

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 PEACE OF GOD.

ADOWN the mountain far away,
A tiny stream there flows,
And dashing on with hasty speed,
It wider, deeper grows,

Until it glides in wondrous might
Over the quiet land,
And lo! its waters, pure and bright,
Cover the shining sand.

So like a river vast and grand
The peace of God doth flow,
But richer, sweeter, is the love,
The saints are yet to know.

And grander, higher, is the life
That springs from Christ the Head,
And fuller, freer, is the stream,
By living fountains fed.

The fleeting sands of life are hid
And sheltered by the cross;
The heart that's fixed on things above
Looks not at earthly dross.

O peace serene! O rest complete!
O growth in grace divine!
O may that joy, that love, that bliss,
Forever, Lord, be mine!

ELIZA H. MORTON.

Allen's Corner, Me.

General Articles.

ADDRESS AND APPEAL, SETTING FORTH THE IMPORTANCE OF MISSION- ARY WORK.

BY MRS. E. G. WHITE.

"AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

There is a constant conflict between the two great armies led by the Prince of life and the Prince of the powers of darkness. The devil, assisted by his angels, is constantly engaged in the most determined effort to gather souls under his banner, while Jesus Christ and holy angels are diligently at work pressing back the powers of darkness, rescuing souls from the grasp of Satan, and gathering them under the blood-stained banner of Prince Immanuel. Those who are truly soldiers of the cross of Christ will not be indifferent spectators, but will take an active part and manifest a personal interest in this conflict. They will "know the fellowship of his sufferings," being co-laborers with Jesus Christ in disseminating light and truth to redeem the purchase of his blood from the slavery of sin and death.

There is now the same call for disinterested workers as when Christ gave his commission to his disciples before he was taken from them into Heaven. "Go ye into all the world, and preach the gospel to every creature," is our Lord's command. Self-sacrificing labor is wanted in every part of the harvest-field. Men and women may be co-workers with their self-sacrificing, self-denying Redeemer. In their unselfish efforts to do others good, they will be bearing his yoke and lifting his burdens. Thus they will find pure happiness and rich joys. Whoever accepts the invitation of Christ to bear his yoke and share his burdens will not only find the yoke easy but the burden light. Rest and peace is found in forgetfulness of self and in earnest, persevering

efforts to save souls from the darkness of error. Those who shirk the responsibilities which Jesus would have them bear, choosing a life of self-indulgent ease, will be destitute of spiritual joys and divine peace, and cannot be partakers with Christ of his glory. Selfish enjoyments will never satisfy the cravings of a soul whom God has qualified for a higher sphere and nobler mission.

That church only is strong that is a working church, whose members feel an individual responsibility to act their part in strengthening, encouraging, and building up the church by their personal efforts. These workers will extend their influence and labors in doing all that they can in every branch of the work. The truth spreads when living, active workers commend it by personal effort, characterized by piety and the beauty of true holiness.

We are a people whom God has favored with special privileges and blessings in making us the depositaries of his law. None of us are to be idlers in the vineyard of the Lord. We are not all qualified to do the same kind of work; all cannot be ministers, to labor in word and doctrine; but there are other parts of the work, fully as important as this even, which have been fearfully neglected. Men and women are needed to act a part in this great work, in spreading the light of truth by circulating our publications. This work has not been taken hold of as it should have been by those who profess the truth.

The larger part of the members of our churches are not working Christians; they are living as if there was no great emergency, no fearful danger of their fellow-men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. The burden of the work has been left principally upon ministers, while many of the church have stood looking on to see how matters were coming out. There are not only men but women who should set their hearts and minds to become intelligent in regard to the very best manner of working for the Master, qualifying themselves to do that part of the work for which they are best adapted. All will, if connected with God, see something to do, and will do it. They cannot be soldiers in the Lord's army unless they shall obey the call of the Captain and bear responsibilities which some one must bear.

There are fields of missionary labor which have been open for years, calling for workers, and yet many have not seen or realized the necessity of their doing anything. The work, they thought, was for some others, but not for them. There are hundreds and thousands who can work if they are so disposed. Up to the present time they have done nothing but serve themselves. This class of do-nothings and know-nothings, as far as the work to be done in God's cause is concerned, will never hear the well done from the lips of the Majesty of Heaven. They have not taken any interest in the many branches of the work. They have not learned how to work for the Master to advance his cause in doing to the utmost of their strength and ability to save souls from error and death. I was shown that there must be with men and women a general waking up to the needs of God's cause. The minds of our sisters may be expanded and cultivated. If they are devoted to selfish interests, the soul will be left dwarfed. Emptiness and unrest will be the result.

A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. Many have left some portions of the work undone because it was not agreeable, expecting the next coming minister to finish it up for them. They had better not engage in the work unless they can bind it off thoroughly, so that it will not ravel out. There are many ministers who do not connect so closely with God that they can feel and realize the wants of the people and give them meat in due

season. They should lead the young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them. With the burden of the work upon them, it is their duty to lead the people along until they can present every man perfect in Christ.

A mere assent to the truth is not enough. There must be prayerful labor with those who embrace the truth, until they shall be convicted of their sins and shall seek God and be converted. Then they should be instructed in regard to the claims of God upon them in tithes and in offerings. They must learn that the tithing system is binding upon God's people in these last days as truly as it was upon ancient Israel. The tract and missionary work should be presented before them. Nothing should be kept back. But all points of truth should not be given abruptly in the first few lectures; gradually, cautiously, with his own heart imbued with the spirit of the work of God, the teacher should give meat in due season.

Ministers frequently neglect these important branches of the work,—health reform, spiritual gifts, systematic benevolence, and the great branches of the missionary work. Under their labors large numbers may embrace the theory of the truth, but in time it is found that there are many who will not bear the proving of God. The minister laid upon the foundation, hay, wood, and stubble, which would be consumed by the fire of temptation. Some proved to be gold, silver, and precious stones; these from principle would cling to the truth. But if the teacher of truth had brought these converts along as he should have done, presenting before them the obligation which rested upon them, many who afterward drew back to perdition, might have been saved.

Another minister follows the first, and in the fear of God presents the practical duties, the claims of God upon his people. Some draw back, saying, "Our minister who brought us the truth did not mention these things. We have been deceived. These things were kept back." And they become offended because of the word. Some will not accept the tithing system; they reject systematic benevolence, and become offended, turn away, and no longer walk with those who believe and love the truth. When the tract and missionary field is opened before them, inviting them to work in it, they answer, "It was not so taught us," and they hesitate to engage in the work. How much better it would be for the cause, if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, even if there were less whom he could number as being added to the church under his labors.

Ministers must impress upon those for whom they labor the importance of their bearing burdens in connection with the work of God. They should be instructed that every department of the work of God should enlist their support and engage their interest. The great missionary field is open to men, and the subject must be agitated, agitated, again and again. The people must understand that it is not the hearers of the word but the doers of the word that will have eternal life. Not one is exempted from this work of beneficence. God requires of all men to whom he imparts the gifts of his grace to communicate, not only of their substance to meet the demands for the time in successfully advancing his truth, but to give themselves to God without reserve.

Self-denying benevolence characterized the life of Christ. He came not to seek his own. He identified his interest with the wants of his people. He went about doing good. Our sisters who have hitherto lived for self and have cherished habits of indolence and self-indulgence, can now, through the grace given them, imitate the

life of Christ. The exercise of disinterested benevolence will strengthen in their own hearts the principles taught by their divine Master.

God gives regularly and freely to bless man. His gifts are not only rich and munificent but systematic. The light of day, the recurring seasons, the dew and rains causing vegetation to flourish, are blessings of God unceasingly flowing to the children of men. And God requires of those whom he blesses beneficent efforts in conformity to the divine Model. Our liberalities are never to cease; our charities must be regular and constant; and order must be observed in the work. It is not a trait of the natural heart to be beneficent; men must be taught, giving them line upon line and precept upon precept, how to work and how to give after God's order.

We are required to do good and bless others by our labors and prayers as well as by the gift of means. In order to be Christians and to gain Heaven we must imitate the great Exemplar. He cheerfully gave his life to ransom an apostate world. Selfishness and worldliness were condemned by the daily life of Christ; and none of us can live for ourselves and yet enjoy the approval of God.

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home. Many occupy their time in needless stitching, and trimming, and ruffling of their own and their children's clothing, and thus lose golden moments in which they might improve their talents by efforts to get the truth before others. We should, as Christians, have an abiding sense that our time, our strength and ability, have been purchased with an infinite price. We are not our own to use our moments in gratifying our fancy and our pride. As children of the light we should diffuse light to others. It should be our study how we may best glorify God, how we can work to save and bless souls for whom Christ died. In working to bless others we shall be gathering strength and courage to our own souls, and shall receive the approval of God. Hundreds of our sisters might be at work to-day if they would. They should dress themselves and their children with simplicity, in neat and durable garments free from adornment, and devote the time they have spent in needless display to missionary work. Letters may be written to friends at a distance. Our sisters may meet together to consult as to the best manner of labor. Money can be saved to present as an offering to God, to be invested in papers and tracts to send to their friends. Those who are now doing nothing should go to work. Let each sister who claims to be a child of God feel indeed a responsibility to help all within her reach. The noblest of all attainments may be gained through practical self-denial and benevolence for others' good.

(To be continued.)

WHAT ought not to be done, do not even think of doing.

POLISHED steel will not shine in the dark; no more can human reason, however refined and cultivated, shine efficaciously but as it reflects the light of divine truth from Heaven.—John Foster.

SOME people would like to be atheists because that would be the easiest way to get rid of their sins. They are not only afraid of God, but they are also afraid that he will deal justly, in which case it would go hard with them.

IN THE SHADOW.

I WALK through darkened paths, yet know
My Father marks the way I go;
I cannot see his tender smile,
But feel his clasping hand the while;
And since he heeds the sparrow's fall,
I trust his love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms;
Yet closer cling, that I may hear
The voice that whispers in mine ear.
"O trembling soul," it says to me,
"Rest in the love that clings to thee!"

I cannot tell if long the way
By which I go through night to day;
But soon or late I know my feet
Will walk in sunshine, broad and sweet;
And soon or late before mine eyes
The radiant hills of peace arise.

—Selected.

THE ANCIENT GREEKS AND ROMANS
DID NOT BELIEVE THE SOUL
IMMORTAL.

WE shall now show by overwhelming evidence that the doctrine of the immortality of the soul, as at present held, has not been generally believed by the human race.

Let us bear in mind, however, what the present orthodox doctrine of the immortality of the soul is, for which universal belief is claimed. It is that every man is born with an immaterial, spiritual, immortal soul, which simply lives in this body as in a house or cage. This soul, whether righteous or wicked, will live eternally as an individual, personal, conscious soul. It will never die, neither will it lose its personality. Such a doctrine, it is claimed, has been the common sentiment of mankind. This we deny, and now offer the proof. Paul says of the Gentiles that they were without God, and having no hope. Eph. 2:12. Had they believed the soul immortal, they would have had a hope of a future life. But they had no such hope, hence no such faith.

THE IDEAS OF THE ANCIENT GREEKS
AND ROMANS.

When we go back to a period a few centuries before the birth of Christ, to the early ages of the world, we find no evidence that in the infancy of such nations as the Greeks and Romans the doctrine of the immortality of the soul was believed among them. It cannot be proved that they did believe it. All their ideas and traditions of a future world, so far as they had any, represented it as a material place, and the people as material, corporeal beings, the same as in this world.

On this point the learned Dr. Priestly says: "It is expressly asserted by Aristotle and others, says Mr. Toland (Letters to Serena, p. 22), that the most ancient Greek philosophers did not dream of any principle or actuating spirit in the universe itself, no more than in any of the parts thereof; but explained all the phenomena of nature by matter and local motion, levity and gravity or the like; and rejected all that the poets said of gods, demons, souls, ghosts, Heaven, hell, visions, prophecies, miracles, etc., as fables invented at pleasure, and fictions to divert their readers."¹

Says a learned author: "The Greeks sometimes depicted *death* and *sleep* as twin boys, one black, one white, borne slumbering in the arms of their mother, night."² This was their idea of death,—a deep sleep. But many ages, even thousands of years, passed away before we learn of any one who had any notion of the doctrine of the immortality of the soul. It first originated with a few priests and lawgivers, was taken up by poets and philosophers, and finally was acknowledged by the people.

THE EGYPTIANS.

Herodotus, the oldest historian, says: "The Egyptians also were the first who asserted the doctrine that the soul of man is immortal."³ Other nations did not believe it till they learned it of the Egyptians, as I show in another article. This was not till a few centuries before Christ, about the time of Socrates and Plato, both of whom advocated that doctrine. They lived about B. C. 400. These philosophers confessed that their doctrine was not generally believed. One of Socrates' disciples, Cebes, told him that the doctrine he taught concerning the immortality of the soul and a future state, "met with little credit among men;" that "most men seemed to think that the soul was immediately dissolved at death, and that it vanished and was dis-

sipated like the wind or smoke, or became nothing at all; and that it needed no small persuasion and faith to believe that the soul exists and has some power and intelligence after the man is dead." Socrates himself had said the same thing just before,—that his doctrine was not believed by the generality of the people.

Simmias, another of the dialogists in the *Phædo*, represents it as the opinion of many that the soul is dissipated when a man dies, and that this is the end of its existence. And Socrates, speaking of the soul's being blown away, and perishing with the body, declares that this was what was said by most men.⁴

"From these testimonies it plainly appears," says Leland in his admirable work on the "necessity of a Divine Revelation," vol. ii. p. 383, "that the mortality of the soul was a doctrine which prevailed among the Athenians in the time of Socrates, who were looked upon as the most learned and polite of all the Grecians."

Plato complained that his argument on the subject met with little credit. But did not Socrates and Plato succeed in converting all men to their new ideas of the soul? By no means. The above author, on page 384, continues: "There is no great reason to think that the state of things among the Athenians grew better afterward, but rather the contrary."

IN THE TIME OF THE CÆSARS.

We come now to the time of Polybius, who was born B. C. 203. "There is a remarkable passage by Polybius," says Leland, "which shows that the disbelief of a future state had in his time become very common and fashionable, both among persons of superior rank and among the lower kind of people."⁵ The doctrine of the immortality of the soul was, then, far from being universally believed as yet.

We next come to the time of Cicero, who was born B. C. 107. Perhaps this doctrine had gained greater credence by that time. Hear our learned author again: "What that great man Cicero says of the philosophers in his time is remarkable. In that celebrated treatise where he sets himself to prove the immortality of the soul, he represents the *contrary*, as there were crowds of opponents; not the Epicureans only, but, which he could not well account for, those that were esteemed the most learned persons had that doctrine in contempt."⁶

Mr. Watson, speaking of the same time, says: "Both philosophers and poets regarded them as vulgar fables. . . . Nor was the skepticism and unbelief of the wise and great long kept from the vulgar, among whom they wished to maintain the old superstitions as instruments by which they might be controlled. Cicero complains that the common people in his day mostly followed the doctrine of Epicurus."⁷ Epicurus denied the immortality of the soul. This testimony is worthy of consideration. The mass of the common people followed Epicurus, that is, they totally denied the doctrine that the soul is immortal. And the poets and philosophers taught them this! Then who believed the doctrine at that time? It was universally disbelieved.

Cæsar represents the same thing as being true in his day.⁸ So it was in the time of Plutarch, who was born about the middle of the first century. "He intimates that these things were not commonly believed." Not only the philosophers, but the mass of the Roman people, had no faith in the doctrine of future rewards and punishments.

Of the popular religion Mr. Jones says: "The Romans in general knew the whole to be an imposition, and many of them ridiculed the pretense that the institution was divine."⁹ Again he says: "The doctrine of the immortality of the soul, and of a future state of rewards and punishments, was but little understood, and, of course, only very partially acknowledged. Hence, at the period when Christ appeared any notions of this kind found little or no acceptance among the Greeks and Romans, but were regarded in the light of old wives' fables fit only for the amusement of women and children."¹⁰

The learned Mr. Milman bears this decided testimony: "One class of fables seems to have been universally exploded even in the earliest youth,—those which related to another life. The picture of the

unrivalled satirist may be overcharged, but it corresponds strictly with the public language of the orator and the private sentence of the philosopher:—

"The silent realm of disembodied ghosts.
The frogs that croak along the stygian coasts.
The thousand souls in one crazed vessel steer'd,
Not boys believe, save boys without a beard."

"Even the religious Pausanias speaks of the immortality of the soul as a foreign doctrine, introduced by the Chaldeans and the Magi, and embraced by some of the Greeks, particularly by Plato. Pliny, whose *Natural History* opens with a declaration that the universe is the sole Deity, devotes a separate chapter to a contemptuous exposure of the idle notion of the immortality of the soul, as a vision of human pride, and equally absurd, whether under the form of existence in another sphere or under that of transmigration."¹¹

Gibbon, the celebrated historian, thus confirms this statement of the case: "We are sufficiently acquainted with the eminent persons who flourished in the age of Cicero and of the first Cæsars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. At the bar and in the senate of Rome the ablest orators were not apprehensive of giving offense to their hearers by exposing that doctrine as an idle and extravagant opinion, which was rejected with contempt by every man of a liberal education and understanding."¹²

D. M. CANRIGHT.

¹¹ History of Christianity, chap. i. p. 34.¹² Milman's Gibbon's Rome, vol. i. chap. xv. p. 528.

CHARACTER THE TEST.

ADMISSION to Heaven is not a leveling process, but a recognition of individuality in its deserts and capacities. "Have thou authority over five cities;" and "thou over ten." This does not look like a monotonous row of pictured saints staring out into vacancy, with folded hands and nothing to do.

It becomes, then, a serious question what sort of a Heaven is in our thought, and whether we are more intent to go somewhere than to be something—to go to Heaven than to be fit to go there. It is righteousness, not genius, which makes Heaven resplendent. It is not the vision of an Oriental paradise, with a profusion of bowers and flowers, pearly gates and golden streets, but that of the glory of God in the splendors of love and righteousness, which kindles the Christian soul. The man who is thinking more of an indolent eternity of sensual delights, or of clasping friends who have passed on before, than of being holy as God is holy, is certainly on the track of a lowering conception of the life of the New Jerusalem.

