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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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LOOKING FOR PEARLS.

AN ORIENTAL LEGEND.

THE Master came one evening to the gate of a fair city; it was growing late, and sending his disciples to buy food, He wandered forth intent on doing good, As was his wont. And in the market-place He saw a crowd, close gathered in one space, Gazing with eager eyes upon the ground. Jesus drew nearer, and thereon he found A noisome creature, a bedraggled wreck— A dead dog with a halter round his neck. And those who stood by mocked the object there, And one said, scoffing, "It pollutes the air!" Another, jeering, asked, "How long to-night Shall such a miscreant our offend our sight?" "Look at his torn hide," sneered a Jewish wit, "You could not cut even a shoe from it," And turned away. "Behold his ears that bleed," A fourth chimed in, "an unclean wretch indeed!" "He hath been hanged for thieving," they all cried, And spurned the loathsome beast from side to side. Then Jesus, standing by them in the street, Looked on the poor, spent creature at his feet, And, bending o'er him, spake unto the men, "Pearls are not whiter than his teeth." And then The people at each other gazed, asking, "Who is this stranger pitying this vile thing?" Then one exclaimed, with awe-abated breath, "This surely is the Man of Nazareth; This must be Jesus, for none else but he Something to praise in a dead dog could see!" And, being ashamed, each scoffer bowed his head, And from the sight of Jesus turned and fled.

—Atlantic Monthly.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 8.

BY ELD. J. H. WAGGONER.

THE GREAT COMMISSION.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18.

These texts are parallel, and they cast light upon each other. We admit that the expression, "the end of the world," might be rendered, "the end of the age," but it refers, of course, to that age in which the gospel is to be preached, that is, the gospel dispensation. And this is proof that the commission was not designed for the apostles alone, nor yet for their immediate successors, as is often claimed; for they could not preach the gospel to the end of the age or dispensation. This commission is as extensive as the preaching of the gospel was designed to be.

Now, as the passages quoted are parallel, the expression, "I am with you," in one is the equivalent of the manifestations of the power of the Spirit, or the signs to follow, in the other. When Jesus said he would be in the midst where two or three are gathered together in his name, all understand that he meant, not personally, but by the Spirit. We learn from the Scriptures that, as the Son represented the Father, even so the

Spirit represents the Son. As Jesus came in his Father's name, John 5:43, so did the Spirit come in his name, John 14:26. And he promised to be with them to the end of the world. The evidence that he is with them, that the promise is fulfilled, is found in the signs of the Spirit's presence and power, which were to follow them that believe. This is made very plain in Acts 2, where the promise first commenced its fulfillment.

When the commission was given, they were told to tarry at Jerusalem until they were endued with power from on high. Accordingly they remained at Jerusalem, and did not preach any until the day of Pentecost, when the promised power came. It cannot be disputed that their labor under this commission commenced on that day of Pentecost.

And we can trace an exact parallel between the commission of the Saviour and the preaching of Peter on that day. By this parallel the application of this subject is made clear and certain. Jesus in the commission said that believers should be baptized, and these signs should follow them that believe. Peter, acting under this commission, said, Repent and be baptized, and ye shall receive the gift of the Holy Ghost. We have seen by an examination of Acts 2 that the promise of the Holy Ghost which was offered to believers on the day of Pentecost was the same promise that was fulfilled to the apostles on that day. This also is made sure by the parallel which we have pointed out between the commission and the preaching of Peter on that day of Pentecost. Peter, in opening the work under that commission, commanded them to be baptized, because the Saviour, in giving the commission, said the believers should be baptized. In like manner, Peter said they should receive the gift of the Holy Ghost, because the Saviour said, These signs shall follow them that believe. Therefore the gift of the Holy Ghost, which Peter promised to them who received the gospel, is the exact equivalent of the signs which the Saviour said shall follow them that believe.

This conclusion cannot by any means be avoided, and it is decisive as showing the scope of the promise set forth by Peter on that day of Pentecost. It proves most conclusively that the signs were to follow them that believed even unto the end of the world, and were matters of promise to as many as the Lord our God should call.

And with this agree the history of the early church and the instruction given by the apostles. These gifts were in the church in the apostolic age; and they were not confined to the apostles nor to the ministers of the gospel. Agabus was a prophet. Philip the evangelist had four daughters who had the gift of prophecy. This was according to the promise made by Joel, as quoted by Peter: "Your sons and your daughters shall prophesy," and "on my servants and on my handmaidens I will pour out in those days of my Spirit." The promise of the Saviour in the commission is the same; for "them that believe" embraces males and females, sons and daughters, alike. In the instruction of the apostles to the churches they make such reference to the gifts as to confirm the view that the gifts were quite general among the believers.

Paul wrote to the church of Corinth to "covet earnestly the best gifts," but rather the gift of prophecy as being most useful to the whole body for their edification. He said:—

"I would that ye all spake with tongues, but rather that ye prophesied." 1 Cor. 14:5.

This statement is not consistent with the idea that the gifts were to be confined to the laborers in the ministry. This whole chapter contains instruction to the church at large in regard to the operations of the Spirit among them. Of the benefits of the gift of prophecy he says:—

"But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." Verses 24, 25.

