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"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 WIDOW OF NAIN.

"The only son of his mother, and she was a widow." Luke 7:12.

The dust on their sandals lay heavy and white,
Their garments were damp with the dews of the night,
Their hot feet weary, and throbbing with pain,
As they entered the gates of the city of Nain.

But lo! on the pathway a sorrowing throng
Pressed, mournfully chanting a funeral song,
And, like a sad monotone, ceaseless and slow,
The voice of a woman came laden with woe.

What need, stricken mothers, to tell how she wept?
Ye read by the vigils that sorrow hath kept,
Ye know, by the travail of anguish and pain,
The desolate grief of the widow of Nain.

As he who was first of the wayfaring men
Advanced, the mute burden was lowered, and then
As he touched the white grave-clothes that covered
The bier
The bearers shrank back, and the mother drew
Near.

Her snow-sprinkled tresses had loosened their
strands,
Great tears fell unchecked on the tightly clasped
hands;
But hushed the wild sobbing and stifled her cries
As Jesus of Nazareth lifted his eyes,—

Eyes wet with compassion as slowly they fell,
Eyes potent to soften grief's tremulous swell—
As, sweetly and tenderly, "Weep not," he said,
And turned to the passionless face of the dead.

White, white gleamed his forehead, loose rippled
the hair,
Bronze-tinted, o'er temples transparently fair;
And a glory stole up from the earth to the skies,
As he called to the voiceless one, "Young man,
arise!"

The hard, rigid outlines grew fervid with breath,
The dull eyes unclosed from the midnight of death;
Weep, weep, happy mother, and fall at his feet;
Life's pale, blighted promise grown hopeful and
sweet.

The morning had passed, and the midday heats
burned;
Once more to the pathway the wayfarers turned.
The conqueror of kings had been conquered again;
There was joy in the house of the widow of Nain.
—Selected.

General Articles.

THE IMMORTALITY OF THE SOUL.

Belief of Some of the Nations of Asia and Oceania
Concerning It.

BY ELDER D. M. CANRIGHT.

BELIEF OF THE CHINESE.

THE Chinese, a very numerous people, do not believe the doctrine of the soul's immortality. They are materialists in the broadest sense. Confucius was their great teacher and lawgiver. For thousands of years his doctrines have been implicitly received by at least one-fourth of the race.¹ He taught nothing about the future state.² He did not claim to know anything beyond this life.³

Says Horne, "Religion as a system of divine worship, as piety toward God, and as holding forth future rewards and punishments, can hardly be said to exist among the Chinese."⁴ Dr. Morrison says that the learned sect among the Chinese are "entirely silent respecting the immortality of the soul."⁵

Says John Leland, "It is observed by the celebrated Mons. de Montesquieu 'that the

religion of Confucius denies the immortality of the soul;"⁶ and he indorses the statement. He cites several eminent men who had spent a long time in China, and who declare that the Chinese have no idea of the immortality of the soul.⁷ He says that "Confucius being asked by one of his disciples what angels or spirits are, answered that they are air. And this is the notion that the Chinese have of the soul. They look upon it to be a material thing, though highly rarified, and that then the soul separated from the body, both of them lose the individual being they had before, and nothing remains but the substance of heaven and earth, which had before concurred to the composition of man."⁸

Says another writer, "Confucianism appeals to 'practical' men. It lauds the present world; rather doubts than otherwise the existence of a future one."⁹ "The philosophers," wrote Morrison to his wife, from China, "are atheists; as for the common people, O ye rationalists, mark here the fruit of your 'reason.'"¹⁰

"The Hakkas, an interesting tribe, as described by Eitel, also exhibit this germinant rationalism. They repel metempsychosis and the Buddhist hells, and assert the annihilation of the wicked instead of their endless punishment."¹¹

The religion of the Japanese is the same as that of the Chinese. Of them Mr. Seward says, "The Japanese, under the influence of Confucius, have become a nation of doubters."¹²

The New American Cyclopedia says of China: "Its population may be estimated approximately at 500,000,000. . . . Indifference to religious matters is a prominent national trait of character. They have not even a general term corresponding to the term religion. *Kiao*, the word that comes nearest to it, means only doctrine or creed. The belief in the immortality of the soul has never taken firm root among them."¹³

Again: "Considering the vast numbers of those by whom the doctrines of Confucius have been and are implicitly taken as the highest authority, and the influence they have exerted on the entire social and political edifice of a nation comprising fully one-fourth of mankind, there is no founder of any religion who boasts of success greater than that of Confucius. He was not, however, the originator of the religious creed." Speaking of the doctrines of Confucius, under the same head, the author says, "The books containing them, partly written by Confucius himself, partly by his disciples, bear almost the same relation to the Chinese as the Bible to the Christian world."¹⁴

Here, then, is a whole great nation, comprising one-fourth of the entire human race, who have not the slightest idea of the immortality of the soul, nor did they ever have. Our readers must begin to see how groundless have been the assertions of our orthodox opponents upon this subject.

OTHER ASIATIC NATIONS.

Of these the following may be mentioned as holding no ideas of the immortality of the soul:—

The Santals. A learned author says, "Of a future life of blessedness the Santal has no idea. * * * After death all is a blank."¹⁵

The Karens "have ideas of a future life, vague and contradictory."¹⁶

The Todas "believe transmigration, but whether of soul or body, few have formed very distinct ideas." They hold "the idea that the soul is a living solid, a real duplicate Toda, requiring food; but the whole scheme of their observations is so illogical that it is impossible to deduce therefrom any clear definition of a creed."¹⁷

¹ Leland's Rev. vol. ii. part iii. chap. iii. p. 297.

² See Ibid., pp. 297, 300.

³ Ibid., p. 300.

⁴ Chamber's Encyclopedia, vol. iii. art. Confucius.

⁵ Oriental Religions, by Sam'l Johnson, p. 554.

⁶ Ibid., p. 562.

⁷ Seward's Travels, p. 102.

⁸ Art. China.

⁹ Art. Confucius.

¹⁰ Spencer's Descriptive Sociology, No. 5, table 36, p. 37.

¹¹ Ibid., table 37.

¹² Marshall, a phrenologist, among the Todas, p. 125.

The Kukis "have no actual idea of the soul, but believe that the departed assume their old forms again, and inhabit a world of shades."¹⁸

The Mishmis. "These people do not appear to have any very distinct conception of a future state."¹⁹

"The Siamese hold annihilation to be the greatest reward of virtue."²⁰

POLYNESIAN RACES.

Mr. Ellis, who spent several years among the Polynesians, and particularly inquired into their doctrine of the soul, says of them:—

"We afterward endeavored to learn from them something respecting their opinion of a state of existence after death; but all they said upon the subject was so contradictory and mixed with fiction that it could not be discovered whether they had any definite idea of the nature or even the existence of such a state. Some said that all the souls of the departed went to the *Po*, place of night, and were annihilated or eaten by the gods there."²¹

"The Fijian gods eat the souls of those who are destroyed by men. The gods roast the souls. Some souls are killed by men." "Especially bachelors are liable to be seized and killed by smashing against a stone by one of the gods. The spirit is liable to be thus smashed, annihilated."²² "The belief in a future state is universal in Fiji; but their superstitious notions often border upon transmigration, and sometimes teach an eventual annihilation."²³ Poor believers in the immortality of the soul are these!

The Tahitians have "vague ideas of death. * * * Some spirits are eaten by the gods, others deified; no belief in future punishments."²⁴

Of the Dyaks of the Sandwich Islands, a late author says their "notions of the immortality of the soul are very vague."²⁵

"The Land Dyaks have not any decided notions of the immortality of the soul."²⁶

Of the Tasmanians our author says, "The more western portion of the aborigines had no idea of a future existence. They were like the Kangaroo."²⁷

The Fuegians. A traveler among them says, "I never witnessed or heard of an act of a decidedly religious nature, neither could I satisfy myself of their having any idea of the immortality of the soul."²⁸

The Andamans. "The Andaman Islanders 'manifest no notions of a Supreme Being or of a future existence.'"²⁹

"The Veddas have no idea of a future state of rewards and punishments."³⁰

The Tahitians. "Their ideas of a future state were vague and indefinite. On leaving the body, they imagined it (the spirit) was seized by other spirits, conducted to the *Po*, or state of night, where it was eaten by the gods."³¹

The Tongans. "The Tonga Islanders think that the lower classes of men have no souls."³²

"Though contrary to the common opinion, some of the lower orders in Tonga think they have immortal souls as well as the chiefs."³³

The Summatrans. These people are about like the others. Mr. Marsden says, "They have also a vague and confused idea of the immortality of the human soul, and of a future state of happiness or misery."³⁴ That is to say, they have some idea of a future, and that is about all.

Malagasy. The same is true of this people. A traveler among them says, "In almost the same breath the Malagasy will ex-

¹⁸ Journal As. Soc. Bengal, xxiv. 632.

¹⁹ (Rowlett) Journal As. Soc. Bengal, xiv. 487.

²⁰ McClintock and Strong's Cyclo., art. Annihilation.

²¹ Polynesian Researches, vol. iv. chap. xiv. p. 2,607.

²² Descriptive Sociology, No. 3, p. 38.

²³ Ibid., p. 37.

²⁴ Ibid., table 10.

²⁵ Ibid., table 14.

²⁶ Lewis Sarawak, p. 263.

²⁷ Bonwic's Daily Life of Tasmania, p. 182.

²⁸ Voyages of the Adventure and Beagle, vol. ii. p. 179.

²⁹ Transactions of the Ethnological Society, new series, vol. ii. p. 35.

³⁰ Ibid., vol. ii. p. 300.

³¹ Ellis' Poly. Res. vol. i. p. 516.

³² Martin's Tonga Islands, vol. i. p. 55, note.

³³ Ibid., vol. ii. p. 128.

³⁴ Hist. of Summatra, p. 385.

press his belief that when he dies he ceases altogether to exist, . . . and yet confess the fact that he is in the habit of praying to his ancestors."³⁵

This is about the way with the most of these barbarous nations. They are often claimed as full believers in the immortality of the soul, while the real fact is they have only the most confused ideas even of a future life of any kind.

³⁵ Ellis' Hist. Madagascar, vol. i. p. 393.

THE ORDER TO BE PURSUED IN THE ADMINISTRATION OF THE ORDINANCES.

BY ELDER W. H. LITTLEJOHN.

As some difference of opinion seems to exist among those who accept the ordinance of feet-washing as one which rests on Scripture authority, respecting the question of precedence in administration between it and the Lord's supper, I have thought that it might not be unprofitable to discuss the matter in a brief article.

The record from which it will be necessary to draw our data is exceedingly meager, and in order to attain to the desired end it will be required that we proceed with care, comparing at every step the statements bearing upon the subject, which are made by the different evangelists.

It is not a little remarkable that those who mention the Lord's supper make no allusion to the ordinance of feet-washing, while the one who makes mention of feet-washing does not refer in any way to the administration of the eucharist.

This latter fact is accounted for on the hypothesis that John's Gospel was supplementary in its nature, and designed principally to supply facts which the other evangelists had omitted in their productions, and, therefore, as they neglected to mention the ordinance of the Lord's humiliation, he supplied the omission without repeating the account of the Lord's supper, the details of which they had given so fully. Should it be objected to this supposition that John also speaks of a "supper," we reply: The one to which he adverts was that of the passover which preceded the partaking of the emblems of the Lord's death, and must not be confounded therewith. The term "Lord's supper" is applied to the eucharist but once in the New Testament. This use of the term is found in 1 Cor. 11:20, and did not occur until A. D. 59; i. e., about twenty-seven years after the death of Christ.

The expression usually employed when referring to the matter seems to have been that of "breaking of bread."

That the supper to which John alludes is that of the passover is manifest both from the accounts given by Matthew, Mark, and Luke, and from the fact that there was on the table a dish into which the Lord dipped the sop which he gave to Judas. Had it been merely the "Lord's supper" no such dish would have been necessary, since the bread and wine required nothing of the kind when used as a sacrament.*

Having premised thus much, we come now to the real work in hand, i. e., that of deciding which of the two ordinances was first participated in.

For the purpose of reaching our conclusion with ease and certainty, we will make the account as given in the thirteenth chapter of John of the events which transpired on the evening of the passover, the basis upon which to construct a table which, we think, will enable any person to reach a

*In addition to what has been said of the supper, it might be well to call attention to the fact that in Luke 22:17 mention is made of a cup, while in the twentieth verse of the same chapter another cup is spoken of, and that some, by confounding these two cups, have adopted wrong conclusions. The cup alluded to in verse 17 was one of the four ordinarily partaken of in connection with the passover supper; while the one mentioned in verse 20 is the one which the Lord appointed to be used in connection with his supper. See Bible Dictionary published by the American Tract Society, art. Passover.

safe conclusion in the matter under consideration.

If the reader will now turn to the narrative by the beloved apostle in the thirteenth chapter of his Gospel, he will find that the events transpired on that evening as given below:—

1. Passover supper (John 13:1, 2); 2. Jesus arose from the table and washed the disciples' feet (John 13:3-11); 3. Sat down again to the table and conversed (John 13:12-17); 4. Designated the one who should betray him (John 13:18-26); 5. Said to Judas, "That thou doest, do quickly" (John 13:27-29); 6. Judas went out to betray him (John 13:30); 7. Jesus discoursed to the disciples (John 13:31 to 14:31); 8. He goes out to the Mount of Olives (John 14:31).

As remarked above, the table is based on the account of John, because it is more full than that of any other evangelist.

The reader will observe that he mentions eight transactions in consecutive order, and that we have given to each one of them its proper number. He will please turn in his Bible and carefully read all the verses which we have quoted in order to verify the citations which we have made. Having done this, he will be ready to enter with us upon an examination of what Matthew, Mark, and Luke have recorded in their gospels as having transpired on the same evening to which John makes reference. When this shall be accomplished, he will readily perceive that as each one of them understood in his own mind the order of events as they occurred, and gave them without confusion of statement, it will be possible for us to harmonize their accounts when we get the proper clue.

That is, when Matthew, Mark, and Luke speak of the breaking of bread, they all have reference to the same event, and that event must have stood related in their minds to the other transactions of the evening; in the same way that it did in the mind of John; since all were present on the occasion of which they write.

In other words, if in tracing their accounts we shall find that both they and John speak of what Christ said about the betrayal of himself by Judas; they on the one hand locating the breaking of bread in immediate connection with such saying of Christ, and John, on the other hand, speaking of "feet-washing" as having been attended to *before* the saying of Christ to Judas, then we must understand that the "washing of feet" did precede the breaking of bread, although the three evangelists fail to mention the same, and although John neglected to allude to the Lord's supper at all.

The first evangelist whose account will be examined is Luke. As it is brief, we shall give it nearly in full, as follows: "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying: This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed." Luke 22:14-22.

A glance will reveal the fact that Luke's testimony is of the highest importance in our investigation. He, unlike John, makes mention of the breaking of bread. This transaction he connects with our Lord's designation of Judas as the betrayer. His words are: "This cup is the new testament in my blood, which is shed for you." "But, behold, the hand of him that betrayeth me is with me on the table."

By this declaration two points are settled. The first is, as stated above, that the breaking of bread and passing of the cup took place in immediate connection with what Christ said to Judas about his betrayal of him; and the second is, that they preceded that event; transpiring in *immediate* connection therewith.

Do you ask how this will assist us in deciding which preceded in the order of events, feet-washing or the Lord's supper?

I answer, that, as Luke has linked these two things *together*, we ascertain that the feet-washing could not have transpired *be-*

tween them, and therefore, it must either have preceded both of them, or followed both of them, and, consequently, that we have found a clue which will lead us to a settlement of the whole question; since John, though he does not speak of the breaking of bread, does—as seen in the above table of the order of events, Nos. 2 and 4—locate the conversation between Christ and Judas *after* the washing of feet. But as we have seen that Luke connects the breaking of bread and the designation of Judas as the betrayer, as having taken place at the same moment, and as John places the feet-washing *before* the time that Christ pointed out Judas as the betrayer, he also proves that the feet-washing must have preceded the breaking of bread.

To restate the proposition that all may understand it: John's account shows that Christ washed the feet of the disciples, then sat down to the table again and told Judas that he would betray him; while Luke's account shows that Christ made this declaration about Judas *while* passing the emblems of his broken body and spilled blood, and, therefore, after the washing of feet; else it could not have taken place in connection with what Christ said to Judas; since John shows that the declaration of Christ to Judas was made *after* the washing of feet.

Should it be objected that Luke's account is not necessarily consecutive in the order of its presentation, we should reply that it must be, so far as it relates to the Lord's supper and the pointing out of Judas as the traitor; since Luke gives, not his own words, but those of Christ, just as the Lord spoke them. That is, he represents Christ as saying, "This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table." Now the use of the conjunction "but" as thrown in by Christ between what he said about the cup and about Judas, would not be admissible in such a connection, unless it was found in a connected conversation. This, however, would not be true of the conversation under consideration if the view which we are combating be correct; since as John shows beyond all controversy that Judas was not identified by Christ as the betrayer until after the washing of feet, then (the position of our opponents being true) Luke must have taken words which Christ spoke about the bread and wine before the washing of feet and the long discussion which accompanied it, and related them, in the use of the conjunction "but," as though they were in the same discourse; whereas, at least, half an hour intervened between the two declarations.† But such a supposition would be absurd in the extreme, and consequently, cannot be entertained for a moment so long as the other view offers no difficulties whatever, and is consistent both with the laws of language and the probability that Luke's representation of what Christ said is just what it appears to be,—a connected conversation.

† That we are right in supposing that half an hour would be consumed in washing the feet of the twelve apostles, will become apparent to any person who will pause and consider the matter for one moment. The least possible amount of time which could have been devoted, in this process, to each individual, without its being characterized by indecent haste, would be two minutes; allowing, therefore, two minutes to each of the twelve apostles, and six minutes for the extended remarks which accompanied the ordinance, you have half an hour as the least amount of time requisite for its administration.