Still worse is the wholly mistaken notion, the utterly vague and senseless expectation, that Heaven lies just before the race as its goal, irrespective of character. What has he to do with Heaven who is not cultivating the spirit of Heaven, and enthroning righteousness in his heart and life? Let him disabuse himself instantly. There is no figure of speech to be evaded or explained away in the words which affirm that "there shall in nowise enter into it anything that defileth, neither worketh abomination, nor maketh a lie." Were it otherwise, what would the story of redemption mean? What empty rhetoric the invitations and warnings of Jesus become! But now, from a world that sin has cursed; from hells on earth where the worm now gnaws and the fire is already kindled; from eyes bleared with sin, and hearts livid with blackness; from far-off, strange lands of prodigal wanderings; from haunts lurid with evil-thinking, evil-speaking, evil-doing, and ghastly with near proximity to the pit; from heights where pride looks coldly down in self-righteousness—men are bidden to look away to the Mount of God; to flee from the wrath to come; to lay hold of eternal life; and in their impotence, their uncleanness, their pride, their madness, their despair, to look to Him, who in love and might comes forth to save that which is lost, and bring the wanderer home! Laying hold of him, following him, the defiling thing is left behind; the defiling haunts are forsaken; the true and upright life is entered upon; the righteous character is in process of formation. Think not to enter Heaven but through Christ, the door. Think not to climb up some other way. The song of sweetest note in heavenly places is in honor of redeeming love. "Blessed are they that do his command-

ments, that they may have right to the tree of life, and may enter in through the gates into the city." Let men hasten to the Fountain opened for sin and uncleanness, and wash and be clean. Let them cease to do evil, and learn to do well, who would see the face of the King in peace. Let them welcome Heaven to their hearts, who would be welcomed into Heaven when God shall bring his children home; for Heaven is a realm of righteousness, and peace, and joy in the Holy Ghost. These are the pure waters from the celestial spring, these are the fruits of the Tree of Life. —From "Death and Beyond."

IN THE FIELD AGAIN.

FOR the past two years I have been greatly hindered from the work of the Lord on account of my financial matters; but through the good providence of God I hope soon to be able to settle all my indebtedness, which has so long been a source of trouble and perplexity to me. I feel like girding on the armor anew, and consecrating myself as never before to the Lord and his cause. The experience through which I have passed has been very valuable to me. The truth never looked more clear and beautiful than now, and my heart is in perfect harmony with all the workings and means employed in the advancement of this most glorious cause. When I see its onward progress, the openings of God's providence for the truth to go to different lands and nations (see Rev. 10:11), I feel to exclaim: Surely the Lord has led us in a way we knew not, and has given us great light; wherefore we should go forth with confidence, for the victory will be ours.

Ministering brethren of Missouri, shall we longer remain idle in the vineyard? Active laborers are in demand, and shall we become dwarfed and finally lose our interest in the work of the Master? I realize that we have passed through some hardships and trials; for the Lord will have a tried and pure people, and will "purify the sons of Levi, and purge them as gold and silver." Mal. 3:3. It is the go-through spirit that we must now have. We have not time to stop to murmur at these "light afflictions" (2 Cor. 4:17, 18), nor to allow our "temporal" affairs to entangle us in the cares of this life, so that the great day will come upon us unawares.

Brethren, let us, "forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."

J. H. ROGERS.

Palo, Caldwell Co., Mo.

WHAT THEY SAY.

SISTER M. J. CASSELMAN, of Jackson county, Mich., speaks as follows of her interest in the work in Europe:—

I rejoice that I shall soon be able to tell my friends living in Canada and England, that the blessed truths of the third angel's message are printed under their own government, and that there are now missionaries in Europe teaching the same truths that we hold in America. Bless the Lord for one spirit, and a united truth all over the earth.

Although I am not acquainted with Bro. Andrews, I sympathize with him in his work. I can realize something of the opposition he has to meet, and I pray that God may strengthen and support him. I believe he will.

Since attending our camp-meeting, I feel like living this truth as never before, and doing all in my power to lead others to it.

Bro. E. H. Pullen writes from Bon Homme county, Dakota, under date of Nov. 29, 1878:—

For a short time past I have been doing tract and missionary work among the Russians here. In one locality that I visited four are now keeping the Sabbath of the Lord, and some fourteen more are deeply interested and will probably take hold of the truth, at least the four think so. This interest ought to be followed up by a live (German) teacher.

I have been trying to do something for the cause at Olivet. Four have taken a stand with the remnant people. I would have remained there longer, but the school-house was closed against me. One of the four, a young man who was a Methodist, is about to enter the ministry. If he proves faithful, he will be a help to the cause in Dakota. He has already commenced work

¹ Disquisitions relating to Matter and Spirit, vol. i. pp. 318, 319.² Alger, p. 18.³ Herodotus Uterque, 2, sec. 123, p. 144.⁴ Plato, Translated by Clay Bohn's Class, Lib. vol. i. pp. 68, 69, 79, 83.⁵ Ibid. p. 385.⁶ Ibid. p. 285.⁷ Theological Institute, vol. i. chap. vi. p. 54.⁸ Leland's Rev., vol. ii. p. 3, chap. viii. p. 387.⁹ Church History, p. 21.¹⁰ Ibid. 21. See also Mosheim's Commentaries, vol. i. pp. 24, 25.

by following up the interest at Olivet, and is doing what he can among his friends and relatives.

I expect to labor, if the Lord will, at Bon Homme, and I earnestly hope that the friends of the cause, and especially those in Minnesota, will remember me at the throne of grace; for I am in need of your prayers that utterance may be given me.

Sister Naylor writes from Jefferson county, Ill.:—

I cannot do without the REVIEW, and although money is very scarce with us, I willingly do without something else for the sake of having it.

The following is a specimen of the "Babel" condition of the M. E. church here. They "got up" a dance for a widow in town, intending the proceeds for her use. Lo, they came out \$7.50 in debt; and the joke came just here, a pious lady said she hoped the widow would not have the debt to pay.

Sister C. E. Bell writes from Waupaca county, Wis., as follows:—

I am glad to see in the REVIEW reports of the prosperity of the cause of Christ in foreign lands. I am especially glad to know that God is working in Egypt, which has so long lain in darkness though it was the theater of such mighty works in the days of Moses. May God again show forth his power in the land of the Pharaohs, and bring many souls to acknowledge his truth.

I love the truth, and love to hear of others who love it and walk uprightly before God. May God bless his work and workers.

TRUST.

Still trust Thee? Yes! Has not Thy tender hand
E'en o'er the pathless mountains rugged,
As well as through the burning desert sand,
Made paths for feet that chose their own wild way,
Instead of thine beneath fair skies o'er-studded
With thy love, where sweetest blessings lay?

Trust Thee? Whom else in earth or Heaven beside,—
Whom else desires the contrite spirit broken?
Wait thou, my soul, if mercy be denied;
Thy Rock and thy defense for patience holds
The visitation of some gracious token;
Abide then where love's banner, trust, unfolds.

Then lead the soul that trusts Thee on and up,
Though by the road of sacrificial altar
Which Abram made after that joyous sup
With angels; only let it, purified,
Dwell where strength shall never fail or falter,—
Beneath the shadow of the Crucified.

H. P. B.

NOTES OF NEWS.

—A church built by the American Baptists at a cost of \$20,000 has just been opened in Rome, Italy.

—The value of the gold mined in this country yearly is, in round numbers, about \$47,000,000.

—LEWISTON, Maine, with a population of 20,000, has not had an arrest for drunkenness in 20 years.

—The parents of Bayard Taylor, our Minister to Germany, recently celebrated their diamond wedding.

—The liquor trade of Great Britain exceeds the entire aggregate of the coal and iron trade of that kingdom.

—The value of the annual agricultural products of the United States, as given in the last census report, is \$2,447,538,658.

—A DANGEROUS malarial fever has prevailed lately in Louisville, Ky., caused by defective drainage in parts of the city.

—In the Straits of Magellan new coal mines have been opened, which produce anthracite coal equal to the best in Pennsylvania.

—The last census of Palestine shows a total Jewish population of nearly 15,300; of these 8,000 live in Jerusalem.

—ELIHU BURRITT, while earning his living as a blacksmith, mastered eighteen ancient languages and twenty-two European dialects.

—A COPY of the Mertz Bible, printed by Gutenberg in 1455—being the first book ever printed—was sold at auction in Paris last June, for \$10,000. It is printed on vellum, but is not quite perfect, several portions having been restored in *fac simile*.

—OSTRICH farming, the rearing of ostriches for the sake of their plumes, has become one of the most important industries of South Africa. In 1877 about 60,000 pounds of feathers, worth \$1,967,030, were exported from the Cape of Good Hope.

—According to latest reports, there are 29,206 itinerant ministers, 74,990 local preachers, and 4,489,877 lay members of the Methodist church, of whom in this country there are 23,194 itinerant and 26,642 local preachers, and 3,396,999 members.

—The holy see has obtained from the English government an assurance that Roman Catholics in Cyprus shall enjoy the same liberties as in England. In consequence, large plans for proselytism in the island are being organized, and they hope that Cyprus may become the base for an extensive Asiatic propaganda.

—GENERAL ROBERTS, who commands the British army advancing on Candahar from Quettah finding the Afghans confronting him in force, delayed attacking

them until he should so strengthen himself as to make victory certain. A dispatch dated Nov. 5 says that a battle has been fought, resulting in the total defeat of the Afghans. Peiwar Khotal has been taken by the British, although the Afghans fought desperately. Dec. 6, all was quiet in Khyber Pass.

—An exchange gives the following facts in regard to the Papacy:—

"The custom of kissing the pope's toe was introduced about A. D. 708. Adrian I. caused money to be coined with his name, A. D. 780. The first pope who kept an army was Leo IX., 1054. In 1077 Gregory VII. compelled Henry IV., Emperor of Germany, to stand barefooted in the snow at the gate of the Castle of Canosa. The pope's authority was established in England in 1079; and in 1161 Henry II. held the stirrup while Pope Alexander III. mounted his horse. In 1191 Celestine III. kicked the crown from off the head of the Emperor Henry VI., to show his prerogative of making and unmaking kings. Kissing the pope's toe and other ceremonies were abolished by Clement XIV. in 1773. The pope was deprived of the remains of his temporal power in December, 1870."

—At the Lord Mayor's Dinner, London, Lord Beaconsfield was received with the utmost demonstrations of respect by the municipal authorities. His manner was of the most demure humility; his honorary decorations of ribbons, diamonds, and gold were excessively gorgeous. In his speech he deigned to inform his Queen's subjects that the purpose of the Indo-Afghan war is to secure a "scientific rectification of frontier." Over this piece of information the "Jingo" party were of course highly exuberant. Still, there are Englishmen and British statesmen who are apt to look facts in the face, and take fine phrases for just about as much meaning as they really contain, or seek to cover. Mr. Gladstone never rendered more sagacious, or more needed, service to his country than in this important turning-point in English history. In the open Parliament of the nation, his voice is heard, and despite the noisy jeers of a servile press, his signal wisdom and tremendous sincerity of patriotism are beginning to tell. In the spirit of one of the old prophets, he aims his appeals, straight and with overwhelming force, to the conscience of the nation, in view of the eternal principles of right and wrong. In his masterly speech of last Saturday, he compared the national conscience over an unjust war to the blood on Lady Macbeth's hand; which the perfumes of Arabia could not sweeten, and declared that the people of England would yet discover that "national injustice is the surest way to national downfall."—*Advance*.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON XXV.—JOSEPH MAKES HIMSELF KNOWN.

QUESTIONS.

1. WHAT was the result of the search that was made for Joseph's cup? Gen. 44:12.
2. What did the brethren then do?
3. When they presented themselves before Joseph, could they make any excuse in regard to the cup?
4. What did they offer to become?
5. What reply did Joseph make?
6. What did this call forth from Judah?
7. What did he plead? Verse 33.
8. Of what did he remind Joseph?
9. Repeat verse 20.
10. What had they told Joseph, when he asked them to bring Benjamin to Egypt? Verse 22.
11. What reason did Judah give for his father's unwillingness to let Benjamin go to Egypt? Verses 27-29.
12. Why did Judah claim the right to remain a bondman instead of Benjamin? Verse 32.
13. Why should this appeal of Judah be studied?
14. What may be said of its language?
15. When Joseph heard this appeal, how was he affected? Gen. 45:1.
16. How did he manifest his feelings? Verse 2.
17. What did he say to them?
18. How did they feel?
19. What did he beg them to do? Verse 4.
20. What did he say about their selling him into bondage? Verse 5.
21. How did he manifest his affection for his brethren? Verses 14, 15.
22. What did he tell them to do? Give reference.
23. Why would it be necessary for them to do so? Reference.
24. What did Pharaoh order, when he knew that Joseph's brethren had come?
25. Why did he assign them the land of Goshen?

SYNOPSIS.

When search was made for the cup, it was found in Benjamin's sack. At this, the brethren rent their clothes, and returned at once to the city. They presented themselves before Joseph, and offered to become his bondmen. He said that Benjamin should be his bondman, but the others should go home to their father in peace.

Then Judah made one of the most touching and eloquent appeals ever recorded. He pleaded that he might remain a bondman in place of Benjamin. He reminded Joseph that when Joseph had inquired of them at first concerning their family, they said to him, "We have a father, an old man, and a child of his old age, a little one, and his brother is dead, and he alone is left of his mother, and his father loveth him." And that when he had asked them to bring Benjamin to Egypt, they had said, "The

lad cannot leave his father; for if he should leave his father, his father would die."

He told Joseph the reason why his father had been so unwilling to let Benjamin come to Egypt, and how probable it was that if Benjamin should be kept a bondman it would cause his father's death. Judah claimed the right to remain a bondman in Benjamin's stead, because he had become surety for Benjamin to his father.

This appeal should be studied, not only for its appropriateness and pathos, but for its beauty and simplicity of expression. The language has been admired by the best scholars.

When Joseph heard this appeal, he could no longer restrain his feelings, but cried, "Cause every man to go out from me." So Joseph was left alone with his brethren, and he wept aloud, and the Egyptians and the house of Pharaoh heard.

"And Joseph said unto his brethren, 'I am Joseph, doth my father yet live?'" And they were afraid of him, but he begged them to come near him, saying, "Be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." And he embraced Benjamin, and wept on his neck, and kissed all his brethren. He told them that they must go and bring their father, and their little ones, and all that they had, down to Egypt; for the famine was to continue five years longer.

When Pharaoh knew that Joseph's brethren had come, he ordered wagons to be given them, that they might go and bring their families and all that they had. At their request, he let them dwell in the land of Goshen, for that was the most favorable part of the country for raising cattle.

LESSONS FOR BIBLE CLASSES.

LESSON XXV.—THE CLEANSING OF THE HEAVENLY SANCTUARY, CONTINUED.

QUESTIONS.

1. WHY does the heavenly sanctuary need to be cleansed?
2. What positive proof does the Bible furnish in regard to the necessity for the cleansing of the heavenly sanctuary? Heb. 9:23.
3. How has this sanctuary become polluted?
4. What must be done when the sanctuary is cleansed?
5. Can the sins be blotted from the record before that record has served its purpose?
6. What purpose is it to serve?
7. What must be done before the cleansing of the sanctuary can be completed?
8. What names are entered in the book of life?
9. What will the examination of the books of record show?
10. Whose names will be blotted out of the book of life?
11. Whose will be retained?
12. What action will Christ take in their case? Matt. 10:32; Luke 12:8.
13. What reference is made to this in 1 John 2:1, 2?
14. What in Heb. 7:25?
15. What action will be taken in regard to the sins of the faithful?
16. How do you show that the work described in this lesson will decide the cases of all men?
17. What is this work sometimes called?
18. What does Dan. 7:9, 10 describe?
19. Who presides at this tribunal?
20. By whom is he attended?
21. What was done preparatory to beginning the work of examination?
22. Where does the investigative Judgment take place?
23. How do you show that the work of the investigative Judgment constitutes the cleansing of the sanctuary?
24. What does Christ do when the work of blotting out sins is completed?
25. How do you show that this act completes the cleansing of the sanctuary?
26. Why does it seem proper that Satan should finally bear the sins of God's people?

SYNOPSIS.

We have seen that the heavenly sanctuary is polluted by the sins of God's people. They are borne by the High Priest of that sanctuary, and are also placed on record there. It is plain that when this sanctuary is cleansed, these sins will be removed. Christ will lay them off, and they will be blotted from the record; but this record cannot be blotted out until it has served its purpose. Out of the things written in this record the dead are to be judged. It is certain, then, that the cleansing of the sanctuary can never be accomplished until the books have been examined, and judgment has been passed upon all who have once entered the service of God; for not until then can their sins be blotted out.

All who have ever entered the service of God have had their names entered in the book of life. The examination of the books of record will show what names are to be retained in the book of life, and what are to be blotted out. The names of all who have been unfaithful will be blotted out, while the names of those who, by their acts of repentance, confession, faith, and obedience, have made complete work of overcoming, will be retained. Rev. 3:5. Christ will confess their names before his Father and the holy angels, and present his blood as an atonement for their sins. Their sins will then be blotted out, and the heavenly record will be clean.

When that work is completed, the cases of all men are virtually decided; for all those whose names have never been entered in the book of life will be lost, and those whose names are blotted out of it will share the same fate.

This work is sometimes called the investigative Judgment. Dan. 7:9, 10 describes the opening scene of this tribunal. God the Father, here called the Ancient of Days, presides in awful majesty. He is attended by a countless host of heavenly beings; and the books are opened.

This scene must have been in the second apartment of the heavenly sanctuary; for there is where the work of cleansing was chiefly performed, and this solemn work of the Judgment is the cleansing of that sanctuary. Here Christ presents his blood as an atonement for the sins of his faithful followers, and here their sins are blotted out.

When this work is complete, Christ lays off the sins of his people upon the head of Satan, the antitypical scapegoat, and then the cleansing of the sanctuary is complete; for the sins that polluted it are no longer borne by Christ, and no longer found in the books of record.

That Satan should finally bear these sins and suffer for them is entirely proper; for he is the author of sin, and the one who has tempted man to disobedience in all ages of the world.

G. H. BELL.

SABBATH-SCHOOL HINTS.—NO. 3.

TEACHERS.

MAKING choice of teachers who have "plenty of time" often proves a great mistake, as such persons seldom make good use of what time they have. Those who are faithful in what they undertake are always in good demand, and rarely fail to find enough to do. Indeed, it often happens that they are obliged to look after the odd moments as closely as the miser after his gold, lest time slip away and leave an over-accumulation of work on their hands.

There is without doubt a limit beyond which it is not best to pass in urging persons who are already burdened with cares to become teachers; yet, as is well attested by experience, persons of this very class, when actuated by the love of Christ, have, in spite of their ever-pressing duties, often proved the most effective teachers in the Sabbath-school. Neither is it hard to account for this result. Those who are thorough in their business relations will be certain to show the same untiring energy in doing the work of the Sabbath-school which has made them successful in the business of the week.

There can hardly be found a more responsible work than that of imparting religious instruction to the young, since the development of a religious character depends more or less upon early impressions; and these are received from the teacher, and are vivid or feeble according to the interest or indifference manifested by him.

If nothing is desired in the Sabbath-school beyond a certain amount of information, then any quick, intelligent person, apt to teach, but without any particular spiritual attainments, can fill the position of teacher; but if a spiritual effect is sought, if the pupil is to be impressed with the importance of godliness, the necessity of a righteous character, and is to be led to Christ, then a teacher should be found who is spiritually minded, one who will have the religious interests of his class at heart.