Thus Paul has stated, first, his desire that they might have the gift of prophecy; then, the usefulness of this gift, both to the church and to the conversion of unbelievers; and, finally, he speaks of what actually existed among them, thus:—

"When ye come together, every one of you hath a psalm, hath a doctrine [or instruction], hath a tongue [i. e., a gift of tongues], hath a revelation, hath an interpretation. Let all things be done unto edifying." Verse 26.

Paul did not disapprove of these things, but gave such directions in regard to the use of their gifts as seemed necessary for their growth, and that the gifts of God's Spirit might not be abused nor perverted. For he had before exhorted them to desire spiritual gifts, and to covet earnestly the best gifts. And again he said:—

"Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." Verse 12.

In furtherance of this object he directs that he that hath a tongue, or the gift of tongues, shall keep silence in the church unless there be an interpreter, because others would not be edified by his speaking if it were not interpreted. But upon the gift of prophecy in the church no such restraint was laid. Of that he said:—

"For ye may all prophesy one by one, that all may learn, and all may be comforted." Verse 31.

In like manner he instructed the church at Rome. We observe that his argument in 1 Cor. 12, concerning the various members of the body, has respect to the gifts of the Spirit set in the church. And so to the Romans, carrying out the same idea, he says:—

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation," &c. Rom. 12:4-8.

The mutual dependence of the gifts, one on the other, is shown in this text as it is in 1 Cor. 12. In that he says one member may not say to another, I have no need of thee; and those least esteemed are often most useful and necessary. So in Rom. 12:5 it is said, Ye are members one of another. That is, to have a perfect and efficiently active body the members must all be perfectly united together. The hand is confessedly one of the most useful members of the body; but its connection with the head, and consequent usefulness, depends entirely on its connection with the wrist, arm, &c. Were it connected directly with the head, without the intervention of other members, it would be of no use, and mostly an incumbrance. In all this we are taught that we should receive with humble reverence whatever God has set in the church; for he who formed the body knows best the wants of the body, and best understands the proper order of its members.

James, writing "to the twelve tribes which are scattered abroad," directs that prayer be offered for the sick, with the assurance that "the Lord will raise him up." There is no force nor reason in the objection often urged that answers to prayer in that manner are not now given. If that were true (but it is not), it would argue nothing against the certainty of the promise; for we might possibly find a reason for it in the following scripture:—

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2.

The duty and privilege of prayer are greatly abused. While things which God has never promised are made subjects of prayer, to pray for the things which he has

promised is often to subject ourselves to ridicule and reproach. As faith is not without the word of God, Rom. 10:17, so there is no genuine hope unless it is fixed on the promise of God; Heb. 6:12-19. The custom now prevailing of praying all over the world, and concerning everything upon which the fancy chances to rest, and of slighting and neglecting those blessings which we immediately need and which God has promised to bestow, is practical infidelity in regard to the faithfulness of God. It is no test of faith to pray for things which we do not immediately need, or which, if granted, are so far removed from our personal experience and observation that we could not realize the answer. To pray for the heathen in a distant land, for the restoration of Israel, or for the conversion of the world, may gratify general religious feelings and satisfy the conscience in regard to the duty to pray; but that will never satisfy our consciousness that God is a present help in time of need, and that he exercises an immediate providential care over his people.

They who think lightly of praying for the Spirit of God, which Jesus assures us will be given in answer to prayer; or for the sick, whom James says the Lord will raise up in answer to prayer; or for any other blessing which is directly promised, really reproach God as if he would not fulfill his word. They are of those who are reproved because they "say in their heart, The Lord will not do good, neither will he do evil;" Zeph. 1:12; or of the perverse ones who say, "The Lord hath forsaken the earth." Eze. 8:12; 9:9. They think the Lord has no care for our wants, and will not regard our petitions. But he who hears the cry of the young ravens, and notices the fall of the sparrow of the field, and numbers the hairs of the heads of his children, will not turn away from their cry when they are in affliction.

No reason can be given to show that this promise of James is not of general application and for all time. The frequent references in this chapter to the coming of the Lord prove that it may be claimed by those who live in the last days (see Jas. 5:1-8), who have the assurance that "the coming of the Lord draweth nigh."

Nor can it in truth be said that to claim answers to prayer in such manner begets egotism and self-confidence in religion. The reverse of this is truth. Nothing so makes a person feel his insufficiency—his entire dependence on God—as to be brought before him as a petitioner for a present-needed blessing. General blessings, or things afar off, may be prayed for with the unconcern of a formalist, or the self-complacency of a Pharisee; but to ask for a present blessing, with the expectation of a present answer, is calculated to greatly humble the petitioner, to give a sense of entire dependence, and to produce exalted views of the faithfulness of God and trust in his providential care. Thus there is practical utility of great importance in the acceptance of these precious promises of direct answer to prayer, and in relying upon the gifts which God has graciously set in the church "for the edifying of the body of Christ."

And thus it is shown that, 1. The commission embraces faith, obedience, and the signs or gifts of the Spirit. 2. The first preaching under the commission, on the day of Pentecost, embraced the same points; the same duty and the same blessing were presented to those who believed the gospel. 3. The history of the church shows that these continued in the church. 4. The instructions of the apostles prove that they looked upon the gifts as belonging to the church for all time. 5. The promise in the commission runs "to the end of the world," or gospel age, which proves that the commission was intended to cover the entire age; while not a sentence can be found to show that it was limited by any time but the end of the world.