(Concluded next week.)

WOULDN'T BE DISBANDED.

A MICHIGAN correspondent of the *Presbyterian* tells this good story of a spirited Christian woman, whose indomitable faith saved the church at Quincy, Illinois, in the Presbyterian of Monroe: Some years ago—not very many—this church had so run down that it was considered dead, and Presbytery sent a committee to disband it. The committee arrived at Quincy, and inquired for the church—there was none; for the elders—there were none; for the deacons—there were none; for the male members—there were none; for the female members—there was but one. They searched her out, and told her their business.

She fired up, positively refused to be disbanded, and gave them a piece of her mind, somewhat as follows: "This is a pretty piece of business for Presbytery. I am ashamed of it. You go back and tell Presbytery I will not be disbanded, and that what it should do is to send a man here to preach, and build up the church." They reasoned and expostulated with her, but she was firm, and returned but one answer,—“I will not be disbanded.”

They returned to Presbytery and reported, and Presbytery had the wisdom to see the hand of the Lord in it, and sent a man to

preach. The results were a blessed revival of religion and the reorganization of the church. It is now a self-supporting church, with a settled pastor, and reports one hundred and thirty-three members. Louis XIV., the Grand Monarque of France, used to say, "I am the State." This heroic woman could have said more truly, "I am the church." Many a church that has been disbanded might have been saved by one such brave soul, trusting in Christ and seizing providential opportunities.—*Selected.*

"A HAPPY NEW YEAR."

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight;
New songs in the morning, new songs in the night;

New wine in thy chalice, new altars to raise;
New fruit for thy Master, new garments of praise;
New gifts from his treasures, new smiles from his face;
New streams from the fountain of infinite grace;

New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of his countenance, radiant and clear,—
All this be the joy of thy happy New Year!

—Frances Ridley Havergal, in *Christian Weekly*.

"IT IS ACCEPTED."

EVERY person who gives of his means to the cause of Christ is anxious to have his offering accepted of the Lord. In his word God has fully instructed us on what conditions any offering made to his cause will be received by him. We have precepts and many examples; but above all these appear two very prominent conditions which, perhaps, are a summary of them all. The first is the motive, or feeling of heart, with which we give. Said the great apostle Paul, "For if there be first a willing mind." 2 Cor. 8:12. A *willing mind* is the first absolutely necessary condition of an acceptable offering to God.

Let us read further upon this point. Anciently, when God desired his people to build him a sanctuary, which required offerings that would cost a sacrifice on their part, he said, "Of every man that giveth it willingly with his heart ye shall take my offering." Ex. 25:2. When the first temple was built, it is said that "the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord." 1 Chron. 29:9. A king of Israel whom the apostle Peter calls a patriarch and prophet spoke thus of the offerings for this temple: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. . . . O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and all is thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee." 1 Chron. 29:14, 16-18.

The above quotations are worthy of the careful consideration of every one who professes to love God. God wants all his people to have their hearts in this work of giving to his cause, and to do it willingly and with uprightness of soul. He wants us all to know and feel that he has given to us all that we have, and that it is his own. "The silver is mine, and the gold is mine, saith the Lord of hosts."

The child of God who really loves his Saviour rejoices to give of the worldly goods which God has bestowed upon him, to advance the cause of Him who has given himself for us. He will do it *willingly* and with gladness of heart. David prayed that God would ever keep this in the imagination of the thoughts of the heart of his people; and said that God would try their hearts: The Lord will surely see it if the willing mind and heart is not in our offerings, for he looks at the heart; and this willingness in giving is what makes the gift precious in the sight of God. The poor widow's trivial offering, because it was given in pure love for the cause of the Lord, was more to him than the much which the others gave to get praise from their fellow-men. "God loveth a cheerful giver."

The second condition of acceptance is, that we give in proportion to that which we have. "That there may be equality" (2 Cor. 8:14) is the plan laid down in the word of God. None need be in ignorance as to what pro-

portion of our means we are to give. If there be no definite rule by which to be governed in our giving, then the Bible plan of equality is subverted and destroyed altogether. We are not left to our own discretion as to the amount. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. Though we profess to have a willing mind, yet will not give according to that which we have, it will not be accepted; if we give in proportion, but have not the willing mind, it will be rejected of the Lord. Cain offered to God as well as Abel, but was rejected. And why? Because his offering was not in harmony with God's plan. Said the Lord to him: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. 4:7.

Cain's case is an admonition to us, and a warning. "For whatsoever things were written aforetime were written for our learning." If we present our offerings in harmony with the requirements of the Lord, we shall be accepted; but otherwise our offerings will be rejected of him. First we must have a willing mind, second we must give in proportion to that which we have; and then we certainly shall be blessed of the Lord.

E. R. JONES.

SUNDAY IN INDIANA.

EIGHTY members in attendance upon the Presbyterian synod of the Crawfordsville, Ft. Wayne, Logansport, and Muncie Presbyteries (Indiana) took the following action upon the Sunday question. Our readers will be interested to mark the progress of the agitation upon this subject. The report says:—

An item of special general interest was passed, and ordered to be inserted in all the papers willing to publish it, as follows:—

"The committee on Sabbath desecration report that they have had under consideration a circular from the 'International Sabbath Association,' in response to which, and also as expressing our sentiments in regard to the extensive and growing Sabbath desecration in this country, and especially in Northern Indiana, we recommend for adoption the following preamble and resolutions, which were recently adopted by an Illinois Annual Conference of the M. E. church:—

"WHEREAS, God has said, 'Remember the Sabbath day to keep it holy,' and we believe that we ought to obey God, therefore

"Resolved, 1. That as ministers we will oppose, by tongue and pen, and by personal influence and example, the desecration of the Sabbath, such as Sunday excursion trains, whether to camp-meetings or not; the sale of anything on Sunday at camp-meetings; the keeping open on Sunday of baker shops, tobacco or cigar shops, clothing stores, drug stores (except for the sale of needed medicines) and business houses of all kinds.

"Resolved, 2. That we will discourage the burial on Sunday of any person who could as well be buried on Saturday or Monday, thereby preventing interference with the various regular Sabbath services.

"Resolved, 3. That as American citizens we will insist on an American Sabbath, and if our foreign element like the foreign Sabbath best, let them go where they can enjoy it without disturbing the rights and privileges of the citizens of this country.

"Resolved, 4. That as newspaper men and newsboys ought to have a Sabbath as well as other people, we will discourage Sunday newspapers, and will teach our people that it is as sinful to buy newspapers on Sunday as it would be to buy groceries or any kind of merchandise.

"Resolved, 5. That we mean what we say, and that we will defend the fourth commandment, even if it renders us unpopular."

AMEN.

"Let all the people say, Amen," is a divine command applicable in all ages and to every congregation of worshippers. Certainly no good reason exists why it is not as appropriate for God's people now as at any time in the past. The response carries with it a power that unites the sympathies and binds the hearts of brethren closer together; and in the social meeting who has not felt a thrill of encouragement at the hearty amen of some good brother as expressions of fidelity have dropped from the lips of one bearing testimony?

The minister, too, knows what a source of encouragement such responses are to him, as he kneels to pray in the congregation, or in the desk treats on themes of the deepest interest to himself. It certainly shows, to say the least, that some one is paying attention to what is being said. More than this, it is evident that the subject is appreciated, and

without appreciation it becomes an idle tale, soon forgotten and consequently lost.

The history of the church in the past has invariably shown that as it declined in spirituality this custom has dropped out, and a cold formality has stepped in to dictate forms of worship more in accordance with its own apathetic nature. There is certainly reason to fear that, as a people, we are not exempt from this downward tendency, since it is a noticeable fact—however painful it may be—that some have nearly or quite dropped the custom from their midst.

Brethren, this is not as it should be. Let us reform on this point, and return to the old time-honored custom of kneeling in time of prayer; and no matter who is present, let all heartily unite in the petitions offered, and may the fervent responses from each witness that our hearts are engaged in true devotion before Him who has said, "Let all the people say, Amen!" C.

THE INFIDEL'S SHEEP.

AWAY among the hills of northern New England were two infidel neighbors who had lived to man's estate, sinning and blaspheming against God. One of them heard the gospel message, and on hearing believed unto eternal life. A short time afterward the converted man went to the house of his infidel neighbor, and said to him,—

"I have come to talk to you; I have been converted."

"Yes, I heard that you had been down there and gone forward to be prayed for," said the skeptic, with a sneer; "and I am surprised, for I thought you were about as sensible a man as there was in town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I have not slept much for two nights thinking of it. I have four sheep in my flock that belong to you. They came into my field six years ago, and I knew they had your mark on them, but I took them and marked them with my mark, and you inquired all around and could not hear anything of them. But they are in my field with the increase of them; and now I want to settle this matter. I have laid awake nights and groaned over it, and I have come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in State prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up and get rid of it."

The infidel was amazed; he began to tremble.

"If you have got them sheep you are welcome to them. I don't want anything of you, if you will only go away; a man that will come to me as you have—something must have got hold of you that I don't understand. You may have the sheep if you will only go away."

"Oh," said the Christian, "I must settle this matter up now, and pay for the sheep. I shall not be satisfied without; and you must tell me how much."

"Well," said the skeptic, "if you must pay me, you may give me what the sheep were worth when they got into your field, and pay me six per cent on the amount, and go off and let me alone."

The man counted out the value of the sheep and the interest on the amount, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbor's heart almost as heavy as that which he himself had borne.

The full results of that scene are known only to God. One thing is certain, the infidel was seen to frequent the house of prayer, and we may be sure that he afterward believed that there was some power in the gospel, and that all Christians were not hypocrites.—*Sunday Magazine*.

A CLAPPER in an old church tower professed to be greatly grieved because the bell it hung in was cracked. It was ever and anon telling of its grief in most dolorous tones, which excited the sympathy of many unsophisticated people. But the ghost of Diogenes coming along said, "Cease your whining, Master Clapper: remember in the first place that you cracked the bell, and in the second place nobody would know it was cracked if you didn't tell them."

When you meet a man that is always complaining of the coldness of the church and the want of harmony among its members, tell him this fable. Those who make the most complaint are often those who are the most to blame. How is it with you, any way, is there a cracked bell in your church, and are you the clapper?

NOTES OF NEWS.

—THE bishop of Hong Kong has ordained 3 Chinese clergymen.

—SCOTLAND, owing to its recent failures, is rated as \$15,000,000 poorer than it was a few weeks ago.

—THE lives of the King of the Netherlands and the Emperor of Austria have recently been threatened.

—ON Tuesday, Dec. 17, for the first time in 16 years, the paper dollar was worth 100 cents, and gold lost its premium.

—THE Government of Spain have decided to expel all foreigners belonging to the International Society from that country.

—RAILROADS pay \$5,000 for killing a man; but the Baltimore and Ohio Railroad Company have paid \$12,555 for killing a trotting horse!

—TWO of the Russian men-of-war built at Philadelphia for the Russian Government, sailed Dec. 22, and two others will leave in a few weeks.

—THE recent sudden thaw has caused numerous floods in England and Scotland; at Nottingham the flood is the greatest for 14 years.

—ONE of the northerly provinces of Brazil is suffering from famine and pestilence of the most horrible character.

—SEVERE storms are raging on the north and central Atlantic coast of Europe. The storm was predicted by the *Herald* weather bureau with remarkable accuracy.

—THE British forces are concentrating for a final attack on Candahar. It is said that Candahar is defended by only three or four weak Afghan regiments and a few hundred irregulars destitute of artillery.

—A GRAND national exhibition will be held in Moscow in 1880, which will probably be accompanied by great festivities, as it will be the 25th anniversary of the Emperor's accession to the throne.

—THE *Christian Weekly* says that an Italian medical society has requested the papers to cease reporting suicides, convinced that the publicity tends to increase the number of self-murderers. And adds: "We have little doubt that it is also true in this country."

—THE Cincinnati *Commercial* publishes a list of murders and homicides in the United States during the year 1878, as reported in the papers from day to day. According to this list, there were during the year 1,268 murders in this country.

—IN Russia, ladies are to be permitted to study surgery and medicine, and take degrees in the universities. The Russian Minister of War has officially declared in favor of educating lady physicians for army practice, and the Czar is said to be greatly interested in the movement.

—AT 6:52 on the evening of Dec. 31, a very large aerolite was seen at Bayard, Ohio. It came from the east and disappeared below the western horizon. When almost directly overhead, it exploded with a distant, thundering noise. Two flashes accompanied the explosion. It was seen in neighboring towns.

—IT illustrates the apprehension excited by the recent attacks on European sovereigns that there is an organized conspiracy against all crowned heads, that several London detectives have been added to the police at Windsor Castle. Even the good and honored Queen Victoria may not escape an assassin's attack.

—A CORRESPONDENT of the *Presbyterian Journal*, speaking of the poverty of the poor of Egypt, says, "I have seen children hunting for stray grains of raw beans among the refuse of the thorny provender where a camel had been feeding, as eagerly as we used to hunt for chestnuts among the grass on a frosty autumn morning."

—JENNY LIND made \$1,000,000 in America, and her husband, Mr. Goldschmidt, invested it so successfully that it has doubled itself. She has a grown-up son and daughter. Sir Julius Benedict, the composer, Jenny's old teacher, says the daughter would have been as great a singer as her mother ever was had she not been rich.

—NEWS of nocturnal arrests, general destitution, and apprehended riots, comes from Constantinople. It is believed that the cry of alarm has been raised by officials who think their interests are threatened or injured by the present ministry. There has been a further enormous depreciation of Turkish paper money, and, as a consequence, numbers of bakers' shops have been closed.

—SEVENTEEN specimens of common table sirups were recently examined by R. C. Kedzie, A. M., Professor of Chemistry in the Michigan State Agricultural College. Fifteen of these proved to be made of glucose; one of the fifteen contained 141 grains of sulphuric acid (oil of vitriol) and 724 grains of lime to the gallon; and another, which had caused serious sickness in a whole family, contained 72 grains of sulphuric acid, 28 grains of sulphate of iron (copperas), and 363 grains of lime to the gallon.

—LIQUOR-DRINKING Scotland has been told a blunt truth by the Lord Provost of Glasgow, that the loss of £5,000,000 which has fallen on the shareholders of the City of Glasgow Bank represents but its six months' expenditure for strong drink. He then indicates to his countrymen, who are devising means to relieve the calamity, that they could wipe it off by reducing their liquor bills one-half for a year. What if they should make a clean sweep, and with heroic self-sacrifice give up the other half!—*Christian Weekly*.

—DEC. 2, the heaviest gale known for years raged on the coast of New York. The storm record for November and the first eleven days of December, as given in the *Maine State Press* of Dec. 28, shows 28 stormy days in that time. These were severe storms of wind, snow, and rain; some of them were simultaneous on both the American and the European coast of the Atlantic, some were on the ocean, and one was a violent hurricane north of St. Thomas.

—THE young king of Siam is showing enlightened enterprise in his movements for establishing a system of education for his people, and also in his advanced ideas on the subject of religious toleration. When a case of persecution against some of his Christian subjects was recently brought before him, he promptly replied that the people must not be molested on account of religion, and instructions were forwarded to the authorities that the people had perfect liberty to follow the religion of their choice.

—SOUTHERN RUSSIA bids fair to rival Pennsylvania in the production of petroleum. The discovery of oil indications near the Caspian Sea was made public some time since, and on boring wells in that vicinity it has been found in abundant quantities. One well yields 10,000 barrels a day, and the oil, free from dirt, is forced seventy-five feet into the air. A Pittsburg manufacturing firm recently shipped an improved drilling and refining outfit to Russia to be used there, and companies are rapidly forming for the further development of the territory.

—LONG BRANCH is proposing another great attraction in the shape of an iron pier extending into the ocean 660 feet, the extremity resting on tubular piles sunk in calm and untroubled water 450 feet beyond the breakers. At the pier-head, where steamers from this city will land, will be a two-storied observatory and saloon. About midway will be a music pavilion and café. An extensive sea-wall and breakwater form part of the plan, which is to be carried out, as sufficient capital has been subscribed to insure the construction of the great work.

—WHILE Mr. Talmage was giving "Night Scenes" in Brooklyn, Dr. John P. Newman was giving statistics in New York on "The Bright Side and Dark." He said there were in the city 8,000 licensed drinking-places; 30,000 paupers; 10,000 neglected children; 20,000 women without character; 400,000 foreigners out of 1,000,000 population; and 30,000 transient daily. On the other hand he said there are 300 public schools and \$4,000,000 spent on them yearly; 490 churches with accommodations for 375,000 people; 400 Protestant churches with a capacity for holding 275,000 hearers, and having 80,000 members; 420 Sabbath-schools, and 120,000 children. The city supports 27 charitable institutions, which annually receive 140,000 people. To her benevolence there is no end, and its blessings find their way into cellar, attic, and "Homes," and to fever-stricken cities.

URANINE.—This is the most recently discovered, and perhaps the most remarkable, of all the coal tar or aniline group of coloring substances, now so extensively used for the adornment of the finest fabrics. Uranine is said, by chemists, to be the most highly fluorescent body known to science. Its coloring power is astonishing; a single grain will impart a marked color to nearly five hundred gallons of water.

A most interesting experiment, which anybody may try, consists in sprinkling a few atoms of Uranine upon the surface of water in a glass tumbler. Each atom immediately sends down through the water what appears to be a bright green rootlet; and the tumbler soon looks as if it were crowded full of beautiful plants. The rootlets now begin to enlarge, spread, and combine, until we have a mass of soft green-colored liquid. Viewed by transmitted light, the color changes to a bright golden or amber hue; while a combination of green and gold will be realized, according to the position in which the glass is held. For day or evening experiment nothing can be prettier than these trials of Uranine, which are especially entertaining for the young folks. We are indebted for examples of the color to the editors of the *Scientific American*, who are sending out specimens, free of charge, to all their readers. The subscription to the paper is \$3.20 for a year, or \$1.60 half year; and a better investment for the money could hardly be named.