"Prevention is better than cure" is an old adage worthy of our consideration in relation to the Sabbath-school. To reclaim an evil-doer is certainly a praiseworthy act; but to prevent one from becoming a prodigal is better, in that a multitude of sins are thus prevented. And this gives the church hope of good members.

To bring about such desirable results, teachers must

HAVE AN AIM

in their work, a definite object to secure. Many efforts of Sabbath-school teachers as well as other good people prove abortive, simply because they are put forth without deliberation or distinctness of purpose. Striking without taking aim is worse than a loss of time—worse than a mere waste of energy. Those who strike at random not only beat the air, but often hit and injure the very ones they want to help.

Whoever makes a success of teaching must take time for reflection. He must keep constantly before him certain definite results to be attained, and earnestly strive for their accomplishment. It is a serious mistake to substitute quantity for quality, either in teaching or preaching. Talking is not always teaching, neither is the simple act of hearing a recitation. Teaching is making one know what he did not know before; and one point clearly and definitely learned is better than many generalities.

Nothing so quickly interests children and secures their attention as the consciousness that they are learning something—learning something that they can tell. The celebrated Groser once said, "He who gives a skillful explanation teaches, and does much; but he who shows his pupils how to reach an explanation, trains, and does more." Let the teacher aim to direct the mind so that a distinct knowledge of the lesson may be obtained, leading rather than dictating, and his object will be accomplished. The ordinary child is not dull of comprehension, but, on the other hand, is prompt to gather new ideas; and nothing kindles the enthusiasm of the young like the thought that they have made a discovery,—the feeling that they have learned something by finding it out themselves. Impressions gained in this way are indelible.

Aptness in teaching is very rarely a natural gift. Indeed, comparatively few who attempt to teach ever attain to efficiency in the art. It is not, however, an impossibility. There are very few who may not, by culture and practice, become somewhat skillful in imparting instruction to others.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 12, 1878.

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

SYSTEMATIC BENEVOLENCE.

At the General Conference held at Battle Creek, Mich., October, 1878, it was recommended that all our brethren pledge to God one-tenth of all their income for the support of the ministry; this one-tenth to be laid aside weekly as fast as received, and paid to the systematic benevolence treasurer at least once a quarter. It was further recommended that this be done, instead of pledging a definite amount each week, as heretofore.

We are fully satisfied that this is the scriptural plan, and that no Christian can fail to see it so. If the Lord blesses us with but little, we have but little to give. If he gives us abundantly, we have the more to give. We are alarmed to find that quite a share of our brethren are withholding the Lord's tithe. Particularly is this true of the scattered Sabbath-keepers, who do not live near a church. We are fearful that the curse of God will rest upon them for this. Brethren and sisters, if we fear God and believe his word, let us act like honest men.

It was recommended that the several States pay to the General Conference one-tenth of all their receipts. Also that our Publishing House, Sanitarium, and College, and all those brethren who are not connected with some State Conference, pay a tenth to the General Conference. Therefore we recommend that, commencing with the first week of 1879, all our brethren throughout the world subscribe to the following pledge:—

"We, the undersigned, believing that the Holy Scriptures require each person to give for the support of the ministry one-tenth of all that the Lord shall give him or her, do hereby solemnly pledge ourselves in the sight of God, and in the presence of each other, to faithfully set apart each week one-tenth of all that the Lord shall give us, this tenth to be paid into the systematic benevolence treasury at least once a quarter."

The treasurer in every church in each Conference should visit every Sabbath-keeper in his section, whether he belongs to the church or not, men, women, and children, and induce them to sign this pledge. The president of each Conference should look after this matter, and particularly those who belong to no church organization.

And we appeal to our scattered brethren and sisters who do not live in the vicinity of any church to come up and lift with their brethren in this sacred work. You cannot expect the blessing of God when you bear no burdens in the cause. Those who live where there is no State organization should send their pledges to the General Conference treasurer, Mrs. M. J. Chapman, Battle Creek, Mich.

Let our institutions above mentioned commence with the first of January, 1879, and carry out this plan. Our General Conference treasury is greatly in debt, and in need of means. We recommend that at the quarterly meeting each State treasurer send one-tenth of his receipts to the General Conference treasurer at Battle Creek, and not wait until the end of the year or until camp-meeting, as heretofore.

JAS. WHITE, } Gen.
D. M. CANRIGHT, } Conf.
S. N. HASKELL, } Com.

THE THIRD HEAVEN.

SOME think that the third Heaven to which Paul was caught up, as described in 2 Cor. 12:2, is the new heaven which is to succeed the present one. According to their enumeration there are three heavens and earths, thus: First, the one before the flood; second, the heavens and the earth which are now; third, the new heavens and new earth which are to come; and this latter they claim is the third heaven to which Paul was caught away.

There are objections to this view which are absolutely insuperable.

1. Peter, the only one who speaks of the three, does not specify them as the first, second, and third; hence we have no authority for supposing that any sacred writer designed that they should be so enumerated. 2 Pet. 3:5, 7, 13.

2. John, who contrasts the present heavens and earth with the ones which are to come, calls this present state the *first*, and not the second, as it would be according to the view we are examining. Then the new and ultimate heaven to which we look forward, would be the *second*

and not the third, as this view requires it to be. Rev. 21:1.

3. The future and final abode of blessedness awaiting the righteous is spoken of as the new earth, not the new or third heaven. That heaven will be simply an atmospheric heaven surrounding the new earth, as the present earth has an atmospheric heaven surrounding it, which will pass away with it. But that new heaven will not be inhabited by the saints, nor by angels, neither by the Father nor the Son, any more than the present atmospheric heaven is made the abode of these beings. Why, then, should Paul be caught away to such a heaven, and how could he there hear unspeakable words which it was not possible (margin) for him to utter? If it was the future abode of the righteous which he wishes to say was revealed to him, we think he would have said that he was caught away to the new earth, instead of saying that he was "caught up to the third Heaven."

4. Going into the third Heaven, verse 2, he went into paradise. Verse 4. Paradise is therefore in the third Heaven. But in paradise is the tree of life, Rev. 2:7, which is by the river of life, Rev. 22:2, which river is in the street of the city, the Heavenly Jerusalem, and flows out of the throne of God and the Lamb. Rev. 22:1, 2. Now if the third Heaven, or paradise, is not yet in existence, but is the future state of glory, then the tree of life is not in existence, nor the river of life, nor the holy city, New Jerusalem; for these things are inseparably connected together; and perhaps the same may be said of the throne of God himself. But Paul says that "Jerusalem which is [not, is to be] above is free, which is [not, is to be] the mother of us all;" Gal. 3:26; and Christ says, "In my Father's house are many mansions." Therefore the New Jerusalem above, with its street, and river of life, and tree of life, and throne of God and the Lamb, was in existence in Paul's day. But this place we have shown to be the very place which Paul in 2 Cor. 12 calls the third Heaven.

5. But finally Paul says, "Whether in the body or out of the body I cannot tell, God knoweth." That is to say, he did not know, as the scenes presented before him were so real, but that he was taken up into paradise and the third Heaven bodily. He thought it at least possible that such might have been the case. And now we ask the reader to compare that thought with the idea our friends urge, that this third Heaven is the future new heaven which has not yet come. Could Paul be taken bodily to that? Such an idea is an absurdity. It was not therefore any future heaven, but one in existence at that time, to which Paul could have been taken bodily, that he had reference to in the expression, "the third Heaven."

Should any inquire what Paul did mean by that language, the answer is at hand. There are three different regions spoken of as heaven, in the Scriptures. First, our atmospheric heaven, as in the expression "the fowls of heaven." Second, the region beyond this heaven where we behold the starry constellations: as, "the stars of heaven." Third, that region where God has his habitation and his throne: "From Heaven did the Lord behold the earth." And this is the very place which Paul describes as the third Heaven.

The old hymn of Dr. Watts contains better theology than the expositions of some modern commentators—

"From the third Heaven, where God resides,
That holy, happy place,
The New Jerusalem comes down
Adorned with shining grace."

ANXIOUS.

In this state of mind the *Watchman*, of Boston, confesses itself to be, in its issue of Nov. 7, 1878. But anxious about what? The answer to this question will surprise the reader, if he is susceptible of such an emotion. It says:—

"We confess that we look with some anxiety upon the spread of the views represented at the so-called Prophetic Conference held in New York last week."

What is there to cause anxiety in these views? Were they not mainly this, that the coming of Christ is to be pre-millennial, personal, and visible, and that his coming is near? And does not the Bible plainly teach these views? Certainly. And the *Watchman* acknowledges its conviction on these points by hastening to add:—

"Of course we believe in the second coming of Christ as strongly as any one can."

"Of course"! That is too plainly scriptural to be denied without denying the Bible. So "of course" we believe that; and we believe it too, "just as strongly as any one can." Then

the *Watchman* believes it just as strongly as the members of the Conference, just as strongly as any Adventist; nevertheless it has some anxiety about having such views spread abroad! It further says:—

"Nor would we dogmatize as to the time, holding that the great event may occur at any moment. [Put in a whole line of exclamation points here.] Nevertheless we have a decided conviction, based, we think, on God's word, that the Heavens must retain our Lord many ages yet."

It may come at any moment, but cannot come for many ages! according to the *Watchman's* decided convictions! But of course it believes "in the second coming of Christ as strongly as any one can"! Truly the *Watchman* is entitled to the palm as the prince of somnambulists.

The reasons why it is so anxious about these views, as we gather from the article, are briefly these:—

1. Just as likely as not somebody, by-and-by, will fix the time and prepare an ascension robe! Well, nobody ever did yet put on an ascension robe, and it will be time enough to have anxiety about them when they do. Some have foolishly set times in these later years, it is true; but this has not destroyed the truth; and nothing would tend more directly to remedy this evil than to have religious teachers and religious papers take a right view of this question, instead of throwing it away altogether, as most of them do.

2. If these views obtain, men will despair of the conversion of the world; and this, the *Watchman* declares, is one of the absurdities for which it cannot account, in "an age which has seen the conversion of the Sandwich Islands, of Madagascar, of the South Sea, of the Karens, of the Telogoos, an age which has seen the destruction of the pope's temporal power, and which has seen the doors of China and Japan thrown open to the heralds of the cross."

Very fine as rhetorical periods, but how much real progress do these declarations indicate? From our distant point of observation we cannot tell. But in view of these, the *Watchman* thinks it very absurd not to suppose that Christianity is about to triumph over the world.

There is something else to consider: What is the religious condition of our own country, where Christianity is put under the most favorable circumstances and seen in its best light? Let the *Watchman* itself answer. From the same number of the paper which contains the article we are reviewing, we give the article found in another column entitled, "Fiat Religion." Read that and then judge of the prospect on the *Watchman's* own showing. It there admits that "our Christianity in modern times" is cursed with a "flat religion" which is worth no more than a piece of paper upon which is stamped, "This is a dollar," of no intrinsic value, and containing no promise to pay. Such religion, so largely prevailing among professors, it admits is a fraud and a sham.

Suppose, now, that all heathendom was converted to the condition of the United States, how near would the world then be to being converted? Take Cincinnati for an example, in the very bosom of our continent. A letter to the *Christian Union* based on a sermon by Mr. Wendte of the First Unitarian church of that city, gives the following statistics: Population, 250,000; Catholics, 65,000; foreign Protestants, 20,000; Jews, 7,000. *Members of English-speaking Protestant churches*, 12,000! To represent the number, young and old, brought more or less under the influence of the English-speaking Protestant churches, it is supposed that this actual membership of 12,000 might be multiplied by five, which would give 60,000. But even this liberal estimate leaves nearly 100,000 who have no church relationship, and who are beyond the direct influence of the gospel.

What a picture is this! Nearly half the inhabitants of that favored city utterly godless in their lives, and half of the remainder Roman Catholics and Jews!

But further, the *Cincinnati Gazette* recently prepared a careful estimate of the numbers attending service at the various Protestant churches in that city, and they amounted to 12,487; while at the same hour, Sunday evening, there are frequently 15,000 persons at the four hill-top resorts, or beer gardens, to say nothing of the hundreds of concert halls, theatrical performances, and beer saloons in all parts of the city. And while the average evening audience in the very largest and finest churches in the city is from 75 to 100 persons, from 3,000 to 5,000 persons are reveling in music, beer, and tobacco smoke in any one of these sinful hill-top pleasure resorts. And Cincinnati is not an

exception. As she is, so are other cities. But the *Watchman* is anxious, fearing it will injure this state of things to have the Lord's coming preached. No; the only thing that could arouse the masses would be to have a united cry raised from pulpit and press, to warn the world of this impending event.

In view of the facts named above, it is exasperating to see men, presumably sensible in other respects, fall into ecstasies over the conversion of the world because the pope has lost his temporal power, and Japan and China permit missionaries to come within their domain. Mr. Moody was right when he said that the world was like a ship just going upon the breakers, and the most we can do is to rescue a few from the coming wreck; and this doctrine of the Lord's soon-coming, so far from paralyzing missionary effort, is the only thing which will arouse men to that degree of earnestness and consecration which will make their ministrations effectual in saving souls.

3. Another point on which the *Watchman* scares badly is this: This doctrine will make infidels. The same cry, we doubt not, has been raised against every movement in the path of religious progress and reform. But where are some of the infidels made by this doctrine? Show us some who once believed in the Bible and Christianity who will avow that they are now opposed to these things because the doctrine of Christ's second coming has been preached. No such can be found; and it is time that these wind-inflated bugbears should collapse.

One can but notice how strikingly these opponents of the Lord's coming are fulfilling the words of the apostles; for Paul says that they will be crying, Peace and safety—yes, revelling in the idea of the world's conversion—when sudden destruction comes upon them; 1 Thess. 5:3; and Peter says that right in the last days men will coolly inquire, as they are doing all over the land to-day, Where is the promise of his coming? If the Lord cannot come so long as persons can be found who have "decided convictions" that he cannot come for ages yet, then he never can come; for that class will always be found; and they will be in the majority at the moment when the Saviour actually appears. But majorities cannot save them then. Truth alone will avail.

THE PRESIDENT'S MESSAGE.

THE President's message was submitted to Congress Dec. 2, 1878. Different views are taken of it by different papers and parties, some considering it a strong statesman-like document, others that it is simply a tame politic communication addressed to an unfriendly Congress. We have nothing to say of it in these respects, but refer to it simply for the purpose of giving from it, and the Departmental Reports, a few statistical items which may be of interest to our readers.

In the yellow-fever districts the government issued 1800 tents, and rations to the amount of \$25,000.00.

The President devotes considerable attention to the Southern question, expressing a determination to redress reported wrongs, and vindicate all, white and colored alike, in the exercise of their just rights.

Total receipts for the fiscal year ending June 30, 1878, were \$257,763,878 70. Expenses for the same period, \$236,964,326 80, leaving a surplus revenue for the year of \$20,799,551 90.

Amount of gold coined during the last year, \$52,798,980.00.

Post-office Department: Expenses, \$33,874,647 49. Receipts, \$29,277,516 95.

The Army: The number of enlisted men in the army amounts to 24,761. And with this number, Gen. Sherman reports an amount of work done which he says no other nation would have attempted with less than 60,000 or 70,000 men.

Revenue service: Receipts from distilled spirits, \$50,420,503. Of this, Illinois alone paid one-third, and Illinois and Ohio together, nearly one-half. The number of gallons of fermented liquors consumed in the United States last year, according to Commissioner Raum's figures, was 317,465,601. Estimating the population of the country at 45,000,000, and supposing that one-half do not drink any such liquors, this would give more than fifteen gallons per head for the remainder. The Commissioner estimates that \$596,000,000, is annually expended for liquor in the United States, an expenditure which, if applied to the public debt, would pay it off in three years. The number of cigars consumed in this country last year was 1,905,063,743, being

an average of over forty-two cigars for every man, woman, and child.

Sixty-nine National Banks have failed during the year, with a loss to depositors and stockholders of \$6,414,422.

The wheat crop exceeds that of the previous year by 70,000,000 bushels, giving 100,000,000 bushels for exportation.

Public lands: Disposed of during past year, 8,686,178 acres; and 8,041,011 acres were surveyed in addition to the 721,613,748 acres previously surveyed. The total number of acres of public domain still unsurveyed is something over 1,000,000,000 of acres. The receipts were \$569,567 more than the receipts for the preceding year.

Post-office detectives: The number of persons arrested for robbing the mails was 554. Registered letters lost, 2,582; unregistered, 9,544; number lost to remitters, 536.

Pension Bureau: There are 223,998 pensioners on the rolls. Amount paid for pensions during the year, \$26,530,792.

Patent office: Applications for patents during the year, 19,657, of which 14,100 were issued. Receipts, \$734,888; expenditures, \$665,906. Of the amount expended, \$50,000 was for the restoration of 18,563 models injured by the fire of last year. Omitting this item, the excess of receipts over expenses appears to have been \$118,982.

The mint: Nevada produced more of each of the precious metals, gold and silver, than any other State or Territory: \$19,546,513 of gold, and \$28,130,350 of silver—\$47,676,863 of both, or nearly 51 per cent of the total yield of all the mines of the country. California stands second in the list of gold-producing States, with \$15,260,676 of the metal. Colorado stands second in the silver list with \$5,394,940, and Utah follows hard after with \$5,208,000. California and Nevada together produced nearly 74 per cent of all the gold, and Nevada, Colorado, and Utah together more than 82 per cent of all the silver. Dakota produced \$3,000,000 in gold, and no silver. North Carolina contributed \$150,000 and Georgia \$100,000 in gold, and no silver. Lake Superior gave us \$100,000 in silver, and no gold.

Railway Mail Service: The number of pieces of mail matter distributed by the postal-railway clerks during the fiscal year ending June 30, 1878 was 2,215,080,650, and the number of errors 625,662, or 3,540 were distributed to each error—an improvement over the previous year, when an error occurred in every 2,500.

HOW IT WORKS.

THE following, we suppose, may be taken as a sample of the conduct generated by that type of sanctification which is of late making itself so loud-mouthed and prominent. It is a kind of fruit that does not speak well for the tree. In the Ottawa County Courier of Nov. 23, 1878, published at Spring Lake, Mich., a writer signing himself "Coopersville," under the head of "Religions," says:—

"To the Editor of the Courier.

"The religion and politics of Coopersville just now seem a little mixed. Last Sunday evening the pastor of the Free Methodist church, Eld. Russel, was requested to announce an appointment of the Seventh-day Adventists for Eld. E. B. Lane, at Pierce's Hall, Tuesday night. The Free Methodist Elder, after singing, prayer, and selecting Isaiah 55:7, a text specially applicable to SINNERS, made the following announcement: 'Eld. E. B. Lane, a Seventh-day Adventist minister, will commence a course of lectures at Pierce's Hall, Tuesday night. I will announce this appointment for them, but if they ever want another appointment announced they will have to get some one else to announce it, because I do not recognize them as a Christian organization.' This seems a little cool, for November, to hear a minister of a denomination who profess entire sanctification, or a life without sin, publicly unchristianize a denomination so large and so well known as the Seventh-day Adventists are in these parts, and whose Christian deportment stands as well, perhaps, in the minds of the thinking public as that of the Free Methodists. Well, we will wait and watch to see if our Seventh-day Adventists have Christian grace enough to 'love their enemies, and do good to those who despitefully use them.' If they do, perhaps they will not stand much injured by this public assault."