THIS, on the whole, is a very good definition of what a violation of the ninth commandment consists in: "It is when nobody did anything, and somebody else told of it."

The Seven Trumpets of Rev. 8 and 9.

IN examining the trumpets of Rev. 8 and 9 in former articles in the REVIEW it was the intention to consider only the first four. We will now add a few thoughts by way of concluding the subject.

The four trumpets already examined complete the history of those forms of the Roman government under which Rome succeeded so remarkably. Her emperors, consuls and senate, are no more. Three out of the ten nationalities into which the Roman power had merged, were removed by the civil-religious power which arose. The dominant powers, after A. D. 538, were the Huns, Visigoths, Burgundians, Suevi, Franks, Anglo-Saxons, Lombards, and the civil-religious power, the papacy, which grew out of the eastern part of the empire after its tripartite division.

According to prophecy, these powers were to govern the world. They were not only to rule the world then, but their authority was to affect the nations as long as the world should stand. But how is this? It appears from the fact that the very beast of Dan. 7, after having three horns plucked up by the roots, was the identical beast which was given to the burning flame. That beast, after A. D. 538, had eight horns, and it was in this condition when the prophet watched it, until it passed into the burning flame. The other beasts representing the Medo-Persian and Grecian kingdoms, which had formerly had a governing influence in the world, merely continued to exist. They were not to have a governing influence among the nations while the papal beast existed. The prophet says, Dan. 7:12, "They had their dominion taken away."

Historians have not lost sight of this fact which prophecy here specifies. Mitchell says: "About the end of the fourth century, barbarous nations from the North and East commenced inroads on the Roman Empire, and in the course of the succeeding hundred and fifty years overthrew the Roman power."

"About the last of the eighth century, the various little tribes which rose on the ruins of the Roman Empire, gradually merged into a few great monarchies, which, in general outline, have continued till the present day." *Ancient Geography*, pp. 143, 149.

Here, then, we have a standard author, with whom many a school boy is familiar, who corroborates our assertion that certain powers were to exercise a controlling influence in the world. But you may say, We cannot identify them; nations are too much intermingled. Can you identify the papacy? You answer, Yes; the papacy has stood out prominently. You will also admit that this power will exist until it is destroyed by the brightness of the coming of the Son of God. Now, what became of the other seven horns which had crowns? Did the prophet see them without crowns? Did he lose sight of them? No, but some suppose these powers are mixed up with other nationalities, so that their identity is lost. But the material of which they were composed forbids such a conclusion. They were represented under the figure of clay and iron. You may mix clay and iron and remix them, and the clay still appears and the iron also, just as they did before you attempted to form the compound.

The Huns, who threw off the Roman yoke, A. D. 356, and soon enlarged their kingdom until it embraced a territory nearly as large as Russia proper, under whose banners the Scythian, Slavic, Bulgarian, Avar, and Finnish tribes served, are people of the same lineage as those who occupy Russia to-day. Their government has never been interrupted, and their aggressive character has continued the same. They have the same fierce and warlike spirit that characterized the rude troops of Attila in A. D. 451. This same character to-day makes Russia control the broadest territory of any nation beneath the sun. If that Scythian power has ever been subdued, who did it? Napoleon I. came the nearest to succeeding; but he failed, and the most of the vast army which he marched into Russia perished.

Smith, in his "History of the World," Vol. iii, p. 740, says: "The Huns were Scythians, and like them a collection of family tribes or hordes."

Again, p. 743, he says: "The power of the Huns was revived in its old seats, under other names, by the Bulgarians, the Avars, and the Khazars; and to the present day the Hunnish blood is still abundant—in some cases predominant—in Bulgaria, Hungary, the Danubian principalities, Volhynia, Podolia, Cherson, Taurida, and the Crimea."

It seems that the original Burgundians were Germans. The people who now occupy the territory which constituted a part of the Burgundian kingdom in A. D. 407, are, as near as we can learn from history, still of German descent and belong to the Germanic Confederation.

Another power was the Suevic, the modern

Portuguese. This nationality had its rise in A. D. 407. They have since retained their identity, and the Portuguese language is spoken by many millions in Europe, Africa, and South America; and the influence of the Portuguese government has a great bearing, especially in the commercial and naval affairs of the world.

The Visigoths merged into what is called the Spanish kingdom, and have had an uninterrupted governing influence since A. D. 407. The Spanish government influences and controls many millions in Europe and America.

The French, whose kingdom first had its rise A. D. 407, have sustained a separate position and have ever exercised a strong governing influence.

The Anglo-Saxon power, which had its rise A. D. 476, has ever since retained its identity; and its language and laws bear sway in every quarter of the globe. The sun is always shining upon English possessions, and none will attempt to deny the controlling influence of the Anglo-Saxon race.

The Lombards became a distinct people in A. D. 483. In their posterity the Italians are classified. History shows a successive line of Lombard supremacy in the Italian government. To-day a Lombard prince is heir to the Italian throne, or rules on it, and the Italian power is one of those which were to possess uninterrupted dominion till the destruction of all earthly kingdoms. See "Hayden's History of Dates," p. 269.