Sabbath School Department.

LESSONS FOR BIBLE CLASSES.

LESSON XXVIII.—RECAPITULATION.

QUESTIONS.

1. WHERE do we find astonishing revelations in regard to the history of the world?
2. To whom was the first of these revelations made?
3. To whom were the others given?
4. What were represented in Nebuchadnezzar's dream?
5. How were they symbolized?
6. How was the kingdom of God represented?
7. When was this kingdom to arise?
8. How long was it to stand?
9. How were the four great kingdoms represented in Daniel's vision?
10. Describe the fourth beast.
11. What was denoted by the ten horns on the head of this beast?
12. How were three of these horns plucked up?
13. Describe this little horn.
14. In the interpretation of the vision, what did the angel say that the power represented by this little horn, should do?
15. By what have all these predictions been fulfilled?
16. What has the pope of Rome done?
17. In Daniel's second vision, what two systems of false religion are presented?
18. What name is given to the first?
19. What to the second?
20. When it was asked how long these powers were to prevail against the saints and dishonor the worship of God, what answer was heard?

SYNOPSIS.

The book of Daniel contains astonishing revelations in regard to the history of the world, especial fullness being given to those parts that affect the interests of the people of God.

The first of these revelations was given in a dream to Nebuchadnezzar, king of Babylon; the others were given in vision to the prophet Daniel.

In Nebuchadnezzar's dream, the four great universal kingdoms of the earth were represented by the parts of a great metallic image. A fifth universal kingdom, the kingdom of God, was represented by a stone that smote the image upon the feet and dashed it to pieces. This kingdom was not to arise till the fourth kingdom should be divided into ten kingdoms; and it was to stand forever.

In Daniel's first vision, the four great kingdoms were represented by four beasts, coming up from the sea. The fourth beast was dreadful and terrible, and strong exceedingly. It had ten horns, denoting the ten divisions of the Roman kingdom; and among them came up another, a little horn, that plucked up three of the ten. It had eyes like the eyes of man, and a mouth speaking great things. In the interpretation of the vision, it was said that the power represented by this little horn should speak great words against the Most High, should wear out the saints of the Most High, and should think to change times and laws. All these predictions have been fulfilled by that false system of Christianity represented by the apostate church of Rome, and known as the Papacy.

The pope of Rome has assumed blasphemous titles, has persecuted the people of God beyond a parallel, and has thought to change the fourth commandment of the Law of God.

In Daniel's second vision, the two great systems of false religion, Paganism and the Papacy, are presented, the first being called *The Daily*, and the second *The Transgression of Desolation*; and when it was asked how long these powers were to prevail against the saints, and dishonor the worship of God, the answer was: "Unto two thousand three hundred days, then shall the sanctuary be cleansed." G. H. BELL.

THE BIBLE AS AN INSTRUCTOR.

It is a well-proven proverb that "of making many books there is no end; and much study is a weariness of the flesh." Books of instruction in the various acquirements are greatly multiplied, and they are written in the most pleasing and approved manner. Books on manners and morals, walking and talking, eating and drinking, are very numerous. Different branches of science have been deeply investigated by active minds, and the results of their investigations have been given to the world in well-written books. In seeking for the knowledge of this world our attention is called to these; and long, valuable years are spent in acquiring a knowledge of their contents.

The true student realizes more and more how little one can know in this short life, and what an infinity of knowledge surrounds the small circle of human understanding. The pursuit of the different branches of knowledge is doubtless commendable; but great attention should be paid to the motive which actuates the student, as upon this depends the use which will be made of the knowledge gained.

In education, as in everything else, final success depends upon the principle from which we work. And as the Judgment alone will determine the final result of every undertaking, the same principle should prompt us in all we attempt. If any man build upon other foundation, or work from other motives, hay, wood, and stubble will indicate the nature of his work.

The fear of God, and a sincere desire to do good, should actuate us in all we do. This principle is appropriately called the beginning of wisdom, as it presents the only purpose worthy of our lives. An education without this principle wrought into its foundation and interwoven with its fabric is as worthless as the house upon the sand.

This is the substance of all morality and righteousness, the fulfilling of God's commands. It is the first and second great commandments upon which hang all the law and the prophets. All the teachings of the Bible are but precepts, comments, examples, and illustrations of the same principle. The substance of all true knowledge is here.

Though none of the Bible writers were D. D's. or LL.D's., they were men who, inspired by the Spirit of God, understood the wants of humanity, and in their writings they gave us the rules which should govern us in every ennobling pursuit. The moral teachings of the Bible do not consist in mere abstract precepts, but they are clothed with life and acted out in our sight. Righteousness and sin are illustrated side by side. They are traced in their courses from beginning to end, and their results plainly contrasted. The dangers which beset the slippery paths of youth are clearly shown by lively precepts and living examples. And although the personages brought out in the Scripture narratives do not possess the angelic perfections of modern fictitious heroes, they are true to human nature as we experience it, and they illustrate the great good which may come from wise and careful instruction.

The surest guarantee of success in this life, and of entrance to eternal life, is to instill into the minds of the young an early love for the study, and respect for the teachings, of the Bible. Let the great principles of love to God and love to man be held up as the only worthy object of life, and let the calling of life be chosen with regard to those principles, and the foundation of a stable character, a noble education, and a useful life, will have been laid. Paul's commendation of Timothy was that from a child he had known the Holy Scriptures, to which fact may be ascribed his useful life. In the day of Judgment how foolish will appear the wisdom of this world to those whom it has led to ruin. How earnestly we should seek to gain and impart that wisdom from above which is revealed in the word of God. G. C. TENNEY.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 9, 1879.

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

CHRISTMAS OFFERINGS. 10

GOOD NEWS FROM BATTLE CREEK AND OAKLAND; GRAND SUCCESS.

We are happy to learn from W. C. W. that the Christmas tree at Battle Creek, Mich., bore fruit in the form of cash amounting to more than seven hundred dollars. This is better than we expected. But we are astonished to learn from J. H. W. that the Oakland, Cal., church have done even more. Its numbers are about one-third the Battle Creek church, and most of these are very poor. There is not a tithe the property in the Oakland church that there is in the Battle Creek church, and yet their tree bore one hundred dollars more than the Battle Creek tree. If Battle Creek has done better than we expected, Oakland has done best.

It is understood everywhere that California is a grand State for fruit; but that one tree in mid-winter should produce fruit to the value of more than eight hundred dollars!! Astonishing? Indeed it is. Hold the fort? We imagine we hear an affirmative response from all true hearts, not only all along the Pacific slope, from San Diego on the south to British America on the north, but from every part of our good country. The debts shall be lifted from these two houses, built for God, at the two great centers of the work. We wait with happy solicitude for full reports from all parts of the wide field. When these houses shall be free from debt, a pamphlet for each will be published, containing the names of the donors and the amount each has given, and a copy will be furnished to each donor free.

JAMES WHITE.

HOLD THE FORT.

SECOND RESPONSE TO APPEAL FOR BATTLE CREEK AND OAKLAND HOUSES OF WORSHIP.

BROTHER AND SISTER DARIUS AND SARAH REYNOLDS, from Illinois, now sojourning at Austin, Texas, send \$40 as a New Year's present to the churches at Battle Creek and Oakland, — \$20 each. They write, Jan. 1, 1879:—

"Having noticed in the REVIEW your urgent appeal, and that of Sr. White, for help to relieve the Oakland church from a heavy debt, and also for more aid for the Tabernacle at Battle Creek, we have concluded to send you a donation of \$40, to be equally divided between the two. We do not much favor the plan of building churches and then calling for outside help; but these cases may be exceptions. Certainly it would greatly embarrass the work all along the coast to lose the Oakland church.

"I once gave \$100 to help pay for a church bought by the Free Methodists in Chicago. It was purchased for \$6,000, and was said to be worth \$15,000. An agent was sent to solicit aid from Eastern Conferences, but he failed to get up an interest, or the people felt too poor to help, so the church went back to its former owners. But I believe this will not be the case with us. As long as our people have such stirring appeals for help, and such examples of liberality and consecration as you have given, the work, with the blessing of God, will succeed."

These dear, aged friends of the truth have done well in commencing the year 1879. We shall consider them good for \$10 each at the commencement of each month for each of the two churches, until the debts shall be paid. All remittances for these houses in money orders or drafts should be made payable to James White, and the envelopes should be addressed, Eld. James White, Denison, Texas, Box P. Small sums in bank notes should be sent direct to REVIEW AND HERALD, Battle Creek, Mich., or to Pacific Press, Oakland, Cal. J. W.

THE SIGNS OF THE TIMES.

VOLUME five of the SIGNS OF THE TIMES will commence with the year 1879. Plans have been laid to make the coming volume better in every respect than past volumes have been. Without casting the least shade of reflection upon Sisters Hall and Frisbie, who have faithfully and ably acted the part of local editors in the past, we would here state that the General Conference has sent Elder J. H. Waggoner to

California, whose first duty is the local editorship of the SIGNS. His experience as a writer and editor will make him of great service to the paper. While the labor of no one is called from our pioneer paper, new and valuable help is secured to make it in every respect just what the cause demands.

The tract and missionary societies are ready to put it in the field to the ends of the earth, wherever the English language is read; and the publishers offer the SIGNS to these societies at lower prices than ever before. In addition to offers already made, we are prepared to say that this sheet will be sent to foreign lands, everywhere, and everywhere post-paid, for \$2.00 a year. We hope that while the General Conference opens a mission to Great Britain, those of our brethren in this country who were born in the Queen's dominions will remember the friends they left behind in England, Scotland, Wales, Ireland, and who are elsewhere in Her Majesty's dominions. We learn by letter from Elder Loughborough that he and his wife were to sail for England December 16, at 2 P. M. May that Hand guide and uphold our beloved Bro. Loughborough which has been with him the past ten years in his successful labors on the Pacific slope.

The time will come when a paper and a press will be established in England; but not until our pioneer sheet shall have thousands of patrons across the great deep. Those who have had experience in publishing know that it requires no small amount of labor and means to conduct and publish a paper. We have papers enough for the present. Before another publishing house shall be located, either in Europe or America, those at Battle Creek, Mich., Oakland, Cal., and Bale, Switzerland, should be better patronized and sustained, and raised above all embarrassment.

The tract and missionary societies, and those still more personally and especially interested for their friends in other lands, need just such a paper as, by the grace of God, the SIGNS should be, can be, and shall be; and the Oakland publishing house needs the support. Be it known to the patrons of the SIGNS, that your board, spread with good things to constitute your weekly feast, is not gotten up as the housewife gets up dinner on washing-day, hastily and without forethought. No, indeed. The yearly round of forty-eight of these feasts must be planned beforehand.

And first, the table must be spread with a proper variety. There must be sermons, editorials, experiences, reports of progress, expositions, and reports of the signs of the times in the political, scientific, moral, and religious world, items of religious and secular news, reading adapted to the home circle, and sound instruction touching physical, mental, moral, and spiritual culture.

The volume for 1879 should cover the ground, as far as possible, of the reasons of our faith and hope. Tracts are good; but the weekly visits of a paper containing a variety is not only better, but much cheaper. In order that the foregoing plans be carried out, we make the following suggestions:—

That there be order in regard to the several subjects to be presented. And in order to secure this, it seems necessary that, as a general thing, one writer should become responsible for a given subject, and that all others of the leading writers leave this field to him. If this be understood beforehand in season, the several writers can give the necessary attention to their field of thought, and better arrange the matter to be presented by them during the year. While it may not be our duty to direct in this matter, it may be our privilege to suggest the following, subject to changes, which may be matters of correspondence with the writer.

And we suggest that the field of prophecy, especially that of Daniel and John, be explored by Elder Uriah Smith.

Elder D. M. Canright present the immortality question, including its history.

Elder James White, the Second Advent, kingdom, and signs of the times.

Elder G. I. Butler, the perpetuity, design, and practical importance of spiritual gifts.

Elder J. N. Andrews, the sanctuary of the Bible and the messages of Revelation 14.

Elders Haskell, White, and Loughborough, the tract and missionary work. All general articles upon this important subject which do not demand immediate publication, should, after being carefully copied, be forwarded to box P, Denison, Texas, at present, before they are put in print.

Mrs. E. G. White, the life of the apostles, also Bible sanctification.

J. H. Kellogg, M. D., the harmony of sci-

ence and the Bible, and the resurrection of the just, from a Bible and scientific standpoint—the Bible wrested from the hands of infidels.

Elders White, Smith, and Andrews, the Sabbath, and the nature and perpetuity of the moral code. To save confusion, correspondence in relation to this matter is necessary immediately. Other persons and subjects can be announced when necessary.

Mrs. L. M. Hall will conduct the department, The Home Circle.

But one very important feature of our pioneer paper will be the reports of progress from Switzerland, France, England, Germany, Italy, Denmark, Norway, and Egypt. The correspondence of Elders Andrews, Loughborough, Matteson, Ertzenberger, Dr. Ribton, and others, will be read with the most earnest interest.

And lastly, but not the least, we mention brief reports from all our live ministers, and officers of the T. and M. work throughout the world. These should be directly to the point, and necessarily brief. If they are lengthy because of rambling to points of no real interest, the editor will either reduce them, or throw them to the moles and bats. Save him the trouble, by spending ten minutes in arranging in your mind what you wish to say on paper before you take up your pen.

We hope to give an article on the signs of the times in the first number of volume five, and hope that other subjects and other pens will also be represented in that number. And we need not here call attention to the importance of all beginning their subscription with the first number of the volume, or as soon thereafter as possible. Clubs should be made up at once, and those who wish to furnish this volume should forward names and addresses as soon as possible. For your friends to commence in February, March, or April, would be like giving them a book with a twelfth, twenty-fourth, or thirty-sixth of the first part of it torn off.

Not less than ten thousand extra copies of the first number will be printed. Send in your orders, with the cash if possible. Let none delay for want of ready cash, if that article can follow the very next week, when the name and address will be entered upon our lists permanently.

J. W.

NEW YEAR'S IN BATTLE CREEK.

IN accordance with the appointment of the General Conference Committee, the first day of January, 1879, was observed by the church in Battle Creek as a day of humiliation, fasting, and prayer.

A special prayer-meeting was appointed at 9 A. M., which was very fully attended, and was a good season. At 10:30 the house was almost as well filled as at our regular Sabbath service. Bro. Haskell spoke on the nature and objects of fasting, and the circumstances under which it had been practiced by men of God in ancient times, according to the examples given us in the word of God. He was followed by Bro. Andrews in remarks also specially adapted to the occasion.

The business meeting at 1:30 P. M. was also quite fully attended. The subjects of the houses of worship at Battle Creek and Oakland, and systematic benevolence, or the tithing system, for the year 1879, were introduced. The sum of \$453.30 was pledged for the Oakland house; \$255.30 for the Tabernacle at Battle Creek; and one hundred and forty-one of those present pledged a tithe of their income for the year 1879. Besides the tithe, the sum of \$67.35 was pledged by those who have no income.

On the evening of Thanksgiving day the church raised in thank-offerings about \$267.00.

Thus, on these three occasions, Thanksgiving, Christmas, and New Year's, this church has raised in payments and pledges, exclusive of the \$200 put upon the Christmas tree by Bro. and Sr. White, \$1,505.62. Of this, nearly \$1,000 has been paid in.

In subsidizing on New Year's nearly twice as much for the house in Oakland, Cal., as for the Tabernacle here, the church has shown in a marked manner how it can waive home considerations and home interests in behalf of a church in a far-distant State. But the cause is one and the same everywhere; and we feel an interest in the work on the Pacific coast the same as at our own doors, the same in Europe as in America.

Many good testimonies were borne, and excellent determinations formed in reference to seeking the Lord more earnestly, and following him more closely for the year to come than in the past.

In the evening a large and interesting meeting was held in the interests of Bible temper-

ance, and to take steps toward the formation of a national health and temperance association.

In the way the day was spent, we feel that the year was well begun. May its promises of good be abundantly realized.

BISHOP SIMPSON ON THE LAW.

WITH all our heart we join in the applause with which the following utterances of Bishop Simpson were greeted by those who heard them. They constitute the closing portion of the fourth of the "Yale Lectures on Preaching," recently delivered to the divinity students of that college, and published in the *Independent* of Jan. 2, 1879. Let them understand and expound the true meaning of the law, and then give it the place here recommended, and nothing more could be asked in this respect:—

"The law of God should be distinctly set forth. The congregation should be gathered as around the base of Mount Sinai, as from the summit is heard the voice of God in those commandments which are eternal and unalterable in their character. The effect of preaching the law will be that some hearts will be opened; others may be repelled, and say, 'Let not God speak to us any more.' Some will object to the preaching of the law, and say, 'Prophecy better things.' But still the law must be preached. It brings the sinner to a recognition of his sins; that he has transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel. The awakened sinner must be pointed to the Saviour, that he may see that, deep as his transgression may be, the blood of Christ can wash it away. There are many preachers who love to talk of the gospel alone. They dwell especially on the fatherhood of God and the brotherhood of Christ. This is well. It is more than well. It is essential. But sometimes they neglect these matters of the law, and assign them to a place in a past age, claiming that men now can be best moved by love alone. They may thus rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundation's being dug deep by repentance toward God. The gospel has no significance except as it is based on the positive law, which Christ came not to destroy, but to fulfill. The law without the gospel leads to service; the gospel without law leads to antinomianism; the two combined produce 'charity out of a pure heart and of a good conscience and of faith unfeigned.' [Applause.]"

AN APPEAL FOR THE TESTIMONIES.

THE readers of the REVIEW have repeatedly had their attention called to the action of the General Conference in reference to placing the bound volumes of the Testimonies and Spirit of Prophecy in each of our churches. There is no church but can raise the sum of four dollars. This, at the reduced rates to churches, will pay for the eight volumes which at present constitute this library. These books should be in each church immediately, so that these long evenings may be improved in reading them. The presidents and secretaries of our various tract societies, and ministers and leading men in all our churches, should wake up to this matter.