ARE WE UNDER THE SIXTH PLAGUE?

SOME think that we are under the sixth plague. They reason thus: "Under the sixth plague the river Euphrates, or the Turkish empire, was to be dried up, and spiritualism was to perform its

wonders. These events are now transpiring, therefore we are under the sixth plague." A few facts are sufficient to show the fallacy of this argument.

1. The Turkish empire is not dried up; it has not ceased to exist. The sixth plague does not indicate the first stages of decay in the Turkish empire, but the complete extinction of that empire. No such overthrow, or drying up, has yet come upon Turkey.

2. The sixth plague does not bring to view the ordinary work of spiritualism, but a specific work of the spirits of devils, their going forth in a legalized manner—out of the mouth of, or as sanctioned by, heathen and so-called Christian authorities—performing miracles in connection with the work of gathering the kings of the earth to Palestine. This is not being done. Not an event of the sixth plague has transpired; therefore we are not under that plague.

3. By comparing the events of the first and sixth plagues, it is seen that the plagues fall upon one and the same generation. Those who receive the fifth plague suffer from the sores received under the first plague. Rev. 16:2, 10, 11.

4. The plagues will come upon Babylon "in one day, death, mourning, and famine." Rev. 18:8. Famine could not come on Babylon in one literal day. Therefore the prophet here speaks of a year-day, the day of vengeance, the year of recompenses for the controversy of Zion. Eze. 4:5, 6; Isa. 34:1-8.

5. The three messages of Rev. 14, arousing the world on the proximity of the Judgment and of the coming of Christ (verses 6-14), are followed by the infliction of the wrath of God, the seven last plagues. Compare Rev. 14:10; 15:1; 16:1. These plagues are God's wrath "without mixture." They are wrath, are not mixed with mercy, and cannot therefore be inflicted till mercy closes and there is no intercessor between God and the sinner. Isa. 59:16-18. Then, and not till then, will Christ "put on the garments of vengeance;" and then can it be said the plagues of God's wrath have come.

God's judgments are real, literal, and terrible; but the interpretation that puts most of the seven last plagues in the past removes the "terrors of the Lord" wherewith men should be persuaded to forsake their sins; and it helps to swell the cry of peace and safety, which is followed by "sudden destruction." These plagues are said to be the "seven last plagues," because they are emphatically the last plagues, and because there have been some similar to them in the past,—those that came upon Egypt. But no such plagues have as yet been witnessed under the present dispensation.

D. T. BOURDEAU.

FIAT RELIGION.

WE hear much about "fiat money" just now. It seems to us that there is a fiat religion about in our churches that holds to real religion just about the relation that fiat money does to gold. Mr. Evarts in one of his speeches on finance uses the story of the butcher who sold to a venerable old man six pounds of beef, and received therefor bright, beautiful, well-coined money, which after being kept in a strong box for five months proved to be nothing but green leaves clipped into the shape of coin. The story illustrates fiat religion as well as fiat money. In every revival of religion when the converts are put into the box they look like good coin. When in five months we look in to see, there is nothing but leaves. Fiat money has no promise to pay. Fiat religion has nothing to pay with. Fiat religion puts nothing into the contribution box, never or seldom goes to prayer-meeting, is found at the theater or the circus, reads novels on Sunday, finds a good deal of fault with Christians, comes to church only half a day, and then only to criticize the sermon, and pronounce judgment on the singing. Fiat religion does not believe in being too strict, nor in having denominational lines, nor in standing apart from others, nor in being rigid, old-fashioned and strait-laced. Fiat money is a humbug—so is fiat religion. Fiat money may be struck off so as to look as well and appear as beautiful as if it was a note of the bank of England just sent out from Threadneedle Street. A fiat Christian looks just as well when he first comes up out of the waters of baptism as a real Christian. The "wear" is what tells.

A young man said to us the other day, "When I joined the church I did not promise not to go to the theater. I told my experience and they took me in. I shall do as I like about theaters and dancing." A lady said to us once, "The church waived its communion article when I joined; I am not under that." Now if the

church says this fiat religion is good, it may pass, but everybody knows there is no value in it. Everybody knows it is good for nothing. Government might make fiat money legal tender by taking it for customs, taxes, and postal service. But the church cannot make fiat religion legal tender. The true article must bear Christ's stamp, and be marked with His image and superscription. The church can no more give value to fiat religion than a bank can make fiat money legal tender. There are a great many people who are very fearful that the currency of the country will become corrupted. But though members of the church, they seem to have no fear that religion will be corrupted. Honest money is a good thing. So is honest religion. A false faith, a false creed, a false profession, is as bad as a false dollar. Yet many are shocked at the idea of the latter, and have no fear of the former. The election is over; the cry against dishonest money will die away. Now let us have a protest against fiat religion, the curse of our Christianity in modern times. When we have a religion which says, "I believe; I practice; I obey," we want the face of the promise. Down with fiat religion! give us the gold!—*Watchman.*

ESSENCE OF CONFUSION AND INCONSISTENCY.

THE greater the light, the greater the darkness and confusion which follow its rejection. This saying is indeed verified by the course of those who once enjoyed the light of present truth, but have turned against it. Such often talk of contradictions in the Testimonies, etc., but overlook the very essence of confusion that exists among themselves, as well as the unparalleled union that exists among those who stand by the messages and kindred truths.

The following are some of the many contradictions of the class of opposers in question:—

1. Some deny the perpetuity of spiritual gifts; others maintain it.
 2. Some repudiate health reform, appealing to the Bible (which, however, does not sustain them, for truth cannot contradict truth); others advocate it in the strongest language from a Bible and scientific standpoint. Yet the former are fellowshipped and we are denounced on health reform. And why? I know of no other reason than this: It happens that a sister among us has written and spoken on this subject, and wields a mighty influence upon the learned and the unlearned in favor of Christian temperance.
 3. Some believe there will be probation after Christ's coming, and that the Jews will then be restored, thus taking off the edge of the numerous warnings to the sinner respecting the coming of Christ and the day of wrath, and quieting the consciences of many who ought to be aroused; others discard that doctrine, as we do.
 4. Some fix the year of Christ's second coming; others do not, and, in this respect, are on the side of the Bible.
 5. Some deny the personality of the devil, while others maintain it.
 6. Some deny the pre organization or pre-existence of the Saviour; others believe in it.
 7. Some deny the resurrection of the wicked (a cry of peace and safety); others believe in it.
 8. Some believe in the messages and two-horned beast as we do; others try to put these in the past and to obscure the Bible doctrine of the sanctuary, and deny the genuineness of the advent movement!
 9. Some place the plagues in the future and just before the second advent; others place most of the plagues in the past.
 10. Some deny our application of the seal or sign of the living God to the Sabbath; others admit this application. The former might as well say that the first-day Sabbath, as based on tradition, is not the sign of the papal authority, and deny the truth *ad infinitum*.
 11. Some say that they do not object to health reform from a health standpoint, yet teach that the Bible allows us to eat and drink as we please, and censure those who discriminate between healthful and unhealthful food and habits, saying they (we) are giving heed to seducing spirits and doctrines of devils!! Query: Is the Bible against health? and are the teachings of devils superior to those of the God of the Bible?
 12. Some say they do not pretend to attack the character of Sr. White, and admit that if we live according to her teachings we will surely be saved; yet, this child of God they call Jezebel, and accuse her of being inspired of the devil!
- Surely, a kingdom divided against itself cannot stand. We have reason to thank God for the harmony that exists in the teachings of Seventh-day Adventists. But where are those drifting who, having acknowledged the truth, turn

against it? They may claim they have the truth; but if you undertake to reject what they deny in the aggregate, you will abandon nearly every doctrine held by Seventh day Adventists; you will be like a ship without a captain and without a definite chart and compass, which is in constant danger of making shipwreck.

Let those who oppose us with the cry of division and contradictions, first see to it that they present a united front and exhibit the precious jewel of consistency. D. T. BOURDEAU.

CHURCH LIBRARIES.

A SPECIAL OFFER.

At the late General Conference at Battle Creek the following resolution was unanimously adopted:—

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

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

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

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

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

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

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

Send in your orders at once. The offer is made for this winter only. Over one hundred libraries have already been ordered. The long winter evenings are the best time to read. Order through your tract societies, so that we can ship a number to the State secretaries by freight, and thus you will be saved large express bills.

TRUSTEES S. D. A. P. A.

NEBRASKA.

To the scattered brethren of the Nebraska Conference living north of the Platte River. Nebraska is now divided up into districts for T. and M. labor; and Dist. No. 1 comprises all north of the Platte River. And as our brethren are raising up companies of Sabbath-keepers and organizing them into societies for laboring in T. and M. work, you will want tracts and books, and you will want to take "clubs" of THE SIGNS OF THE TIMES to distribute, and get up an interest; also, you will want the REVIEW AND HERALD, YOUTH'S INSTRUCTOR, and the HEALTH REFORMER for your own use. Your librarians can get these papers, tracts, etc., by writing to the director of Dist. No. 1, and they will be forwarded through the State secretary's hands.

George Dawson is director of Dist. No. 1. Address, Blair, Nebraska. H. A. Whittaker, of Tekamah, Burt Co., Neb., is your district secretary.

I wish to get the names of all the T. and M. members in my district. Will they please forward them to me immediately?

Please forward to me any money you have for the missionary cause. I would be pleased to order "clubs" of SIGNS for you, ten copies to one address, for \$12.00, paid for on the installment plan, at one dollar per month. The district quarterly meetings are held the next Sabbath and Sunday after the church quarterly meetings, which are held the first Sabbath in every quarter; viz., the first Sabbath in January, April, July, and October.

Send in your reports to the secretary immediately after the district quarterly meeting, so he can report to the State secretary the following week. H. A. WHITTAKER.

ALL IN ALL.

AWEARY, wounded unto death,—
Unfavored of men's eyes.
I have a house not made with hands,
Eternal in the skies.

A house where but the steps of faith
Through the white light have trod,
Steadfast among the mansions of
The City of our God.

There never shall the sun go down
From the lamenting day,
There storms shall never rise to beat
The light of love away.

There living streams through deathless flowers
Are flowing free and wide;
There souls that thirsted here below
Drink, and are satisfied.

I know my longing shall be filled
Though this weak, wasting clay
Be folded like a garment, for
The grave, and laid away.

I know it by the immortal hopes
That wrestle down my fear,—
By all the awful mysteries
That hide Heaven from us here.

Oh, what a blissful heritage
On such as I to fall;
Possessed of Thee, my Lord and God,
I am possessed of all.

—Alice Cary.

Progress of the Cause.

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

OHIO.

Dunkirk.

WE have just closed our meetings at Dunkirk, after remaining here two weeks, and holding meetings every evening and on Sabbath and Sunday. The attendance has been excellent. Seventeen were keeping the Sabbath when we came. Eight more have embraced the truth, making twenty-five. We have a good Sabbath-school of about forty members. Quite a quantity of books have been sold, and a good list of subscribers obtained for the REVIEW. As many as twelve or fifteen of the business men of the city are deeply interested in our meetings, and believe the truth. They are our warm friends; they attend all our meetings, and we hope that they will have strength to keep the Sabbath.

Bro. Rupert remains to follow up the interest, and will have a regular appointment here every four weeks during the winter. These new churches have been left too soon in Ohio, and as a consequence they have dwindled out, and those who have remained are weak and only partially in the truth. This should not be so. We shall therefore endeavor to carry out this work, and we hope thus to have a strong, faithful church in Dunkirk.

Bro. Burrill has done good service in the work thus far. My health is good, and my courage in the Lord is excellent.

Mrs. Canright remains at Battle Creek. Her strength is gradually failing, but she enjoys peace of mind and the blessing of God. In a recent letter she says: "My hopes that returning health will ever be mine to enjoy have faded away in the distance. I really do not gain any, but, on the contrary, I realize more and more that I am failing. This I have realized particularly during the past two weeks. But all this does not frighten me, nor bring gloom upon my mind. The Lord blesses me with peace of mind which is not often disturbed by doubts or temptations. Then, too, I truly am grateful for the temporal blessings I enjoy. The only thing lacking is your presence, and this lack I can only consent to because I know the need there is of your labors. If I can never be with you in your work again, I do not want to feel that I have hindered you, however much the natural feelings have to be sacrificed."

She would highly appreciate letters from her friends, though she cannot answer them. D. M. CANRIGHT.
Dec. 6.

Belmore, Putnam Co., Dec. 2.

I HAVE been holding meetings at Belmore five weeks. The interest has been good from the first. The audiences have ranged from fifty to four hundred. A few have commenced to keep the Sabbath, and I think others will do so soon.

A. A. BIGELOW.

TEXAS.

Plano.

SINCE the camp-meeting, I have been detained here by a challenge for debate, and am now engaged in discussion with Eld.

Caskey. The questions are much the same as those at the Terrell debate. Although Eld. C. has been boasting that he was fully posted and has been anxious for another debate with me, I find him no better prepared to present the opposing arguments than before. I cannot tell how long we shall continue the debate. Three sessions have already been held on the immortality question, but the end is not yet.

Bro and Sr. White were here, are now at Dallas, and will return Monday. My hope is good. Pray for us.

R. M. KILGORE.

KENTUCKY.

Stanford, Nov. 29.

SINCE our good camp-meeting I have held meetings on two Sabbaths and Sundays at a place about five miles from Shepherds-ville. Three have followed their Lord in baptism, and many more are almost persuaded.

I am now at Stanford, where I intend to give a course of lectures. I commence this evening. The court house is furnished and lighted for me free. I was here a week, waiting for suitable weather.

Pray for the success of the cause here.

S. OSBORN.

NEBRASKA.

York Creek.

I WAS called to attend the funeral of Sister R. E. Devinnie near Golden Spring. After services we repaired to the water's side, and celebrated the ordinance of baptism. The next day we held a meeting. All seemed to have a mind to work, and to come up to their high calling. Two more were buried in baptism.

The meetings at York Creek closed the following Wednesday. The brethren here and at Decatur cheerfully pledged themselves to lay aside a tithe of their increase for the service of the Lord.

I have spent the past few days with the Fremont church. The family of Bro. Anderson is much afflicted. His three remaining children are sick; yet we pray and trust for their recovery. CHAS. L. BOYD.
Dec. 3.

Raevally, Boone Co.

SABBATH, NOV. 30, Bro. Nettleton spent with the company at Halifax, and reports good meetings.

Nov. 29, 30, I was with the church at Raevally. Spoke three times. God's Spirit was present. A club of ten copies of the SIGNS was taken, and a Vigilant Missionary Society is to be formed to look after the distribution of them.

GEO. B. STARR.

Halifax, Greeley Co., Nov. 25.

SINCE our first report from Halifax we have preached twenty-nine sermons, and closed our work here. The Lord was with us. Sixteen signed the covenant, and in the closing meetings many tears and precious testimonies proved plainly the presence of God, and the love of the truth in the hearts of those who, four weeks ago, were strangers to the message. Sold books and tracts to the amount of \$14.73. Obtained five subscribers for our periodicals, and a club of ten copies of the SIGNS of the TIMES was cheerfully taken. We rejoice as we go to a new field of labor that the work here does not stop, but that every month forty copies of the SIGNS will still be preaching the message.

We shall try to meet with this company often during the winter.

Our address, for the present, is Albion, Boone county. GEO. B. STARR.

DANIEL NETTLETON, JR.

MICHIGAN.

Wright.

COMPLYING with a united request, we commenced a protracted meeting at the Wright church, Friday evening, Nov. 1, and continued nearly four weeks. At no time in my ministerial labors had I felt more deeply that I was far from God, a poor backslider, unfit for the sacred work in which I was engaged, than at the close of our late camp-meeting. This state of mind caused great grief, brokenness of heart, and a new consecration to the work. I felt that without God's help little could be done for the brethren at Wright. We knew nothing of their trials and discouragements; but the Spirit of God seemed to give a testimony, with power, that reached hearts and sent conviction very deep. Leading members were the first to respond and struggle toward the light. It would

require too much space to narrate all the interesting items of the meeting, but such heart-broken confessions to God and to one another I never before heard. Often nearly the whole congregation would be in tears. There was no excitement, but each felt to clear himself of sin, leaving all others to do the same.

God has come very near, by his Spirit, to the leading men in the church, and they are taking hold with renewed courage and a new conversion. By confession, difficulties have been cleared up, bringing courage into the church and light into their meetings. Union, harmony, and brotherly love prevail, and I believe better days are in store for the church in Wright. The attendance of our brethren was general, but from without small. However, four embraced the truth, six were baptized, and eight joined the church. E. B. LANE.

Battle Creek, Dec. 2.

Novesta, Tuscola Co., Dec. 3.

I COMMENCED meetings in Novesta, Oct. 20. A no-law man from Canada burst in upon us. Some thought at first that they had sustained a serious shock from the explosion, but on a careful examination it proved to be only a noise. I received a challenge from a M. E. minister; but he accepted the advice of his ministerial brethren and withdrew his challenge.

Twelve are keeping the Sabbath of the Lord, and others are deciding. Pray for us. WM. OSTRANDER.

MINNESOTA.

Silver Lake, McLeod Co.

I COMMENCED labor at Silver Lake, Nov. 10. I have preached nineteen times, and there has been a gradual increase in the interest. Last evening the large school-house was filled with attentive hearers, every available seat being occupied. Two were keeping the Sabbath when I came here, and five have since decided to do so. Others are interested. Five of the Sabbath-keepers here were formerly Catholics. "This is the Lord's doing, and it is marvelous in our eyes."

We believe the Lord has thus far led in the work. Will the brethren pray that the truth may gain a complete victory here.

H. W. BABCOCK.

INDIANA.

Nov. 8, I commenced meetings at Thorn-town. Continued them nearly a week. The church seemed much encouraged. They have purchased a lot and have lumber on the ground to build a meeting-house. They hope to complete it by spring. They are determined to do more in the T. and M. work than ever before. Bro. J. P. Henderson, formerly of this State, but who has been living in Kansas during the last three years, has moved to Thornstown and will labor in the T. and M. work in Dist. No. 5.

Sabbath and first-day, Nov. 16, 17, I held meetings at Reese's Mills, where we held our first tent-meeting last season. The social meeting on the Sabbath was especially good. Hearts were moved by the Spirit of God. Two more took a decided stand to obey the truth, and bore a good testimony. They have met much opposition, but seem to be unmoved.

Nov. 19-21, I held meetings in Bro. Johnston's neighborhood at Boggs town. His family are the only Sabbath-keepers in Shelby county. He and his wife embraced the truth by reading while they were at the Health Institute at LaFayette, Ind. He is very firm. He is one of three trustees of the Methodist meeting-house, which he procured for my use. The people became much interested considering the short time we were with them. I received many invitations to return. The field is a good one for a course of lectures.