The papacy completes the number of powers which were to rule mankind and determine the bounds of empires and the fate of battles, until He whose right it is to reign shall come and dash the wicked nations to pieces and take the kingdom unto himself.

The peculiarity of these powers is, that their monarchical forms have been uninterrupted, and will continue so, until probation closes. We therefore do not expect to see the Portuguese submit to the king of Spain; nor the people of England subject to a French monarch; nor will the Italian people ever be subservient to the crown of Russia. Efforts may be made through war, diplomacy, and marriage, to effect a union of these kingdoms, but it never can be done; for the prophecy declares that they shall not cleave one to another.

The papal power may consume away; but it will be in existence when Jesus comes: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. "I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7:11.

But some may say that there are other powers in the earth holding a greater prominence than these we have mentioned, why may not they be more properly called *great* or *ruling* powers? We say, 1. Other powers have had an interrupted dominion since their rise. 2. They did not arise soon enough. 3. All the other powers of the earth have been, or are, governed, directly or indirectly, by these eight specified governments. It has never been possible to fully break up these governments and destroy their identity. Charlemagne tried it; the Arabian Caliphs attempted to do it; Napoleon I. felt sure of accomplishing the project; but he utterly failed, and became an exile for presuming to thwart the fulfillment of the prophecy which says: "They shall not cleave one to another."

It was folly for Napoleon to attempt to do what God said should not be done. The combined nations of the earth never have dismembered these nationalities nor can they ever efface these specified ruling powers from the earth; for God declares that it is this beast that is to be given to the burning flame; and these very powers have, as we understand, fulfilled the specifications of the prophetic symbol.

When the world is fully ripe for destruction, then will their identity cease. Then they shall become like the chaff of the summer-threshing floor which the wind drives away so that no place is found for it. The threatening storm that is looming up in the East need not alarm us. Europe, with her 5,000,000 of soldiers ready to give battle, cannot in any emergency invalidate the word of God. We yet behold, according to the words of the prophet, the divided form of Daniel's metallic image; and as we see the armies and navies of the Old World stand in awe of each other, we are certain that out of the great controversy there shall come forth a remnant people who will be unscathed and unaffected by political conflicts. The call that gathers them is going forth. Out of every nation, tongue, kindred and people is being collected a company whose union will be complete. They will present a formidable array. They will appear like an army with banners. They are to march together, and not break their ranks. They shall see eye to

eye. They have perfected a holy character. They shall have become so blameless and faultless that they are without rebuke. They reflect the true image of the Refiner. We long to see the victory turn on Zion's side. J. SAWYER.

Battle Creek, Mich.

Hygienic Cookery and Cook Book.

THE importance of wholesome food and good cooking cannot be overestimated. Common sense teaches the farmer that if he has a likely durham steer which he wishes to grow into full development of his breed, he must feed him with something besides bog hay. How much pluck and spirit will a horse get out of a ton of rye straw? Every man of intelligence should know that any food that tends to stimulate one portion of the system more than another will cause friction in nature's machinery, and cannot be well for the system; and it is because of this stimulating food, with indigestible masses of stuff, that is put into the human stomach—and a large proportion is made so by cooking—that we are a nation of dyspeptics to-day. Says Mr. Holland, "If I were to be charged with the special mission of degrading a nation in mind and body, stunting the form, and weakening in the same proportion the mental and moral nature, there is no way in which I could so readily accomplish my object as through food. No nation can preserve its vitality, and its tendency to progress, with a diet of pork and potatoes." Nothing but grains, fruits, and vegetables, properly prepared, will do this. How important, then, that we have some guide in the manner of cooking, as well as to what should be cooked.

There is no hand-book of practice which has more difficulty in gaining a reputation than a hygienic cook book. To cook well, not only requires practice, but some degree of aptness or adaptation in the culinary department. Any one can stir up meal and water, put it into an oven, and bake it; but it is not every one that can do this in a manner so that it will come out light, wholesome bread. Much depends upon the quality of the grain or fruits which are used. Much depends upon the oven in which it is baked. The matter of the fire is of no little importance, whether a steady heat is kept up, or whether the stove is to be cooled off from one to three times while in the process of baking; and good cooks think that the condition of the wood is a matter of some importance, whether it be wet or dry. Then the putting of the ingredients together in a proper manner has very much to do in cooking food so it will be palatable and wholesome.

What I have here said, refers to cooking in general, but when applied to the hygienic method of preparing food, much more importance is attached to this matter. To introduce a new method of cooking, we not only have to meet all the general difficulties of the culinary department, but we are to meet the long-established habits of the people. To change customs which have grown with our growth, and become a part of our nature, will be found to be no small task. Food highly seasoned with pepper, salt, vinegar, and a thousand and one condiments which irritate the stomach, prevents digestion and causes dyspepsia. This course has created unnatural tastes and perverted the appetite. We also have the public sentiment against anything that takes people out of the old car-ruts of usage; and were many of our good mothers and sisters to find themselves out of the old beaten track of mothers, grandmothers, and great grandmothers, they would think themselves on the road to ruin.