It is often remarked, "I believe in them, and have read them;" but upon further inquiry, not unfrequently we learn that although several years before some of the Testimonies had been in the church, yet at that time no trace of a Testimony can be found, and there is perfect ignorance upon the matter contained in them. An inspired penman says, "The devils also believe and tremble," but this does them no good. It is faith that has a practical bearing upon the character which will avail in the day of Judgment.

The object of putting these circulating libraries in our churches is, that the books may be accessible to those who are unable to purchase them, that all may thus become acquainted with their contents. Thousands of our people will be lost in the day of Judgment by not giving heed to such instructions as are contained in these Testimonies. There are no particular circumstances in life to which some portion or portions of them will not apply, in the warnings and reproofs they contain. Not a few of our brethren have had a sad experience in financial losses by not giving heed to the instruction given in them concerning "patent rights." This is equally true in hundreds of cases in reference to many things relating to our spiritual interests. Many are unacquainted with what they do say upon these things, because they do

not read them sufficiently. To neglect, is to slight them and to treat them with contempt. Those individuals, or that people, to whom God comes so near as to speak to them by his Spirit and by his special providence, cannot prosper without giving heed to the instruction given. When God by his Spirit or providence condescends to instruct people, it is for a purpose, and if they could get along as well without his admonition, it would be folly on the part of Omnipotence to impart it to them. Shall we by our actions charge God with folly?

Will not our tract societies and ministers take hold of this matter at once, and within a few weeks' time have these books placed in all our churches? Each church should immediately raise money to pay for them. They are neatly arranged in boxes, with full directions how to use them as circulating libraries. We recommend all to re-read the article entitled, "Read! Read! Read!" which appeared in REVIEW No. 1, present volume, last page. We heartily indorse it, and recommend our brethren everywhere to immediately enter upon the suggestions there made. S. N. HASKELL.

PROPHETIC OCCURRENCES.

THERE is a growing belief among Christians of all denominations that we are living in that remarkable and significant era of the world so often referred to in the Bible as "the latter days." This belief is leading to a new and more thorough search of the prophetic parts of Scripture, to discover, if possible, their relation to our own time and to passing events. In consequence of the many exhortations in the New Testament to watch, and to be prepared, by continual alertness, for the second coming of Christ, coupled with the signs and wonders predicted as marking the close approach of our visitation, the history which each day makes for itself is scrutinized with deep interest by a large number of religionists. Not a few of these persons claim the multiplying frequency of extraordinary exceptional circumstances, as regards both people and things, as evidence of the correctness of their opinions; and they profess to find their warrant for such claim in numerous passages of the word of God, particularly in these verses from the twenty-first chapter of the gospel according to St. Luke:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees: when they now shoot forth ye see and know of yourselves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Verses 25-31.

Also in the following verses from the third chapter of Paul's second epistle to Timothy:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." Verses 1-5.

And these verses from the last chapter of Revelation:—

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Verses 11, 12.

These various passages of Scripture, with a multitude of others of like significance, indicate radical, universal, conspicuous changes, calculated to arrest and fix the attention of those who are watchful, waiting, expectant, looking for the fulfillment of prophecy. Accordingly, it is insisted by many students of the Bible that just such conditions are beginning to manifest themselves all over the world, and are becoming increasingly remarkable in their character. It is not that each extraordinary event, singly and independently considered, has no parallel in history, in the peculiar qualities which render it exceptional or impressive, for the contrary is the

general fact; but it is that the strange, or wonderful, or startling instances which formerly were occasional, few, widely separate, are now frequent, numerous, and crowded together; that constant repetition has familiarized the public mind with what used to be regarded as phenomenal; that occurrences which once excited a profound sensation have sunk to the level of the commonplace.

On applying this principle of interpretation to our own country, it is urged that there is found an extensive range of illustrative circumstances. Thousands of happenings take the form of extremes. We are pointed to the surprising mildness of last winter; to the scorching heat of the past summer; to the unusual prevalence and fatality of sunstroke; to the dire intensity and deadliness of the yellow-fever epidemic; to the extraordinarily liberal contributions, in a period of hard times, to relieve the sufferers in the stricken cities; to the heroism of self-sacrifice exhibited by such as Benner, and by the unacclimated physicians and nurses, who hastened from safe and comfortable homes to peril their lives in performing acts of benevolence; to the unnatural want of affection shown in the desertion of children by their parents, and of parents by their children, smitten with the fell disease; and to the grudging and scanty charity of the immensely rich, during a time of such intense distress, as contrasted with the ample generosity of other classes. We are further pointed to the saturnalia of vice and to the carnival of crime, run riot with extravagance and eccentricities of all sorts; to the multiplying cases of homicide without remorse, of murder lacking provocation, of suicide from whimsical motives; to remarkably astute, daring, expert, and successful robberies, like that of the Manhattan Bank; to the colossal audacity and fantastical ingenuity which invaded the sanctity of Stewart's grave for the purpose of extorting a large reward for the return of the body. We are still further pointed to the almost inexplicable lawlessness in Breathitt county, Ky., where society for weeks has been terrorized by contending factions of sanguinary and revengeful men, whose animosities took their rise from the most trivial beginnings; to the bloody-minded infatuation which has deliberately employed armed array, human butchery, and unrestrained ballot-box stuffing, in order to realize and secure a solid South; to the desperate wickedness in high places brought to light by the revelations about the cipher dispatches. Indeed, we are asked to look in whatever direction we please—from the President's extraordinary and unavailing policy of reconciliation to Edison's wonderful and utilitarian inventions—from the mountain range of events to the mole-hill series of occurrences—and to notice the growing tendency to what is strange, remarkable, extreme, exceptional, peculiar, astonishing.

In like manner abroad, Europe was never afflicted nor agitated as now by the hand of assassination raised against kings. There is "distress of nations, with perplexity." The whole of the industrial system of Great Britain seems about to crumble to pieces. Both her exports and her imports are declining with alarming rapidity. Her prime minister is a Jew—a race subject to political disabilities there only a few decades ago. The snow-fall in England exceeds all precedent for thirty years. No parallel exists for the destitution of her laboring classes. Within a year, socialism in Germany and other countries has become a real and recognized peril to the government. No such failure as that of the Glasgow Bank has happened during the present century. Its directors were building churches while wrecking homes. Grant's progress in his travels has been marked by distinguished honors never before paid to an American by crowned heads. Thus does the extraordinary and surprising character of events in the Old World appear in full sympathy with the extraordinary and surprising character of events in the United States.

We have thus given form and expression to thoughts which many Christians are exchanging with one another in the course of their social intercourse. Some persons may be inclined to sneer at such views, and to call them nonsense; but, in the circles where they are prevalent, they are regarded as earnest truths and solemn realities. Without taking sides, we are content to lay before our readers a statement of these new inductions from the text of Scripture.—*Daily Inter-Ocean, Jan. 2, 1879.*

WHAT next? Before the war the fashionable style of ladies' dresses reminded us of an umbrella hoisted. Now they remind us of an umbrella let down and buttoned.

THE T. AND M. INSTITUTE.

THIS Institute, held in Battle Creek, Mich., Dec. 18-31, and noticed in last week's REVIEW, was a decided success. The number in regular attendance was eighty-two and the average attendance of these was eighty-one. There were a few others so situated that they could attend but a small portion of the time. Rapid progress was made in most cases. This was especially observable in the matter of writing business letters, of which there were five sets in the course. The following rules were given for writing these letters:—

1. Number all business letters.
2. Write plainly, and give full address.
3. State whether the subscription is a renewal or wholly new.
4. State whether premiums have been furnished or are to be furnished.
5. State the price to be charged on each subscription.
6. In sending money, state the amount, how sent, and for what it was received.
7. Give full address at the close of each letter.

In examining Nos. 1 and 2 of these letters, which were considered together by the committee, two hundred and twenty-five violations of these rules were detected; while in No. 3 there were only forty-eight, in No. 4 fourteen, and in No. 5 only seven. The improvement in other respects was nearly as rapid.

At the outset few of those in attendance realized the extent of the enterprise or how much they had to learn; and it is therefore not surprising if some, not seeing the importance of the matter, did not feel the interest in it that it deserves. But as step after step was brought out by Bro. Haskell's patient and untiring instruction, and we began to see more clearly the system and its workings, and had demonstrated before us, not only the utility but the necessity of such a system, our apathy gave place to an intense desire to become thoroughly acquainted with all its principles, and we only wished we could have another week in which to continue our study and practice. The wish was often expressed that all our T. and M. workers could enjoy such a privilege, and those who might have availed themselves of this opportunity, and did not do so, can hardly realize the loss they have sustained by their neglect.

The system, when rightly understood, is harmonious in its workings, and is the best adapted to its design of any we have seen; indeed, we do not see how it can well be improved at the present stage of the T. and M. work; and we especially recommend it to all the officers of all our tract societies, and urge them to avail themselves of the earliest opportunity to gain the instruction needed in order to put it into practice.

At the close of the last meeting, remarks were made by Elders Corliss, Lane, and Farnsworth, expressing their appreciation of the benefits they had received, after which a rising vote of thanks was tendered to Bro. Haskell and his co-workers for their patience and perseverance in imparting such valuable instruction.

S. B. WHITNEY, Sec.

EDITORIAL NOTES.

Storms the past week have so delayed the mails that some matter is just arriving which would otherwise have appeared in this paper.

The College has just procured an interesting collection of casts of some of the most celebrated fossils in America and Europe. These illustrate some forms of life which have long been extinct, and will greatly facilitate instruction in geological and kindred studies.

The winter term of the College has opened very auspiciously, about three hundred students being present on the first day. Others are daily arriving, and the term bids fair to be more fully attended and prosperous than any preceding. The teachers resume their places with good cheer and courage in the work.

We would call attention to the following expression in Bro. White's article, "THE SIGNS OF THE TIMES," in another column of this paper, as equally applicable to the REVIEW:—

"These [reports from ministers] should be directly to the point, and necessarily brief. If they are lengthy because of rambling to points of no real interest, the editor will either reduce them, or throw them to the moles and bats. Save him the trouble by spending ten minutes in arranging in your mind what you wish to say on paper before you take up your pen."

The director of Dist. No. 4, Pennsylvania T. and M. Society, sends a strong appeal to the workers in that district, which we have not room to publish, hence we call their attention to the matter in this way. He appeals to you by the responsibilities upon us, by the shortness of time, the clearness of the truth, to come up to every duty,—circulating reading matter, visiting, living out the truth, reporting, letting your light shine before all, that some may be saved by your means, and the "Well done" be said to you at last.

This Office has issued an elegant calendar for 1879, 11x14 inches, containing some new and novel features. Twelve calendar sheets, 5½ by 7½, in two colors, give the day of the month and the time of the sun's rising and setting each day. The back of each one gives all the information given in an almanac for the month. Four other sheets give astronomical and meteorological phenomena for 1879, postal laws, interest laws, statutes of limitations of debts, election days, &c. Around and among these are interspersed the business cards of the Office. Though designed especially for local use as an advertising sheet, some of our brethren may thank us for saying that a limited number can be sent out by mail, post-paid, for 20 cts. each.

A correspondent sends us the following item concerning our late camp-meeting, Oct. 2-14, 1878, which is going the rounds of the press, and asks us if it is correct:—

"During the late session of the Seventh-day (Baptists) Adventists at Battle Creek, Mich., revival meetings were held with wonderful results, the number of conversions often reaching one hundred in one day."

The item was evidently penned by a stranger. The facts are these: At several times during the meeting sinners and backsliders were called forward for prayers. These were powerful seasons, and sometimes between two and three hundred would respond; never less than one hundred. Many of these, though not all, were new converts, and it is not, perhaps, strange that a person beholding these scenes, and not knowing the facts, should write such an item concerning it as the foregoing. Just the number of new converts, we are unable to state. One hundred and nine in all were baptized at the meeting.

Annuals! Annuals!

We still have a few Annuals left, which should be closed out at once. The time for disposing of them will soon be past. Some districts have not yet taken any, and others but a very few. Shall we not hear from these at once? Price, by mail, post-paid, 25 for \$1.00. By freight or express, \$2.50 per hundred.

Good Health.

AN old friend under a new name, but not a name adopted for the purpose of changing its objects or its principles. This is the name now adopted for the health journal published at this Office, instead of THE HEALTH REFORMER, a name by which it has been so long and favorably known. It is designed to make it still more worthy of favor, and to give it a still wider circulation, though the journal has now the largest circulation of any health journal in America. The new name makes an elegant title page, and everything between the two covers, is, as usual, bright and fresh, with sound and practical ideas in regard to regaining or maintaining that good health which every one seeks.

Vick's Floral Guide.

VICK'S FLORAL GUIDE for 1879 is upon our table. In "A Word to Editors" Mr. Vick says: "If you think my Guide merits a good word, that word would be appreciated, and make us feel quite happy." If this is so, a good deal of happiness of this kind awaits Mr. Vick; for there is no editor but will have a good word to say concerning the Guide. Of the many Guides and Seed and Plant Catalogues sent out by our seedsmen and nurserymen, and that are doing so much to inform the people and beautify and enrich our country, none are so beautiful, none so instructive, as Vick's Floral Guide. Its paper is the choicest, its illustrations handsome, and given by the hundred, while its colored plate is a gem. This work, although costing but five cents, is handsome enough for a gift book, or a place on the parlor table. Published by James Vick, Rochester, N. Y.

Mr. Vick also issues an illustrated monthly magazine, 32 pages, a colored plate and many fine engravings in every number. Price \$1.25 a year.

THE KINGDOM.

Isaiah xxxv.

THE trace of sin, the mark of woe,
Is seen o'er all the land;
The moan of pain, the cry for help,
Is heard on every hand.

An Eye doth mark the acts of men,
And soon a change there'll be;
Another kingdom will arise,
Another King men see.

All earthly kingdoms rise and fall,
All earthly things decay;
All earthly monarchs turn to dust,
And quickly pass away.

The last and greatest of all kings
Will be a King divine;
Beneath his sway the earth shall bloom,
And glory ever shine.

The blind shall see, the deaf shall hear,
The tongue of dumb shall sing;
The lame man leap e'en like a hart,
And "Heaven's high arches ring."

The ground, all parched, a pool shall be,
And springs of water rise;
The way of holiness will then
Be plain before all eyes.

The ransomed of the Lord shall come,
With songs to Zion fair,
And joy and gladness dwell below,
And peace be everywhere.

"Thy kingdom come, thy will be done,"
O Lord and Master, King,
That day to many weary hearts
Deliverance will bring.

ELIZA H. MORTON.

Progress of the Cause.

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

CHRISTIANA, NORWAY.

THE truth is onward. I have added one more room to our rooms for meeting. We now use four large rooms. The pulpit is in the middle room, and there are large double doors between, so that all can easily hear. We can now accommodate three hundred persons, still the rooms are filled with hearers at every lecture. I speak on the prophecies. Many are investigating and seeking the Lord.

Sunday evening about eight hundred attended in the Latin school, where I have hired a room for that evening. I spoke on the salvation of Israel *versus* the return of the Jews. The previous week I spoke on the millennium. The temporal millennium and age-to-come views prevail largely among believers and unbelievers in this city. The truth has gained a victory. Some tell me that their burdens for the old Canaan have rolled off from them. Many are turning their eye of faith to the soon-coming kingdom, and are beginning to understand that probation will soon be ended.

I have never before had so extensive an interest. Bro. Branson and myself received one hundred and thirty copies of ADVENT TIDENDE for November. They have all gone out among interested readers, and I have not a single copy to send to other parts of Norway. The work is cramped for want of books and papers.

I have never seen so much religious stir in any place as in this city; and it has all sprung up in a few years. Some preachers who are dissenters have large congregations, and beside them there is a host of lesser lights. The ministers, missionaries, and colporteurs in fellowship with the State church are numerous. They have their prayer-meetings and Bible-readings, and work most diligently. One of their preachers used a large tent in the summer season. He has had thousands of hearers. Many people are awakened, and converted so far as they understand the truth. Prayer-meetings are held, and souls are seeking the Lord from one end of the city to the other.

There seems to be more than ten times as much religious interest in this country as in Denmark, and in Sweden the interest is said to be still greater. Many of those who are deeply interested in the truth are Swedes.

Would to God we had a paper here, and facilities for publishing tracts to go out to the starving thousands of this country.

JOHN G. MATTESON.

Osterhausgaden 12, Dec. 9.

INDIANA.

Springfield, Dec. 30.

I HAVE given twenty-one lectures in Springfield. Four or five have decided to keep all God's commandments, and many more are interested. Eighteen were present last Sabbath at our meeting.

May the Lord still add his blessing.

J. S. SHROCK.

MICHIGAN.

Bushnell.

FROM Dec. 3 to Dec. 24 I labored with the church in Bushnell, Montcalm county. This church I found to be in a much better condition spiritually, than I had anticipated. The people in the immediate vicinity also displayed an anxiety to hear, which was very encouraging. Whenever the weather was suitable for meetings, our house was well filled. The greatest need of this church at present is a house of worship, and they have already taken steps for its erection. Their Sabbath-school is in a flourishing condition, and bids fair to prove exceedingly useful in stimulating Bible study on the part of both the old and the young. It was a pleasure to procure for them the needed appliance for penny collections on the Sabbath, which is furnished by the REVIEW Office in the form of a tasty collection box. It was also a satisfaction to see them provide themselves with class record books and a secretary's book, with printed forms, such as are now furnished by the same office. Before leaving, a club of eleven subscribers for the weekly INSTRUCTOR was made up. One decided to obey the truth, and others will, we trust, soon follow her example. W. H. LITTLEJOHN.

