house as long as I should wish to speak in it; I then circulated my appointment through the school, and in the evening commenced my work with a crowded house. I learned afterward that they "all rushed out to hear the boy preach."

After the first discourse I told them I was a stranger there, that I had come to hold a few meetings with them if they could entertain me while I was there. Mr. Beardsley stepped forward and invited me to go home with him. I made my home at his house most of the time I was in the neighborhood. He embraced the doctrines taught. Others were kind and considerate of my wants. Nine discourses were given in this neighborhood; and thus was fairly opened my life as an itinerant.

I have often thought of this my first move in preaching. Striking out thirty-six miles from home, among entire strangers, with only \$3.00 I could call my own, and even this was given to me by an Adventist brother after I had decided to start. As I have seen how God raised up friends then, it has encouraged me to trust him in greater emergencies.

Nearly four years from this time, in September, 1853, I first heard on the subject of present truth at the house of our beloved Bro. James White, at No. 124 Mount Hope Avenue, Rochester, N. Y. I took a public stand for the Sabbath, in that house, the first Sabbath in October of that year. During the winter I commenced to proclaim the views of Seventh-day Adventists, confining my labors to New York, and Potter Co., Pa.

In April, 1853, I visited the West. I spent five months in Ohio, Michigan, Wisconsin, Illinois, and Indiana, then came back into the State of New York. Bro. Cornell was with me in most of these meetings. How much we sought God together! How we felt our dependence upon him! God blessed at every point. Souls embraced the truth because the Lord was with us. God was with us because we felt our own weakness, our need of him, and earnestly sought him daily. Like efforts will produce like results still. God does not change.

Since 1853, I have spent two years in the State of New York, and the rest of my time has been spent in other States, a little more than ten years having been spent on the Pacific coast. It has been a matter of interest to me to spend the last two weeks in this my native State, and to note the onward march of present truth. Already has the cause assumed such proportions here that it has become a matter of necessity to divide New York and Pennsylvania into

two Conferences. Here I meet more than a score of laborers, many of them young men who have lately taken hold of the work. If these all keep humble and make God their strength, we may look for still greater advancement in these Conferences.

At Wellsville, our church was nearly filled with Sabbath-keepers, and I was told that as many more were detained at their homes by bad roads. Twenty-two years ago I passed through Wellsville; there was then scarcely a Seventh-day Adventist there. The Lord has been greatly blessing his truth. The recent meeting seemed to have an encouraging effect upon those assembled. The Lord met with us in power. I spoke seven times with good liberty.

The Conference in Rome, N. Y., was well attended. Although a season of much business, it has been a time when we have shared much of the Lord's blessing. The ministers' prayer-meetings at 6 A. M. every day were a source of strength. I spoke ten times during the Conference. While speaking to ministers and people of our lack, of our source of strength, and of God's willingness to help us if we seek and serve him aright, I was myself corrected, admonished, and blessed. "He that watereth shall be watered also himself." We go to-day to Danvers, Mass.

J. N. LOUGHBOROUGH.

Rome, N. Y., Nov. 21, 1878.

## SANTA ROSA, CAL.

[Abridged from the SIGNS OF THE TIMES.]

THE work at Santa Rosa, where Bro. Healey and Rice are laboring, is moving steadily onward. Some are giving up to bacco and other bad habits. Yesterday, Nov. 10, seven were baptized.

The pastor of the Presbyterian church of this place, in preaching on the Sabbath question, said the fourth commandment never enjoined the keeping of the seventh day, and read Exodus 20:8: "Remember the Sabbath day, to keep it holy." "There," said he, "thousands of people haven't discernment enough to see that the seventh day is not commanded;" and again, "God never blessed the seventh day, but only the Sabbath institution."

Could it be possible that the man thought he had given all of the fourth commandment in Ex. 20:8? Verses 9 and 10 read: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God," etc. Could it be possible he never read Gen. 2:3: "And God blessed the seventh day and sanctified it"? He admitted he could not find any place in the New Testament that said the Sabbath had been changed, but claimed examples to prove it, and of course failed to find them. But about as strong evidence as he had was, "the fact that the first day is so universally observed shows there must be a divine appointment for it." Would not that kind of an argument prove a divine appointment for lying; for it is a fact that it is quite universal? We need not dwell further upon such a mass of contradictions. May the Spirit of God help to open the eyes of the blind, that they may see his truth in all its beauty. The church was filled to hear the review. May God bless the word spoken.

## WORK WHILE THE DAY LASTS.

[THE following article was addressed to the brethren of the South, but is just as applicable to those in all sections of the country.—Ed.]

The time has come for us to put on the whole armor of God, that we may be able to stand, having our loins girt about with truth, having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all, let us take the shield of faith, that we may be able to quench the fiery darts of Satan. Let us get ready our sword, the word of God; and let us pray always, with all prayer and supplication, not forgetting to heed the Saviour's admonition to watch.

Having thus prepared ourselves for the work, let us labor unselfishly for the advancement of the cause of truth; let us exemplify the life of our adorable Redeemer, and thus win precious souls to God. We must be men and women of stamina,—men and women who can stand firmly for the principles laid down in the word of God, and who can meet temptations and the rude storms of life with fortitude and cheerfulness. Satan has been building fortifications between the minds of the people and God's truth, and they must be removed before the warning message of the third angel can reach the heart.



Brethren and sisters, let us go forward. The foe is strong; but all Heaven is interested in this last great struggle with the powers of darkness, and the Captain of our salvation will lead us to victory. Angels watch to see how faithful we are in the work set for us to do. A record is kept, and eternity will tell how we have wrought. Soon Jesus will come to reward every man according to his work. May this Conference year be one long to be remembered, on account of the great number of precious souls saved.

MARY L. WILLIAMS.

Horse Cave, Ky.

## THE SABBATH OF THE LORD.

WELCOME, sweet day of rest,  
Appointed ere the fall,  
Which God hath sanctified and blessed,  
And made for man, for all.

In memory of our God,  
Of his creative powers,  
Of all his wonders on record,  
We spend these sacred hours.

Oh! may no deed profane,  
Or thought, or even word,  
Thy holy Sabbaths, which remain  
Forever, saith the Lord.

Oh! help us while we pray,  
Indite for us our prayer;  
Our hearts on this thy holy day,  
To worship thee, prepare.

H. H. SMITH.

## THE SUFFERINGS OF THE APOSTLES.

SHALL we say that our burdens are more than we can bear, or that the way is too narrow? Do we find many thorny hedges that it seems almost impossible for us to surmount? Do we meet the scoffs of this world? Is the finger of scorn pointed at us? Do Satan's fiery darts fall thick and fast around us? Let us remember the sufferings of the apostles.

James was summoned to appear before the Sanhedrim, who required him to renounce his faith in Christ. And that he may make his renunciation in a most public manner, they carry him to the top of the temple, and threaten to throw him down if he does not comply with their request. It cannot be that his thoughts are of the danger that threatens him, or of the scoffs of his persecutors; for instead of gratifying their request we hear him exhorting others to confess Christ; upon which he was ordered to be thrown down from the place where he stood. This fall did not kill him. As he raised himself, bruised and bleeding, to his knees, he prayed God to have mercy on his persecutors; and while he was praying that they might be forgiven, they poured upon him a shower of stones. Thus died James the Just.

Nor are the sufferings of Paul less worthy of notice. The Lord said he would show him what great things he must suffer for his name's sake. Let us follow him through his life of sorrows. Does he not stand firm when brought before priests and counsils? Does he complain while he receives many stripes from his persecutors? Do we hear him say the cross is more than he can bear, when before the king? When he received his sentence from Nero, he did not tremble, but triumphantly exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith." And after a solemn prayer, he gave his neck to the fatal stroke.

The apostle Peter suffered death on the cross; but he did not murmur while being led to the place of execution. No; instead, we hear him begging that he might not be crucified in the same manner in which his Lord suffered, but with his head downward; feeling unworthy to meet death in the same position. This request was complied with, and he gave his life for the cause of his great Redeemer.

Andrew, after being scourged in a most unmerciful manner by order of the proconsul, was led away to be crucified; and as he neared the cross he knelt down and saluted it in words similar to the following: "I have long desired and expected this happy hour. The cross has been consecrated by the body of Christ; I therefore come joyfully and triumphantly to it, that I may receive me as a disciple and follower of Him who once hung upon it." After praying earnestly and exhorting the people to be firm in the faith he had delivered to them, he was fastened to the cross, from which he taught and instructed the people for two whole days, after which he died.

Can we not also confide in the care of the Lord? Did not the apostles trust in his promises? and are they not left for us as well?

How apt are we to trust in our own strength. Let us get out of self and lean upon the arm of God, and believe that he is not man "that he should lie, neither the son of man that he should repent: hath he said; and shall he not do it? or hath he spoken, and shall he not make it good?" The psalmist says, "He will be our guide even unto death." Yes; we can trust Him who gave his only begotten Son, that through him we might have eternal life.

Then, though the way seems dark and dreary, though at every turn we meet foes that would lead us in the by-ways of sin and folly, though we are tempted until there seems no way of escape, we may find consolation in the promise, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

How many precious promises we find in the word of God adapted to all our wants in this life, to strengthen and encourage us. Let us, then, go forward, overcoming all our sins, fighting life's battles cheerfully and with courage, that we may have it said to us, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." C. N. STUTTLE.

Vernon, Mich.