It cannot be expected that any will use the recipes in a hygienic cook book, many of which may be wholly new to them, and make a success the first time. One thing can be set down as a fact, that all these recipes (to which we shall refer) have been used by proper persons and pronounced good. Therefore, if you do not make a success the first time, try again, and then again; and if any should think that food is tasteless without salt, do not condemn the book. Try another recipe with a little salt, and commence to educate the taste by degrees. The writer could once eat salt by the spoonful; but now most kinds of food taste brackish with salt. The reason is simply that the taste has been educated to do without salt. Were our old habits and ways all right, we should not need to reform. We are in an age of enlightenment and improvement. Old things pass away, new things take their place. It is by experiment and practice that the better way is learned. A man would be called a fool who would recommend old stage-coaches instead of the iron horse which will carry him fifty miles per hour through the country. It was a long trial of experiments that effected this change, and Fulton, who launched the first

steam-boat, died in the poor-house. Therefore, we urge upon all first to settle these questions: Do we need a reform in our diet? Are the principles here set forth correct? Settle these points, then turn over a new leaf and remember the old song, "If at first you do not succeed, try, try again!" By thus doing, you will find that these recipes are practicable.

The Hygienic Cook Book has been revised, and somewhat enlarged. It contains much practical, useful matter for every family. Having been acquainted with every hygienic cook book, as nearly as I can ascertain, which has been published in this country for the past twenty-five years, I can unqualifiedly say that this is the best of its size which I have ever seen.

The remarks touching eggs, milk, butter, cheese, spice, sugar, wine, time for meals, change of diet, etc., etc., are worth the price of the book. The reader is not obliged to go through a long treatise to get at the gist of the matter, but the very pith of the truth is presented in a few words. Then comes a short chapter upon the art of cooking, philosophy of making wholesome bread, etc., which is valuable.

The sixty recipes for making bread and cake, and over eighty recipes for general cooking, to say nothing of the three and one-half dozen puddings, and thirty varieties of pies; in all making over two hundred and fifty recipes for cooking, ought to convince the most fastidious that there is a supply in nature to furnish an ample variety without the ham, beef, or salt pork.

Then comes the bill of fare for each month in the year, and each day in the week, where, to the old, oft-repeated question, "What shall I get for breakfast?" or "What shall I get for dinner?" is found a ready answer.

The remarks upon drinks, and preserving fruits and vegetables, closing up with twenty-five "household hints," make it a book which will be of value to any family in the country. We say to every person who is interested in these principles of reform, whether in the city or country, Get "Healthful Cookery," published at the REVIEW Office, which will be truly a "Hand Book of Food and Diet." Get one for your own use, and one to lend to your neighbors.

S. N. HASKELL.

False Science.

WHEN men seek to account for the creation of matter in some other way than that taught by the Spirit of God through his word, such teachings are denominated false science by the inspired writer.

At the present day, much thought is given to an attempt to prove the creation of our world by a process founded upon the eternal duration of matter; and many lengthy treatises are written, and intricate propositions are brought forward, to account for the creation on these principles. Much attention is also given to a discussion of the probable changes which would take place in matter during long periods of time, and by which the earth became fitted for the support of vegetable and animal life. In order to unite this theory with the Bible testimony of creation, each day in the creation week is made to equal a myriad of years. When through the process of constant agitation a change was about to take place, in which a higher state was to be developed, the Almighty's fiat went forth, and light beamed upon the darkened mass, producing what scientists term the first day.

The waters yet enveloped the earth wherein hideous monsters dwell. Another lengthy period must pass, and wonderful changes take place, before another command from the Creator could separate the waters, allotting to the earth and the heavens their respective shares, and the second day of the first week of time be placed upon the calendar.

The earth now assumed a globular form, having been freed from water and mists which had heretofore held it without shape or order, and awaited, during another period of time, the word of God whereby the waters were to be gathered together, and the dry land made to appear. When this was done, its barren surface was ready for a higher state and a new order of things. The necessary changes take place in their proper order and at the proper time, and prepare for the ushering in of another creation day.

But why go on presenting this theory of creation, in which a natural cause for the formation of matter and the worlds is given a primary place, and the authority of God becomes a secondary consideration? We will suppose this theory to be true; that ages are required to produce certain changes; and that when a change takes place a period denominated a day is passed. Six of these periods are required to effect the creation of our planet—for, according to this theory, the sun, moon,

and stars, had long shone in all their brillian- cy, but the darkness and mist enveloping the earth, had prevented their rays from reaching its surface—then comes Jehovah's rest; for this must be included in the weekly cycle or the Bible testimony of this event must be set aside. Can this seventh day compare for length of time with the preceding ones? It should, in order to keep up the harmony; but if it does, Jehovah's rest is not yet ended. And the testimony given declares that that day ended, and was blessed and set aside, to be observed by man ever after as sacred.

We can see in this scientific theory of crea- tion nothing but infidelity and confusion. When men will set aside the plain narrative of the manner in which the worlds were "cre- ated by the word of God," and "seek out many inventions" of their own, they expose their own weakness, and confirm the declara- tion that "the wisdom of this world is foolish- ness with God."

Are men made better morally by such teach- ings? Are these teachers themselves patterns of piety, zealous for the honor and glory of God? Are they reformers? Are any affected by their teachings and converted from the error of their ways? We fear not. Yea; we can see in them that which goes to destroy faith in the Bible, and in the plan of salvation through the sacrifice of Christ, our Saviour and Redeemer. C. GREEN.