Nov. 22-28, I was at Noblesville. This is where we closed up tent labor for the season. Nearly forty embraced the truth. The meetings were excellent. All seemed very earnest. The outside interest is still good. Have taken all the preliminary steps in a church organization. Twenty-three have signed the church covenant. Quite a number have laid aside tobacco, and others are trying so to do. First-day, Nov. 25, I baptized ten. Organized s. b. to the amount of \$100 per year. All have not yet pledged. We were all much cheered by the presence and labor of Bro. Hill, of Rochester. In all, fourteen have been baptized and others will go forward soon. The county papers give favorable reports of our meetings. Thus the truth moves on. To the Lord be all the praise. S. H. LANE.

KANSAS.

I HAVE spent two more weeks in and near the township of Oswego, laboring for the church and for others who had been affected by an opposition to the work of the third message, especially to the spirit of prophecy. I have held fifteen meetings, and have labored much from house to house. Nine have been added to the church, and at our last meeting a young man took his first public stand for Christ, making ten additions. Others would have united with the church had they not been necessarily detained from attending our meetings.

Eight of those who united with the church were heads of families, and had been under the influence of an opposition similar in nature to that which started in Iowa about fourteen years ago. It came under a little different name, but its object was the same. The opposition in Iowa created a necessity for God to bestow special blessings upon that State. At that time there were only about three hundred believers in the State, there are now more than five times that number; at that time the cause was crippled by the apostasy of the only two active ministers in the State, there are to-day in that field more than twenty active laborers. It may be even so with the aggression that has for a while raged in this field. If those who have the cause of God at heart are faithful and in earnest, God will bless Kansas.

We shall ever hold in grateful remembrance the kindness shown us by the Oswego church, and the precious seasons enjoyed with Bro. and Sr. Grant and Bro. and Sr. Stover and their children, whom we knew in Iowa.

D. T. BOURDEAU.

IOWA.

Flint, Mahaska Co., Dec. 2.

WE have been here two weeks. The attendance has been good. Last evening the house was crowded, even to the aisles and pulpit. I have spoken twice on the subject of the Sabbath, and some of the people are anxious to hear "on the other side." I am told that Eld. Cornell (Christian) has promised to come whenever the opportunity is given him. He is an able man and a pleasant speaker. He will present the fairest arguments that can be presented for their cause. But "if God be for us, who can be against us?"

We have visited and loaned reading matter. My wife leads the singing. We have a good organ.

We desire the prayers of God's people. G. V. KILGORE.

AMONG THE SWEDES.

At Lake City, Minn., is a little company of Swedish Sabbath-keepers. They were raised up in 1874, and have had but little preaching in their own language since. They were made very glad by my visit. I was with them three weeks, and spoke twenty-two times. They expressed themselves much encouraged, and said the truth and our good cause seemed more dear to them than ever before. The outside interest was not very great, though from thirty to fifty were out; and we have a little hope of some of them. There are many things for them to overcome, but we know that there is power in the truth to overcome even tobacco—one of the worst enemies of true religion.

They are poor, but they love one another, and that is more than rich brethren sometimes do. I did not hear one unkind word said against any one, brother or sister, while among them. They have always been liberal, and I suppose that is one reason why they are so united. They donated to me to help the Swedish cause \$20.48.

Bro. John E. Norström is now with me. We commence meetings this evening where we once had a church known as the Cambridge church, to see if we can help them back to the truth. J. P. JASPERSON.
Nov. 25.

LETTER FROM ITALY.

VERY DEAR BRO. ANDREWS: Your letter of Oct. 21st, received yesterday, filled my soul with gloom. Since receiving your last letter, we have never ceased to pray for your daughter Mary, and the brethren in Egypt have joined with us in doing so. Too truly I recognized the gravity of the symptoms when first you wrote from Bale, and I may add that from what you said of your health I was much alarmed for you

also. Still, although humanly speaking there seems so little hope, our God may hear the prayer of faith. Oh! when will our Saviour come and crush the serpent's head? And when shall we have reunion in the kingdom with our loved ones that are now sleeping?

To you, dear brother, I can give strong consolation which the world has not. Our life belongs to our Lord; but if he takes from us our loved ones, he does it in love, for some reason that we cannot see. "No man maketh known the day;" but there are passages in the word that lead me to think we are within hearing of the voice that follows the third angel. Already we feel the breath of the four winds that are ready to break forth upon the earth, and I sometimes shudder when I look upon my cherished ones and think what is coming upon the world. The time is near when we may be exposed to horrible trials for our testimony for Jesus. We have had evidence of what Satan would seek to do to us, both in Switzerland and in Italy; how much better that those we love should be sleeping safe with Jesus in that dreadful hour. These are the days when the soldier must buckle on his armor, leave all thought of the domestic hearth, and concentrate all his energies to the great battle for the restoration of his King. And then, when the victory is gained, how sweet will it be to return home and see all those we loved once more about us, in the time when warfare shall be no more. A little longer, and we shall see all this. The trial for the present is grievous; but One is with us who is afflicted with all our afflictions, who "comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble;" and he recognizes our patience and submission. This stroke of Satan is not only against you but against Him. Then, dear brother, cheer up; think not of the evil that is past, but look forward into the glory that is coming, and let us now have but one thought,—that of combating the serpent and hastening the coming of our King. If it pleases Christ to take your Mary for a while out of the way of evil, leave her with him; she will be safer than either at Bale or at Battle Creek; and think also of your own health and economize your strength.

Please present from my wife warmest thanks to the dear sisters for their kind present, which will help where it is much needed. Many thanks, too, for the \$100. With regard to the work in Egypt, may the Lord direct; for I fear making a wrong step and also having to account for souls lost at the last day through my neglect of duty. As things now are, I feel almost certain I ought to be there. I await the answer of the brethren at Battle Creek to the letter I wrote about it. I now send a translation of the letters I have received from Egypt during the last month, that you may see exactly how things are there.

You will see by Bro. Bertola's letter of Oct. 14 that he has advanced altogether a sum of 500 francs (\$100) for the hall; for, having a spare room attached to it, they judged it fit to furnish it up for the future minister (by whom, for the present, they mean me), so as not to oblige him to rent a room in the town. This certainly is an economical step, though it has involved more outlay in the beginning than I expected. And this money, as he states, must be paid to his employer on Dec. 15 at latest. I was perplexed by this, but while thinking what I should say about it I saw in a copy of the SIGNS OF THE TIMES that a friend in California, apparently with an Italian name, had subscribed \$100 to the Italian mission, the very identical sum laid out, and almost on the same day on which the baptism took place. Then I said, The hand of the Lord is in it. I told Bro. Bertola, however, not to lay out any more money until I saw you. We have remained without a hall here and have stopped all expense in favor of Egypt, until I hear from you.

Going to Egypt, and traveling, would involve much expense, even with the strictest economy. The fare to Alexandria, second class, is 200 francs. As we live, living would not probably cost as much in Alexandria as Bro. Bertola said; but it is more expensive than here. There is now a great work open in Alexandria, and there is much to be done in Italy too, if we had the means. Bro. Volpi has had much domestic trial. He is coming here this month on a visit. It is evident that at present I am greatly needed in Alexandria; but it is most essential that I should confer with you here before going there.

My wife and family, and the brethren here, send much Christian love and their fervent sympathy in this great affliction.

We pray always for you. Salute also Bro. and Sr. White, and all the brethren at Battle Creek.

My dear wife is a little better now, though not cured yet.

Believe me yours in much love and hope of the kingdom,
H. P. RIBTON.
Naples, Nov. 8.

LETTERS FROM EGYPT.

LETTER FROM BRO. RUPP.

DEAR BRO. RIBTON: Our work, by the grace of the Lord, is making good progress in Alexandria, although not without battles and disappointments. We commenced our Sabbath morning services two weeks ago, and they have greatly helped to strengthen us in faith. A dear brother of mine who, up to the present time, had always fought against the gospel with rationalistic arguments, has now, by divine grace, not only begun to attend the meetings and study the Bible seriously, but to observe the Sabbath, and to pray God to convert him and turn him from the unbelief into which he had fallen. Pray for him; for I believe that when he becomes advanced in the knowledge of the truth he will do the work of a Paul, being endowed with freedom of language, sincerity of heart, and zeal for doing good.

The rest of my family, although still somewhat indifferent, are disposed to accept the present truth. Another family is regular in attendance upon our meetings, and will shortly be united to our number; and since we have opened a Sabbath-school for children, this family sends four children every Sabbath. We have many other hearers who promise well.

You will see from this how much it has pleased the Lord to bless the work in Alexandria, and everything promises that in a short time Alexandria will have a complete little church of commandment-keepers. In addition to this, I feel thankful for the freedom we have in our meeting-room, and the great help we have had from our dear Bro. Bertola, both spiritually and in pecuniary matters; for he has paid all our expenses. We have even opened a library of books and tracts.

However, if on the one hand we have blessings, trials are not wanting on the other. An undercurrent of persecution has been raised against us by the followers of the beast, and it requires much strength to defend ourselves; for these persons even make use of the weapon of slander, in order to bring Bro. Bertola and me into disrepute. At first the thought of the impending departure of Bro. Bertola terrified me; but now I feel that "I can do all things through Christ who strengtheneth me." But Bro. Bertola will not forsake us for a very long time; for after a year's absence, he will, God willing, return to Alexandria. Meanwhile I entreat you to write often.

I am waiting anxiously for the tracts on prophecy you promised me; we also want a collection of hymns worded according to the present truth. Bro. Bertola urges me to compose another hymn for the Sabbath day, which I will endeavor to do and send it to you. Remember us in your prayers, and with Christian salutes to all the brethren, believe me, your brother in faith and hope,
GIUSEPPE RUPP.

Alexandria, Oct. 14.

FROM BRO. BERTOLA.

VERY DEAR BRO. RIBTON: The moment I received your much-prized letter of the 6th inst, I hastened to Bro. Rupp at his office in the courts, and there we read together the many quotations from Scripture it contained. These encouraged us to continue the work that God has given us to do, for which we are rejected, not by God, but by men.

You may continue to send LES SIGNES DES TEMPS to Sig. _____, of Cairo, who will also pay his subscription to it. Two more brethren, I hope, will be baptized in the Nile this month.

Our worship of our Creator on the Sabbath is held in the morning from eight o'clock to nine, and to the great encouragement of all, eleven were present on the 5th, and fourteen on the 12th. We announce our service for Friday evening, on account of the new hearers who come, but we explain to all that Friday is already past, and that we have entered upon the Sabbath of the Lord by him blessed and sanctified.

We have formed a little library of useful books, ancient and modern, with religious books and tracts, and all have contributed their share. These works are read, and also lent out with a receipt, and then returned to our loved librarian and brother,

Sig. Carlo Rupp, brother of Giuseppe, who, from being a scorner of the word of God, has now been called by the Lord to a knowledge of the truth.

For the Sabbath we have also placed a little box, in order that each one may contribute his mite to meet the small expense of petroleum and sundries, and to afford, if possible, a little reserve fund to help the most needy brethren. One of our brethren has brought us some hymns set to music, to these we have added some others of our own, and so we sing praises to the Lord as best we can. Rather than use the imperfect and unscriptural hymns in general use, we will wait for the Italian collection which we hope our brethren in Bale will print for us. We have Bibles enough for the present, having obtained ten new ones from the Bible depot (but not yet paid for), which cost 30 francs (\$6). We have also six New Testaments of mine, but we still want a large Bible with references, for the preacher.

I should have been in Constantinople ever since the first of the present month; but instead I have been compelled to defer my departure in order not to abandon these dear brethren, who literally hang upon my words, and show such an interest that all who have heard the gospel preached a few times continue to attend.

With Sigi. Monnet and Cerioni there remain only a half dozen of formalists, individuals of such a character that I did not even care to invite them to come to us, and would rather not see them present, because they are of that stationary class that walk in the old traditions of their fathers, without having even an argument to defend them.

I had last week a letter from the Methodist minister Ragghinatti [the same orator whom Bro. Andrews heard at the Methodist church at Naples. H. P. R.], to whom I replied at once. I do not know whether my frankness displeased him or not, but I seek not honor from man, but the glory of God, who has wonderfully saved me and called me to render testimony to the whole truth.

If I had time, I would be glad to write to Mons. G. B. Cretin, Baptist minister now at LaFere in France, a great friend of mine, with all his family, where I was entertained for three months with great kindness when he was at Lyons; it was from him that I first learned about baptism. I would be glad if he had LES SIGNES DES TEMPS, because, as he is a scriptural and conscientious controversialist and endowed with many spiritual gifts, I think he would become convinced of the truth.

Much love to all the brethren, both in Italy and elsewhere; especially remember me to Bro. Andrews. Ever yours in the Lord,
R. BERTOLA.

Alexandria, Oct. 14.

FROM BRO. RUPP.

DEAR BROTHER: I received your valued letter of the 6th, from which I derived much consolation, and by which I feel myself much strengthened. You show me more clearly that the Lord is at my right hand with the ministry of his angels so that I need fear no one, and it is this thought only that fortifies me. In a short time Bro. Bertola will leave me, and I shall be left alone in the struggle against Satan and his satellites; but the Lord is my shepherd, I shall not want; he is my shield and my fortress, and will ever be with me, to the end of my career. Only let us never cease to pray that he may give me freedom of speech, rightly dividing the word of truth.

The message of preparation for the coming of the Lord has been received in Alexandria by these chosen souls, and we can say that the work commenced by us, if it does not run, at least is advancing with a steady pace. It is manifest that God helps us. Bro. Bertola, a plain commercial traveler, and I, an employé at the courts, have been enabled to organize a church of commandment-keepers, that have the testimony of Jesus, and are willing to follow the Lamb wheresoever he goes; while we have against us theologians, philosophers, and reverends, who withstand the truth as Jannes and Jambres withstood Moses. Truly the Lord has chosen the things that are not to bring to naught the things that are.

Our meetings are well attended, also the Sabbath morning service. Some more brethren will be baptized before Bro. Bertola leaves. If we need your presence, we will call you. After a while we shall begin to instruct these brethren to give tithes of their gains to the work of the Lord.

I have studied with much attention the tract entitled, "Appeal on Immortality,"

and find it most convincing; I have also read "The Sinner's Fate," the reasoning of which cannot be contradicted; yet there are some texts that seem to oppose the doctrine of the destruction of the wicked, which cause a contradiction that I cannot clear up. [The writer here inquires about Matt. 25:46; the word *aiōnion*, eternal, applied to God, also to the punishment of the wicked, etc., in reply to which I sent him the book entitled, "The Nature and Destiny of Man."] * * * GIUSEPPE RUPP.

Oct. 21.

FROM BRO. BERTOLA.

DEAR BROTHER: In a few days I must leave for Constantinople, and it grieves me to leave Bro. Rupp alone at the head of this church, now fairly organized; and this because I see the necessity of a person who can give all his time to the work, for the sake of these brethren who take such an interest in the truth. Therefore I would entreat you to decide on coming here as quickly as possible, at least to stay during the month of January. All are most desirous for you to come, especially since they have heard that I must leave them.

We pray the Lord to direct you with regard to coming here, and also for our dear Bro. Andrews. We deeply grieve to hear of the alarming state of his daughter's health, and our prayers are offered in her behalf.

Your brother in faith,

ROMUALDO BERTOLA.

Alexandria, Oct. 26.

A BEAUTIFUL illustration: "A continent of humanity is rising from under the sea, and for a while it is a pestilential swamp; but the remedy is not to stop its rising and crush it back into chaos. The remedy is to keep lifting it, lifting it, until all its morasses are firm, sweet land."—Joseph Cook.

LEARN this lesson: Christ has been with his church from the beginning of the world. The bush may blaze, but God is in the bush, and it cannot be consumed. His saints may suffer; but their sufferings shall only spread their faith, and glorify their Lord.—Cummings.

Obituary Notices.

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

DIED of consumption, Nov. 8, 1878, at the residence of her father near Alma, Mich., Sister Martha J. Birmingham, aged 20 years. The deceased was the companion of Bro. Frank Birmingham, and daughter of Bro. and Sr. Geo. W. and Harriet States. A little more than a year before her death she gave her heart to the Lord; and she has since been a firm believer in the third angel's message, and had a great desire that others should obey the truth. She bore her affliction with patience, and would often say, "How good the Lord has been to me." Remarks by the writer, from Rom. 6:23.
TITUS Z. ANDREWS.

DIED of congestion of the lungs, near Ladore, Neosho county, Kansas, Sept. 9, 1878, Clarence, son of Bower and Leonora Blake, aged five years and three months. May the parents so live as to meet their child when he shall come again from the land of the enemy.
A. J. STOVER.

DIED of chills and fever, near Peru Madison county, Iowa Oct. 10, 1878, our babe, Nellie E. Brown, aged 1 year and 26 days. We look forward with hope to the coming of the Redeemer.
JOHN M. AND HANNAH BROWN.

DIED of dropsy, at our home near Avilla, Mo., Nov. 5, 1878, our mother, Margaret Wick, aged 82 years. About twenty years ago she embraced the truth in Illinois under the labors of Bro. Loughborough, and she has since been a firm believer in the Advent faith. She expressed a great desire to rest till the Lifegiver shall come to raise his sleeping saints. Funeral sermon from Job 5:26, by Eld. Barber of the M. E. church.

"Go to thy rest in peace," mother,
"And soft be thy repose:
Thy toils are o'er, thy troubles cease,
From earthly cares in sweet release,
Thine eyelids gently close."
MARY AND ELI WICK.

DIED, at Dorchester, Wis., Sept. 25, 1878, Eddie Winchester aged 18 months and 21 days. He bore his lingering sickness with remarkable patience for a child, and quietly fell asleep in Jesus. Discourse by the writer.
H. W. DECKER.

FELL asleep in Jesus, near Portland, Maine, Nov. 21, 1878, our daughter, Angie E. Cushing, aged 12 years and 8 months.
E. S. AND A. E. CUSHING.

FELL asleep in Jesus, at Estella, Mich., May 17, 1878, our little Myrta, aged 6 years, 3 months, and 16 days. She was a bright child, and dearly loved. We hope to meet her again at the first resurrection. Discourse by Eld. Wilson, Disciple, from 1 Thess. 4:18.
ISAAC AND MARISA HARVEY.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 12, 1878.

Another important article this week from Sister White. See first page.

The letters from Egypt, from which we give extracts this week, were translated and sent to Bro. Andrews by Bro. Ribton. We know of no way in which the Review can do better service for these important missions around which so much interest now clusters, than to let the brethren there, whose hearts the Lord has enlightened with his truth, tell their own story and express their feelings through these columns to our many readers.

Bro. Lewis Johnson reports the holding of meetings for a little over a week in Eight-Mile Grove, Iowa, in October last, and the formation of a little church there with s. b. to the amount of \$30.00. The P. O. address of Bro. J. is now Chicago, Ill., 27 Elston Ave.