## "NO PENALTY."

It is urged that the ten commandments are not a law, because they have no penalty attached to them. The argument is this: All law must have a penalty; and as the ten commandments have no penalty, only as connected with other portions of the Old Testament, they do not constitute a law in any proper or legal sense. Hence, when the law is mentioned it must include the penalties; and as those penalties are not now enforced by divine authority, it therefore follows that the law is null and void—a dead letter. The ten commandments cannot be classed as common or statute law. They are in their nature primary, fundamental, or constitutional law, which does not have fines and penalties directly attached, but is enforced by appropriate legislation. Such is the nature of constitutional law, as any one can ascertain by consulting the Constitution of the United States and its amendments.

The ten commandments are the constitution of God's moral government, and were made the constitution of the commonwealth of Israel, being enforced by appropriate legislation.

The ten words, or articles, of the constitution were separated from all other law, and sacredly guarded, and special honor was conferred upon them, showing that they were different in their nature from other law. As we find those commandments interspersed in the Old Testament, we find the penalties attached to their violation, that is, the appropriate legislation which enforced them; and sweeping away, or destroying, the statute laws and temporary penalties of that dispensation would leave the Constitution just as complete and inviolate as the Constitution of the United States would be if every law of Congress was abolished to-morrow.

Christ and the apostles enforced God's law in this dispensation by appropriate legislation. They made the keeping of those commandments the condition of entering into life. They taught that sin is the transgression of the law, and that the wages of sin is death. Thus this seemingly plausible argument vanishes before plain and undeniable facts. M. H. BROWN.

## A CRIME AGAINST THE FAMILY.

THE Rev. Alfred M. Christopher, of Oxford, England, writes: "I will vouch for the thorough truthfulness and accuracy of the subjoined painful account."

In Dublin resides a family consisting of a father, mother, and three children—two girls and one boy. The father is a professional man, and necessarily much engaged in his calling. He has, however, been entirely devoted to the interests of his children, working hard for them, and giving them the best education Dublin could supply. He is a strict Presbyterian, and most earnest and decided in his religious convictions. The mother has been a most tender and affectionate parent, completely devoted to her children, thinking of them in everything, and in the course of many years has only left them once or twice for short periods of time. The children were doing well

in their studies, and giving every promise of success and usefulness in their future lives.

About five and a half years ago a Roman Catholic servant was admitted into the family. She at once set about the task of corrupting the principles of the children, and of leading them astray from the Protestant faith. In February, 1874, the three children, then of the ages of thirteen, eleven, and ten, respectively, were admitted into the Roman Catholic Church by one "Father" Hall, of the Carmelite convent in Whitefriar street, Dublin, without the knowledge and consent of their parents. In July, 1876, they were taken secretly in a cab to Cardinal Cullen, who—again without the knowledge and consent of their parents—confirmed them.

In February, 1878, the father accidentally discovered the deception that had been practiced upon him. During the four intervening years the children had been residing at home, attending family worship, going regularly to school on week-days, attending on Sundays the Sunday-school of their church, and never by word or deed giving any indication of what had taken place. Trained skillfully in the art of deception by those who had led them astray, they lived one protracted lie in the sight of their parents, who had no reason to suspect anything wrong in them. When they were at last found out, they at first denied everything.

"We are Protestants, and intend to remain Protestants," said the three with one voice.

When, however, lying was no longer of any avail, they changed their cry, and alike with one voice exclaimed, as it were, in unison, "We are Catholics; we are Catholics."

They have since openly defied and disobeyed their father, refusing to attend church with him, or to be present at family worship, or otherwise to submit to his lawful authority in the religious ordering of his household.

They had evidently been instructed, first to systematically lie and deceive, and then to be openly defiant. When remonstrated with by their father for their lying and deceit, they replied, "It is no harm to tell lies in the cause of religion!"

Thus discord and misery have been introduced into a happy family, a respectable home has been broken up, and many fond hopes have been blighted. The father is in the deepest distress, and the mother almost broken-hearted; while the children—as may be gathered from the above narrative—are demoralized to the core of their nature, alienated from their nearest relatives, whose hopes for their future are utterly destroyed. It is well that parents should know the dangers to which their children are exposed from a system which in the sacred name of religion attempts to subvert the nearest relations, and to sunder the most sacred ties of the human heart. Religion can thus recklessly interfere with family life, deprive the parents of the control of those dear to them in the most important of all concerns, and teach the young to lie, deceive, and at last to openly defy their parents. Such an invasion of the family circle, and such a trampling upon parental rights, is surely not to be tolerated in a free and civilized country.—N. Y. Observer.

## WHY IS IT?

I HAVE been wondering why our T. and M. meetings are so poorly attended. At our last district quarterly meeting three churches ought to have been well represented, but one of them failed to have any representative there (this same thing occurred too in July), but had a good report; one church was represented by two sisters, but did not report in season. The meeting was held with the third church, but most of the members who lived at a distance were not present.

I wonder if it is impossible to have our meetings better attended. I know that it is sometimes very difficult for our brethren who are farmers to leave home; but in the majority of cases one or more from each household might attend the meeting. "The horses have to work so hard it seems cruel to drive them so far on the Sabbath." Well, would not the Lord bless us accordingly, were we to let our teams rest a part or all of the sixth day, that they might come up to the Sabbath refreshed and ready to carry us to these gatherings which those at the head of the work have seen proper to appoint? Is it necessary for us to work ourselves and teams so hard all the six laboring days, up to their closing hours, that

we cannot attend upon the Lord's work on the Sabbath? I had to work very hard in order to leave the family comfortable during my absence, and the long ride on sixth-day afternoon looked like quite an undertaking; but I was well paid for my effort. The Lord was there, and it is good to go where the Lord deigns to meet with us.

Brethren and sisters, the time of our next district quarterly meeting is approaching, and let us try to have it well attended. Time is short, and soon our last quarterly meeting will have passed; soon we shall be called to hand in our last great report, and I wonder if we shall all be ready to hand it in with joy. Soon the grand and final meeting of God's faithful ones will open, and I wonder if any of us will be too tired or too busy to attend it.

J. E. GREEN.

Jefferson Co., Wis.

## Obituary Notices.

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

DIED of internal cancer, in Battle Creek, Mich., Nov. 22, 1878, Bro. Joseph Young, aged 85 years, 10 months, and 21 days. He was born in Oneonta, Otsego Co., N. Y., Jan. 1, 1793, and was married to Miss Elizabeth Van Wert, Dec. 22, 1814, with whom he lived happily until her death, which occurred Aug. 26, 1854. In 1856, he married Mrs. Elizabeth Tubbs, who still survives. In 1836, he removed to the then new State of Michigan, and settled in Battle Creek township. In 1861 he sold his farm and moved to the city of Battle Creek, where he has since resided. He early united with the Presbyterian church, in which for fifty-four years he faithfully and acceptably filled the office of deacon.

Soon after his location in this city, he commenced, without any special solicitation, but voluntarily, an examination of some of the distinctive features of the S. D. Adventist faith. Becoming in due time convinced that these were correct, he naturally inclined to a connection with this people. Accordingly, at his request, in 1875 the Presbyterian church of this city gave him and his wife liberal and cordial letters of commendation to the S. D. Adventist church here, with which they united March 6 of that year. Bro. Young held his new views with much satisfaction to the time of his death.

He leaves a companion, seven children, twenty-four grand-children, and eleven great grand-children. His family relations have ever been most pleasant, and to the last his children paid him that affectionate deference which is due from a child to a parent. He also enjoyed in an eminent degree the confidence and respect of his fellow-citizens.

During his protracted illness he was a great sufferer; but he bore his afflictions with Christian fortitude and patience. The funeral was held the 24th. A large gathering of relatives and citizens, especially his old acquaintances, testified to the respect and esteem in which he was held by all who knew him.

"The golden dawn of the day of God  
Shall smite on the sealed eyes;  
The trumpet's sound shall be heard around,  
And the sleepers awake and rise."

"The night is over, the sleep is slept,  
They are called from the shadowy place;  
The pilgrims stand in the glorious land,  
And gaze on the Master's face."

U. S.

FELL asleep in Jesus, at the residence of her son, R. J. Cramer, in Dalleney, P. Q., Oct. 17, 1878, Mrs. Hill, in the seventy-first year of her age. She had been a Christian for many years, and was much respected. J. H. FOWLER.

DIED, at Buffalo Springs, Colorado, Nov. 1, 1878, infant son of Jas. and Susan Parmelee.

J. PARMELEE.

DIED, at Fremont, Waupaca county, Wis., Sept. 27, 1878, Mary Elizabeth, daughter of George and Belle Shafer, aged one year and eight months.

"Still reigns the tyrant Death in sable power;  
Sorrow and mourning wait at his command;  
For tender bud as well as blooming flower  
Fades 'neath the touch of his relentless hand."

"But ah! there is a land whose shores are nearing;  
The ill of earth its soil shall never bear;  
Of that bright world there stands this promise cheering,  
Death finds no entrance—pain no victims there."  
VESTA J. OLSEN.

DIED, at her residence near Coopertown, Tenn., Oct. 23, Sister Sallie Clinard. She embraced the truth about a year ago, while I was holding meetings at that place. Sister C. lived and died strong in the faith. A husband and three children mourn her loss. May the Lord lead them to obey the truth and to meet her in the resurrection.