Battle Creek, Mich.

Our Debts.

IN an article which we printed a few weeks ago, we drew a comparison between the municipal indebtedness of this country and that of Great Britain. This comparison may now be extended still further. The average municipal indebtedness of twenty English cities smaller than London is about \$30 per capita. But the minor American cities, with about the same population as these twenty English cities, owe about \$92 per capita. The contrast is pre- sented in still another form. The report of the Local Government Board in Great Britain shows that, deducting the British national debt, there is a total local indebtedness of \$360,000, 000, or about \$11 per capita. Take the same local indebtedness in this country, including everything except the national debt, and we have:—

State debts.....	\$382,970,517
County debts.....	180,000,000
Municipal debts.....	769,000,000
Total.....	\$1,331,970,517

This is a local indebtedness of about \$30 per capita for all the people in this country, or about three times as great as the local indebt- edness per capita in Great Britain. The strain in this country is still more notable when we count the interest paid. The interest on the local indebtedness probably averages 7 percent., which would make it \$93,000,000 annually, while the interest on the British local indebt- edness does not exceed \$15,000,000 a year; so that, while the interest on our national indebt- edness is more than \$20,000,000 less than Great Britain pays on its national debt, the total interest we pay every year on all debts is from \$40,000,000 to \$50,000,000 more than Great Britain pays on its total indebtedness.

The statement of local indebtedness does not fully set forth the full measure of recklessness and extravagance that characterize our munic- icipal governments; for notwithstanding the startling increase of local indebtedness, taxa- tion has likewise increased at a frightful rate. A statement of fifteen cities (New York, Phil- adelphia, Boston, Brooklyn, St. Louis, Chicago, Cincinnati, Jersey City, Louisville, Newark, Cleveland, San Francisco, Providence, Albany, Milwaukee) shows that the taxable valuation of property has increased nearly \$1,000,000,000 the last five years, and the tax levy in those cities, which was \$64,000,000 in 1869-70, was \$97,500,000 in 1874-5. It only remains to be stated that in not one of those cities was the debt reduced within the time mentioned, so that the increase of taxation was devoted, aside from the payment of interest on the bonded debt, to the payment of current expenses and local improvements. In 1870 the whole sum raised by State, county, and municipal taxes was about \$280,000,000, and the most careful estimate now places the revenue exacted from the same sources at \$363,000,000 an- nually. This is over and above the increase of debt. Deducting the State taxes, the county and municipal governments raise \$295,000,000 a year, and have added \$430,000,000 to their indebtedness within five years. Ac- cording to this, our local government really costs, in taxes and increased debt, \$380,000, 000 annually, or more than the entire annual revenue of Great Britain for all purposes, which is \$376,000,000.

We commend this exhibit to the earnest con- sideration of our readers, as presenting the most serious problem of popular government. —Chicago Tribune.

PRAYERS I DON'T LIKE.

[Republished in the REVIEW by request.]

I do not like to hear him pray
Who loans at twenty-five per cent.,
For then I think the borrower may
Be pressed to pay for food and rent.
And in that Book we all should heed
Which says the lender shall be blest,
As sure as I have eyes to read,
It does not say, "Take interest!"

I do not like to hear him pray,
On bended knees about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour.
I'd rather see him go to mill
And buy the luckless brother bread,
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be,"
Who never seeks her home to say,
"If want o'ertakes you, come to me."
I hate the prayer, so long and loud,
That's offered for the orphan's weal,
By him who sees him crushed by wro. g.
And only with his lips doth feal.

I do not like to hear her pray,
With jeweled ears and silken dress,
Whose washerwoman toils all day,
And then is asked to "work for less."
Such pious shavers I despise!
With folded arms and face demure,
They lift to Heaven their "angel" eyes,
Then steal the earnings of the poor.

I do not like such soulless prayers—
If wrong, I hope to be forgiven;
No angel's wing them upward bears,
They're lost a million miles from Heaven!

Golden Promises for Believing Hearts.

"ONLY believe," and not only the gates of the celestial city open to receive us, but even here we shall rest in the shadow of a great love.

But dangers stand thick on every hand suggests Faint-heart; how can we help being anxious? Only believe. "The Lord is a shield to them that put their trust in Him." Silver-tongued temptation may assail us. "He is able to succor them that are tempted." What if poverty be our lot? "The Lord knoweth the poor."

What if riches are our portion, and we are encumbered with many cares? "Give to the poor, and you shall have treasure in Heaven." We may be homeless. Our Lord "had not where to lay his head."

Friendless. "There is a friend that sticketh closer than a brother."

Afflicted. "He bindeth up the broken- hearted."

Unjustly accused. "The Almighty shall be thy defense."

The night cometh. "He that keepeth thee will not slumber."

Accidents may befall thee. "The Lord will preserve thy going out and thy coming in."

Pain and sickness. "The Lord will make all thy bed in sickness."

The infirmities of age. "They shall still bring forth fruit in old age."

There are heavy burdens to be borne, per- chance incessant daily toil. "There remain- eth a rest."

Wearisome nights may be appointed to us. "He giveth songs in the night."

Death will surely come. It knocketh alike at the lordly palace and the lowly cottage.

"It is well with the righteous." "Death is swallowed up in victory."