Flint.—We held meetings in Flint one week, commencing Dec. 6. The Spirit of God was present, and we had a very profitable time. Quite a number came forward for prayers, and many testimonies were given well wet down with tears. The tithing system, with the added one-third, was endorsed, and subscriptions on the SIGNS were renewed, with one subscriber additional, making twelve copies.

Thetford.—This church numbers twenty members, and the T. and M. society eleven members. About fifty were present at our Sabbath meeting, some coming in from surrounding churches. We seldom see the Spirit of God affect hearts more than at this meeting. Nearly all took part, and quite a number arose for prayers. The church came up nobly in our business meeting, voting to act on the tithing system and raising a club for the SIGNS (including their old subscription of eight numbers) of thirty-three copies; besides we obtained five subscribers for the REVIEW, and a club of ten for the INSTRUCTOR for the Sabbath-school. They paid some money on the English Mission and Dime Tabernacle, and voted to continue their donations to the Tabernacle. On Tuesday seven were baptized. We had the pleasure of meeting Bro. Fisher of Tuscola. He was a great help to the meeting. There was an excellent outside interest, and we think it a good place for more labor.

Lapeer.—Wednesday evening, Dec. 18, we commenced meetings at Lapeer. Here also the Spirit of God helped us, and this meeting was more encouraging than any we had previously held. The church freely voted to pay a tithe of their income and the added third, besides assisting on the Dime Tabernacle. We were affected to tears as one after another offered to pay for a whole club of the SIGNS, and others half clubs, till they had raised the large number of one hundred copies, and then laid plans for their distribution. We bowed together and invoked God's rich blessing upon them, feeling that this little company of tract workers, numbering only about forty-five members, could not circulate four thousand eight hundred copies of the SIGNS of THE TIMES during the coming year without seeing some fruit in the kingdom of God. May God bless the Lapeer church.

In each of the above places the Sabbath-schools were in quite good working order, and the attendance was good. We suggested such improvements as seemed best, and all seemed glad to receive them.

Mount Morris.—We held a very interesting meeting with the Mount Morris church, Sabbath, Dec. 28. Nearly all were affected to tears, and made confession of sins and backslidings. Sunday, the 29th, Bro. Woodhull, the director, held a successful tract society meeting, while I was called away to attend the funeral of Sister Hannah Soule. The most of the church voted to pay the one-tenth and one-third. Other church business was attended to, and their club of SIGNS was increased from four to thirteen copies. This small church has done well.

We organized a Sabbath-school, all taking an interest in it.

The director, Bro. S. Woodhull, was with me in these meetings. E. B. LANE.

MINNESOTA.

THE interest at Dassel is still increasing. The school-house has been closed against us; and we now use a large hall. Two opposition sermons were given by an age-to-come

Adventist, which I reviewed, and only four out of one hundred and twenty-five present voted in favor of our opponent. Eight have taken a stand to keep the commandments. The whole community seems to be interested.

Bro. W. B. Hill has preached four times with good effect; he will help to finish up the work. Bro. J. L. House has helped greatly in visiting, etc.

Jan. 1.

JOHN W. MOORE.

MAINE.

Nov. 26 to Dec. 8 I held meetings with the church in South Norridgewock. Some troubles of long standing were settled up. If the church carry out their good resolutions, God's blessing will rest upon them, and they will see additions to their numbers.

Dec. 12 we held a meeting at West Athens, and Dec. 14 commenced meetings at Cornville. Some have taken a decided stand for the truth, and we hope for others. Eight years ago some valuable additions were made to this church, and we rejoice to see others added now. To the Lord be all the praise. Bro. Sawyer was with us Dec. 22.

Dec. 27.

J. B. GOODRICH.

TENNESSEE.

Cross Plains, Dec. 30.

We have held meetings in three different school-houses since the Kentucky Conference. The people admit the truth almost unanimously, but only a few have the moral courage to do what they know and acknowledge to be their duty. It cheers our hearts to see a few venture out on the promises of God. We praise the Lord and labor on, looking for that "blessed hope."

The weather is very unfavorable at this season.

G. K. OWEN.

IOWA.

Alden, Tama City, and Haven.

Dec. 21 to 25 I met with the brethren at Alden. I spoke five times. A discourse on the spirit of prophecy was well received. Sold five dollars' worth of books, and obtained one subscriber for the REVIEW and one for the INSTRUCTOR. Dec. 28, I was at Tama City. At each of these places all are strong in the truth, and meetings and Sabbath-schools have been well sustained.

I commenced meetings at Haven, Tama county, Dec. 22. The friends kindly give us the free use of their church, and furnish lights and fuel.

J. S. HART.

GENERAL MEETING.

THE general meeting held at Hundred-Mile Grove, Wisconsin, Dec. 19 to 23, was one of more than usual interest. Although the attendance was not so large as it has been at some previous meetings, yet we enjoyed the blessing of God in an unusual degree. The preaching on the Sabbath was very pointed and practical, and an earnest appeal was made to the people to seek a new conversion to God. A number came forward for prayers, and during the season of prayer the Lord manifested himself in a wonderful manner. It was truly "good to be there."

In business meeting it was voted to recommend the holding of one general camp-meeting the coming season; also to recommend the purchasing of four new tents, the size to be determined by the Conference Committee.

The chair, having been authorized to do so, appointed O. A. Olsen, O. A. Johnson, and Wm. Canfield a committee on resolutions.

The following resolutions, reported by the committee, were unanimously adopted:—

Resolved, That we regard it the duty of our ministers to thoroughly inform themselves in all branches of the T. and M. work, and to make a special effort to forward its interests to the best of their ability, wherever they may labor.

Resolved, That in view of the great amount of good done by the circulation of the SIGNS, we pledge ourselves to renew our efforts to extend its circulation, by clubbing and otherwise.

Resolved, That we heartily approve of the tithing system as set forth in the pamphlet called "Systematic Benevolence, or the Bible Plan of Supporting the Ministry;" and that we recommend all our churches and scattered brethren to begin on the first day of January, 1879, to lay aside a tenth of their income and pay the same into the treasury at the beginning of each quarter, as therein set forth.

WHEREAS, our Sabbath-schools stand greatly in need of a singing book free from the theological errors of the present age, and whereas upon examination we find the "Song Anchor," published by J. E. White, to be such a book, therefore

Resolved, That we recommend our people to obtain this book to be used in our Sabbath-schools; also, that we recommend Bro. E. M. Crandall to visit Sabbath-schools, introduce the "Song Anchor," give instruction in singing, and labor for the good of the schools; also to canvass for our periodicals in the district where he may be laboring.

Voted, To accept the papyrograph printing press purchased by Bro. Decker.

Voted, To pay the State secretary of the T. and M. society \$50.00 for past services.

The last meeting was spent in discussing the duties of canvassers, and the best way to distribute reading matter.

Adjourned, *sine die*.

H. W. DECKER, Pres.

M. A. KERR, Sec.

Monroe, Wis., Dec. 31, 1878.

AN INTERESTING LETTER.

BRO. SMITH: My heart overflows with gratitude to God for the wonderful manifestations of his loving-kindness and tender mercies to me during all of my life journey, and more particularly for the special light imparted to me in a brief interview with Bro. S. B. Whitney, less than two years ago; also for valuable instruction received from some of your writings, by which I am made acquainted with you in thought if not in person.

For more than fifteen years I was engaged in proclaiming the "first angel's message," and I was made to rejoice in the hope of speedy redemption; but when the glorious light of the "third angel's message" broke in upon my mind as an additional and exceedingly important "present truth," its brilliancy excelled that of my former views, and gave a new impetus to my labors in the gospel. Some have dared to follow in this advance move, and are walking in obedience to the commandments. Others who have been warm friends to us in the past now engage in opposition and persecution. But the Lord holds us steady, and gives the assurance of constant care, providing we keep upon the sure foundation and endure hardness as good soldiers.

Our Conference in Rome, N. Y., proved a blessing to me; for there I was strengthened and encouraged by the prayers, exhortations, and sermons of those who have long been connected with this message. Truly the Lord was in our midst, and directed in all the deliberations.

Soon after returning home I found that a series of sermons modifying and changing the law of God so as to expunge the seventh-day Sabbath, was to be preached in the first-day Adventist church of this place; and (providentially, I believe) had been postponed on account of inclement weather. After making the matter a subject of prayer and due consideration, I concluded to go, and if possible act just as the Master would under similar circumstances. My presence, accompanied by the sweet spirit of Jesus, seemed to move the hearts of many; and the speaker, who had been my co-laborer in years past, was so touched that the tone of his arguments was softened considerably. By invitation, I cheerfully participated in the devotional exercises. The result was that unexpectedly to myself I had the privilege of delivering four discourses on "present truth" in the same house of worship. The interest was good, and some questions propounded by the pastor served to elucidate our subjects more perfectly; but what the result will be I am unable to tell. May God bless the effort, and open the way for further action.

As soon as health and circumstances favor, I purpose to enter upon my appointed field of labor, in company with Bro. Geo. D. Ballou, and we trust that the scattered ones interested in our mission will remember us in prayer.

C. H. WILLIAMS.

Martville, Cayuga Co., N. Y., Dec. 26.

CHANGE OF LABOR.

IN harmony with the mind of the General Conference, I have closed my labors in Vermont, and now go to Virginia to take charge of the work there. Expect to be there at the time of the general quarterly meeting. I greatly desire the prayers of God's people, that I may in humility consecrate myself to the Lord and his work, so that he may bless my labors in that new field, to the salvation of many precious souls.

I. SANBORN.

WITHHOLDING FROM THE LORD.

A BROTHER writes from Indiana: Having seen the acknowledgments of some of the brethren who have been prompt in paying s. b., I will give a little of my experience in the opposite direction. Two years ago I was in

quite a strait for means. I took the matter to the Lord, promising the profits of a certain field of corn. My prayers were answered beyond all my expectations. When the corn was ready to gather I had no trouble in selling it for \$25. (The field was a small one.) Just at that time I had a debt of \$28 which was pressing. So I took the Lord's money and paid the debt. From that day to this I have been losing money and property. I am now trying to sell a horse to cancel my S. B. and other debts to the Lord, but as yet I have not succeeded. I hope I am not like King Saul. I want all who read this to pray for me.

WORDS OF CHEER.

OUR V. M. society at Adams Center, N. Y., has received some omens of good cheer. Our numbers at first were quite small, as but few seemed willing to enter into the work, expressing a wish to wait a while, and see what progress the society made.

But to the Lord be all the praise; at nearly every meeting we have had additions to our number, and I believe the Lord approves of our doings, and blesses us. We have felt quite sensibly the sweet, melting influence of his Holy Spirit in some of our gatherings. There seems to be a feeling of union and love in our hearts, and also a general desire to draw near to the Lord and be consecrated to his service.

In a letter from one of the lonely ones whom we solicited to act as corresponding agent, she says: "You have opened to me the way of life. You have asked me to help do somebody good, and I feel anew to thank God that I am fitted to fill a place, no matter how humble, in the service of God. In reply to your call I will gladly do the best I can. I have wanted just such a means of reaching many in whom I am interested." As a commencement of her work, she sends in five interesting cases to be looked after.

One in Georgia to whom we have been sending the SIGNS the past year, says: "It is the best paper I ever read. I intend to take it myself another year. I read the papers, then give them to my father. I would go fifty miles to hear Sr. White. The influence of these papers here is good."

A gentleman in North Carolina writes that he has been receiving the SIGNS regularly the past year, and has carefully perused them. He is pleased with the paper. He has also received "United States in Prophecy" and some tracts, and is very thankful for the information gained therefrom. He has distributed them among his friends and neighbors. He sends the address of another gentleman who wishes the SIGNS sent to him.

Thus the good work goes on; and we desire ever to be found faithful at our post, ready to perform any duty the Lord may make known to us. MARY L. BROWN.

THE SPIRIT OF LABOR.

[The following essay was read at the last annual meeting of the Illinois Tract Society, at Bloomington, Illinois, Sept. 2, 1878. By request, the writer has kindly furnished it for publication.—ED.]

It is a distinguishing feature of the religion of Jesus, that in proportion as its saving influence is felt in the heart do we seek to bring others into the same blessed truth. While there are some who are especially called of God to proclaim his salvation to the people, there is also work that the weakest and humblest may perform.

Among the agencies that have been most manifestly owned and sanctioned by the providence of God is the tract and missionary society. When we consider the progress and magnitude of the work, we cannot but realize that it holds an important place in the advancement of the cause of God. From small beginnings it has arisen to be a power in the land, and it appears that we are only standing on the threshold. The Lord sets before us an open door. He says to us, as he said to Israel, "Go forward." Let us not be unfaithful, and prove recreant to the trust he commits to us.

It may be interesting to contrast the labor performed by the Illinois T. and M. Society during the past year with that of the year preceding, in order that we may learn whether we are improving our opportunities and going forward with the work, as we should. The number of reports returned for the past year is 479; for the preceding year, 378; families visited the past year, 2,593; during the preceding year, 1,590; new subscribers obtained the past year, 254; the year preceding, 427. While the reports of the

past year show a decided and encouraging gain in the number of reports returned, letters written, families visited, etc., there is a falling off in the number of new subscribers. Doubtless all have not been reported. This brings to mind the importance of faithfully reporting all we do, however small the item.

Some of us may feel like undervaluing our efforts, because we can do but little, or because we do not see immediate results. Let us esteem nothing of small moment that tends to advance the cause of God. A seemingly trifling incident has often changed the whole current of a life. A gentleman went into a store on business. A tract lay on the counter. Its title, "Has the Command to Keep Holy the Seventh Day ever been Revoked?" attracted his attention. This was all he read; but the question followed him for weeks and months, until he began to search the Bible, and to-day he is observing the Sabbath of the Lord. Surely this was a very small item of labor, to simply place a tract upon the counter. Dare any of us say that we can do nothing?

Fellow-laborers in this blessed cause, let us be more diligent in this service than ever before. Let the coming year see glorious results in Illinois. Let us resolve, by the help of the Lord, not to rest until every honest soul has been reached by the light of present truth. Let us give ourselves to the Lord to be worn out in his service, and seek to become effectual workers in his vineyard, that at his appearing we may come with rejoicing, bringing our sheaves with us.

LIZZIE S. CAMPBELL.

DANIEL'S PRAYER.

AMONG all the prayers which are offered to our Heavenly Father, he has honored some few by giving them a place in his word: some very short ones, like that of the publican, but all models after their kind. Daniel's prayer is a model of the large-heartedness of a man who lives in the life of God more than in his own, and has God's interests more at heart than his own. He tells us (verse 20) that he was "praying, and confessing his sin and the sin of his people Israel, and presenting his supplication before the Lord his God for the holy mountain of his God." Here was a man whose life was so faultless that his bitterest enemies could not find a flaw, unless it was that he loved God too much. He was called by God the "man greatly beloved" (chap. 10:19), yet it was *this man* who lay low before God in confession for himself and his people.

How was it? One reason was that the purer the atmosphere becomes, as we live in more close and unbroken communion with God, the less can we tolerate a speck of dust upon us, and that which we once saw not to be sin becomes intensely hateful. Another reason was that Daniel's inner life was not for himself; he lived for God and for God's people. He was a part of Israel; their sins were his sins, their shame his shame. He realized, by the unselfish love of his heart, the Christian principle, we are "every one members one of another" (Rom. 12:5), and undoubtedly he drank into the same spirit with Paul, when he said (2 Cor. 11:29), "Who is weak, and I am not weak? who is offended, and I burn not?"

It is humbling to us Christians, when we find a man of the old dispensation carrying out in his life a principle which was not in his days revealed in the word of God, while we, who have our Lord's example and his teaching, and that of the apostles, live so often a life of self, even in spiritual things, making our own joy or our own progress the end of our being, instead of "bearing one another's burdens, and so fulfilling the law of Christ." Gal. 6:2. We are ready to condemn the sins of others, and to rejoice, like the Pharisee, that we are not as other men are. But who among us is humbled and crushed under the sins of others, so as to bear on their hearts the sins of their church, their family, their town, their nation?

Then Daniel was well aware whether or not he was in the presence of God, for he was before the Lord his God; and he prayed, not for himself, but for "the holy mountain of his God." And it was a time solemnly set apart, with "fasting, and sackcloth, and ashes." And he addresses God thus: "O Lord, the great and dreadful God [or wonderful God], keeping the covenant and mercy to them that love him, and to them that keep his commandments." Verse 4. Thus his first thoughts in prayer are of God's faithfulness, as though he would steep his soul in the character of God before he made one request before him. Then he makes a full confession: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled."

He makes no excuse; on the contrary, he cuts away all shadow of excuse from under

the feet of his people, acknowledging, "Neither have we hearkened unto thy servants the prophets, which spake in thy name." Then he draws a sorrowful contrast, but, oh, how just! "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day." And he repeats the same in the eighth verse, adding, "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." It was an uncompromising avowal—confusion of face, no power, no right to look God in the face; and he adds that this confusion belongs "to our kings, to our princes, and to our fathers, because we have sinned against thee."

"Yea," he continues, "all Israel have transgressed thy law." There is no exception made in his own favor, or that of his companions in Babylon, or of any of the good kings or prophets which had been before him. "Therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words which he spake against us." (See Lev. 26:14-39; Deut. 28:15-68.) Daniel seems all through his prayer to have it at heart to justify his God, as though he would say, "We have nothing to say for ourselves, we had nothing else to expect; thou hast but been true to thy word, thou couldst not have done otherwise."

"Under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth." Probably Daniel, who prayed three times a day with his window open toward Jerusalem, had never ceased to pray for that beloved city; but, taking his place now as an intercessor for his nation, he comes down to their level, and makes no distinction between himself and them, for in his prayer he was Israel, and not Daniel.

It was something of the same spirit which actuated Paul when he said, "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, . . . that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. 9:20-22. Paul lost sight of Paul to gain souls, and Daniel lost sight of Daniel to intercede for and bear upon his heart his nation's sins. Oh, how few there are among us who have anything like this largeness and nobility of heart!

"Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth; for we obeyed not his voice." It is touching to see how he maintains that God is righteous; there is not a shade of blame cast on him. Having thus fully taken the place of the guilty on behalf of his people, Daniel begins to urge his petition: "And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger be turned away from thy city Jerusalem, thy holy mountain," etc.

According to thy righteousness. How could this be? If God was righteous to judge his people, could he be also righteous to forgive? Daniel would not that his God should cease to be just. But he remembered the promise of Lev. 26:40-45: "If they shall confess their iniquity, and the iniquity of their fathers, 'if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant,' etc. Thus the prophet could plead the very word of God in favor of his people. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake."

Never for a moment does he forget that the object of his prayer is the glory of God. He maintains God's cause all through, and this is the essence of prayer which prevails. He goes on, "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies." Why are there so many unanswered prayers? The Lord himself shall answer: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

The love of God's name abode in Daniel, and his words, and thus his prayer was an emanation of the Spirit of God. "O Lord,

hear; O Lord forgive; O Lord, hearken and do; defer not for thine own sake, O my God; for thy city and thy people are called by thy name." There was no personal plea in the whole prayer; he urged nothing on behalf of his people but their guilt and God's promise. No wonder that while he was speaking the answer came, and that such a prayer was not left unheard.—Selected.

MR. STRINGENT AND THE TEMPTER.

A COLLECTION was to be made—not in the chapel where every man could dodge or conceal his parsimony, but by an open subscription, black and white. The collector was to come around at once. Then it was that the following dialogue, which is said to have taken place between Mr. Stringent and the devil, occurred.

"How much must I give?" said Stringent. "As little as you can and be respectable," said the devil.

"I am far from being rich," said Stringent. "You are the richest man in the church," said conscience.

"Suppose I give five pounds?"

"Fully enough," said the tempter.

"Freely ye have received, freely give," said conscience.

"Remember your great family, their schooling, and clothing, and the new furniture and the new carriage which you need," said the tempter.

"I shall put down ten pounds," said Stringent.

"You are beside yourself! Why, they will expect you to do in like proportion for everything, hereafter. There's no end to these calls," said the tempter.

"I shall put down twenty pounds," said Stringent.

"Yes, but do consider," said the tempter, "you know your taxes are awful this year; and you know your oats are very light, and they sell by weight and not by the bushel, as they once did, and the drought has injured your grass and your fruit will be next to nothing."

"Yes," said conscience, "but your corn is magnificent, and so are the potatoes; and if hay is light, the price is certainly heavy; and your workmen never earned so much as they do this year, and the ship-timber, which had been growing long before you were born, has brought an enormous price."

"I shall put down fifty pounds!"

"O Mr. Stringent! Mr. Stringent! you are nearly crazy—to throw away money so! Why sir, with that sum you could buy two young cows, or ten first-rate—"

"Get out—get out, you tempter of my soul! I shall put down one hundred pounds this time, and if you don't let me alone, I will double it!"

And Mr. Stringent did put it down; and he felt so much better, and grew so strong under it, that it was well understood between him and the devil, ever after, that if he was tempted he would double his charity. And so well did he abide by it, that he became one of the most liberal men in the community. And when he went around to collect for charities, as he often did, the most liberal man always being the best collector, and his brethren would make excuses, he would shake his head and say, "I only wish you could have such dialogues with the devil as I have had!"—Selected.

Obituary Notices.

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

DIED, Dec. 18, at Bushnell, Montcalm county, Mich., of disease of the heart and kidneys, Charles Allchin, aged 84 years and 4 months. The deceased was the father of Stephen, William, and Edward Allchin, who have long been residents of Bushnell. He was born in England, but moved to this country many years ago. For fifty years he had been a professor of religion. At the time of his death he stood connected with the Disciple church, and his funeral discourse was preached by Eld. Connant, a minister of the same denomination, to a large congregation of sympathizing friends and neighbors who convened at the M. E. church on Friday, Dec. 20.

W. H. LITTLEJOHN.

SISTER HANNAH SOULE, residing sixteen miles east of Flint, Michigan, died Dec. 26, 1878, after a protracted illness from an incurable disease, aged 49 years, 2 months, and one day. Sister Soule suffered much, but was comforted with a good hope of eternal life when Jesus comes. A large number of sympathizing friends attended the funeral. She leaves a companion and a large family to mourn her loss. Funeral address by the writer from Rev. 14:13.

E. B. LANE.

DIED of lung fever, at the residence of Bro. O. Hill, near Canola, Elk county, Kan., Dec. 13, 1878, Sister Laura Collins, aged 24 years and 6 months. She embraced the Advent faith nearly two years ago, and united with the Canola church. She lived a consistent life, bore her sufferings patiently, and rests in hope of immortality at the resurrection of the just. Funeral discourse from Isa. 26:19.

CHAS. F. STEVENS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 9, 1879.

Testimony No. 28.

No testimony of more importance than the present one has ever been given to the church. It should be in the family of every Seventh-day Adventist. The Appeal to Ministers should be carefully studied. In short, every portion of it is replete with interesting and profitable matter.

We ship to New England a sufficient number for the six New England States. We hope to hear from all parts of the field immediately. None can afford to be without the valuable instruction which it contains.

S. N. HASKELL.

The Weekly Instructor.

At our last annual meeting, the General Sabbath-school Association recommended the publication of a weekly INSTRUCTOR. This sheet is now published in behalf of the Sabbath-school interests, and its importance to the schools cannot be overestimated. Every Sabbath-school (and there should be one in every company of S. D. Adventists) should have a club of the weekly INSTRUCTOR.

The question is often asked,—

WHAT SHALL WE DO FOR LESSON BOOKS?

We have not enough for all the scholars, and can buy no more from the Office. We answer, Take a club of the weekly INSTRUCTOR. The INSTRUCTOR will contain weekly Lessons for Children, designed for those between the ages of ten and fifteen; and Lessons for Youth, suited to those who are fifteen years old and upwards. Once a month the Lesson Sheets for Bible Classes will be placed in the INSTRUCTOR as a Supplement. Thus everything we have in the line of lessons will be found in the INSTRUCTOR except "Lessons for Little Ones," which is published in book form.

The INSTRUCTOR will also contain much interesting and instructive matter relating to the Sabbath-school interests, besides its usual amount of original and carefully selected reading, with occasional letters from the children.

Do not send for too small clubs. You should not estimate how many copies you need by the number of families that send children to the Sabbath-school. Clubs of sufficient size should be ordered, so that each scholar capable of studying for himself can have a sheet, and so that your neighbors and their children who may be induced to come in and take part with you, may each have a copy.

WE APPEAL

to our ministers, tract-society officers, and Sabbath-school officers especially, to immediately take hold of this matter. A responsibility rests upon you who have influence. God will hold you responsible not only for the influence you have, but for what you might have if faithful in these things. Therefore, in view of the day of Judgment and the salvation of precious souls for whom Christ died, we appeal to you to take an interest in these matters which materially affect the usefulness of our Sabbath-schools. Usually, churches should have not less than twenty-four copies. This will cost you but one dollar per month, or three dollars per quarter. Small churches or companies need twelve copies. This will be but fifty cents per month, or one dollar and a half per quarter. Families living at a distance from the church, and having a different post-office, can have their copy or copies mailed to their address for ten cents extra per copy, when ordered through the superintendent. The object is, that the children may keep up with the class and recite at home, in case they cannot attend the school every Sabbath.

SPECIAL OFFER.

Individuals living alone, who wish to arrange for a Sabbath-school for their neighbors and neighbors' children, can subscribe for a club of five copies at sixty cents each. This would cost but twenty-five cents per month, or seventy-five cents per quarter.

The money for their subscriptions can be paid to the Librarian, or sent directly to the Office. In the latter case, the tract society will take no responsibility in the matter. We send this week to each of our tract-society officers, ministers, and librarians, sample copies of the weekly INSTRUCTOR, with blanks for orders for clubs of the INSTRUCTOR. We ask for the hearty co-operation of every lover of present truth, that before February, 1879, we may have 15,000 copies on their way to the different schools and homes of our people.

S. N. HASKELL.

To Sabbath-School Workers in Missouri.

I HAVE just received and examined the Sabbath-school Record published at the REVIEW Office for the use of Sabbath-school teachers. I am pleased with it. Each teacher should have one of these class-books, and each secretary should have the Secretary's School Record Book. These books are as useful and necessary in the Sabbath-school as the Teacher's Register is in our common schools.

For price and further instruction, see Supplement to REVIEW Vol. 52, No. 24. Will the superintendent of each school see that his school is supplied with these books? Let the money be made up by small donations from the members of the church. We would suggest that each scholar pay in five cents or more at the commencement of each month, with which to purchase cards and weekly INSTRUCTORS.

Let all commence with the new year, and may the year 1879 show a more faithful and perfect record than any in the past.

J. G. WOOD, Pres.

Appleton City, Mo., Dec. 24.

To the Vermont Sabbath-Schools.

THE new year has come. This is a most appropriate time for introducing new measures, and making an advance move in our Sabbath-schools. We all—officers and members—need much study and training to fit us for the work. Thorough consecration, first; and the rest is quite sure to follow.

Let us all be ready to do whatever the Lord has for us to do, be it great or small. Do not forget the contribution. We shall need funds with which to supply schools with records, singing-books, clubs of the INSTRUCTOR, etc., and large offerings from those who are able, will be very acceptable.

As to the manner of committing and reciting the lessons, let me call your attention to the excellent articles in REVIEW Supplement, Vol. 52, No. 24, and similar ones in our good paper. By all means let us avoid the habit of reading our lessons in the class. Often the excuse, "I did not know where the lesson was," is given for not being prepared to recite with the class, and this is sometimes a proper excuse under present circumstances. Having conferred with the Executive Board, let me suggest as a remedy that there be a uniformity in lessons throughout the State. Let those who have not already procured question books subscribe for enough copies of the Weekly INSTRUCTOR to supply the school. Thus commencing with the January number of Lesson Sheets, let the first lesson stand for Jan. 4, 1879, after which get one lesson every Sabbath in regular order.

Virtually, the State will thus be formed into one school, and no matter where a member may be, he may know what lesson to get for every Sabbath, and should get it. Those who are in advance of the lesson named for Jan. 4 will not be harmed by reviewing, and those who are behind can, by extra effort, make up whatever there is between. One lesson a week I think is sufficient.

We are very anxious to have a meeting of all interested in Sabbath-schools, to discuss measures for increasing their efficiency, arrange for a fund for carrying on the work, and especially to take a drill in singing. If the brethren to whom I have sent letters send in their orders in season, I will have a full supply of the "Song Anchor" at that time, and also about as many sets of the Sabbath-school Records as there are schools in the State.

This meeting should be held in the latter part of January, and should be attended by delegates from each Sabbath-school, all the superintendents and secretaries, and especially by all the singers.

Letters touching upon the leading points of this article have been sent to all superintendents whose addresses can be obtained from the State secretary. Any schools not having been notified before, are requested, even at this late date, to prepare for the meeting. Let each one of us do our part as though success depended upon us alone.

H. PEEBLES, Pres.

South Lunenburg, Vt.

APPOINTMENTS.

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

Quarterly Meeting at Clyde, Ohio.

THE Ohio State quarterly meeting will be held at Clyde the third Sabbath and Sunday in the month, Jan. 17-20. We find that we must give up the proposed T. and M. school at this time. But we wish a general turnout of all who can come to this meeting. Every director should either be present or send in a full report.

D. M. CANRIGHT.

NO PROVISION preventing, I will hold meetings at Patricksburg, Owen county, Ind., Sabbath and first-day, Feb. 1, 2, 1879. Expect to hold meetings as long as the interest may demand. First-day, Feb. 2, the new meeting-house will be dedicated. Hope to see a general turnout.

S. H. LANE.

QUARTERLY meeting for Dist. No. 4, Pennsylvania Conference, at Randolph, N. Y., Jan. 18, 19. Eld. J. W. Raymond will be with us. Let all report in season. Librarians, please send reports the week previous.

S. THURSTON, Director.

I PURPOSE, the Lord willing, to hold meetings in Illinois as follows:—

At Bro. Devere's, among the French near Kankakee, Wednesday evening, Jan. 22. At St. Anne, Sabbath and first-day, Jan. 25, 26, a general rally for St. Anne, Kankakee, etc. Sabbath and first-day, Feb. 1, 2, where Brn. Colcord and Andrews may appoint. Any suggestions from these brethren relative to this general rally will be thankfully received.

D. T. BOURDEAU.

MEETINGS will be held in Wisconsin as follows:— Sand Prairie, Richland county, Jan. 21-23. Mount Hope, " 25, 26. Waterloo, Jan. 28 to Feb. 2.

H. W. DECKER.

THE State quarterly meeting of the New York S. S. A. will be held at Adams Center, Jan. 18, 19, in connection with the State quarterly meeting of the T. and M. society. Let every Sabbath-school be represented at this important meeting. Blank reports should be filled out and forwarded at once to the State secretary.

M. H. BROWN, Pres.

THE quarterly meeting of Dist. No. 3, New York, will be held in connection with the State meeting at Adams Center, Jan. 18, 19, 1879. Hope there will be a general attendance.

WM. H. BROWN, Director.

District Quarterly Meetings, Jan. 11, 12.

DIST. No. 7, New England Tract Society, at Danvers, Mass. It is expected that our brethren and sisters will make a special effort to attend.

A. P. McDUFFIE, Director.

DIST. No. 3, Iowa, at Sigourney. Let each church be represented.

J. W. ADAMS, Director.

DIST. No. 5, Iowa, at Knoxville.

NOAH HODGES, Director.

THE State quarterly meeting of the Iowa T. and M. society will be held in connection with the Institute at Sigourney, Jan. 25, 26. Officers of the society will please send their reports to the State secretary, Lizzie Hornby, Sigourney, Keokuk county, Iowa. Let there be full reports and a general attendance.

L. MCCOY, Pres.

THE next general quarterly meeting of the Maine Tract Society will be held at the Salisbury meeting-house in Canaan, Jan. 18, 19, 1879. Meetings will commence Friday evening, Jan. 17.

J. B. GOODRICH.

THE State quarterly meeting of the Indiana T. and M. Society will be held at Rochester, Ind., Jan. 18, 19, 1879. Let each district secretary or director report to the State secretary, E. A. Wilhelm, Bourbon, Marshall county, Ind., immediately after the district meeting, that a full report may be obtained for the State meeting. Hope to see a full representation of all the brethren within a reasonable distance of Rochester.

S. H. LANE.

THE Vermont State T. and M. quarterly meeting will be held at Wolcott, Jan. 25-27, 1879. As the number of brethren in this church is small, we hope all will come prepared with bedding and provision, as far as convenient, to care for themselves. And further, don't fail to come.

A. S. HUTCHINS, Pres.

GENERAL quarterly meeting of the Iowa T. and M. Society at Sigourney, Iowa, Jan. 18 to 20, 1879. A full attendance of all the directors is very much desired; and as many of the officers and members of the society as possible. A full and complete report is expected from each district.

L. MCCOY, Pres.

ADRIAN, Mich., Jan. 18, 19, 1879. Meetings will begin 10:30 A. M. Sabbath; and will be held in the rooms of Leonard Osborn on the third floor, over the W. C. T. Association's lunch rooms.

M. B. MILLER.

F. D. SNYDER.

Business Department.

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

ELD. GEO. B. STARR'S permanent post-office address is Nebraska City, Nebraska.

THE address of C. N. Stuttle, director Dist. No. 11, Michigan T. and M. Society, is Vernon, Shiawassee county, Michigan.

UNTIL further notice, the address of Eld. I. Sanborn will be Mt. Jackson, Shenandoah county, Va., and that of Mrs. H. T. H. Sanborn North Situate, R. I.

THE address of Eld. Stephen Pierce is Mt. Pleasant, Iowa.

My address, for the present, is Elivon, McPherson county, Kansas; but mail will always reach me if sent to Ft. Scott, Bourbon county, Kansas. J. H. Cook.

To the Sabbath-schools of Minnesota:

It costs something to carry on the work of the Association in stationery, postage, and traveling expenses, and every cent of this has so far been paid by the president and secretary. Those Sabbath-schools that have money in their treasury will please forward it to the State secretary. Let the one-cent plan be carried out fully by all the members of our Sabbath-schools, and there will be plenty of means. By order of Committee.

L. A. CURTIS, State Sec.

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. L. L. Glover 55-6, Ephraim Mead 54-25, Mrs N. Dennison 55-1, Mary M. Leach 55-1, Mrs A. G. Beede 55-1, W. F. Brice 55-1, Dr. Wm. Hill 55-1, Austin Hamilton 55-1, David Burdick 55-2, N. Wardner 55-1, Wm. McCurdy 55-1, G. B. Farmer 55-1, J. R. Elliot 55-1, Mrs N. A. Goodwin 55-1, John McGregor 55-1, A. Rankin 55-1, Wm. Grant 55-1, Elizabeth Brown 55-1, Sarah S. Brown 55-1, Mark L. Hancock 55-1, M. L. Clark 55-1, L. M. Freeto 55-4, Hermon Jenkins 55-1, Jesse Dorcas 55-12, Harvey Pratt 55-1, W. W. Putnam 54-23, L. G. Fredson 55-17, J. D. Ballard 55-1, C. F. Clapp 55-1, James Rowe 55-1, O. F. Guilford 55-1, D. Andre 55-4, Sally M.