S. OSBORN.

DIED, in New Shoreham, R. I., Nov. 4, 1878, Elijah Macomber, aged about 55 years. Bro. M. had symptoms of consumption ten years ago, and for two years has been unable to work. He suffered considerably, but had the blessed hope to comfort him in hours of distress. He was in the first and second messages, and knew the power of truth. Fifteen years ago he heartily embraced present truth, and until he died kept the commandments of God and the faith of Jesus. A wife and son mourn his death. May they each seek comfort in the Lord, and be prepared to meet the husband and father again when Jesus comes. P. C. RODMAN.

DIED of diphtheria, on Long Island, in Cumberland county, Maine, Nov. 5, 1878, Eva H. Griffin, daughter of Alpheus and Ellen Griffin. Words of comfort by the writer, from Jer. 31:16, 17.

S. H. WHITNEY.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 28, 1878.

THURSDAY, Nov. 28, is appointed by the Governor of Michigan as a day of Public Thanksgiving.

To-day, Nov. 25, the bell has been removed from the old church, and has given its first utterances from the tower of the Tabernacle.

Do not overlook nor pass by the important article on our first page. Read it once without fail, twice if convenient, three times if possible. And then ever after put it in practice.

The article, "A dark but True Picture," in another column, is said to have been written by Mr. E. P. Whipple, one of the best essayists and literary critics in the country.

Speaking of the pre-millennarian view, the *Independent* says that "the history of the church is black with the story of its demoralizing effect when preached to the common people." Rome thinks just so of the Bible itself.

The Wesleyan Methodist Conferences, with the exception of Wisconsin and Tennessee, before which the subject was not brought, have unanimously adopted resolutions very full and explicit in behalf of the National Reform movement. This denomination has 17 annual Conferences, 600 ministers, and nearly 30,000 members.

A movement is already set on foot by citizens of New York toward the holding of an International Exhibition in that city in 1889, the centennial anniversary of the adoption of the United States Constitution. "The same occasion, or a date chosen soon afterward," says the *Christian Statesman*, "will seem to some a fitting time for the revising of the National Constitution; and it is possible that a Convention will be called in due time for that purpose." We greatly miscalculate on the celerity of movements in these last days, if this is not brought about long before the date named.

### In The Wrong Pew.

SOME papers are publishing the Myron Butler, arrested in Flint, Mich., some time since for immoral conduct, as a Seventh-day Adventist minister. They have placed him in the wrong denomination. We have no such man among us. He is not of our class, and we know nothing of him.

### A Good Confession.

THE *Christian Union* of Nov. 13, 1878, speaking of the wide range of missionary enterprise in this age, says:—

"Within a year Central Africa, the last remaining stronghold of barbarism, has been opened up, and missionaries are now preaching the truth in the territory of one of its fiercest and most powerful kings. If the doctrine of the pre-millennialists be correct, that the gospel is to be preached not to convert the world but 'for a witness unto all nations,' and that when it is so preached we are to expect the end, then it may well be that the end is nearer than most of us think."

### Tract and Missionary Institute.

It is proposed to open in Battle Creek, Dec. 18, 1878, and continue at least two weeks, a Tract and Missionary Institute, in which will be given, in a practical manner, instruction in regard to all branches of the missionary work. It will be conducted by Eld. S. N. Haskell and other experienced tract workers. The time chosen, during the vacation between the fall and winter terms of the College, will give all an opportunity to attend. Every member of the Institute will receive practical drill in all business matters, and the keeping of all books, and conducting all kinds of correspondence, connected with the missionary work. Eld. U. Smith will give instruction in Parliamentary practice.

The exercises of this Institute will be just such as every one will need who expects to act any part in the T. and M. work; and all, ministers and people, who can possibly attend, should avail themselves of this opportunity.

The front section of the Tabernacle will be finished, and seated to accommodate the Institute; and it is expected that the building will be

ready for dedication by the time the Institute shall close.

The committee would be glad to know how many to expect from abroad. Let those who design to attend address W. C. White, Battle Creek, immediately.

Tuition \$1.00, books and stationery \$1.00, board at the club 1.10 per week. Lodging rooms free if those attending will bring bedding.

EX. COM. GEN. T. & M. S.

### Librarian's Report.

THERE has been printed at the Office a Librarian's blank report, which is now ready. The different tract societies should immediately order a sufficient quantity to supply all the librarians in their respective Conferences. This will greatly help the librarian, besides securing uniformity in the reports and giving the district secretary all the essential items. Do not fail to secure a quantity immediately.

S. N. HASKELL.

### Church Quarterly Meetings in Michigan.

IN view of the Tract and Missionary Institute to be held at Battle Creek, commencing Dec. 18, it is thought best for all of the churches in Michigan to hold their quarterly meetings, Dec. 14, 15. Particulars next week.

J. FARGO.

In this week's Supplement we are obliged to omit one page of receipts for the Dime Tabernacle. They will be given in a Supplement next week.

## APPOINTMENTS.

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

A GENERAL meeting in the interest of the tract and missionary society in the State of Wisconsin will be held at Hundred-mile Grove, commencing Thursday evening, Dec. 19, and continuing till the following Monday.

This will be a meeting of great importance to the State, and our brethren and sisters generally are urgently requested to attend, especially the officers of the T. and M. society.

H. W. DECKER, Pres.

THE Lord willing I will meet with the Danish churches as follows:—

Crescent City, Iowa,	Nov.	25, 26.
Swan Lake, Dakota Territory,	"	28 to Dec. 9.
Sunny Side, "	Dec.	10 to 16.
Sioux Valley, "	"	17 " 23.
Spencer, Iowa,	"	24 " 30.
Emmitsburg, Iowa,	Jan.	1 " 6.
Buffalo Grove, "	"	8 " 13.

The brethren from Forest City are invited to meet with us on the Sabbath at the Silver Lake school-house.

JOHN F. HANSON.

RAYVILLE, Boone Co., Neb., Dec. 7 and 8.  
North Loup, Valley Co., " 14 " 15.  
There will be opportunity for baptism at these meetings.

The T. and M. work will be made a specialty. Hope to see a general attendance.

CHAS. L. BOYD.

MEETING of the T. and M. Society with the church at Alaeidon, Sabbath and Sunday, Nov. 30 and Dec. 1. Meetings with the church to commence Thursday evening previous. Would like to have the brethren from Fowlerville attend if possible. Any Sabbath-keepers at Howell needing help may write me at Meridian, Ingham county, during the above meeting, stating their wants. A minister will be present, and baptism will be attended to if desired. Let all come.

C. N. STUTTLE, Director.

ELD. G. C. TENNEY, of Battle Creek, appoints to speak at the S. D. A. church in Newton, Mich., Dec. 7. The scattered ones are invited.

## Business Department.

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

I WANT the name and address of every Sabbath-keeper in Kansas, also what office, if any, you hold in the church or tract society, and whether you are a member of the tract society or not.

I have only about two perfect district directories. You should have a Librarian in every company of S. D. A., and I want the addresses of these officers. If you know of any Sabbath-keepers who do not take the Review or will not see this, send their names and addresses.

Good agents wanted for our periodicals. Write and get terms.

Oswego, Kansas.

A. J. STOVER, Sec.

As I wish to enter on the new *Record Book* the names and addresses of all the members of the T. and M. societies in Dist. No. 6, Michigan, I request the librarians to furnish me these names and addresses, and also to give as far as possible, the date upon which each one joined the society. Address me at Lyons, Mich.

W. R. SLADE, Dist. Sec.

The address of the secretary of Dist. No. 8, Iowa T. and M. Society, is Mrs. N. A. Beck, Logan, Harrison Co., Iowa.

A. W. BURNELL, Director.

JENNIE OWEN is now church clerk at Onarga, Ill., instead of J. W. Tait.

A WOMAN with two children would like to get a place to work for her board and theirs, among Sabbath-keepers. Address, for ten days, Mrs. A. E. McOMBER, East Galway, Saratoga Co., N. Y.

### RECEIPTS

For Review and Herald.

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

\$2.00 EACH. John E. Leng 54-21, Geo Perkins 54-21, C M Tenny 54-21, William Daniels 54-20, Irvin Brink 54-21, Albert Cash 54-4, Adolph Schupp 54-21, D W Barr 54-21, C M Holland 53-8, R C Clark 54-19, N A Harriman 54-21, F D Snyder 54-18, Robert Reid 54-21, C H Chaffee 54-14, R D Tarply 54-21, George Drew 54-20, R D Hicks 54-14, J S Howard 54-17, B G Allen 55-16, Eveline Cole 54-22, L O Stowell 54-20, Sarah Meier 54-22, John Dunnohue 52-16, Wm Morrill 54-21, J Messersmith 55-1, Albert Wike 54-20, A B Griggs 53-6, J D Bandy 53-6, D W C McNett 54-16, Calvin Prince 54-21, A A Hough 54-21, R W Page 54-21, Abel D Harrington 54-21, S Armstrong 54-20, E D Armstrong 54-21, N S Raymond 55-1, Geo Simmons 54-21, Eloise Watson 54-21, Polly Van Marter 54-21, Homer Howe 54-21, Electa Mix 54-21, M C Tucker 54-21, Nancy Young 55-12, Mrs Julia A Williams 54-21, Mrs Olive M Allen 54-21, Mrs A Austin 55-1, Eld L McCoy 54-14, Nancy S Talley 54-21, Mrs C J Woodruff 54-21, Geo Ellsworth 54-21, Wm McCane 54-21, E V Gregory 54-21, A L Gamley 54-21.