Important Correspondence.

We call attention to letters from Italy and Egypt, extracts from which appear in another column. They will be found of intense interest to all our readers. It will be seen that Bro. Ribton desires to go at once to Egypt, and we think there can be no doubt that this is his duty. But money is needed for this mission and to this we call attention. Bro. Ribton is willing to labor on the same plan that all labor in Europe, which is that the actual necessities of life be met. This means traveling expenses, house rent, food, and clothes, and all these are measured by the strictest economy. We do not appeal to the poor, but to those in comfortable circumstances and especially to those who have abundance. Will you not place in the missionary treasury at Battle Creek sufficient means that this mission to Egypt shall be fully sustained? Egypt is the native land of Moses, and there, when our Lord was an infant, he was sheltered from the cruelty of Herod. It is a privilege to give for such a mission as this, and we ask those who appreciate such privilege to show that appreciation by generous contribution for this most sacred work. J. N. A.

Return to Europe.

DURING the sickness of my daughter I cared for her by day and by night. Now that she sleeps in death I find myself much prostrated. I dare not start from here till I have taken a few days for treatment at the Sanitarium, that I may in some measure recover my strength before commencing my labor. I hope to visit very briefly at a few points on my way to take the steamer. But all these things must be cut as short as possible. J. N. A.

The Dime Tabernacle.

WORK on this building is still progressing favorably. As the interior divisions begin to assume definite shape and outline, it bids fair to be a more convenient and satisfactory place of worship than was even at first anticipated. But there is one thought which would give more satisfaction than any other connected with it, could it be realized; and that is that every member of every Seventh-day Adventist church in the land, up to this date, should be represented in it by at least the small contribution called for on the dime-a-month plan. How impressive and beautiful would be the thought, when looking upon the building without or within, or listening to the words of truth which will be uttered therein, that you were looking upon a representative, in a certain sense, of the whole S. D. Adventist body, something in which each one had a personal interest by an actual donation. Why can it not be so? Will not those who have not yet taken an interest in this enterprise, promptly come forward? This is not for the B. C. church alone. Their wants and convenience alone considered, it would never be built. It is designed for the benefit of all, and is built that it may frequently be used by the general organizations of our people. How appropriate, then, that all should have some part in it. The work is one the world over. With our present feelings and interest in this work, we would by no means miss of having at least twelve dimes in this enterprise, even though we lived beyond the sea. All can easily raise this amount. None of us but admire the spirit of the Hebrew people when they contributed for the tabernacle, Ex. 35:20-29; 36:

5, and for the temple, 1 Chron. 29:6-17, with such liberal and willing hearts, that more than enough was offered to meet the wants. Shall there not be a manifestation of the same spirit with this people, so that this noble advance step in the cause of the third angel's message may be complete in every respect?

The United States in Prophecy.

FROM the Clinton, Mass., *Weekly Record*, of Nov. 30, 1878, we learn that Dr. Fulton, of Brooklyn, N. Y., spoke on a recent Sunday at the Harvard street Baptist church on "The United States in Prophecy." The *Record* declares that he took the sermon bodily from the work published at this Office, called "The United States in Prophecy."

It says: "We have the book in our hand and a report of the sermon in a Boston paper, on the desk before us. . . . Sentence after sentence are almost word for word, and there is not a variation of thought from the book in the whole discourse, except where Fulton twists in the irrepressible 'nigger' vote as a necessary factor in the consummation of God's plans."

We care nothing for the plagiarism. Would be glad to have ministers everywhere present the views set forth in that book, if they will not distort or misrepresent them. But we imagine that Brooklyn congregation was treated to ideas somewhat out of their usual line of thought; and we trust it will result in awakening some minds to further inquiry. We are not particular how it is done, only so that the truth is preached.

The Prophetic Conference.

THE N. Y. *Sun* of Nov. 2, 1878, contains a report of the closing session of this Conference, in which we find the following reference to the resolutions adopted:—

"After Dr. Grammar of Baltimore had prayed, a committee, with Dr. Willis Lord at its head, presented resolutions embodying the doctrines on which the Convention could and did agree. The chief points were: A belief in the supreme authority of the Bible; the belief that, as the prophecies concerning Christ's first coming were fulfilled, so those concerning his second advent would be fulfilled; that the second coming was imminent, and might occur at any moment, yet the day and the hour were unknown; and that the Bible did not teach that the world would be converted and the millennium ensue before Christ came, but that at his coming would be realized the prophecies concerning the millennium; and that it was the duty of the church to watch and pray, work and wait, go into all the world and preach the gospel to every creature, and thus hasten the coming of the day of God."

"The resolutions were passed unanimously, as was another presented by Dr. Brookes, declaring that the doctrine of the Lord's pre-millennial advent, instead of paralyzing evangelistic and missionary efforts, was one of the mightiest incentives to earnestness in preaching the gospel to every creature till he comes."

Virginia.

ACTION was taken at our last General Conference, Oct. 2-14, recommending that Eld. Isaac Sanborn make Virginia his field of labor. Through some inadvertence, in the hurry of the Conference, record of this action failed to appear in the minutes.

Perfection.

THE following item furnishes a good specimen of the ideas of some people on the subject of sanctification or Christian perfection:—

"The Rev. J. Hyatt Smith says that he recently received a letter exhorting him to be perfect, 'that the writer folded it into a newspaper, wrapped it so the manuscript could not be seen, and then put a one-cent stamp on it. That man wrote six pages on sinless perfection, and then cheated the government out of two cents.'"

Remember.

THIS paper, dated Dec. 12, is No. 24 of the volume. One more paper, which will be dated Dec. 19, will complete the twenty-five numbers of this volume, and then the paper will be omitted one week, and No. 1 of volume 53 will be dated January 2, 1879. Our preachers will mark this, and arrange their appointments accordingly. All appointments which are to appear before the first of January should reach this Office by Dec. 16.

To Correspondents.

SOME of our correspondents do not seem to remember that we do not notice anonymous communications.

MRS. J. KENEL: See article in last REVIEW on Isa. 66.

ANSWERED BY LETTER.—G. V. Kilgore, C. H. Bliss, B. F. Merritt.

Our Sabbath-School Paper for 1879.

THE YOUTH'S INSTRUCTOR, published weekly, will be our Sabbath-school paper for 1879. It will contain lessons for youth and children, with instructions how to study, and how to teach, also the reports of annual and quarterly S. S. meetings will be reported in it, and if desired the secretaries of the State S. S. Associations may publish a report of the workings of their schools during each quarter, the same as the T. and M. quarterly reports are published in the REVIEW.

Very many schools, as well as individuals, have asked that the INSTRUCTOR might be published weekly; and now that the request is granted, we hope that they will give the paper their hearty support. Let every school at once subscribe for a club of from ten to fifty copies. It is just the thing to help officers, teachers, and scholars in their work. It will contain instruction to each.

Price, per year, paid in advance, single copy, 75 cents. Ten copies to one address, per copy, 60 cents. Twenty copies or more, to one address, per copy, 50 cents.

Order at once, that we may print enough of the first number.

Address, YOUTH'S INSTRUCTOR,
Battle Creek, Mich.

Just Completed.

We have just published in book form the Constitution of the Tract and Missionary Society, with lengthy instruction to officers and members.

Pamphlet edition, 36 pp., 5 cts, officers' edition, bound in press-sheets, 10 cts.

APPOINTMENTS.

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

GENERAL meeting for Dist. No. 2 at Spring Arbor, Mich., Dec. 14, 15. We desire a good representation from each church in the district, and especially do we request all the church and T. and M. officers to attend this meeting.

M. B. MILLER.
E. P. GILES, Director.

MARSHALL, Mich., Sabbath, Dec. 14. A general invitation extended. G. C. TENNEY.

DOUGLAS, Allegan county, Mich., Dec. 14, 15. T. and M. meeting Sunday at 10 A. M.

We wish for a general attendance of our brethren in this part of the county at these meetings.

H. M. KENYON.
M. S. BURNHAM.

THE Lord willing we will meet with the church at Vassar, Mich., Sabbath eve, Dec. 20.

Will the brethren from Tuscola try to attend?
E. R. JONES.
WM. OSTRANDER.

PROVIDENCE permitting, we will endeavor to meet with Iowa churches as follows:—

| | |
|-----------------|--------------------|
| Logan, | Dec. 13 to 15. |
| Modale, | " 16 " 19. |
| Onawa, | " 20 " 22. |
| Smithland, | " 23 " 29. |
| Belvidere, | Dec. 30 to Jan. 2. |
| Soldier Valley, | Jan. 3 " 5. |
| Denison, | " 6 " 7. |
| Deloit, | " 8 " 9. |
| Nevada, | " 10 " 13. |

Meetings to begin at each place at 7 P. M. Will some of the brethren of Smithland arrange to convey us from Onawa to Smithland? We wish to improve every hour possible at all these points. These meetings are especially intended for Sabbath-keepers; hence the importance of each member being present. All others are cordially invited to attend.

May God give us the spirit of earnest labor, and the wisdom we so much need.

L. MCCOY.
C. A. WASHBURN.

PROVIDENCE permitting, there will be a State quarterly meeting held at Clyde, Ohio, the third Sabbath and Sunday in January. The meeting will hold until Wednesday. We request the presence of every T. and M. officer in the State at this meeting,—directors, secretaries, and librarians,—as we shall spend two or three days in giving them special instruction. Sr. Maria Huntley, the secretary of the General Tract and Missionary Society will be present and give some instruction in this branch of the work. Every T. and M. book in this Conference must either be brought or sent to this meeting.

D. M. CANRIGHT.
A. O. BURRILL.

PROVIDENCE permitting, I will meet with the Bowling Green church in their quarterly meeting, Sabbath and Sunday, Jan. 4 and 5. The meeting will commence Friday evening. Every member of that church is requested to be present.
D. M. CANRIGHT.

Business Department.

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

TO BRETHREN IN MINNESOTA.—We need two hundred copies of the SIGNS for a year to use in Minneapolis, St. Paul, and vicinity. If any one will send us one or more yearly subscriptions, we will personally see that interested readers are secured for them.

Address, WARREN WALKER,
Minneapolis, Minnesota.

FARM FOR SALE.—164 acres situated in Osage Co., Kan., will be sold cheap. For particulars correspond with the subscriber, Webb City, Jasper Co., Mo.
E. M. KALLOCH.

A MILLER and sawyer of experience wishes to obtain a permanent situation with a Sabbath-keeper in a grist or saw mill. Please address W. A. Wilcox, Osawkee, Jefferson county, Kansas.

SPECIAL REQUEST TO THE NEW YORK SABBATH-SCHOOL ASSOCIATION.—We urgently request the secretary of each Sabbath-school in the State to send to our State secretary, Mrs. Ellen Walsworth, Adams, N. Y., the name and P. O. address of the secretary and superintendent of his school; we also desire all the preaching brethren, directors, and all who are interested in the Sabbath-school work in the New York Conference, to send name and P. O., in order that important matter may be mailed to them.

M. H. BROWN, Pres. N. Y. S. S. A.
Adams Center, N. Y.

THE T. and M. workers of Dist. No. 15, Mich., will please hand in reports to their librarians in time for them to report to the district secretary (Mrs. Alice Moore, Hastings, Mich.) as soon as Dec. 25. I shall expect a full report.
L. G. MOORE, Director.

RECEIPTS For Review and Herald.

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

\$2.00 EACH. Elizabeth Taylor 54-23, M A Hale 54-23, J W Devereaux 54-2, G W Page 54-23, C S Worthing 54-23, L L Taylor 54-22, E A Woodruff 54-24, J S Iles 54-10, Mrs Wm Van Ostran 54-23, Mrs M A Jerome 54-23, E F Stone 54-23, H W Barrows 54-22, Julia A Hawkins 55-7, Mrs Jane Moore 54-24, Mary Carpenter 53-7, J M Van Ostrand 55-1, M H Brown 54-22, Mrs Mary Middlekauff 55-23, D Gibbs 54-5, Wm L Raymond 54-23, P W Baker 55-1.

\$1.00 EACH. Willis E Roberts 54-6, S O James 53-21, D V Winne 53-24, M D Matthews 53-23, J W Ballenger 53-23, Lottie A Clay 53-2, H N McClenathan 53-23, S E Crawford 53-23, Susan Bugh 53-23, L McNitt 54-1, T T Wheeler 53-13, Mrs E A Pond 53-23, Wm Penniman 53-18, John Hayne 53-23, Mrs E D C Green 53-23, D A Goff 54-14, Mrs Lettie Morton 54-7, G W Strickland 54-16, Mrs M M James 53-18, Solomon Berridge 53-23, F A Drake 53-18, Mrs C F Phelps 53-23, W B Van Doren 53-23, Samuel E Edwards 53-23, Miss Nettie Emerson 53-23, Justus Edgerton 53-23, J W Blake 54-3, Clara Bristol 53-23, Harriet Everts 53-23, James Grubb 53-23, Mrs W Chipman 53-16, P H Cady 53-23, Mrs Geo Weller 53-23, Cyrus Miles 53-23, Jane Strong 53-23, Warren Harris 53-23, Alfred Hough 54-1.

MISCELLANEOUS. Mrs Sarah A Scovill 75c 53-23, Mary A Fife 50c 53-12, L Stripe 50c 53-12, Geo P Austin 75c 53-23, Asahe Larkin 75c 53-23, Samuel Sanders 75c 53-23, Samuel Peckham 75c 53-23, Mrs W J Peckham 75c 53-23, A H Adams \$1.50 54-20, Mr Urquhart 75c 53-23, Miss Mary E Inman 50c 53-12, H J Spicer 50c 53-10, Geo Molyneux 1.50 53-14, Marion Bernstein 2.25 54-6, Mrs G J Goodhue 1.50 54-23, Mrs Frank Williams 1.50 54-23, G A Carlstedt 50c 53-12, F D Allen 50c 53-12, H E Gardner 1.10 54-4, M G Huffman 50c 53-12, J R Lewis 3.20 51-12, W Baxter 1.50 54-23, Mrs Margaret Moore 75c 53-23, J H Collins 50c 53-11, M N Smith 75c 51-1, Noah Wright 50c 53-12, Harriet Delany 50c 53-12, Anna Whitmore 70c 53-20, H Abbott 3.50 53-20, Wm Shaw 50c 53-14, John M Cole 50c 53-14, Mrs Sarah Looney 1.50 54-23, Ray Harvey 1.50 54-23, Ole Oleson 1.50 54-23, E Benedict 1.20 54-23, Susan West 1.20 54-23, H Stanberg 1.20 54-23, Mary Bert 1.20 54-23, Joseph Logue 1.50 54-23, B B Beogel 50c 53-14, W W Lathan 50c 53-14, Ida Martin 50c 53-14, Elizabeth Hightsman 50c 53-14, J C Leslie 50c 53-14, J R Crawford 50c 53-14, C T Warner 50c 53-14, John Seigly 1.50 54-23.

Books Sent by Mail.

Mrs F F Forbes 50c, A M Fulton \$4.49, Bettie Coombs 7.00, C S Veeder 3.50, Wm McFarland 1.50, C S Veeder 20c, J J Smith 2.00, S Osborn 1.20, T H Purden 3.00, Wm Ings 1.00, Mrs Maria King 1.00, Master George Husman 70c, D M Canright 4.10, A J Cudney 2.50, J B Gregory 1.90, George A King 4.64, Bettie Coombs 8.40, Edward Kellogg 1.00, H P Johnson 3.05, J M Smith 20c, Benj W Gay 75c, Paul B Wood 25c, N W Crane 25c, Mrs J W Gould 25c, E B Leblaud 25c, Mrs E A Woodward 25c, J G Stair M D 60c, Annie M Johnson 2.00, Isaac Hughes 1.00, C D Maynard 50c, J A Putnam 30c, Mrs Carrie Moore 27c, Horace Barstow 1.00, Mrs Fanny Glascock 10c, L A Bramhall 10c, Edwin Cheney 2.50, Mrs Sue Strout 45c, Allen K Lamb 25c, J F Eshelman 2.75, Robert N Gentry 35c, James M Lewis 1.00, James Canvins 1.00, A W Bell 31c, Bass Bidgood 80c, A McCully 55c, J A Goddard 2.00, Carrie A Potter 1.00, Sport Glascock 15c, W J Cross 1.00, Samuel K Pottenger 24c, J S Iles 80c, H D Waldo 5c, John F Chandler 25c, M B Parrett 3.05, Mrs H Craw 1.15, Lewis Dowell 51c, A L Dawson, 5.00, Willie Duncan 20c, Paul E Gros 20c, Alfred Holland 2.50, Frank Nugent 1.00, J C Watt 4.80, Irving E Kimball 50c, Samuel A Hallock 50c.

Books Sent by Express.

Mrs E A Turner \$6.71, J G Holroyd 22.75, G G Rupert 40.45, W J Hardy 3.03, Eldon H Pullen 38.18, H A Anderson 4.00.

Books Sent by Freight.

L G Moore \$26.75, A J Stover 143.29, D C Hunter 7.70.

Cash Rec'd on Account.

E Van Dusen \$9.00, G G Rupert 18.01, Alabama T & M Society No 1—11.50, Neh. T & M Society per A E Shepherd 60.00, N Y & Pa T & M Society 200.00, L A Kellogg 10.50, N E T & M Society per E Thayer 400.00.

English Mission.

J K Whitham per Cary Dryden \$10.00, Homer E Olmstead 10.00, A L Palmer 1.30, P W Baker & wife 100.00, L Marvin 1.00, Geo Marshall 25.00.

European Mission.

A sister in the love of the truth \$4.00, C A Pauley 10.00.

Mich. T. & M. Society.

Dist 15, Hastings, \$1.25.

Mich. Conf. Fund.

Memphis per Wm Mills \$5.17, Ithaca per W Reynolds 19.27, Hastings 1.25, L Turney 10.80.

Gen. T. & M. Society.—Donations.

S J Hunt (thank-offering) \$1.00, A R Morse (trespass-offering) 5.00.

The Advent Review

December 12. SUPPLEMENT TO VOL. 52, NO. 24. 1878.

SOW THY SEED.

Ecc. 11:6.

In the morning sow thy seed,—
Kindly act and friendly deed;
Cheer the heart and dry the tear,
Bid thy brother not to fear.
Eternity will tell,
If all thy work is well.

In the morning sow thy seed,
Plant not one unsightly weed;
Labor on while here below,
Acts of mercy ever show.
Eternity will tell,
If all thy work is well.

In the morning sow thy seed;
Clothe the naked, hungry feed,
Point the sinner to the cross,
Look on gold as earthly dross.
Eternity will tell,
If all thy work is well.

In the morning sow thy seed,
To the warning now give heed,
Judgment day is drawing on,
Soon probation will be gone.
Eternity will tell,
If all thy work is well.