To the believer every providence is but an- other stroke of the chisel upon the marble rock, shaping it for its position in the heav- enly temple.—American Messenger.

"If Thou Hadst Known."

JERUSALEM was standing in all her pride and splendor. The pinnacles of her gorgeous temple sparkled amid the glories of an eastern sunset. Her palaces and halls echoed to the voice of mirth, and her dwellings were filled with wealth and luxury. The publican was feasting his guest on the fruits of extortion. The Pharisee was pompously praying at the corners of the streets. The common people, in busy crowds, were seeking pleasure or profit. The hum of business, the noise of mirth, the sound of the viol, the tabret, and the pipe, the ever swelling, ever varying music of city life, in its manifold strains of gladness and grief, were proof that the people there "regarded not the work of the Lord, neither the operation of his hands."

To one looking only upon the outward ap- pearance, Jerusalem, thus filled with wealth and splendor, with joy and song, would seem to be fortunate and happy. The lover of na- ture, standing over against the city by the Mount of Olives would see in the magnificent view before him enough to kindle his whole soul with a glow of admiration. Yet when

Jesus beheld the city, on his way thither, ac- companied by a joyous multitude, he duly si- lenced their acclamations, and stood in mute sorrow, with his eye fixed on the scene. As he gazed he wept. With tears of compas- sionate grief, he emphasized the exclamation, "If thou hadst known!"

Thus while all was fair and auspicious to the eye of one looking simply on the outward ap- pearance, Jesus saw below the surface of things an impending, fearful doom. The beautiful city was soon to be laid waste. Unutterable distress was soon to consume the people. Not one stone was to be left on another of that temple whose fame had filled all nations. The day of gracious visitation was just closing. The time of bitter desolation was just at hand, and she knew it not. Therefore, while others rejoiced in her apparent glory, Jesus, through tears of pity, said, "If thou hadst known!"

Alas! too often it is thus with men as with cities. To us they seem fair and prosperous, and we call them fortunate and happy; when He who looks on the heart, and knows the end, discerns before them a doom most fearful. Mercies abused, ordinances despised, grace re- jected, demand that mercy give place to wrath. The oncoming doom we see not. The rising storm of wrath we hear not. Often those who stand on the very brink of perdition so charm us with their outward graces, or kindle our admiration by their successes, that we cry, "Fortunate," "happy," while Jesus is saying, with pity in his heart, "If thou hadst known!"

The young man is in the flush of a remark- able apparent success. Whatever he puts his hand to seems to prosper. Wealth, position, influence, wordly honors, these all come at his bidding, and he stands upon the summit of a worldly prosperity for which thousands count him happy. With all his other acquirements, however, he has not yet secured the one thing needful. He is too deeply immersed in busi- ness, too eager in the pursuit of honors, too rest- lessly ambitious of worldly success, to trouble himself about things unseen and eternal. He is grasping a monopoly worth millions, and has it fairly at hand! He is striving for a position in the ranks of men of renown, and has been welcomed to the high places of power! Success is written upon his escutcheon in characters that kindle admiration and envy. "Happy child of fortune!" cry the multitude who wit- ness his progress and covet his apparent pros- perity. But there is One who has other words to utter over this prosperous worldling. Jesus, knowing that death is at the door, that amid all this outward prosperity his gospel has been neglected, his cross despised, his grace slighted, looks with compassionate pity on this restless aspirant, and says, as when he looked from Olivet upon Jerusalem, "If thou hadst known!"

That daughter of luxury and pride—beauty has clothed her with its charms. The dance borrows its chiefest spell from the fascination of her graceful movements. Taste throws all its attractions into the adjustments of fashion. Wealth scatters its glittering symbols over her person, and she goes forth among the votaries of fashion, joyous and blithesome, to kindle in all who behold her the wish for a like pro- fusion of nature's coveted gifts. Some admire, some envy, some covet, all exclaim, "How for- tunate! how happy!" Yet, through these ex- clamations of friends and admirers, a voice is forced upon the ear of faith, having quite an- other tone. It is the voice of Jesus, who from his despised glory and rejected throne, seeing the arrow of the destroyer just entering that thoughtless heart, looks down in pity upon this lover of pleasures more than lover of God, and exclaims, "If thou hadst known!"

O Christian, if we would hear it by faith above the din and bustle of these stirring times, no doubt the voice of Jesus would change our estimate of the real state of some men and women, of some towns and cities, aye, perhaps, even of some churches, whose outward pros- perity is great. If we would see by faith, through the glare and splendor of that out- ward display, by which we are so easily misled, the face of Jesus, turned in tearful compassion upon worshippers where the form of godliness has parted company with its power, it would make us feel that, if to be a Christian is to be like Christ, then tears are quite as pertinent as smiles in our outlook upon a world neglecting its great salvation! —Christian Secretary.

Cleanliness and Godliness.