\$1.00 EACH. Byron D Albro 53-21, Mrs M A Whalen 53-18, Solomon S Hartsell 53-21, Lorin S Morey 53-21, Frank Holman 53-21, Noah Holloway 53-18, P C Rodman 53-18, Peter Smalley 53-17, Sam'l Zollinger 53-20, Alanson Marvin 54-5, Mrs Cordelia Mulford 53-21, Joseph Miller 53-21, Henry Kilmar 53-21, D C Elmer 53-21, Charlotte Chapman 53-21, H G Buck 54-1, Mrs D Day 53-21, Henry Curth 53-10, Mary P Hall 52-22, Laura M Davis 53-21, Henry F Erickson 53-20, Gideon F Ernst 53-25, David Quinn 53-21, Ida M Richmond 54-1, Oliver Hoffer 53-22, Eva Miner 53-21, Wm H Cronk 53-21, Catharine Ellsworth 53-21, Wm P Robbins 53-20, Mrs O Dart 54-4, Mathew Crawford 54-1, John Allen 53-20, L R Chapel 54-1, Mrs Kate Fuller 53-21, Mrs M E C Parker 53-21, A S Strady 53-21.

MISCELLANEOUS. Mrs Barbara Stout 75c 53-20, R R Moon 51c 53-21, James Legg \$1.50 54-1, N J Bowers 50c 53-10, M L Dean 1.20 54-1, Mrs Susan Turner 50c 53-12, Ann Taylor 50c 53-10, Morgan Cole 50c 53-12, Mrs J C Pelton 75c 53-21, Charles Schupp 1.50 54-9, G H Miller 4c 53-1, Rebecca Hutchins 50c 53-8, P J Tatu 75c 53-7, D Mullen 38c 52-20, Sarah Reinhart 38c 52-20, Hannah Jacobs 38c 53-7, Garret Streif 1.10 53-25, Thos D Wallar 50c 53-9, S B Teter 50c 53-10, Mrs Mary Hill 1.50 54-21, Mrs Lizzie Manchester 1.50 54-21, Mrs E M Hicks 1.50 54-21, John Robothan 1.50 51-14, Jane C Perrine 1.50 54-21, G B Miller 50c 53-12, O Frances 50c 53-12, Henry Reed 7c 53-21, Wm Cane 1.50 54-21, James Glaze 50c 53-9, Ella Loomis 50c 53-9, Angie Terpenney 50c 53-9, Lydia C Stanley 50c 53-9.

### Books Sent by Mail

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O Albroy Inlay City \$1.00, Potterville per J Byington 35.00, Oceana Co Church per Fred Shepley 5.00, Rockwood per G H Miller 4.75, Parkville 58.25.

### Gen. Conf. Fund.

W Sutliff \$5.00, Wisconsin Conference 100.00.

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REVIEW & HERALD,

BATTLE CREEK, MICH.



# The Advent Review

November 28.

SUPPLEMENT TO VOL. 52, NO. 22.

1878.

## THE DIME TABERNAACLE.

We classify the payments of subscriptions for the Dime Tabernacle, during the months of August, September, and October, according to the States from which they have been received, as follows:—

### MAINE.

	Aug.	Sept.	Oct.
Ans, Nathaniel	75		
ood, Henry		30	
ker, Edward	20	10	
ker, Iola M	20	10	
ker, Etta G	20	10	
er, J E	40		
er, G W	1.20	10	
wn, Lovina P		90	
drich, J B	1.25		
nt, D A		30	
amond, Mrs J R		50	
nam, W W	2.20		
bins, Leonard	20		
bins, Rebecca	20	40	
ad, Frank P		10	
lor, E C	20	10	
lor, Orra	20	10	
lor, Wilber A	20	10	
lor, W L	20	10	
ker, John		30	
ad, Julia	30		
\$1.20 EACH.—J A Davis, S W Flan-			
a, E M Flanders, Maud J Goodrich,			
R C Hight, Wm Grant, J L Pres-			
cott, A L Prescott, H M Prescott, H			
Prescott, E E Prescott, Geo W Whit-			
Mrs J A Woodman.			
Total, .....	\$27.10		

### NEW HAMPSHIRE.

	Aug.	Sept.	Oct.
ers, Olive		20	
ott, John I			25
rich, M F			1.00
own, Wm	40		
ker, Mrs C M	50		
agg, Mrs Henry	20		
raham, Mrs Jos			25
is, C L	45		
is, J R	50		
is, J	25		
nsworth, Ed W	20		
ld, Edson	10		
ye, Mrs Abiel	60		
ye, Harvey T H	10		
ster, Wm H	10		
nsworth, A W		20	
nsworth, Elvira		20	
nsworth, Ella J		10	
uld, Miss M A	50		
bart, J Leslie	40		
bart, Mary C	40		
stings, L W	60		
eris, Myron W	10		
yward, Mrs M A		1.00	
es, B G	20		
es, M B	15		
ee, Mary C	10		
ee, Carrie M	10		
ee, Josie W	20		
ead, F L & wife		2.40	
ead, Newell		20	
son, Paul C			10
hols, Sarah F	1.00		
nce, Charles A	15		
nce, M L	10		
ilbrick, Joshua		50	
rkins, Mrs S		1.25	
nith, A W	10		
nith, Laura	10		
nith, Frank	10		
nith, John S	20		
nith, Freddie G	20		
elby, Joseph			25
elby, Mrs Jos			25
abbs, Abisha	25		
abbs, Matilda	25		
omas, Robert B	10		
hite, Frank	20		
hite, Nettie L	20		
ilkinson, S	1.00		
akefield, H P	60		
ebber, Josiah	60		
ebber, Mrs L A	60		
ilkinson, Mrs H M	10		
ilkinson, J N	10		
ilkinson, Lewis E	10		
ilkinson, J F	10		
\$1.20 EACH.—Celia Belden, Mrs J			
nsmore, C K Farnsworth, H I Farns-			
orth, Ida D Farnsworth, Jas S Farns-			
orth, Francis Gould, D H Gould, Mrs			
W Gould, Wm C Gage, Nellie L Gage,			
red W Gage, Frank H Gage, L May			
age, Harriman C Gage, Mary Martin,			
mes B Mason, Lydia L Mason, F W			
ace, Carrie A Nichols, Freeman Nich-			
s, N L Roby, A T Robinson, S V Robin-			
n, Joseph G Smith, John Smith, S W			
nith, Mrs Louisa Tarbell, Elgin Farns-			
orth.			
Total, .....	\$55.25		

## VERMONT.

	Aug.	Sept.	Oct.
Austin, C R	1.00		
Archer, Wesley L		10	
Blair, John		50	
Bailey, Reuben	1.10		
Bailey, Roseltha	2.80		
Braley, Albert			10
Burlison, L			50
Barr, Horace			40
Bagley, Lucy A		80	
Carpenter, Nettie	10		
Cardell, Sarah A			25
Cross, M D		1.10	
Cross, Libbie		1.10	
Camp, Fanny F		1.00	
Caswell, Lucretia W		25	
Cross, W J			1.00
Cross, T O			1.00
Colby, J F			1.40
Cobb, Elias			30
Cobb, Abbie A			30
Drown, C C	20		
Drown, Laura	20		
Drown, Carroll H	20		
Drown, Winnie	20		
Edson, Maria			60
Friend,	50		
Franklin, Emma C	10		
Gomoe, Nora M	10		
Gould, H P			50
Gibson, Wayne T			20
Gould, C L			50
Hicks, Mrs S A	1.00		
Hall, Lovias		5.00	
Holt, B D			1.00
Holt, M A			10
Hogabeom, Mary			10
Kennie, Mattie	1.10		
Kennison, Julia	10		
Kellogg, H P	10		
Kellogg, Ertzen H	10		
Kellogg, Frank B	05		
Kellogg, Abbie C	05		
Kellogg, Austin C	05		
Larrow, John	25		
Olmstead, Mary C	50		70
Olmstead, Mary I	50		70
Olmstead, Charles	10		
Olmstead, Mina	10		
Olmstead, Matt			10
Powell, Geo N	1.00		
Peck, S H	20		
Peck, R H	10		
Peck, Hannah	10		
Piper, S		30	
Porter, Frank S		60	
Porter, Nellie A		60	
Page, Harvey		50	
Page, Rose		50	
Pierce, H W			40
Pierce, S E			20
Pierce, Edith			20
Powers, Mrs Mary			1.00
Palmer, Reuben			60
Pike, Calvin N			60
Pike, H K			20
Pike, S C			20
Smith, Edmund	10		
Stanhope, Betsey	50		
Sinclair, Ella	10		
Spaulding, Sarah C		60	
Smith, Lucy		90	
Saxby, Edna		30	
Saxby, Willard			70
Stanhope, Mrs Robert			1.00
Sage, Minnie			60
Sage, Lois J			40
Temple, Lillie			1.00
Worthen, C F	1.00		
Wiley, S W			10
Wilcox, Daniel			30
White, L W			50
\$1.20 EACH.—H N Austin, Frank J			
Archer, Celia S Archer, Abram Bourn,			
Jessie Cady, M A Colby, Ella Colby,			
Bertie Colby, H A Churchill, H Evars,			
Henry C Green, Augusta Green, Zeno			
Howe, B Haynes, Mrs H W Kellogg,			
Mrs M E Kellogg, Mary M Maynard,			
Henry Olmstead, G W Page, William O			
Russ, Albert Stone, I Sanborn, H T H			
Sanborn, Mrs Zelinda Tyler, Mrs C B			
Tower, M H Wheeler, Julia Wheeler, C			
P Whitford & wife, Wm White.			
Total, .....	\$80.10		