In the morning sow thy seed;
Souls there are to teach and lead,
Time is fleeting, life soon o'er,
Man can labor then no more.
Eternity will tell,
If all thy work is well.

In the morning sow thy seed;
Help will come to you in need,
Joy abide with you below,
Harvest spring from what you sow.
Eternity will tell,
If all thy work is well.

ELIZA H. MORTON.

Allen's Corner, Me.

SABBATH-SCHOOL WORK.*

BY MRS. E. G. WHITE.

I AM deeply interested in the Sabbath-school work, and have a great desire to see it prosper. The Sabbath-school is the place where we learn of God and Christ, and learn to study the Holy Bible. If we would develop Christian characters, we must study the character of Christ, that we may come into full union with him.

It is true greatness, it is nobility of soul and meekness and lowliness of heart, which will bring us into such a position before God that we can receive the finishing touch of immortality, and be translated as was Enoch. But I am afraid many do not appreciate the help which the Sabbath-school may be in obtaining these qualities.

Fathers and mothers should so exalt the privileges of the Sabbath-school as to take time to see that their children learn their lessons perfectly every Sabbath. They should even take more interest in having these well learned than in having their lessons in the day school properly prepared. In many places this matter is too much neglected. The teachers simply read over the lesson, and when they come to the Sabbath-school, allow their pupils to read the answers either from the Bible or lesson paper. This course should never be taken. Every lesson should be thoroughly committed to memory by both teacher and scholar, so that it will be of some benefit to them in after life.

Fathers and mothers, teachers and students, should make the most of these God-given opportunities; for in eternity we shall see that the Sabbath-school has been a great instrumentality in the conversion of souls, and in keeping the young from the evils and temptations that exist all around them.

We must seek to become acquainted with God; we must study to understand the Scriptures. Says the Majesty of Heaven, the King of Glory, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

Many spend much precious time in reading story books. These are entertaining

no doubt; but there are very few of them that give any information which will help us to perfect a righteous character, one that will enable us to enjoy that life in the kingdom of God which runs parallel with the life of Jehovah. The time spent in light reading, if devoted to the study of the Sabbath-school lesson, would be of infinitely greater benefit to the mind.

A more interesting history than the Bible was never given to the world; and the more we search it, the better we are prepared to appreciate its excellences. It is the privilege of every one of us to know for ourselves that we are following out its instructions. And it is the privilege of each one of us to ask God for his Holy Spirit, for wisdom, for grace, and for moral worth, that we may have a good understanding. If all did this, they would be better prepared to work for themselves and to benefit society; and the knowledge and experience thus gained could be carried over into the new earth.

Now is the time to become acquainted with the Scriptures, to learn how to perfect a Christian character, to be preparing for Heaven by having a close connection with God, that at last we may be crowned with everlasting salvation in the kingdom of God.

HOME INFLUENCE.

THE subject of Sabbath-schools, and the best methods of conducting them in order to bring in and retain as many of the youth as possible, and give them lasting benefit, is the one now being agitated; and though this is an important work, is there not a more important one to be performed at our homes? Can the Sabbath-school to any great degree counteract the influence of home? It is at home that the character is formed; if a child is trained by parents who fear God, reverence his word, and delight in his holy day, will he not be so educated in the love of God's precepts that they will have a stronger influence over his youthful heart and mind than any other agency can exert? There are exceptions, but in general it cannot be expected that children will take much interest in anything that is regarded as of little importance by the parents; but they will embrace with enthusiasm any project which animates the mind of father and mother. Then, to make this work successful, it must first be adopted by the parents as one in which they have an essential part to act.

It would certainly be expected that a people who have received the light of present truth, and are looking for the return of their Heavenly King so soon, would be more engaged in the study of his sacred word than any other people. It is quite customary in some places among the members of the popular churches for the entire family to assemble in the parlor on Sunday evening and investigate the lesson for the next Sunday, each individual answering in turn, and asking questions if any point is not clearly understood. At family devotions during the week, some passage of Scripture is read that has a direct relation to the lesson; Saturday afternoon and evening particular attention is given to instructing the smaller children; and on Sunday morning another general exercise is had, to make it certain that the lessons are correctly learned.

The teacher comes to the class with notes and remarks taken from Bible dictionaries and commentaries; the pupils, having read explanations of the lesson in four or five different places, are anxious to impart the new ideas gained, and there is a mutual exchange of questions and comments, in the midst of which, very much to their surprise and regret, the bell strikes the close of the hour. Such schools are enjoyable, and the practice of studying together at home, of having all enlisted in the work, is what makes them so. And will not more be attracted to such schools than to those where the teacher asks all the questions, and perhaps answers a good part of them?

Again, when you go out into the world, every stratagem is tried to get you into the Sunday-school. You are given to understand that it is expected, without fail, that you will become a member; your help is wanted, or there is a very intelligent class in the school where you will find most congenial associates, or you are now a member of our family and we insist upon all of our children attending the Sunday-school. Thus by appealing to your philanthropy, flattering your pride, or by parental authority, they endeavor to accomplish their design; and they do not wait till you have been with them some time, but commence the first Sunday. As two rest days in succession are not duly appreciated by active young people, one need not wonder that when entirely surrounded by those who observe the first day of the week, our youth whose hearts are not converted conform to the general usage and forget the Sabbath of the Lord. Notwithstanding, if they have grown up under the refining, elevating, strengthening influences of a Christian home, and have been taught the reasons of the faith and hope of their parents, their home will be so attractive that they will not be anxious to leave it at the first opportunity, but will remain there till their habits and principles are established; or, if they are called away, the remembrance of the sacred associations of home will be a powerful bond to keep them in the path of rectitude, and a mother's approving smile on the side of right will hold against the frowns of the whole world.

JENNIE THAYER.

CONSTITUTION.

IN compliance with numerous requests we republish the Constitution adopted by most of our S. S. Associations.

ARTICLE I. NAME.

This Society shall be known as the — Sabbath-school Association of Seventh-day Adventists.

ARTICLE II. MEMBERSHIP.

This Association shall be composed of all the members of such Sabbath-schools as shall report quarterly to the secretary.

ARTICLE III. REPRESENTATION.

SECTION 1. DELEGATES.—The several schools shall be represented in business session by delegates whom they shall appoint.

SEC. 2. APPOINTMENT.—Each Sabbath-school of fifteen members is entitled to one delegate, and one additional delegate for each additional fifteen members.

SEC. 3. SUPERINTENDENTS.—All the Superintendents present at a meeting of this Association shall be received as delegates.

ARTICLE IV. OFFICERS.

The officers of this Association shall be a President, a Secretary, and an Executive Board of three, of which the President shall be one. These officers shall be elected at the annual meeting of the Association.

ARTICLE V. DUTIES OF PRESIDENT.

The duties of the President shall be to preside at all the meetings of the Association and of the Executive Board, and to call special meetings thereof.

ARTICLE VI. DUTIES OF SECRETARY.

SEC. 1. AS SECRETARY (1) He shall keep a record of the proceedings of the Association, and present a yearly summary of its workings at the annual meeting. (2) He shall attend the meetings of the Executive Board, and keep a record of its proceedings. (3) He shall execute all the correspondence ordered by the Association and by the Executive Board.

SEC. 2. AS TREASURER.—He shall also act as treasurer of the Association, and shall receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or the Executive Board may direct.

ARTICLE VII. DUTIES OF EXECUTIVE BOARD.

The functions of the Executive Board shall be: (1) To represent this Association when not in session assembled, and to execute all its recommendations and orders. (2) To assist, either personally or by authorized agents, in organizing and conducting Sabbath-schools, and Sunday-schools in those places where an attendance can be secured, and where the truths of the Bible can be plainly taught. (3) To make all necessary provisions for rendering the sessions of the Association interesting and profitable; and in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the third angel's message.

ARTICLE VIII. FUNDS.

The funds for defraying the expenses of this Association shall be obtained by contributions from the several schools in the State, and by individual donations.

ARTICLE IX. AMENDMENTS.

This Constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting.

THE SABBATH-SCHOOL.*

BY ELD. D. M. CANRIGHT.

IN the commencement of our work as a people we had everything to learn; consequently many things were neglected, and the Sabbath-school was one of them. As the result, the children of Seventh-day Adventists are not so well instructed in the word of God as they should be. In the churches around us, Sunday-schools are considered very important, and every inducement is offered to get the children to attend them and to learn the lessons. In some instances these children know more of their doctrines than our children do of ours. Especially is this true of the children of Catholics. This should not be so.

Most other churches have settled pastors, but ours do not. Many of our churches do not see a minister more than two or three times a year; and when the minister does come he has the missions, the T. and M. work, and other matters to look after, and hence does not have much to say which is of particular interest to the children. As a consequence, the great burden of the work of instructing the young comes upon the older brethren and sisters. It is very important that this work be properly done, that the minds of the little ones receive right impressions, and God will hold them responsible for the performance of this duty. But frequently opportunities to impress the truths of God's word upon the young mind are allowed to pass unimproved. It is often the case that when the children come to their parents with some question about their Sabbath-school lesson, father and mother are so hurried that they cannot stop to give them the desired information. Seeing their parents take so little interest in the Sabbath-school, the children soon lose theirs, and by-and-by, when they grow up and mingle with the world, they give up the Sabbath and become worldlings. Then the parents say, "Why is it that our children take such a course? Why do they go contrary to our advice? We have tried to bring them up in the fear of God." My brother, my sister, you have failed in many particulars.

Work in harmony with the school. If you have any disparaging thing to say of the teachers or officers, do not say it before the children. Think of this, and see if you have made such remarks before them in the past; and if you have, resolve, by the help of God, not to do so in the future.

While it is necessary that the parents should be in full union with the school, it is equally necessary that those who have the school in charge should do their part well.

*Remarks made before the Sabbath-school held in connection with the camp-meeting at Battle Creek, Mich., Oct. 2-14, 1878.

*Remarks before the Sabbath-school in Clyde, Ohio Nov. 16, reported by W. E. Cornell.

The superintendent should always be in season and commence on time, no matter if but few are present. When it is found that punctuality is observed, pupils, as a rule, will be prompt. He should learn the lessons of the school thoroughly. If there are too many of them, then the assistant superintendent should learn a part. In asking the general questions, strive to make the exercises interesting. Study variety; study, too, to have the prayer and singing adapted to the younger minds as well as to youth and grown-up people. Each Sabbath sing something that all can join in, even the smallest.

The teachers should put earnestness and enthusiasm into their work. Let every lesson be learned perfectly. Work as though life or death were at stake. Do this, and it will be but a short time before the pupils will catch the spirit of it, and there will be but little complaining of poor lessons. Then impress the lesson on each heart by a practical application. It will be found a great help if the teacher will meet with his class once or twice a month for consultation and prayer. If there are any who do not seem to get along well, give them a kind word, praise them for what they do do, and insist on *perfect lessons*.

Heretofore we have made no provision for means to sustain the Sabbath-school work; but at the last General Conference the subject came up, and was quite thoroughly discussed; and it was recommended that henceforth each person attending the school bring at least a penny each Sabbath. During the week let the parents provide a way for the little ones to earn some money to use as they please, and encourage them to lay aside a portion of it that when they come to the Sabbath-school they can drop it into a little box fastened near the door, or in some other convenient place. Thus a two-fold purpose will be served,—the idea of giving, of making an offering to the Lord, will be kept constantly before the mind, and the contributions necessary for the support of the Sabbath-school will be obtained without burdening any one.

SABBATH-SCHOOL CONTRIBUTIONS.

At the last general camp-meeting at Battle Creek, a resolution was passed by the General Sabbath-school Association, recommending the practice of each member's contributing a penny or more to the funds of the Sabbath-school on each Sabbath day. This was discussed to considerable length before its adoption, many of our leading brethren speaking in its favor.

We think this is a move in the right direction, and one that will recommend itself to all our schools. Every successful Sabbath-school is continually in need of means for various objects. It needs maps of Scripture lands, Sabbath-school papers, lesson sheets, and books, a call-bell, Class Records, a Secretary's Record, song books, library books and the like. The lesson books and song books should generally be purchased by the individuals who use them, but the maps, blank books, etc., must be paid for from a general Sabbath-school fund. Question books should be furnished free of charge to those whose parents are too poor to buy them. The poor children are the very ones who should be sought out and induced to attend the Sabbath-school; but if these things cannot be provided for them, they will seldom come.

From these things all can readily see the necessity of raising a general S. S. fund, and the question at once arises, How shall it be obtained?

It will not do to take it out of the systematic benevolence, and if we depend upon our older brethren and sisters to raise it by larger donations, we generally find that it is not done at all.

Is it suggested that each one contribute a certain amount each week, and that this be paid in on some other day besides the Sabbath? With nine-tenths of our people this is entirely impracticable. Our little churches are much scattered. The members live from three to seven miles from the place of meeting, and seldom meet together except upon the Sabbath day. And it would be too expensive for the collector to go all through the country to the homes of these children and gather up their contributions.

If it be said that these contributions can be laid aside weekly at home, and brought to the treasurer at the business quarterly meeting on Sunday, we reply that this also is impracticable. Children do not look so far ahead. They get tired of waiting so long, and then, too, they are the very ones who do not attend business meetings.

The plan suggested is simple, easy to be accomplished; and if the offerings are brought with the right motives, these Sabbath contributions will prove not only a help to the school, but a blessing to the scholars, especially the younger children. We have seen this plan tried, and find that it adds greatly to the interest which the children have in attending the Sabbath-school.

During the week they save up a penny or two to present as their little offering, and thus they learn a good lesson in self-denial. Sabbath morning they are anxious to go and to carry it in their hand, so that they can contribute their little mite; and then they are sure to feel an interest in what is bought with this money.

This furnishes to the parents a most excellent opportunity to teach their children to sacrifice something for the cause of Christ. As they receive little sums from different sources they can be instructed to lay up a part to aid in the work of the Sabbath-school. They can be told how much more blessed this is than to spend it for little trifles for their own gratification. It will stamp upon their young hearts the principle of sacrifice, and will establish a habit of self-denial, and also one of contributing always to benevolent enterprises.

They come to the Sabbath-school and quietly drop their pennies into a little box. There is no buying, no selling, no financial transaction. It is wholly in harmony with the Sabbath day. Indeed, on looking into the word of God, we find that the Lord directed that more offerings should be made to him upon the Sabbath day than upon any other day of the week. Other days they were to offer one lamb in the morning and one at night; but upon the Sabbath day a double offering was to be made. Thus the Lord says: "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof: this is the burnt-offering of every Sabbath, besides the continual burnt-offering, and his drink-offering." Num. 28:9, 10.

Christ says that the priests were blameless, and why? because it was done for the Lord. It was an offering to him upon his day. One of the most acceptable acts of worship to God is that of presenting an offering to him. This is repeatedly declared in the Bible.

Some have expressed a fear that this offering upon the Sabbath day will open the way for business transactions, and that the sacredness of the day will be lost in the minds of the children, but this need not be so if parents will properly instruct their children. There is no business transaction about it. It is simply presenting a little offering to the Lord, and should tend to enhance the sacredness of the Sabbath in the minds of the children.

We therefore recommend that all our Sabbath-schools throughout the Conference begin with the first Sabbath in January to carry this into practice. Let each Sabbath-school have a little box with an opening into which a penny can be dropped, and let every one who chooses drop in his penny; it is a free-will offering, and should be presented as such. Let the treasurer take charge of the money thus received.

We suggest that in the case of very poor children the wealthier brethren from time to time give them pennies to lay aside for this purpose.

EXECUTIVE COMMITTEE.

PENNY BOXES.

We mean boxes to hold the pennies that are brought as offerings to the Sabbath-school. Every secretary should be provided with some kind of a box to receive the little offerings. Small schools that are held in private houses can be easily provided for by taking a wooden collar box and cutting a hole in the top of sufficient size to receive a silver quarter. This should be set in some convenient place where each one coming in can quietly deposit his mite.

But every Sabbath-school held in a meeting-house should have something more substantial, and to meet this want we have prepared a neat brown tin safe to be fastened by screws upon the wall near the door so that each one entering can easily reach it. Large churches should have two of these, one being placed on each side of the entrance. Each box is furnished with a padlock which securely holds the cover.

These we can furnish to State Associations by freight or express for \$10 per dozen. Single box by mail, post-paid, \$1. W. C. W.

REPORT OF THE NATIONAL SABBATH-SCHOOL.*

In order to show the importance of the Sabbath-school work, and to give our people generally an idea of how Sabbath-schools should be conducted, it was thought best to devote one hour and a half Sabbath morning to a regular Sabbath-school in which all who were attending the meeting should join.

Accordingly, on Friday teachers were appointed, several hundred extra lesson sheets for children and for youth were printed and distributed throughout the camp, and all,—old and young,—were requested to prepare themselves upon the first lesson of the sheet, and to attend the school.

Sabbath morning large cards, bearing the number of the divisions, were tacked up in different parts of the tent, and smaller cards, bearing the names of the teachers, were tacked on the ends of the seats that they and their classes were to occupy, so that the teachers, who came early, had no difficulty in finding their places.

As the scholars came in, a number of ushers, who had been chosen, made the first general division of the people, dividing them, according to their age, into three divisions; children, youth, and adults, and passing them on further into the tent, the superintendents placed them in classes of about twenty each. In this manner about fifteen hundred pupils were seated and classified as quickly as possible, and about five hundred, who did not desire to take part in the school, were left on the outer border of the tent, most of whom were compelled to stand up.

The school was opened promptly at 9 o'clock with singing. Prayer was offered by Eld. James White, after which the secretary's report of the last Battle Creek school was read. Following the reading of this report were the class recitations. This was an interesting point in the school. There were seventy teachers, thirty of whom were ministers, and the remaining forty were, with a few exceptions, the regular teachers of the Battle Creek Sabbath-school. Those of our ministers who did not take part in the recitations, spent the time in watching the general working of the school. At the conclusion of the recitations all joined in singing the familiar song, "Pull for the Shore."

Next in order came the general exercises, which consisted in publicly questioning the fourth, fifth, and the children's divisions. During the class recitations, the names of the members of these divisions had been written upon cards and given to the secretary, who called the names as the superintendent asked the questions; and each person whose name was called responded by rising and answering the question asked him.

The fourth and fifth divisions, which were composed principally of young men and women, put considerable energy and life into their recitations; but the children's division was the most interesting of all. It was composed of about three hundred wide-awake, interested children, all of whom seemed anxious to answer every question. The superintendent, seeing this, gave them the privilege of answering in concert, when the answers came with that vim and simplicity which children alone can give.

The remarks of Sr. White at the close of the general exercises were expressive of deep feeling for the youth of our people. Eld. J. H. Waggoner spoke directly to the teachers, setting before them some excellent thoughts on how to conduct classes, how to get students interested, and how to make their work effectual.

Following Eld. Waggoner, Bro. W. C. White spoke of the object of the school and of the importance of maintaining promptness in attendance.