Stockwell 55-1, R. G. Lockwood 55-1, John Place 55-1, Mrs A. F. Moe 55-1, Elisha Godfrey 55-20, Deborah S. Crandall 55-14, Mrs J. House 55-17, E. Lander 55-1, Sanford Rogers 55-1, Mrs A. H. Bradford 55-2, C. H. Potter 55-2, J. E. Pickle 55-1, R. B. Simmons 55-2, Hans Sorensen 55-8, Mary A. Turner 55-1, Julia A. Savage 54-5, Willis Haskins 55-1, S. A. James 55-1, Mrs L. E. Warren 55-8, J. W. Corrothers 55-1, Rebecca Ake 55-1, Clark Satterlee 55-1, M. J. Lippencott 55-2, Henry Mack 55-18, Mrs R. C. Straw 55-1, A. H. Clymer 55-12, Wm. M. Graves 55-1, John Francisco 54-23, Mary Montgomery 55-1, J. H. Johnson 54-24, L. N. Whisby 56-1, Wm. A. McIntosh 55-14, B. H. Melendy 55-1, J. B. Vaughn 55-1, Henry Sheppard 55-10, E. D. Welch 55-1, L. B. Miller 55-2, Richard Asbury 55-1, Jacob Coulter 54-24, Vesta Dunham 55-1, Susan Weaver 55-1, Anna Emans 55-1, H. Fellows 54-7, A. C. Woodbury 55-1, Emilie Jorgensen 55-1, J. G. Lamson 55-1, J. M. Jones 56-24, Mrs E. A. Brown 55-1, Lucy Norwood 55-1, E. E. Eaglesfield 55-1, Elizabeth Parks 55-1, T. R. Staples 54-24, Mrs A. M. Trask 55-1, Mrs Ezra Peavey 55-1, J. A. Ashbaugh 55-1, Elizabeth M. Ashbaugh 55-1, C. W. Liatt 55-1, Martha Hinds 55-1, R. Babcock 55-10, Pliny Potter 55-3, Royal Phelps 55-1, S. Serns 55-1.

\$1.00 EACH. Mrs Mary Child 54-4, L. H. Priest 54-1, G. B. Castle 54-1, Mrs Mary E. Dale 58-9, John Mears 54-1, E. M. Geisz 54-1, J. L. Jordan 54-1, J. A. Smith 52-24, J. Pritchard 54-1, D. B. Webster 54-1, C. L. Kellogg 54-1, Miss Emma L. Hall 54-1, H. W. Lawrence 54-3, Mrs M. J. Farnsworth 54-1, W. S. Fairchild 54-1, Wm. Lawton 54-1, C. F. Jenkins 54-1, Darius Taber 54-1, A. R. Foster 54-2, Mrs Della M. Curtis 54-1, Mary Losey 54-1, James Marvin 53-23, Jas. M. Baker 54-1, Geo. Knight 54-1, Mrs Z. Woodworth 54-1, Allen Wilson 54-1, H. P. Wakefield 54-2, Grace Holbrook 54-1, E. V. Newcomb 54-2, Ida E. Rankin 54-1, Martin C. easy 54-1, Mrs M. I. Clark 54-24, Gustaf Freeman 54-1, Emeline Griffin 54-1, Jos. C. Irvin 54-1, O. M. Olds 54-1, Daniel Pitts 54-3, J. D. Butcher 54-1, J. G. Jones 54-1, Elvira M. Ames 54-1, Norman S. Hallock 54-1, A. H. Wentworth 54-1, John Aitken 54-1, J. C. Tomlinson 54-3, Josephine Mott 53-25, Bella Shafer 54-1, W. H. Hunt 54-1, Mrs Mary Casert 54-1, J. T. Terrell 54-1, Hattie House 53-25, Mrs R. Weaver 54-1, E. Ellsworth 54-1, Rasmus Peterson 54-1, J. C. Nielson 54-2, Alex. Paton 54-2, Amos Prescott 54-3, M. E. Harris 54-20, Smith C. Bell 54-1, R. A. Kale, 54-1, Judith Foster 54-1, Mrs Francis Ellis 54-1, Mrs R. A. Dunbar 54-1, F. A. Marvin 54-2, A. H. Robinson 54-1, Susan B. Watrous 54-1, J. E. Hoel 53-24, Benj. Hill 54-1, Mansier Green 54-8, J. R. Stone 54-2, Geo. Stone 54-1, Joseph Hilton 54-1, James Davison 54-1, H. H. Elliott 54-1, Dennis Durgin 54-1, H. W. Pierce 54-1, A. A. Covey 54-1.

MISCELLANEOUS. N. Graves \$1.50 55-1, Rhoda L. Lacy 1.50 55-1, Geo. C. Fisher 1.50 55-1, A. L. Miner 1.50 55-1, Byron Gage 1.50 55-1, George Patridge 1.50 55-1, F. M. Davis 1.50 55-1, L. Hackett 50c 53-12, L. W. Marlin 1.25 54-12, Hiram Luce 50c 53-20, Wm. J. Lawrence 1.50 55-1, A. T. Stevens 50c 53-17, Jos. W. Meyers 50c 53-17, J. F. Sindlinger 2.25 55-11, Sarah E. Waffle 50c 54-1, Mrs M. Friback 50c 54-1, Mrs Louisa Smith 1.50 54-17, A. J. Richmond 25c 53-21, William James 2.45 49-5, Caroline Draper 75c 54-1, C. H. Beach 1.50 55-1, Emily J. Paine 1.16 54-12, Minnie Reynolds 1.45 55-1, J. F. Thorne 50c 53-15, L. Manley 1.50 54-12, O. F. Colwell 50c 53-18, S. A. Millikin 27c 53-1, John Auten 1.50 55-1, Perkins Bunnell 1.50 55-1, Mrs Abiel Frye 1.50 55-1, Mrs Henry Bragg 1.50 55-1, Thos. H. Palmer 50c 53-17, A. B. Morton 1.50 55-1, Mrs E. Drake 1.50 55-1, Frederic Selemeyer 75c 54-1, Lizzie Mitchell 1.50 55-1, F. A. Barlow 75c 54-1, Manuel Pierce 25c 53-8, Frank Stephens 25c 53-8, W. W. Neal 25c 53-8, John Hughs 75c 54-20, Eunice Howland 75c 54-20, Joseph White 1.50 55-1, L. P. Hodges 75c 54-1.

Books Sent by Mail.

N. Battin \$1.00, H. B. Stevens 1.10, Eli Barrett 45c, Abel Buck 15c, A. Hoenes Jr 10c, Mrs B. E. Lawrence 1.00, Willie H. Lee 25c, Laura C. Nourse 1.50, J. N. Duy 1.25, Lettie Harp 1.00, A. W. Lyman 9c, Samuel Peck 9c, Miss Betsey Simms 9c, Geo. Webster 9c, Mrs Ruth Watkins 10c, Mrs Sarah Shaw 10c, Mrs John Appleby 20c, Mrs Tinker 10c, H. N. Kinner 10c, Samuel Kingsbury 10c, Dennis Thorp 10c, Gaylon Harvey 10c, Mrs Lucy Burrows 10c, James Hart 10c, Frank Seely 10c, Harriet Mitchell 80c, Eva Carson 80c, Mrs Sarah Campbell 50c, Mrs N. Dennison 45c, Wm. Hibben 2.40, Niels Jensen Dam 12c, J. McKee 31c, Cornelius Clark 20c, W. A. Young 1.00, Mrs Mary Casert 12c, Mrs J. H. Walker 50c, J. D. Pegg 50c, R. B. Simmons 2.00, James McFarland 10c, Hiram Luce 10c, Helen R. Stamont 15c, Mrs Diana Smith 50c, A. H. Clymer 1.80, Wm. V. Field 6.20, Thos. McCowen 80c, Mrs S. Yaker 10c, Wm. H. Hall 1.00, G. S. Honeywell 50c, C. B. F. Palmer 75c, Geo. G. Mathews 75c, Wm. A. Brace 45c, E. S. Hunt 1.00, Columbia McCalland 2.25, Henry Mack 2.12, Fiducia M. Bliss 50c, Elmer E. Marvin 30c, J. S. Harris 1.50, Mrs Tryphena Wilson 25c, H. Peebles 50c, William James 15c, L. E. Wilson 1.00, H. S. Dille 10c, G. C. Mickleston 1.00, Florence J. Grantman 2.93, F. A. Whitaker 4.62, M. A. Kerr 4.29, R. M. Kilgore 80c, W. M. Smith 4.72, S. R. Shannan 38c, F. Howe 4.64, M. A. Kerr 8.05, Mrs A. E. Brown 1.60, J. T. Wood 12.65, D. R. Wm. Pottinger 8.90, M. L. Caldwell 50c.

Books Sent by Express.

Alfred Holland \$5.00, Leander Kellogg 8.38, M. F. Mullen 2.50.

Books Sent by Freight.

M. A. Kerr \$82.95, Ole Olsen 28.64.

Cash Rec'd on Account.

A. H. Clymer \$6.20, Indiana Conf Fund per S. H. Lane 6.50, Ind. T. & M. Society, S. H. Lane (donation) 10.00, Ind. T. & M. Society S. H. Lane (on account) 4.15, Vt. T. & M. Society per A. S. H. 53.35, Vt. Conf Fund per A. S. H. 46.65, Ira J. Hankins 8.00, C. L. Boyd 25.00, Chas. F. Sterns 6.02, Jackson per J. A. B. 24.88.

Mich. Conf. Fund.

Ithaca per J. O. Corliss \$2.50, Lapeer per Wm. Potter 3.55, Lapeer per E. B. Lane 75.30, Thetford per E. B. Lane 14.00, L. N. Miller Rockwood 10.00, Ovid per H. L. Birmingham 11.00, Douglas per Geo. Veeder 7.95, Thetford Center Nettie Johnson 2.85, Mrs E. A. Kelsey 3.00, Spring Arbor per J. Fargo 29.80.

Mich. T. & M. Society.

Lapeer added 1/2 per Wm. Potter 68c, Dist 2 per L. A. B. \$4.87, Lapeer added 1/2 18.00, Dist 9 per D. Malin 16.30, Dist 11 per Geo. R. Avery 3.00.

Gen. Conf. Fund.

B. H. Melendy (s. v.) \$15.00, L. P. Anderson for Colorado Mission 10.95.

English Mission.

A. H. Clymer \$20.00, J. Shearer 1.00, Percie Mayhew 1.00, Convis church per E. R. Jones 10.00, John F. Hansen 2.00.

S. D. A. E. Society.

Geo. H. Porter \$10.00, Maylon Pierce 10.00.

Gen. T. & M. Society.—Donations.

Delia Fitch (s. v.) 4.00.

European Mission.

Parkville church per J. Fargo \$1.50, Mary Crouch 3.00, Geo. Benton 5.00, D. W. Albert 10.00, Rand White 1.00, Mary L. Randall 2.50, Mary S.—(Egypt) 5.00, E. M. Corger 5.00, F. Kittle 10.00, A. D. Wescott 25.00, Harriet J. Hunt 10.00, A. Friend (Egypt) 5.00, A. sister in Colorado (Egypt) 1.85, Mary J. Shattuck (Egypt) 1.00, Henry Mack (German Mission) 5.00, S. Mortensen 5.00, John F. Chubb (Egypt) 10.00, P. A. M. 10.00, James Minisee (Egypt) 30.00, H. Peebles & wife thank offering Egypt 30.00, A. H. Clymer 20.00, A. H. Clymer Egypt 10.00, Convis church per E. R. Jones 40.00, A. friend 1.00, Mrs Della Gardner 5.00, John F. Klostermeyer 50.00, Ann Stem 50.00.

The Advent Review

January 9.

SUPPLEMENT TO VOL. 53, NO. 2.

1879.

ORGANIZATION OF THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

PRELIMINARY MEETING.

A meeting to consider the propriety of organizing a national health and temperance society, was held at the REVIEW Office chapel, in Battle Creek, on Monday evening, Dec. 30, 1878.

On motion, Eld. S. B. Whitney was appointed chairman *pro tem.*, and Eld. S. H. Lane secretary.

The meeting was opened with prayer by Eld. M. B. Miller.

Eld. S. N. Haskell stated that the object of the meeting was to consider the organization of a society in the interests of health and temperance, the present being a specially favorable time to form such an organization.

Dr. J. H. Kellogg stated that he had been considering this matter for some time in the past. That though there are many health reformers in this country, no such organization as that contemplated yet exists. That some such societies have been formed in England, but they have grasped a single idea, and have not taken a comprehensive view of the matter. They have not struck at the root of the evil of intemperance. He enumerated the following reasons why such a society would prove beneficial:—

1. It would secure unity of action.
2. It would give vitality to the work.
3. As the subject of health reform does not receive as much attention among Seventh-day Adventists as it did a few years ago, it is needed as an incentive to renewed zeal and activity.
4. If this organization becomes responsible for our work in the interests of health and temperance reforms, it will remove the odium of denominationalism which has attached to the subject of health reform.

Should such an organization be effected, it might be well to adopt several pledges, for instance the following:—

1. A teetotal pledge, discarding all stimulants.
2. An anti-*rum* and tobacco pledge.
3. An anti-whisky pledge.

A certificate should go with each pledge: an elegant one with the first, a nice one with the second, and a good one with the third.

He referred to the excellent work of George Trask in his anti-tobacco organization.

The union of this work with the tract and missionary work was strongly advocated by Eld. Haskell, who thought it might be a help to ministers in new places, if judiciously introduced, to pave the way for the introduction of religious reforms.

On motion, Dr. J. H. Kellogg, W. C. White, and Eld. S. N. Haskell were appointed a committee to draft a constitution and by-laws, and prepare a plan for the organization of a national health and temperance organization.

On motion, the meeting was adjourned to 6 p. m., Wednesday evening, Jan. 1, 1879.

FIRST MEETING.

A meeting for the purpose of effecting the organization of an association was held at the S. D. A. church in Battle Creek, Mich., Wednesday evening, Jan. 1, 1879. The meeting was called to order by Eld. S. B. Whitney, the chairman of the previous meeting. Prayer by Eld. S. H. Lane.

Eld. S. N. Haskell stated that the object of the meeting was to take preliminary steps for the organization of a national association for the purpose of promulgating the principles of health and temperance. After the reading of the minutes of last meeting, some very interesting remarks were made by Dr. Kellogg respecting similar societies which have been organized in England, and especially concerning the Danielites, who base their principles upon the Bible, and who abstain from the use of tobacco, are thorough hygienists, are strictly moral, and accept the word of God as of divine origin.

The report of the committee on drafting

the Constitution and By-laws being read, was accepted, and adopted after a few remarks.

Upon motion, a committee was appointed by the Chair to nominate officers for the society. W. C. White, J. O. Corliss, and S. N. Haskell were appointed that committee. It was moved and carried that a committee be appointed to solicit signers to the pledges. F. D. Allen, C. C. Lewis, Dr. Kellogg, Mary K. White, A. Swedberg, George Randall, Jennie Thayer, and S. H. Lane were appointed. 155 names were obtained; 133 for the teetotal, and 22 for the anti-*rum* and tobacco pledge.

The Nominating Committee reported as follows: For President, J. H. Kellogg, M. D.; for Vice-President, S. Brownsberger, A. M.; for Secretary, W. B. Sprague; for Corresponding Secretaries, Maria L. Huntley, A. B. Oyen, A. Swedberg, C. A. Nielson, and Ella E. Eaton; for Treasurer, W. J. Fairfield; for Executive Committee, S. N. Haskell, James White, W. C. White, J. H. Kellogg, and W. B. Sprague. The report was accepted and adopted. Adjourned to Jan. 5, 1879. S. B. WHITNEY, *Chairman pro tem.*

S. H. LANE, *Sec.*

SECOND MEETING.

The Association convened in the S. D. A. church, Sunday evening, Jan. 5, 1879.

The meeting was called to order by the President.

After music by the choir, prayer was offered by Eld. J. N. Andrews.

The choir then rendered a second piece of music, and after a few preliminary remarks by the President concerning the object of the Association and the steps already taken for its organization, the minutes of the last meeting were called for and read, together with the names of those who had already complied with the requirements for membership.

The committee on drafting the Constitution and By-laws, which was continued for the purpose of perfecting the same, then reported through the chairman, who read the Constitution and By-laws as perfected, in full. The report was accepted, and the Constitution and By-laws as amended were adopted by the Association.

As the amended constitution provides for a publishing committee of three in addition to the officers already elected, it was moved and carried that the Chair appoint a Nominating Committee. S. B. Whitney, S. N. Haskell, and W. C. Sisley were appointed.

The President then invited Eld. J. N. Andrews, of Bale, Switzerland, to address the society. He responded with a very interesting account of the condition of the temperance cause on the continent of Europe. He stated that with the exception of the British Isles he thought there were no temperance societies on the continent of Europe, unless perhaps there existed a small organization in Holland. According to his observations, the use of alcoholic drinks and tobacco is almost universal in France, Germany, and Switzerland. He went to Europe with the impression that drunkenness was rarely found there, having seen many reports to that effect from various newspaper correspondents who claimed that on account of the abundance of good wine in those countries intoxication was seldom seen. This he soon found to be a great mistake, and he has since been vigorously at work combating the use of wine and all other intoxicants, by the publication of articles against these two monster evils in his journal, "LES SIGNES DES TEMPS."

Eld. Andrews remarked that the temperance societies of Europe are not really temperance societies, but, rather, *temperate* societies. The purpose of their organization is to prevent the use of liquor to such great excess as to produce intoxication. He has already seen some good results from his own efforts in the direction of reform, and hopes for the accomplishment of much good.

Upon invitation, Eld. S. N. Haskell then offered a few interesting remarks, referring to his own experience in the signing of temperance pledges, and his own observations concerning the propriety and advantages of temperance organizations. He endeavored to impress the fact that temperance is the Lord's

work, and that we must be imbued with true Christian principles if we would attain the greatest success.

Eld. S. B. Whitney also made a few remarks, which were calculated to impress his hearers with the importance and solemnity of the work, and our dependence for success, upon Divine guidance and strength.