## MASSACHUSETTS.

	Aug.	Sept.	Oct.
Ashley, Azuba H	10		
Ashley, M B	25		
Ashley, G W			
Anderson, T wife & son		3.60	
Buzzell, F A	10		
Buzzell, Nellie	10		
Buzzell, Frank	10		
Bates, S L	10		10
Bates, Sarah L		10	
Brown, Mrs A H		5.00	
Crandall, J	30		
Cowin, Joseph E	20		
Collins, Nancy	25		
Crandall, Fred L	20		
Crandall, A C	30		

	Aug.	Sept.	Oct.
Daniels, D	1.25		
Davis, Anna A	25		
Eaton, Mrs A M	10		
Edwards, W H			40
Frink, Bettie		50	
Fish, Frank	20		
Frink, R M		20	
Frink, Irvie		10	
Frink, Bertie		10	
Fisk, G Frank			30
Greenwood, Thos	1.00		
Greenwood, P F	1.00		
Gurley, Hannah	10		
Hubbard, Sarah M	20		
Hanscom, S	20		
Hartman, C	10		
Hainer, D D	40		
Haiborn, Mary A			40
Hanscom, Eliza			10
Herrick, Rebecca			20
Israel, J R	30		
Johnson, L	50		
Jones, R A			10
Lawrence, P D		1.00	
Ledingham, Addie M			10
Mayhew, Geo K			20
Morrison, C C	10		
Mysick, Reuben	20	10	
Mooney, M H	20		
Mooney, S S	10	20	
Merchant, N B	10		
Morrison, Catharine		10	
Morrison, Eva		30	
Morrison, Tina		30	
Merrill, F A	20		
Merrill, Thirza A			20
Newton, Anna E	1.25		
P D J	1.00		
Perkins, Geo	2.00		
Piper, Flora J	10		
Priest, M L	10		20
Priest, C W	10		20
Priest, H S	30		
Priest, Nettie	30		
Priest, Maria	10		
Priest, A L	10		
Priest, Bertha	10		
Palmer, C E			30
Payne, H L			20
Richmond, G F	20		
Richmond, N D	20		
Richmond, F R	60		
Randolph, W S	10		
Richmond, L M	60		
Randall, S W	20		
Ricker, Mrs L B	10		
Rice, J A	10		
Rice, E C	10		
Randall, Wm S		10	
Rice, Eliza			40
Rice, Edward H			10
Stratton, H B	50		
Stratton, Hattie S	50		
Snow, D B	20		
Sanderson, J E	10		
Sawyer, L A	20		
Sevrens, Marietta			20
Twigg, S J	10		
Twigg, S J	10		
Thayer, C W	10		
Thayer, Mrs C W	10		
Trask, Hattie	60		
Thurber, Emma R	20		
Temple, E	1.10		
Wilkins, Mrs Mary		10	90
Weston, Eugene			20
Warner, Joseph W	20		
Weston, L F	1.00		
Weston, H A	30		
Wells, Mary J			30
Wyeth, Warren N	10		
\$1.20 EACH.—Gorham Brackett, Lue			
F Davis, Mrs W H Edwards, D E Cook,			
Bruce Graham, E J Harris, W W Kel-			
ley, Mrs W W Kelley, Geo B Murphy,			
Ella C Merry, Lucy A Moore, L H			
Moore, Mrs A McIntyre, C A Peatfield,			
Henry Perry, Hannah Perry, M Wood,			
H L Wood, M F Wood, C M Wood, H C			
Wood, V R Wood, Mabel Wood.			
Total, .....	\$67.05		

## RHODE ISLAND.

	Aug.	Sept.	Oct.
Camplin, Lucy P			1.00
Chester, G D	20		
Davis, Hattie S	60		
Goff, D A Mrs	20		
Holly, E P	25		
Smith, Mrs Hannah	20		
Shaw, M J	25		
Shaw, M P	25		
Sweet A	15		
Wightman, Danl G	20		
\$1.20 EACH.—Dora Apley, Lewis Apley,			
B G Allen, N M Green, M D Goff, H			
C Loomis, R M Robbins, C L Sweet, J			
A Teft.			
Total, .....	\$14.10		

## CONNECTICUT.

	Aug.	Sept.	Oct.
Ashley, Wm S		50	
Langdon, Phebe			20

	Aug.	Sept.	Oct.
Munson, Harriett			80
Twigg, S S		10	
Warner, H L	10	10	
Warner, Eva A	10	20	
Warner, Jos		10	
Total, .....	\$2.20		

## NEW YORK.

	Aug.	Sept.	Oct.
Ayers, Wm S		30	
Armstrong, Ellen			20
Armstrong, E S		1.00	
Bump, A P	20	10	
Buchland, A E	1.00		
Buchland, M M	1.00		
Booth, Reuben	10	10	10
Booth, Emily	10		10
Bodimer, Jacob	10		
Bodimer, Alonzo	10		
Bodimer, Catharine	20		
Baldwin, Frank	05		
Baldwin, Emma	05		
Brooks, Zerah	50		
Brooks, Olive	50		
Ballou, Ella	10		1 10
Brown, Herbert H	10	10	
Bowen, Harriet		20	
Ballou, Harle D		30	
Branch, Lorain		10	10
Boyers, Mary		50	
Boyers, Albert		10	
Baldwin, Clayton		90	
Burdick, T A		30	
Blount, Wm D			1.10

	Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.
Welch, B E	10			Butler, E M			20	Graves, Judge B F			10.00	Langdon, C & wife	2.50			Rathbun, Mrs A M			20
Welch, Walter	20	10		Briggs, John			10	Green, Clarinda			25	Lewis, J P	30			Reynolds, W			1.10
Welch, Merritt	10	10		Christensen, JP&wf	20			Haynes, Irwa	10			Lawrence, R J	2.40			Reed, Robert			1.00
Wood, Frank	10		10	Caine, Willie	25			Haynes, Thomas	10			Lander, Elizabeth	1.10			Reed, Mrs Robert			1.00
Walsworth, S N	10	10		Chamberlin, Mrs Delia	10			Haynes, J B	1.00			Leland, Phebe	30			Rudolph, John			1.25
Walsworth, Lorana	10	10		Chapman, O A	60			Howe, F	50			Leland, John	60			Stiles, Betsey	10		1.00
Walsworth, Newell	10	10		Cline, Frank	30			Hutchins, Edgar	10	1.10		Leonard, Mary Ann	10			Stiles, Mary P	10		10
Walsworth, Ellen	10	10		Cline, Amelia	30			Hutchins, Mary	10	1.10		Lost & Found		10		Starr, Arad	10		10
Worden, Rosalie	50			Coe, Mrs Samantha	10			Hastings, S W	50			Martin, Thirza	10			Starr, Mrs C E	10		10
Worden, Mary	50			Chubb, John F	4.00			Hoover, T A	20			Munger, James	10	10		Starr, Mary J	10		10
Wilcox, M C		50		Corliss, J O	5.00			Hurlbert, Mrs Eliza	10			Munger, Emeline	10	10		Starr, Frank D	10		10
Warren, B B		90		Cole, Edith V	30			Hayes, Harley	20	10		McClure, Lucinda	10	10		Starr, Mary O	10		10
Warren, Willie		10		Covey, Wesley	50			Hayes, Howard	10	50		Miller, E	10	10		Seymour, Alex	1.00		
Witters, J C		1.00		Cole, M W	25			Hayes, Hortense	10	20		Miller, Emma R	10	10		Smith, Ernest	10		10
Welch, Mrs D B		10		Clark, Lydia	30			Herrguth, Carl R	1.50			Miller, H	10	10		Smith, Mason	20		
Whitford, Salina B		25		Cooper, J C	1.25			Herrguth, A	1.50			Miller, E B	10			Steward, M E	50		
Whitford, Leon		10		Cushing, C E	20			Hudson, A C	10			Malin, David	20	10		Steward, Mary A	50		
Welch, S L			30	Clark, Hollis	35			Hutchins, L C	10	1.20		Mudgett, Mrs F W	60	60		Steward, John W	50		
Welch, Mattie			30	Curry, Amy	30			Hutchins, Emily	10	1.20		Moskell, Abertine	50			Saylor, A J	10		
\$1.20 EACH.—S Armstrong, R B Abbey, O F Bowen, R F Cottrell, C M Cottrell, J U Cottrell, J P Chaffee, Myron Clark, F Cramer, E S Crumb, M E Crumb, Samuel Crosbie, Mrs H S Curtis, Nellie R Curtis, Geo Dunlap, Clara Dunlap, A Friend, Flossie Gaskill, E B Gaskill, Mary Gaskill, Jessie Gaskill, Harriet Greene, Lenche Green, O P Galloway, M O Galloway, Zina Gifford, Fanny Hall, A H Hall, Mrs A H Hall, W S Hyatt, N & J Kling, H G Locke, Vernie M Locke, Mrs H G Locke, Wealthy McNitt, L T McKay, S P Merrill, S I Merrill, Delilah McWayne, Wm J Reid, David W Rice, Harvey Spencer, Roxana Spencer, F G Satterlee, E Satterlee, Cordelia Sturdevant, Jas Shore, S Thurston, L A Thurston, Emily Thurston, Herbert Thurston, G H Truesdell, Darwin Town and wife, Mrs J Truesdell, O D Washburn, Samuel Winkley, Julia Winkley, Mrs N C Walsworth, Joe Wiencke, Charles S Wilbur, Daniel Whitney, William A Lewis, Spencer N Curtis.																			
Total, .....				\$180.22															
PENNSYLVANIA.																			
	Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.
Bullock, Mrs D H		1.20		Bullock, Mrs D H				Bullock, Mrs D H				Bullock, Mrs D H				Bullock, Mrs D H			
Evans, S A	10	10		Evans, S A	10	10		Evans, S A	10	10		Evans, S A	10	10		Evans, S A	10	10	
Green, L W	10	10		Green, L W	10	10		Green, L W	10	10		Green, L W	10	10		Green, L W	10	10	
Green, P C	10	10		Green, P C	10	10		Green, P C	10	10		Green, P C	10	10		Green, P C	10	10	
Green, D W	10	10		Green, D W	10	10		Green, D W	10	10		Green, D W	10	10		Green, D W	10	10	
Green, B	10	10		Green, B	10	10		Green, B	10	10		Green, B	10	10		Green, B	10	10	
Gallatin, A D	10	10		Gallatin, A D	10	10		Gallatin, A D	10	10		Gallatin, A D	10	10		Gallatin, A D	10	10	
Heggie, I H	10	10		Heggie, I H	10	10		Heggie, I H	10	10		Heggie, I H	10	10		Heggie, I H	10	10	
Heggie, Mrs I H	10	10		Heggie, Mrs I H	10	10		Heggie, Mrs I H	10	10		Heggie, Mrs I H	10	10		Heggie, Mrs I H	10	10	
Kelley, E E	10	10		Kelley, E E	10	10		Kelley, E E	10	10		Kelley, E E	10	10		Kelley, E E	10	10	
Stebbins, H	10	10		Stebbins, H	10	10		Stebbins, H	10	10		Stebbins, H	10	10		Stebbins, H	10	10	
Thompson, Robt	1.25			Thompson, Robt	1.25			Thompson, Robt	1.25			Thompson, Robt	1.25			Thompson, Robt	1.25		
Total, .....				\$4.45															
MICHIGAN.																			
	Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.
Ayers, John	10			Ayers, John	10			Ayers, John	10			Ayers, John	10			Ayers, John	10		
Atkins, Mrs M J	20	10		Atkins, Mrs M J	20	10		Atkins, Mrs M J	20	10		Atkins, Mrs M J	20	10		Atkins, Mrs M J	20	10	
Austin, Ada	15	10		Austin, Ada	15	10		Austin, Ada	15	10		Austin, Ada	15	10		Austin, Ada	15	10	
Austin, Lottie	15	10		Austin, Lottie	15	10		Austin, Lottie	15	10		Austin, Lottie	15	10		Austin, Lottie	15	10	
Allen, T R	60			Allen, T R	60			Allen, T R	60			Allen, T R	60			Allen, T R	60		
Albro, Devinport	60			Albro, Devinport	60			Albro, Devinport	60			Albro, Devinport	60			Albro, Devinport	60		
Andrews, Titus Z	10	10		Andrews, Titus Z	10	10		Andrews, Titus Z	10	10		Andrews, Titus Z	10	10		Andrews, Titus Z	10	10	
Atherton, Mrs M	10			Atherton, Mrs M	10			Atherton, Mrs M	10			Atherton, Mrs M	10			Atherton, Mrs M	10		
Atherton, Willie	10			Atherton, Willie	10			Atherton, Willie	10			Atherton, Willie	10			Atherton, Willie	10		
Adams, J J	10			Adams, J J	10			Adams, J J	10			Adams, J J	10			Adams, J J	10		
Adams, Wilber C	10			Adams, Wilber C	10			Adams, Wilber C	10			Adams, Wilber C	10			Adams, Wilber C	10		
Aray, Eva	20	10		Aray, Eva	20	10		Aray, Eva	20	10		Aray, Eva	20	10		Aray, Eva	20	10	
Arnold, W J		10		Arnold, W J		10		Arnold, W J		10		Arnold, W J		10		Arnold, W J		10	
Avery, Albert	30			Avery, Albert	30			Avery, Albert	30			Avery, Albert	30			Avery, Albert	30		
Atherton, Alfred	30			Atherton, Alfred	30			Atherton, Alfred	30			Atherton, Alfred	30			Atherton, Alfred	30		
Allen, Harry	10			Allen, Harry	10			Allen, Harry	10			Allen, Harry	10			Allen, Harry	10		
Albro, Myron		10		Albro, Myron		10		Albro, Myron		10		Albro, Myron		10		Albro, Myron		10	
Andrews, I J		1.25		Andrews, I J		1.25		Andrews, I J		1.25		Andrews, I J		1.25		Andrews, I J		1.25	
Angle, Isaac W		10		Angle, Isaac W		10		Angle, Isaac W		10		Angle, Isaac W		10		Angle, Isaac W		10	
Brant, J N	30			Brant, J N	30			Brant, J N	30			Brant, J N	30			Brant, J N	30		
Brant, C L	30			Brant, C L	30			Brant, C L	30			Brant, C L	30			Brant, C L	30		
Blasier, M	1.25			Blasier, M	1.25			Blasier, M	1.25			Blasier, M	1.25			Blasier, M	1.25		
Bragg, S	20	20		Bragg, S	20	20													