Prof. G. H. Bell spoke in a general manner concerning the work of Sabbath-schools, and after revealing the secret of all success (hard work), called upon Bro. J. E. White, of California, who spoke of the importance of thoroughness in studying the Sabbath-school lessons, the manner of studying and reciting them, and of the Sabbath-school being a good place to gain general as well as scriptural knowledge. After these general remarks, the school closed with singing.

D. W. REAVIS,
Sec. of B. C. Sabbath-school.

*Held in connection with the National Camp-meeting at Battle Creek, Mich., Oct. 2-14, 1878.

REPORT! REPORT!

EVERY S. D. A. Sabbath-school should report to its State Secretary. This is the duty of the secretary if the school has one; if not, the superintendent should report.

If you have blank reports, fill them out; if not, send the name of your school, and the names and addresses of its superintendent and secretary to the State secretary, and ask for blank reports. Newly organized schools should report at once. If you do not know the address of your State secretary, drop a card to the general secretary, G. H. Bell, Battle Creek, Mich., who will give the desired information.

QUARTERLY REPORTS.

THE Quarterly Report to the secretary of the State S. S. Association has been carefully revised and somewhat simplified, and can be furnished by mail for 30 cts. per hundred. Each State secretary should have a supply, and should furnish them to every school in the State.

HELP THE CHILDREN.

BELOW we make a call for ten thousand new subscribers for the INSTRUCTOR. Frequently children and youth make the very best canvassers; and

IF PARENTS WILL HELP THEM,

five hundred children can place ten thousand INSTRUCTORS in as many families. Thus they will do a vast amount of good, and will secure to themselves some very beautiful and useful prizes. Parents, encourage your children. They need some one of these prizes, and they ought to learn to canvass; for this is an important branch of the T. and M. work.

TO OUR YOUNG CANVASSERS.

We thank you for last year's work. You increased the circulation of the INSTRUCTOR to over six thousand three hundred subscribers, and if you will all work for it this winter we can make it fifteen thousand. A few of those who now have the paper may not renew their subscription, therefore we want

TEN THOUSAND NEW SUBSCRIBERS

before the first of March. We will give to new subscribers the same beautiful premium that was given last year, and for the canvasser we have a much finer list of prizes.

There will be two editions of the INSTRUCTOR for 1879:—

1. The monthly, 8 pages, the same as it is now. Price, 50 cents.
2. The weekly, 4 pages. Price, 75 cents.

The Child's Poems will be sent as a premium to each new subscriber for either edition. Those who now take the monthly and change to the weekly will not be considered new subscribers.

We advise our canvassers FIRST to offer the weekly edition.

LIST OF PRIZES.

If you will send us **Eight** new subscribers for the INSTRUCTOR, monthly or weekly, or both, we will send you your choice of one of the three volumes of Golden Grains: Vol. 1, The Hard Way; Vol. 2, The School-Boy's Dinner; Vol. 3, Grumbling Tommy.

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E. T.

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W. C. W.

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AFTER considerable study, we have completed the necessary blank books for Sabbath-school Records. They consist of a Class Record for the teacher, and a School Record for the secretary.

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THE SABBATH-SCHOOL RECORD for the use of the secretary, will contain the records of the school for two years. It has, 1st, An officer's Register; 2d, Teacher's Register; 3d, Scholar's Register; 4th, Place for the minutes of the school for one hundred and four Sabbaths; 5th, Weekly record of the total membership and attendance of each class; 6th, Quarterly and yearly record of average membership and attendance of scholars; and 7th, Several pages ruled for cash account.

These books are made in three sizes,—

First, Record A; 320 pages, bound in leather back and corners, and cloth sides, suitable to a school of over two hundred and less than four hundred members. Price, \$1.50. Second, Record B; 175 pages, bound the same as Record A, suitable for a school of over eighty, and less than two hundred. Price, \$1.20. Third, Record C; same as above, half bound, that is, leather back and corners with paper sides. Price, \$1.00. Fourth, Record D; 110 pages, half bound, suitable for a school of less than eighty members. Price, 75 cents. Fifth, Record E; same as above, bound in press-sheets. Price, 60 cents. Class Records, bound in press-sheets, 15 cents. In large quantities to State Associations 20% off.

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CALIFORNIA.

| | Aug. | Sept. | Oct. |
|----------------------|------|-------|------|
| Abbey, Lillie | 1.00 | | |
| Boland, Sr | | 1.00 | |
| Brown, H | | 30 | |
| Brown, Frank | | 30 | |
| Briggs, Eugene | 2.00 | | |
| Belden, F E | 50 | | |
| Baker, G A | 50 | | |
| Baker, Ruth | 50 | | |
| Baker, Fred | 10 | | |
| Brackett, O J | 1.50 | | |
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| Baker, Lucinda | 10 | | |
| Brackett, J W | | 4.00 | |
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| Brown, Mrs H M | | 20 | |
| Boyd, Anna | 1.00 | | |
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| Butcher, W | 1.25 | | |
| Bucher, Mrs | 1.25 | | |
| Beatty, M A | 1.50 | | |
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| Blair, S W | 1.25 | | |
| Baker, J | 1.25 | | |
| Burton, S J | 1.25 | | |
| Bassett, Clara | | 20 | |
| Baptist, Ella | 10 | | |
| Bussey, Viola | | 60 | |
| Cross, Isaac | 1.25 | | |
| Church, Isabel | 50 | | |
| Church, John | 50 | | |
| Cash, | | 75 | |
| Caster, John | 20 | | |
| Campion, Henry | | 10 | |
| Clement, M A | 1.25 | | |
| Cramer, James | 1.25 | | |
| Curren, Mrs L | 50 | | |
| Cary, Lodema | 40 | | |
| Cronkite, J W | 1.00 | | |
| Company, Pittsburg | 1.25 | | |
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| Humbert, Elmira | 1.00 | | |
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| Haskins, Pauline | | 1.50 | |
| Howel, F C | | 1.25 | |
| Hutchings, C & W | | 40 | |
| Hutchings, Cynthia | | 50 | |
| Hutchings, Eliza J | | 40 | |
| Hutchings, Mary | | 70 | |
| Hutchings, I | | 70 | |
| Horn, Sr | | 25 | |
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| Israel, Jessie | 1.25 | | |
| Israel, May A | 1.25 | | |
| Junett, C F | 1.10 | | |
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| Manuel, Nellie | 25 | | |
| McCapes, E L | 50 | | |
| Munn, Horace | 50 | | |
| Myers, Sarah | 10 | | |
| Myers, W G | 20 | | |
| Mavity, John | 50 | | |
| McFeely, Martha | 1.25 | | |
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| Martin, Geo & wife | 2.40 | | |
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| Pulse, Dessie | 40 | | |
| Pulse, Willie | 40 | | |
| Pulse, Mary | 40 | | |
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| Rosenthal, N | 50 | | |
| Snyder, Amos | 1.25 | | |
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| | Aug. | Sept. | Oct. |
|------------------------|------|-------|------|
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| Sriplin, P J & child'n | 1.49 | | |
| Snook, Maggie | 1.10 | | |
| Stickney, Barbara | 2.00 | | |
| Stem, M R | 1.25 | | |
| Stevens, Olive G | 30 | | |
| Seazighini, Peter | 1.25 | | |
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| Smith, Sallie E | 1.10 | | |
| Smith, Jane A | 1.10 | | |
| Slocum, Emily | 1.25 | | |
| Stranger, | 50 | | |
| Stephens, B A | 1.25 | | |
| Saunders, Mary | 1.25 | | |
| Tay, Hannah | 1.25 | | |
| Tay, John I | 1.25 | | |
| Tietze, Sarah | 50 | | |
| Tietze, Sarah | | 1.00 | |
| Vandernorken, Minnie | 1.25 | | |
| White, Eliza | 1.25 | | |
| Williamson, Mary L | | 1.10 | |
| Waldeck, Chas | 1.25 | | |
| Woof, John | 20 | | |
| Wallace, H L | | 1.25 | |

| | | | |
|--|--|--|----------|
| \$1.20 EACH.—A B Atwood, W J Bostwick, Mrs S Baker, Annie Beall, J W Beall, J H Babcock, Hattie R Babcock, Henry Baker, Brother Barland, H F Brown, Sarah Barrett, George Church, Alice Church, John Griffith, Ellen Griffith, Millard Church, Ida D Canfield, E J Church, H M Church, R C Cruey, Geo Church, Denver Church, L H Church, Geo A Dennison, J H Disher, Lida A Disher, S Douglass, Dell Frisbie, A Friend, E R Gillett, D Guile, L M Hall, Jack Guigee, Sr Griffith, C W Hutchings, Augustus Hall, H W Hackney, E L Hackney, Jesse Hackney, Lucinda Hutchings, Exina Hackney, M C Israel, Nettie Hutchings, J L James, Mrs D W Jones, A M Loughborough, Willie Lamb, Horace Lamb, Frank Lamb, Jas McLaren, Persis Lamb, George Manuel, Harriet McKen, John Morrison, Emily Morrison, Alice Morrison, Alta Morrison, Flora Morrison, P M Partridge, Alonzo Papworth, Julia Palmer, Martha Puderbaugh, Jane Roland, Sarah Roland, Henry Roland, Charlie Roland, G P Sanford, Wallace Saunders, Catharine Terkildsen, S K Vincent, Maria Vickery, George Vickery, Mary Vickery, J E White, Ollie White, Mrs E H Wood, Sarah White, Wells Whitney, J L Wood, Elizabeth Williams, Isabella Moore, Mary Otis. | | | |
| Total, | | | \$226.04 |

KANSAS.

| | Aug. | Sept. | Oct. |
|--------------------|------|-------|------|
| Ayers, J N | 1.00 | | |
| Ayers, T | 20 | | |
| Ayers, S N | | 50 | |
| Ayers, C | | 20 | |
| Bates, Lizzie | 10 | | |
| Bates, M H | 10 | | |
| Bedgood, Wm B | 1.00 | | |
| Boyd, Jacob | | 50 | |
| Brown, J | | 10 | |
| Brown, Hannah | | 10 | |
| Crawford, Levi | 25 | | |
| Cook, Eld J H | 20 | | |
| Cook, Mary M | 20 | | |
| Coulter, Otto R | 30 | | |
| Coulter, Estella N | 30 | | |
| Clevenger, L | | | 10 |
| Dixon, Margaret | 25 | | |
| Dixon, N P | 20 | | |
| Dixon, James | 20 | | |
| Dixon, Lenora | 10 | | |
| Dixon, Henry | 10 | | |
| Dixon, Jennie | 10 | | |
| Dixon, Adelbert | 10 | | |
| Dixon, Willis | 20 | | |
| Dixon, Nettie | 50 | | |
| D and wife | 5.00 | | |
| Disney, Wm | 10 | | |
| Disney, M M | 10 | | |
| Disney, Alice | 10 | | |
| Disney, L M | 60 | | |
| Disney, Mira | 10 | | |
| Disney, Ida J | 10 | | |
| Dunham, Vesta | 10 | | |
| Dewey, Jennie R | 10 | | |
| Elliot, Henry | 10 | | |
| Enoch, Hattie | | | 20 |
| Enoch, Marshall | | | 20 |
| Fleak, Mary A | 30 | | |
| Fosig, Clara W | 50 | | |
| Flora, Emma | 30 | | |
| Flora, C | 30 | | |
| Flora, Charles | 30 | | |
| A friend, | | 2.00 | |
| Hazleton, E R | 20 | | |
| Hazleton, Johnnie | 20 | | |
| Hodge, Louis | 10 | | |
| Helligas, P R | 30 | | |
| Heath, R F | | 1.00 | |
| James, Geo | 10 | | |
| Jones, Mattie C | 10 | | |
| Kilgore, Nannie J | 25 | | |
| Kennedy, Jane | 20 | | |
| Korb, Anton | | | 10 |
| Korb, S | | | 10 |
| Maine, Elizabeth | 20 | | |
| Maine, H C | 20 | | |
| Morrow, Kate | 25 | | |
| Mead, H A | 60 | | |
| Morrow, Wm | 25 | | |
| Manny, Napoleon | | 15 | |
| Manny, E D | | 15 | |
| Manny, Martin P | | 10 | |
| Morrison, Mary | | 20 | |
| Morrison, Frank | | 20 | |
| Mack, C L | | | 1.00 |
| Parnham, Harry | 1.10 | | |
| Parnham, H E | 1.10 | | |
| Plant, Daniel A | 1.10 | | |
| Plant, Tabitha | 1.10 | | |
| Plant, Lola | 1.10 | | |
| Potts, W S | | 1.00 | |

| | Aug. | Sept. | Oct. |
|---|------|-------|---------|
| Potts, S F | | | |
| Potts, S W | 90 | | |
| Pearce, C J | | | 20 |
| Redman, John | 10 | | |
| Robb, Carrie | 10 | | |
| Robb, A M | 10 | | |
| Robb, Permelia | 10 | | |
| Rosseau, Eliza | | 25 | |
| Rosseau, Mary | | 25 | |
| Sharp, Smith | 25 | | |
| Sharp, Nettie | 25 | | |
| Sharp, Mettie | 25 | | |
| Sharp, Mary | | 35 | |
| Seaward, M E | 25 | | |
| Seaward, Vida M | 10 | | |
| Seaward, E H | 50 | | |
| Symms, M E | 10 | | |
| Symms, Geo D | 10 | | |
| Stevens, Susan | 10 | | |
| Shultz, D F | 30 | | |
| Shultz, R F | 10 | | |
| Shultz, Naomi | 10 | | |
| Smith, Alice | | | 10 |
| Smith, Albert | | | 10 |
| Tagart, Susan I | | 1.25 | |
| Tagart, Earnest | | 10 | |
| Wager, M M | 10 | | |
| Wilmot, J A E | 1.00 | | |
| Wager, F N | 10 | | |
| Williams, Elijah | 20 | | |
| Williams, Susan B | 20 | | |
| Williams, Harley F | 10 | | |
| Winston, Lucius | 20 | | |
| Young, Martin | 20 | | |
| Yates, Jacob | | 1.25 | |
| Yates, Theodocia | | 1.25 | |
| \$1.20 EACH.—Boston Bedgood, A W Cone, Mary A Cone, J H Coffman, P G Hobbs, Devina Jacob, J Jellis, E E Marvin, F Morrow, A G Miller, A E Miller, Anna Neal, M W Neal, Sophia Post, Frederick Rosseau, Joseph Rosseau, M E Smith, Adelia Stansbury, Susan Simons, Fred Walter, Etta Marvin. | | | |
| Total, | | | \$70.80 |

ARKANSAS.

| | Aug. | Sept. | Oct. |
|----------------|------|-------|--------|
| Oliver, J J | | | 10 |
| Oliver, Mary L | | | 10 |
| Oliver, E A | | | 10 |
| Oliver, W H | | | 10 |
| Oliver, C R | | | 10 |
| Oliver, B V | | | 10 |
| Oliver, F | | | 10 |
| Oliver, S E | | | 10 |
| Raedels, John | | | 10 |
| Raedels, Julia | | | 10 |
| Raedels, Alice | | | 10 |
| Raedels, Cora | | | 10 |
| Raedels, Geo | | | 10 |
| Total, | | | \$1.30 |

DAKOTA.

| | Aug. | Sept. | Oct. |
|--|------|-------|---------|
| Aurner, C L B | 20 | 10 | 10 |
| Biggs, Thos M | | | 70 |
| Christensen, Jens | 10 | 10 | 10 |
| Christensen, Niels | 20 | | |
| Christensen, Ane | 10 | | |
| Christensen, Jens | 10 | | |
| Christensen, Niels | 10 | | |
| Dam, Niel Jensen | | 10 | 10 |
| Dam, Marie | | 10 | 10 |
| Frederickson, M | | 10 | 10 |
| Frederickson, Ane | | 10 | 10 |
| Frederickson, Niels | | 10 | 10 |
| Frederickson, M | | 10 | 10 |
| Frederickson, A | | 10 | 10 |
| Frederickson, Chris | | 10 | |
| Frederickson, Crestian | | | 10 |
| Hanson, Lars | | 10 | 10 |
| Hanson, Sine | | 10 | 10 |
| Johnson, Hans P | | 10 | |
| Johnson, Maggie | | 10 | |
| Jorgenson, Jens | | 10 | 10 |
| Jorgenson, Gresthe | | 10 | 10 |
| Kier, Nielson | | 10 | 10 |
| Kier, Maren | | 10 | 10 |
| Larsen, Kerstine | | 10 | |
| Larsen, Peter | | 10 | |
| Levison, Lars | | 10 | 10 |
| Miller, Hans | | 10 | |
| Miller, Sophie | | 10 | |
| Miller, Tine | | 10 | |
| Miller, Laura | | 10 | |
| Miller, Willie | | 10 | |
| Nielson, Peter | | 10 | 10 |
| Nielson, Andrea | | 10 | 10 |
| Nielson, Andrew | | 10 | 10 |
| Poulsen, Jorgen | | 10 | |
| Poulsen, Margrethe | | 10 | |
| Poulsen, Niels | | 10 | |
| Poulsen, Hans | | 10 | |
| Poulsen, David | | 10 | |
| Pullen, Eldon H | | | 20 |
| Rasmussen, And | | 10 | |
| Strainan, Marcus | 1.10 | | |
| Strainan, Marie | 1.10 | | |
| \$1.20 EACH.—A L Dawson, L D Biggs, S C Courey, D T Biggs. | | | |
| Total, | | | \$15.60 |

VIRGINIA.

| | Aug. | Sept. | Oct. |
|----------------------|------|-------|--------|
| Neff, A C & wife | | 1.50 | |
| Sawyer, Robt | | | 70 |
| Woods, Simeon & wife | | 2.50 | |
| Total, | | | \$4.70 |

TEXAS.

| | Aug. | Sept. | Oct. |
|-------------------|------|-------|------|
| Cornell, James | | 30 | |
| Cornell, Roxa | | 30 | |
| Cornell, Florence | | 30 | |
| Cornell, Clara | | 30 | |
| Cole, J C | | 30 | |

| | Aug. | Sept. | Oct. |
|-------------------|------|-------|------|
| Cole, Jennie | | 10 | |
| Cole, Sarah A | | 10 | |
| Crawford, E W | | 30 | |
| Dickinson, Fannie | 50 | | |
| Dechard, B | 10 | | |
| Dechard, F | 10 | | |
| Davis, Frank | 10 | | |
| Davis, Harlan | 10 | | |
| Davis, M J | 10 | | |
| Davis, C M | 10 | | |
| Friend, | | 10 | |
| Garrett, B | 20 | | |
| Garrett, Lettie | 20 | | |
| Gage, Fanny | 15 | | |
| Gage, James Sen | 20 | | |
| Gage, James Jun | 05 | | |
| Gage, Bennie | 05 | | |
| Hudson, Mrs | 10 | | |
| Hammond, Joe | 20 | | |
| Hammond, Elizab'h | 20 | | |
| Heytz, Wm | | 40 | |
| Jackson, Mary F | | 50 | |