The President, Dr. Kellogg, then offered a few remarks respecting the history of temperance reform and the objects of the present organization. He stated that the first temperance societies organized in America were like those now existing in Europe. They merely prohibited such excess as to produce drunkenness, and even permitted members to become intoxicated upon such occasions as funerals, wedding parties, and the dedication of churches, and at any time by the payment of a fine of twenty-five cents. Societies of this sort were organized at various times between the years 1789 and 1825, when Capt. Joseph Bates; afterward one of the most energetic of the early leaders of the S. D. Adventist denomination, and long known and loved by most of us as an able minister and exemplary Christian, was chiefly instrumental in the organization of the first teetotal temperance society in America. In the year 1826, Dr. Edwards, of Boston, organized another society on the same platform; and since that time, numerous similar organizations under different names have been effected.

It is a noticeable fact that there has always been a more or less active warfare waged against both alcohol and tobacco. In almost every country where the latter poison has been introduced, it was at first vigorously opposed by both civil and ecclesiastical authorities. King Henry of England wrote a vigorous "counterblast" against tobacco. The Pope of Rome fulminated a bull against it, pronouncing excommunication upon all who used it in church. In Switzerland and several other countries, its use was made a capital offense. In Turkey its use was also made a crime. On one occasion, a Turk was led through the streets of Constantinople with the stem of his pipe thrust through a slit in his nose, for smoking. The famous "blue laws" of Connecticut contained the following paragraph respecting the use of tobacco:—

"No tobacco shall be taken in the streets, yards, or houses, or in any plantation or farm in this jurisdiction, or without doors near or about the town, or in the meeting-house, or about any of the train-soldiers, or in any other place where they may do a mischief thereby, under penalty of sixpence a pipe or a time; but if he be a poor servant or hath not to pay, and his master will not pay for him, he shall then be punished by sitting in the stocks one hour."

There have also been societies organized for the suppression of the use of tobacco. At least, there was one society, organized by the Rev. Geo. Trask, which did very efficient work in warring against tobacco, although he was himself not only the president, but also the secretary and treasurer of the society, and also constituted the entire membership.

There has been, however, no organization which has made its platform so broad and comprehensive as to include under a single pledge alcohol, tobacco, tea, coffee, opium, and all other narcotics and stimulants. The work of the various temperance organizations has been rather superficial on this account. It is this fact which makes appropriate and necessary the organization of this society. There is a work to be accomplished which no other organization has done or can accomplish. It is evident that no organization should be brought into existence unless there is a real necessity for it, unless it aims to accomplish some necessary work which would otherwise be undone. Such a necessity has called into existence this Association, and whether or not the want is met will depend upon the individual efforts of its members.

It seems, indeed, most appropriate that the very denomination, one of whose earliest members was the originator of temperance societies in this country, should be the organizers of the first temperance society with a

thorough-going temperance platform, and a comprehensive pledge.

The report of the Committee on Nominations being called for, the names of Eld. U. Smith, Eld. J. H. Waggoner, and Dr. J. H. Kellogg were submitted as the publishing committee, and the report was adopted by the Association.

After a few brief remarks concerning the purport of the pledges, and an able refutation of the usual objections to signing pledges, with strong arguments in favor of the same, the President again announced music, and during its rendition the Corresponding Secretaries were requested to go through the audience and solicit signers to the pledges, and receive initiation fees from those who had signed at the previous meeting.

In order to extend the influence of the Association as widely as possible, and to advance the cause of health and temperance in remote parts of the country, and in foreign lands, the following persons were appointed as special agents for the Association:—

Eld. J. N. Andrews, Switzerland.
Eld. Ertzenberger, Germany.
Dr. H. P. Ribton, Italy and Egypt.
Eld. J. N. Loughborough, England.
James E. White, California.
Mr. Kingsbury, Australia.

A few general remarks filled the time occupied by the solicitors in canvassing the audience, and after their report, which showed a paid membership of 110, and 75 additional signers, who had not yet paid their initiation fees, the doxology was sung, and the Association adjourned to the first Wednesday evening in February, 1879.

J. H. KELLOGG, *Pres.*

W. B. SPRAGUE, *Rec. Sec.*

CONSTITUTION AND BY-LAWS OF THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

CONSTITUTION.

ARTICLE I.—NAME.

THIS Association shall be known as the American Health and Temperance Association.

ARTICLE II.—OBJECTS.

The objects of this Association shall be,—
1. The promotion of the health of those who become members of it.

2. To advance the interests of the cause of temperance in its truest and broadest sense, by the circulation of health and temperance literature, by securing popular lectures upon those subjects in various parts of the country, and by the wide circulation of suitable pledges and earnest efforts to secure numerous signers.

ARTICLE III.—OFFICERS.

SECTION 1. The officers of this Association shall consist of a President, a Vice-President, a Recording Secretary, five Corresponding Secretaries, a Treasurer, a Publishing Committee of three, and an Executive Board consisting of the President and Secretary and three additional members.

SEC. 2. The officers of this Association shall be elected by a majority ballot at the meetings of the Association.

SEC. 3. The duties of these officers shall be as described at length in the By-laws.

ARTICLE IV.—MEMBERSHIP.

SEC. 1. Any person of good moral character may become a member of this Association by paying the initiation fee and signing the constitution and one of the three pledges.

SEC. 2. Three grades of membership shall be recognized, as designated by the three distinct pledges hereinafter described.

SEC. 3. Persons wishing to become members of this Association who are otherwise qualified, may become such by signing either one of the following pledges:—

TEETOTAL PLEDGE.

I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use of alcohol, tobacco, tea, coffee,

opium, and all other narcotics and stimulants in any form.

ANTI-RUM AND TOBACCO PLEDGE.

I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use of alcohol in any form, as a beverage, or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from in any way encouraging the use of these poisons.

ANTI-WHISKY PLEDGE.

I do hereby solemnly affirm that with the help of God I will totally abstain from the voluntary use, as a beverage, or in any equivalent manner, of all liquids or substances containing alcohol.

SEC. 4. After signing one of the pledges afore-mentioned, the candidate for membership shall pay to the Treasurer the sum of twenty-five cents, when he shall receive a certificate of membership.

ARTICLE V.—ANNUAL DUES.

Each member of this Association shall annually pay into the treasury the sum of ten cents, to create a fund to defray the incidental expenses of the Association, and such other sums as may be assessed by the Executive Committee when authorized by a two-thirds vote of those present at any regular meeting of the Association.

ARTICLE VI.

This constitution may be amended by a two-thirds vote of the members present at any regular meeting of the Association.

BY-LAWS.

ARTICLE I.—DUTIES OF OFFICERS.

SECTION 1. The President shall preside over the meetings of this Association; shall issue certificates of membership; and shall perform such other duties as are usually required of such an officer in similar societies.

SEC. 2. The Vice-President shall perform the duties of the President in his absence.

SEC. 3. The Recording Secretary shall keep a faithful record of all the business transacted by the Association, and shall keep a roll of membership, and attend to such other duties as usually devolve upon such an officer.

SEC. 4. The Treasurer shall collect initiation fees and annual dues of the members, together with assessments, and shall appropriate the funds which may thus accrue as directed by the Executive Committee.

SEC. 5. It shall be the duty of the Executive Committee to devise ways and means for the carrying out of the purposes of the Association; to appoint special agents and prepare plans for the organization of State and local societies of a similar character in various parts of the country; to direct the appropriation of funds; to settle questions of discipline which may be brought before them; and to attend to other matters pertaining to the general management of the Association.

SEC. 6. The Corresponding Secretaries shall act as solicitors of pledges by personal solicitations and by correspondence; and shall perform such other duties as shall be assigned them by the Executive Committee.

ARTICLE II.—DUTIES OF MEMBERS.

It shall be the duty of each member of this Association to keep most religiously the pledge which he signed upon becoming a member of the Association; to exert himself to the utmost of his ability, as is consistent with other duties, for the advancement of the interests of this Association, in the promulgation of correct ideas of health and temperance, by the circulation of health and temperance literature, by the circulation of pledges, and by all other proper means.

ARTICLE III.—MEETINGS.

SECTION 1. A regular meeting of this Association shall be held on the first Wednesday evening of each month. Special meetings may be called by the Executive Committee whenever necessary.

SEC. 2. The meetings of the Association shall be devoted to the discussion of health and temperance topics, and listening to lectures on the subject, and to reports from individual members.

ARTICLE IV.—RULES OF ORDER.

This Association shall be governed by the parliamentary laws established by usage, as presented in "Robert's Rules of Order," and other standard works on the same subject.

ARTICLE V.—PREMIUMS.

In order to stimulate special effort on the part of members to procure signers to the pledges among those who may not, for various reasons, be induced to become members of the Association, the following premiums are offered:—

For 50 signatures to the "Teetotal Pledge," a copy of GOOD HEALTH for one year.

For 100 signatures, health and temperance publications to the amount of \$2.50.

For 1000 signatures, a scholarship in Battle Creek College.

ARTICLE VI.—RESPECTING VIOLATION OF PLEDGES.

Upon violation of any of the pledges, the name of the person shall be placed upon a roll of dishonor; and for the first offense shall be publicly read at the next successive meeting, for the second offense shall be read at the next two successive sessions, and upon a third violation shall be read at each of the next three successive meetings, and in addition a third violation shall render the member liable to dismissal from membership according to the discretion of the Committee of Discipline.

ARTICLE VII.—DISMISSAL OF MEMBERS.

When a person has committed a breach of discipline his case shall be referred to the Committee of Discipline, which shall consider the case and shall report upon it to the Association. If the decision of the committee is in favor of dismissal, the member may be dismissed from the Association by a two-thirds vote of the members present at any regular meeting.

ARTICLE VIII.

Persons who have been dismissed from this society for violation of the pledge may be taken back on trial, on recommendation by the Committee of Discipline, and a vote of two-thirds of the members present at any regular meeting.

ARTICLE IX.

State and local organizations which send in funds to the general treasury shall receive the full amount of the same in health and temperance works, after deducting the cost of blank certificates and other printed matter furnished to the several societies.

ARTICLE X.

These by-laws may be amended by a two-thirds vote of the members present at any regular meeting.

TEMPERANCE FROM A BIBLE STANDPOINT.

THERE is power in the Christian religion to keep men from being overcome by evil habits. It is often said, "That man is a worthless fellow; he can't be saved." But the question arises, "How do you know?" "Because he's so far gone that he is a slave to his appetite." In a paper received a few months since from a correspondent who is an ardent advocate of temperance, a writer in Europe speaks as follows: "I have labored many years in the Old World to lead men to abolish wine and all ardent spirits from their tables, and in all the time thus spent I have not accomplished as much in this direction as Eld. J. N. Andrews, a missionary from America, accomplished in a few months. Eld. Andrews is a missionary sent by Seventh-day Adventists. He presents the subject of temperance from a religious standpoint, believing that no man can be truly converted to God unless all his passions are in subjection to the mind and will of Heaven. He reasons that if the appetite controls the man, the Spirit of God does not; and that no man who is a slave to his appetite can be a free man in Christ."

Intoxication can be produced by all fermented wines, liquors, and beer, small beer not excepted. The first teetotal society in America originated as follows: In 1825, Captain Joseph Bates, of Fairhaven, Mass., having seen the evil of intoxicating drinks, formed a temperance society. Captain Stephen Merihew was president, and Mr. Charles Drew secretary. It was voted that rum, gin, brandy, and whisky were ardent spirits.

"A short time after our organization," says Captain Bates, "one of our number was reported to have violated his pledge. This he denied. 'But you were intoxicated,' said we. He declared that he had drunk nothing but cider, and that was allowed. (We were told that his wife said she would a great deal rather he would get drunk on brandy; for when he got drunk on cider he was as ugly again.)" After considerable trouble the member was expelled. Then they inserted in their pledge, "all intoxicating drinks." "From this a reform was introduced which finally resulted in the disuse of all intoxicating drinks except for medicinal purposes. This reform gave us the name of 'Teetotalers.'" This organization took its birth in the bosom of the Christian church.

Those reforms which have molded society for the better have ever been nurtured by the people of God. It is conscience, enlightened by the Spirit of God, that gives life

and vitality to every advance step in righteousness. It is hoped that this organization now originated among Seventh-day Adventists will ever be found a shining light in the world.

S. N. HASKELL.

RE-SIGNING THE PLEDGE.

WHEN I was a lad of about eight summers, a temperance lecturer came to the town where my father lived, and gave a number of lectures. Quite an interest was taken in his mission. He presented the matter to the Sunday-school which I attended. I felt quite a desire to sign the pledge, as I saw many others of about my age go forward, and with them my two sisters. But I was fond of sweet cider, and I thought the signing of the pledge would prohibit my drinking it. So I began to reason, What serious thing would happen provided I should not always keep my pledge? I reasoned as did the little girl who was requested to refrain from some wrong act in which she very much wished to indulge that once. When told how sinful it was, she replied, "Can't I confess?" Thus I began to reason. But soon the question was asked, "What will be done with the names; and what will be the result provided the pledge is broken?" It was stated that "the names would be sent to Washington; and if a pledge was broken, the name would be crossed from the roll." A thought of the dishonor which would thus be involved settled the question with me. "If I sign," thought I, "I will never break the pledge."

Again, some one inquired if drinking sweet cider would be a violation of the pledge. "No," said the speaker, "sweet cider is the juice of worms and rotten apples; and it is not breaking the pledge to eat rotten apples or drink the juice of worms." I then signed the pledge, my appetite for sweet cider being considerably lessened. By signing, I became a member of the "Cold Water Army," and received a silk badge, upon which were inscribed these words,

"So here we pledge perpetual hate
To all that can intoxicate."

A few evenings since, I renewed this pledge. I have ever been a firm believer in the principles set forth in the first pledge, and hence did not sign the second with the intention of changing my principles in regard to temperance, but thinking by this act I might cast an influence on the side of right which would tend to rescue the fallen.

May God speed the principles of true temperance reform.

S. N. HASKELL.

SIGN THE PLEDGE.—Immediate steps will be taken by the Executive Committee of the Association to secure the circulation of the pledge in all parts of the United States, by which means it is to be hoped that the membership may speedily be increased to at least 10,000.

Every reader of the REVIEW ought to become a member at once. Those who wish to do so may send for blank pledges for signature. After signing, the pledges should be returned with twenty-five cents, the initiation fee, when the individual will become a member of the Association, and will be entitled to all the privileges of members.

Address, "American Health and Temperance Association," Battle Creek, Mich.

WORK FOR YOUNG AND OLD.—Every body can help in this glorious work of reform. Young people, especially, who are ambitious to do something for humanity will find here a grand opportunity. Join the American Health and Temperance Association and circulate the pledges. Any young man or woman who wishes to take a course in Battle Creek College can earn a scholarship in a short time by getting signers to the first two pledges mentioned in the Constitution. Only 1000 names are required, and this number can soon be obtained in almost any community. How many will enter heartily into this work?

At the next meeting of the Association the question of True Temperance will be discussed. Ten members have been appointed to speak upon the question. A good choir, assisted by an organ and a fine cornet player, will provide excellent music for the occasion, as at the last meeting.

THE murderer is not hung for his benefit, to correct him, i. e., to set him right. He is punished—has the penalty executed upon him—for the public good, not to make him a better man. It is a great mistake to suppose that penalty, in any "stage," is properly called chastisement. Penalty is a purely legal word, and has not an element of grace in it.—Sel.

Books, Pamphlets, and Tracts.

Issued by the S. D. A. Publishing Association, and for sale at this Office.

Hymn and Tune Book. 586 hymns, 147 tunes. \$1.00.
History of the Sabbath and First Day of the Week. By J. N. Andrews. 528 pp., \$1.25.

Life of Wm. Miller. By Eld. James White, 1.00.
Thoughts on Daniel. By Eld. Uriah Smith, 1.00.
Thoughts on the Revelation. By U. Smith, 1.00.
The Nature and Destiny of Man. By U. Smith, 384 pp., 1.00. Paper covers 40 cts.

The Sanctuary, by U. Smith, bound, \$1.00. Condensed, paper cover, 30 cts.

The Constitutional Amendment: A Discussion on the Sabbath between W. H. Littlejohn and the editor of the *Christian Statesman*. \$1.00. Paper covers, 40 cts.

The Spirit of Prophecy: or the Great Controversy between Christ and his angels, and Satan and his angels, in three volumes, by Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20.

Vol. I. OLD TESTAMENT FACTS TO CHRIST. \$1.00.

" II. LIFE AND MINISTRY OF CHRIST. \$1.00.

" III. THE CRUCIFIXION, RESURRECTION, AND ASCENSION OF CHRIST AND THE MINISTRY OF HIS APOSTLES. \$1.00.

Life of Elder Joseph Bates. (Revised.) Edited by James White. Tint paper, \$1.00. White paper, 85c.

A Word for the Sabbath: or False Theories Expounded. (A POEM.) By U. Smith. Muslin, 80 cts.

Poems on Bible Subjects. By Mrs. R. Smith. Muslin, 40 cts.

The United States in Prophecy. By U. Smith.—Bound, 40 cts., paper, 25 cts.

Progressive Bible Lessons for Youth. 50 cts.

Children. 85 cts.

Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular History of the Sabbath for 6000 years. Paper covers, 25 cts.

The State of the Dead. By U. Smith. 25 cts.

Facts for the Times; a Collection of Valuable Extracts from Eminent Authors. 25 cts.

Miraculous Powers. 1" cts.

Our Faith and Hope. Sermons on the Second Coming of Christ. 20 cts.

Refutation of the Age to Come. By Eld. J. H. Waggoner. 20 cts.

The Atonement. By J. H. Waggoner. 20 cts.

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The Complete Testimony of the Fathers concerning the Sabbath and First-day. 15 cts.

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The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

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The Association also publishes, monthly, *The Youth's Instructor*, 50 cts. per year, the *Advent Tidings*, Danish, \$1.00 per year, the *Svensk Advent Herald*, Swedish, \$1.00 per year, and several of the above-named works translated into the Danish, Swedish, French, German, and Holland languages.

Any of the above-named works sent anywhere in the United States, post-paid, on receipt of price.

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