\$1.20 EACH.—Mrs E Anderson, Geo				Aug.	Sept.	Oct.	Aug.	Sept.	Oct.	Aug.	Sept.	Oct.	Aug.	Sept.	Oct.
Ayers, H Allen, P Allen, S I Abbey, M							Hill, Olive							Jones, Mary	
L Abbey, R W Avery, Stephen Allechin,							Brown, Mary							Jones, Willie	
Sarah Allechin, Judson Barrett, Eliza							Bordar, Sr							Johnson, David	
Barrett, Ella Barrett, Mattie Barrett,							Brewster, Lydia							Jones, Walter	
Joseph Bennett, Alice Bennett, Addie							Ballard, J D							Jones, Mary	
Bennet, Mrs Eliza Bliss, Rancie Bliss,							Bowers, N J							Kendall, Theo F	
H S Briggs, M Briggs, T T Brown,							Glymer, A H							Kendall, Eliza E	
C H Brisbin, Willie Bennett, Effie L							Chinnock, M M							Kendall, Clement B	
Bennett, Carrie Beaumont, Geo P Bailey,							Clark, Carroll J							Kendall, Vashie E	
Delia Beers, Louis H Beebe, Etta Booth,							Clark, Lizzie S							Kendall, Anna B	
Josie L Cochran, John Chapman, A M							Colwell, O F							Knight, George	
Covey, Lydia A Covey, D V Covey,							Clinger, Levi							King, Mrs Joseph	
Jane A Crowfoot, Anson R Cochran, F							Cottrell, Wm							Logan, L A	
C Castle, Sr Cramer, Caroline Colson,							Dymond, Wm							Lucas, Agnes	
A M Card, Lucinda Dawson, S J Drake,							Davis, Carrie							McMullen, Electa	
Martha A Day, Maxwell Davis, Mrs L							Dean, Phebe							Moran, Richard	
Davis, M A Dennis, J A Despelder,							Emmons, T F							Morel, Alice	
Helen E Dailey, W S Dailey, A T Emans,							Edgerton, Eunice							Morel, Fannie	
S P Eckert, John Fishell, Jeanette Fish-							French, M E							Morrison, D	
ell, Harriet Finch, Isabelle Francisco,							Friend, a							Miller, Harriet	
Laura Francisco, Lillian Francisco, R							Fisher, Rachel							Morrison, Dennis	
C Fargo, Mrs A E Fairwell, Emma							Fisher, Alice							Maxwell, John A	
Griggs, Freddie Griggs, S B Gowell, E							Fisher, J S							Nettlingham, Alfred	
Gilbert, T Gilbert, E P Giles, H C Good-							Francis, M							Nettlingham, Elizabeth	
rich, C W Gilbert, Susan A Gilbert,							French, F C							Nettlingham, C	
John H Green, Hannah Green, E S							French, M G							Nettlingham, Sarah	
Griggs, D M Griggs, Hattie Griggs,							French, C F							Owen, Sarah F	
Cornelia Griggs, Anna Haynes, Jerome							Gray, Nancy							Owen, S F	
L Harmon, D Hale, A Hale, M E Hunt,							Guilford, O L							Penniman, A R	
Wm H Hafer, John Harvey, Mrs J							Guilcock, Eli							Penniman, William	
Harvey, Lydia A Hilliard, Nettie Holt,							Griffin, Emeline							Proctor, Sarah	
E Howard, J Johnson, Frank M Jones,							Grant, N							Pottinger, C	
Mary J Johnson, Bro Jaynes, Sr Jaynes,							Greenman, Frances							Pepper, William	
J M K, S Kennedy, J P Kellogg, Ann							Greentree, Wm T							Ritchey, H P	
J Kellogg, Willie Kellogg, Clara Kellogg,							Greentree, J							Ritchey, Annie	
Hettie Kellogg, Andrew L Keefer, John							Hill, N L							Ritchey, Effie A	
S Lawson, Peter Luke, C Lungar, M							Hill, Mrs N L							Ritchey, Louis & W	
Lunger, Mary Losey, Jennie Losey,							Hill, R J							Ruhamy, John	
Emily Langdon, S W Ledow, M L Ledow,							Hill, D A							Randall, Mary	
Lucinda Lawrence, Rozell Lawrence,							Hill, Mary							Smith, Hattie	
Carrie E Lawrence, Jessie M Lawrence,							Humphries, Wm							Smith, Sina	
Norris W Lawrence, George Leighton,							Heslet, Margaret							Smith, Elizabeth	
Emily Leighton, Orley Lewis, James H							Hough, C J							Smith, Susie	
Minisee, Maria M Minisee, M D Matthe-							Hough, E J							Stowell, Bessie	
wews, S Matthews, S W Rhodes, J P							Hames, Elizabeth							Shepley, Mrs H	
Rathbun, L Ross, Jane A Rogers, Mary							Ingersol, D							Shewder, Mrs	
Robinson, L V Smith, E F Stone, H							King, Mary							Sawyer, O L	
L Stone, Doreas Stiles, S D Salisbury,							King, L P							Shreve, Jas J & wife	
Elizabeth Salisbury, Wm Swartout, C							King, Laura P							Smith, Harriet	
Swartout, D M Stites, Sarah Stites, J F							Kinnee, Sr							Timons, Willie	
Sindlinger, W Sanborn, Eld T M Stew-							Ladow, Lovina							Turnipseed, C & wf	
ard, H F Sprague, Mrs E H Sisson, J M							Lafferty, Samuel							Turpeny, Osso W	
St John, Mary A St John, Margaret							Lafferty, Rebecca J							Tait, J W	
Snow, Mrs Louisa Smith, H D Soule, M							Lash, Mary							Tuzey, Eliza	
Standish, George Stringer, H J Spicer,							Merryfield, J W							Vanderbert, N E	
Mary A Snow, John Staines, John Sisley,							Mears, O							Wordell, Chas	
Lincoln Shepard, John Terrell, Mahet-							Parker, Mary							Wildman, Ellen	
able Terrell, A J Terrell, David Triplett,							Parker, M E							West, Nelson F	
F C Thompson, J H Thompson, Wm C							Rowe, James							Whitman, J R	
Taylor, Mary Tozer, Frank Tozer, W L							Rowe, Sarah L							\$1.20 EACH.—M A Jerome, Carie	
Taylor, J E Vosburg, E Van Deusen, M							Ralston, Joseph							Kember, Lewis Johnson, Mrs L Lovejoy,	
E Van Deusen, Mary A Van Horn, Mrs							Rowe, Eva							John P Logan, R Ladie, W H Loomis, H	
Jennie L Wisner, Mrs J H Woodruff, W							Rowe, D F							N Loyd, W H Naylor, J S Preston, Almira	
B Woodruff, D B Webber, L B Webber,							Rowe, Verda							S Preston, M B Parrett, J R Robinson,	
E S Walker, Eliza Walker, J S Wicks,							Rowe, Frankie							Alice C Robinson, Mary A Robinson,	
Mary A Wicks, F T Wales, Mrs M J							Rowe, Ethie							Sabrina Simonson, Hattie Sturtevant,	
Walton, Eber Weed, Hannah Way, Mary							Rowe, Mary							Geo F Shonk, F M T Simonson, Mrs I	
H Waggoner, W S Wright, Mary L							Russel, Mrs M							Sterling, Ole Train, Mrs E C Train, Nel-	
Wright, Edwin Wolcott, Ella Woodhull,							Sealey, J M							lie Train, Lillie Train, Elizabeth Atchi-	
Susan F Wells, Chester R Wells, W J							Simonds, S							son, Ida Ballinger, John A Cook, Nancy	
Mills, M. D., A C Morse, Priscilla							Sprinkle, F							Clafin, Sadie Cadwallder, Susie Car-	
Markillie, G W Masters, Sabrina Miller,							Smith, George							lock, Mrs H Crow, Eld G W Colcord,	
George Maynard, Mrs C Morton, Edwin							Sharpe, S F							Mrs G W Colcord, I G Colcord, C A Col-	
P Mansell, Mary Nelson, D Newcomb,							Spring, Mrs C S							cord, James Cauvins, Cary Dryden,	
L Osborn, N Outwater, O F Olmstead,							Simonds, E							Hermion Elless, W C Elless, A J Dennis,	
H Ovensberg, Mrs E Ovensberg, E H							Sharp, Ida							C H Foster, A Friend, Mary Grimes, S	
Pratt, Fannie Pierce, Mary J Parmenter,							Talmage, J N							Guascook, M A Greer, Marcena A Hicks,	
Alfred Perren, P T Paine, Levi Paine,							Talmage, S A							Clara W Hicks, Rebecca Hansen, Lo-	
A S Perrin, T C Pierce, Lucenia Palmer-							Underwood, J P							retta Hildreth, Wm Hibben, Joseph	
ter, R T Payne, A D Parkhurst, D B							Van Camp, Frank							Hughes, A A John.	
Richards, J R Richards, Harmon L							Van Camp, Anna							Total,..... \$121.75	
Richmond, Caroline L Richmond, Anna							Van Camp, H D								
Rasmussen, Mrs J B Rozell, J L Rumery,							Wike, Albert								
H K Rumery, Mina and Lennie Rumery,							Watts, J M								
L Wilkinson, Emeline Barber, Jennie							\$1.20 EACH.—Betsey H Avery, Ella								
Maynard, S M Lewis, J L Lewis, Mrs							Avery, Charlie Avery, Elbert Avery,								
Anna M Mills.							Geo M Atkinson, Alice Arndt, Martha								
Total,..... \$613.28							Atkinson, J F Alverson, Truman Ath-								
							erton, Horace Adams, Martha Brown,								
							Jacob Bowers, Sarah Bowers, George								
							Bisel, Lois Babcock, Wm Chinnock, A								
							G Chinnock, Charlotte Clapp, Sr Dun-								
							bar, Evaline Cole, Emily C Day, T Edger-								
							ton, Margerette Edgerton, Justus Edger-								
							ton, Rodolph Fisher, A Friend, E H								
							Gates, Elsie M Gates, L S Gregory, M E								
							Guilford, Becca Guinal, Norman Hill,								
							Juliana Hoffer, Sr Holbrook, Rovena								
							Hutchins, Isaac Kaufman, Hannah Kauf-								
							man, Zoe Kaufman, Olive Kaufman,								
							Sarah Moser, Fremont Mears, Mary								
							Mears, Ella Mears, Bird Mears, A M								
							Mann, Abigail Meare, E C Penn, Madi-								
							son Bobb, Elizabeth Bobb, Jane Sprin-								
							kle, S Sprinkle, Willie Scott, L G Tracy,								
							Clara Tracy, L C Tolhurst, Hattie Wilbur,								
							Mary Myers, Bertie Scott.								
							Total,..... \$181.28								

	Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.
Rice, L W		50		Plank, Maggie A	10			Gilmore, Mrs H			75	Terwiliger, J			10
Rice, E J		30		Potter, C H	10			Goodrich, S A			20	Tawney, Mrs H H			10
Rice, Naomi		30		Potter, A G	10			Hankins, Wm H	1.00			Vancil, Wm	30		10
Renning, Dora		50		Port, Lucy	10			Hare, S B	10			Vancil, Sarah	20		60
Robinson, H		30		Pickle, John M	20			Hanson, Martha	20			Vile, Emma		50	30
Robinson E D & wife	2.40			Petersen, Peter B		1.25		Hanson, W A	10			Vansittest, Mrs E			10
Robins, D		50		Plank, S A	10			Hanson, John F	5.00			Woodruff, E A	20		10
Robins, E		50		Plank, M A	10			Hanson, R	10		10	Wall, E	10		50
Reynolds, Mrs L R		30		Pierce, Stephen		1.00		Hanson, P	10		10	Widmark, Lars	20		10
Reynolds, Follett		10		Richardson, R		1.00		Hare, Thomas	50			Walling, George	30		05
Straw, E	10			Simmons, Mary	10			Hare, E J	30			Ward, Mrs C	1.00		50
Straw, Josie	10			Stewart, R P			50	Hare, A E	20			Walsh, Mrs M E	20		10
Sheffield, L L	40			Stewart, Dora			50	Hare, J W	25			Whitmore, F Y	30		60
Staples, Grace A	10	10		Taylor, E	10			Hare, Lydia B	20			Welch, Catharine		25	1.00
Stillman, W D		1.25		Talbot, Jennie	10			Hare, Carrie M	20			Walter, H		10	50
Stillman, W D M F		1.25		Vankirk, A H	10			Hare, Wilda W	20			Wickham, John	30		1.00
Stephens, Louisa		25		Valentine, John		60		Hulse, Maryette	50			Washburn, H G		1.10	30
Stephens, Wood		10		Valentine, Mandane		50		Heath, W B	30			Wise, Frank		10	25
Smith, C A		10		Valentine, Mary A		20		Heath, Lydia	30			Weltner, S		1.25	25
Smith, M A		10		Valentine, Rosella J		20		Hurlbutt, G J				Weltner, H		1.25	
Smith, Hattie		10		Valentine, Eden M		20		Hayne, Frank		1.25		White, Edith		10	20
Shields, M		25		Valentine, Emma F		10		Haynes, Mrs Lorana		1.25		White, J R		10	02
Smith, S S		10		Valentine, Anna E		10		Hanson, Niels		40		Wing, Ella		10	02
Smith, Minnie		10		Valentine, Francis E		10		Hanson, Anne		40		Wire, J & wife		2.75	60
Smith, Esther		30		Whitson, Wm	20			Hanson, Christine		40		\$1.20 EACH.—P Axelson, Martha Andrews, Mary Ashley, N E Blood, M E			
Smith, L		50		Winchell, Allie O	10			Hanson, Niels C		60		Blood, Mrs M J Beaman, Benj Berry, R Axelson, Huldah Berry, Mary Bierce,			
Smith, Myrtie E		30		Y V A		25		Hanson, Tine		50		Eleanor Beaumont, A Brother, Rachel			
Serns, S	20	20		\$1.20 EACH.—Charles Crane, Myra J Crane, Eugene Crane, James Cossentine,				Hough, E E		2.40		Buck, Mary Clark, Charlie Clark, Annie			
Serns, Emma	20	20		John Curtice, Alden G Douglas, J B Edwards, Mary Edwards, Lydia M Ed-				Hough, A B		10		Clark, Ellis Clark, Mrs L J Everhart, S			
Serns, Laura	20	20		wards, Mrs S A Green, Ole Gilbert, G A Gilbert, Louis Kjalberg, Sumner				Hough, E A		10		E Geer, Laura Buck, Wm P Andrews			
Sorensen, Hans		40		Leavitt, E McConnell, H F Phelps, D W Reed, Wm Steffer, Louisa Steffer, Har-				Hough, L M		10		(deceased), J Anten, Ellen Hayne, Jas S			
Sorensen, Carrie		40		rison Grant, Mrs Caroline Stone.				Hough, A U		10		Houseman, Russell Hart, Geo A Hare,			
Sorensen, Louier		20		Total, .....				Hayward, H B		60		Lizzie Hornby, Lars Jacobson & wife,			
Sorensen, Eddie		20		\$66.40				Hayward, A E		60		Lester Kilgore, Sadie Kilgore, J King,			
Sanders, N G			2 40					Harlow, Hiram		14		P L Larabee, L M Larabee, Mrs L Mar-			
Snider, G R		1 00						Johnson, D J	25			shall, Geo Marshall, August Magnuson,			
Thurston, R M	10							Johnson, John	10		10	Tabitha Mount, Mrs Anna Mote, B			
Thompson, Inger	25							Johnson, Kirstine	10		10	Morse, Peter Nielson, Trine Nielson,			
Thompson, J	25							Johnson, Christine	10		10	Mary Nicola, Henry Nicola, James Oley,			
Turner, Neana		1.00						Johnson, Anna C	10		10	M P Owen, Hattie E Owen, Thos Porter,			
Thomas, A			30					Johnson, Peter	10		10	Mrs Thomas Porter, Mrs C E Stanahan,			
Watson, L	1.00							Johnson, L K	10		10	Minnie Storm, Ann Stem, C Smith, Hat-			
Witter, Ada		10						Johnson, John	10	10		tie Shively, Susan Shively, D T Shire-			
Witter, Elmer		10						Jones, Mrs M L	10			man, Amelia Shireman, Lucia M Swan,			
Walker, D E	20	30						Jessup, Sarah A		50		Isaiah H Thomas, C A Washburn, G A			
Walker, Nellie			30					Johnson, Henry		10		Worth.			
Westfall, Gust			40					Johnson, Lawrence		10		Total, .....			
Webb, Thomas		1.00						Jones, Lucy		1.00		\$201.79			
Young, G W			1.00					Johnson, Maria		50					
Zollinger, N G B	20	1.00						Johnson, Kirsten		50					
Zollinger, Emma	20	1.00						Johnson, Hepsa		40					
Zollinger, E J	20	1.00						Jenson, Daniel	25						
Zollinger, G S	20	1.00						Kirfman, J & wife		20					
								Kilgore, J L & wife		2.40					
								Lewis, Susan	40						
								Little, H M	30						
								Lippincott, Mary J	20						
								Leggett, H	10						
								Larson, Hans		2 40					
								Loomis, S P		75					
								Morse, C E	10						
								Molberg, Cecilia	20						
								Mock, Wm	50						
								Mitchell, E E	1.10						
								Mitchell, Otis	10	10					
								Mitchell, C A	10						
								Mitchell, A A	10						
								Mitchell, J E	10	10					
								Marvin, Mrs P A	30						
								McKenzie, Lizzie	10						
								McKenzie, Mrs S A	15						
								Monlux, Carrie		10					
								Millard, A N H	1.25						
								Mitchell, Alice	10						
								Morse, F W	50						
								Morse, J S	50						
								Morse, Willie M	50						
								Morse, Johnnie F	50						
								Morris, W		10					
								Millne, L E		70					
								Millne, Ella A		70					
								Millard, Francis		10					
								Mount, Ella		25					
								Mitchell, J T		5.00					
								Morman, Mrs H		25					
								Mayhew, R		25					
								McPheters, —	20						
								Nelson, Nels C	10	1.00					
								Newcomb, W E & wife		2.50					
								Osbourne, J	20						
								Olsen, A Charlotte	20						
								Olds, Lucy	10	10					
								Olds, Hattie		10					
								Owen, Mina E		20					
								Porter, George	20						
								Peterson, Christen	10	10					
								Peterson, Kirsten	10	10					
								Peterson, Jens	10	20					
								Payne, Elizabeth A	30						
								Payne, Flora E	15						
								Perrin, C		10					
								Phillis, Maggie		1.25					
								Reese, M J	10						
								Ralston, John		30					
								Ralston, Belle		30					
								Richards, Gertie		10					
								Robinson, Mitchell		50					
								Reish, Ellen		25					
								Sweet, Mrs Lizzie	10						
								Smith, E	20						
								Swedeberg, A G	20						
								Swedeberg, Mary	20						
								Smith, Jackman	25						
								Shively, Jacob	2.00	10.00					
								Sudbrook, Henry	50						
								Strite, Silas	50						
								Strite, Clara	20						
								Syp, Harriet	60						
								Syp, J L	50						
								Seeley, Mrs E	25						
								Seeley, D	25						
								Sister, A	1.00						
								Shaw, Susan		70					
								Slater, Obed E		10					
								Slater, Mary M		10					
								Sheperd, Dora	20						
								Sheperd, Mary		30					
								Sorensen, Soren C		60					
								Sorensen, Marian		60					
								Smith, Esther S		5.00					
								Smon, M		50					
								Stoner, Wm		25					
								Syp, H R		60					
								Swedeberg, F	20						
								Tomlinson, Lucy	30						

	Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.		Aug.	Sept.	Oct.
Stillwell, Annie				Snider, Joshua				Terwiliger, J	10			Stillwell, J B			1.00
Snider, Joshua				Shelton, Thomas M				Tawney, Mrs H H		10		Stillwell, Clara			50
Shelton, Thomas M				Shultz, H				Vancil, Wm	30			Shelton, Mrs S N			1.00
Shultz, H				Shultz, S J				Vancil, Sarah	20			Thompson, Amanda			30
Shultz, S J				Shultz, Wm & Jno H				Vile, Emma		50		Trowbridge, Nancy J			25
Shultz, Wm & Jno H				Steward, I M				Vansittest, Mrs E		10		Trowbridge, Levi			25
Steward, I M				Shafer, Stella				Woodruff, E A	20			Whitaker, J H	20		
Shafer, Stella				Shultz, Lillie M				Wall, E	10			Whitehead, Charles			20
Shultz, Lillie M				Stanley, C W				Widmark, Lars	20			Whitaker, Floy M			02
Stanley, C W				Stanley, H				Walling, George	30			Wade, J N			10
Stanley, H				Smith, F				Ward, Mrs C	1.00			Whiteis, Samantha			60
Smith, F				Smith, P B				Ward, Mrs C	1.00			Wade, Margaret A			60
Smith, P B				Stillwell, J B				Walsh, Mrs M E	20			White, Wm			10
Stillwell, J B				Stillwell, Clara				Whitmore, F Y	30			Whitehead, Eva M			05
Stillwell, Clara				Shelton, Mrs S N				Welch, Catharine		25		Worden, Effa			05
Shelton, Mrs S N				Thompson, Amanda				Walter, H		10		Wood, W			10
Thompson, Amanda				Trowbridge, Nancy J				Wickham, John	30			Walter, J F			30
Trowbridge, Nancy J				Trowbridge, Levi				Washburn, H G		1.10		Walter, Mary A			30
Trowbridge, Levi				Whitaker, J H	20			Wise, Frank		10		Waher, James H			30
Whitaker, J H	20			Whitehead, Charles				Weltner, S		1.25		Walter, Wm F			30
Whitehead, Charles				Whitaker, Floy M				Weltner, H		1.25		Wart, Jacob			20
Whitaker, Floy M				Wade, J N				White, Edith		10		\$1.20 EACH.—Mary C Bowers, O M			
Wade, J N				Whiteis, Samantha				White, J R		10		Bent, Wm Brookins and wife, A J Gud-			
Whiteis, Samantha				Wade, Margaret A				Wing, Ella		10		ney, Mrs Dr Edwards, N H Hopkins,			
Wade, Margaret A				White, Wm				Wire, J & wife		2.75		Julia Hopkins, Ella Hackworth, Rebecca			
White, Wm				Whitehead, Eva M								Hackworth, Albert Hedgecock, Lillian			
Whitehead, Eva M				Worden, Effa								Hedgecock, H C Hayden and wife, T			
Worden, Effa				Wood, W								Kirkham, Geo L Middaugh, Lyman T			
Wood, W				Walter, J F								Middaugh, Edith A Middaugh, Wm H			
Walter, J F				Walter, Mary A								Middaugh, Nancy Middaugh, J C Mid-			
Walter, Mary A				Waher, James H								daugh, Merilda Napier, Chas Neston,			
Waher, James H				Walter, Wm F								Clara Neston, C A Peterson, Elizabeth			
Walter, Wm F				Wart, Jacob											