PROF. LYON PLAYFAIR recently delivered a long address on sanitary reform before the Social Science Congress at Glasgow. In the course of his remarks, he said: "It is not a pleasing task to dwell on the habits of the population even in our country, in past times. Go back only to the time previous to the Reformation, and you can have no difficulty in understanding why luxury and squalor produced the plagues of the times of the Tudors and the Stuarts. High above all

other dwellings were the castles and the monasteries, but the cabin of the peasant was worse than any now found in the furthest isles of Scotland. It was made of reeds and sticks plastered over with mud. In these wigwams, lived an ague-stricken population. In the towns, the mechanics lived in rooms without glass windows, slept on straw beds, and worked in workshops unheated by coal fires. Even in well-to-do houses, rushes covered the earthen floors, and got saturated with scraps of food, which remained to putrefy under a new layer of rushes scattered over it, so that the 'petremen' came to dig saltpeter out of the floors. Filth, instead of being abhorred, was almost sanctified. The monks imitated the filthy habits of the hermits and saints of early Christian times; for the early fathers commended them. Even St. Jerome used to praise the filthy habits of hermits. He especially commends an Egyptian hermit who only combed his hair on Easter Sunday, and never washed his clothes at all, but let them fall to pieces by rotteness. St. Anthony never washed his feet. St. Thomas à Becket, when martyred, had under garments in a state which makes one shudder at the re- membrance. And so the monks, up to the time of the Reformation, and indeed in part up to the present day, thought or professed to think, that by antithesis, pollution of the body indicated cleanliness of the soul. Practically, indeed, it helped to it; because the odor of sanctity which infested these old monks and hermits helped to keep them apart from the temptations of the world; for the world scarcely cared to come into too close contact with those odoriferous saints. But this association of filth with religion was un- happy in its consequences; for men ceased to connect disease with uncleanness, and re- sorted to shrines and winking virgins for cure of maladies which were produced by their own physical and moral impurities. Under all these influences, plagues were very destructive in England."

Self-Sacrifice.

IN the daily history of our race much that is beautiful and noble is continually taking place, which, if written down, would keep many pens and presses constantly employed. Low as we have fallen, as a race, there is yet something left of the original excellence and virtue of our first parents. Men in their ef- forts to assist one another often bring them- selves into straight places, and without a word of complaint they risk life itself, and fortune, when it is called for, in saving a fellow-man from misfortune or peril.

This principle is of itself noble and divine, and is admired of God, angels, and men. When it is sanctified and strengthened by the Spirit of God, it elevates the human to the divine nature to such an extent as to bring the possessor into a very close relationship to the inhabitants of Heaven, and to the Saviour, who laid down his wealth and his life for man.

Soldiers sometimes put themselves in the most dangerous positions to save a fellow sol- dier; and the same is true of sea-faring men. They will do and dare anything to save life; and sometimes the most valued men have lost their lives to obtain even the body of a fallen comrade on the battle field.

A very striking case of regard for the life of a fellow-man, even an enemy, was recently related by a brother in our meeting. During the late rebellion, a wounded rebel lay in agony and blood, groaning with pain, and crying most piteously for aid. He lay midway between the two lines of battle, and it seemed like instant death for any one to venture out to assist him. His rebel comrades dared not venture amid shot and shell to rescue their wounded fellow soldier; but the Union sol- diers could not hear his cries unmoved; so two brave men crawled upon the ground to the wounded man within ten rods of the rebel line, and dragged him to a safe place in the Union army. By the good providence of God, they escaped unhurt, and the rescued man recovered and joined the ranks of the Union army.

The circumstance, remarked our brother, shows that by kindness we may win even our enemies to the side of truth. We should show kindness not only to our brethren, but to all men with whom we may be associated in life, even our enemies, and thus souls may be saved.

Many know just how to accumulate wealth for self, but have never learned to pay out for the public good. If a soldier will risk his life for another life, how much more should Christ's soldiers risk means, and time, and tal- ent, in the grand and important enterprise of saving souls! JOS. CLARKE.

Do not measure the piety of a man by the strength of his lungs.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 11, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

The One Great Cause.

WE SHOULD ALL LIFT TOGETHER.

It is a common maxim that in unity there is strength. And in no book is this sentiment more strongly expressed than in the Book of God. Thorough organization, order, and unity, strongly mark the movements of the people of God in the Jewish age. And there is not one word in all the New Testament to show that Christ changed the order of things in this respect. Our Lord prayed that his people might be one, as he was one with his Father. And Paul exhorts the church by the name of our Lord Jesus Christ that all "speak the same thing," and be "perfectly joined together in the same mind, and in the same judgment."

And there has been no time since the introduction of sin and disorder into our world when union of effort in the cause of God, on the part of the Lord's people, was more necessary than at the present time. In fact, it must be evident to the candid reader that at the time of the general apostasy, confusion, and perils of the last days, union of effort becomes a duty in a stronger sense than at any previous time.

The cause in which Seventh-day Adventists are engaged, from the Atlantic to the Pacific, in America, or in Europe, is the one great cause. The time has come for united, liberal and energetic action. Eld. Andrews must have a press at his command in Europe, and help to make it efficient. Our school at Battle Creek is worthy of the patronage and support of all our people. The several committees of our State Conferences should encourage those young men to attend school who should give themselves to the work of the ministry. Both young men and young women should be studying those languages necessary to make them helpers in the work among the people of different languages.

It is true that the times are hard, which makes greater economy necessary. But with an interest in the cause proportionate to the importance of this time, almost any obstacle can be overcome. Almost any sacrifice can be cheerfully made by those who are imbued with the spirit of the last message. Ample provisions should be made at Battle Creek for those whose means are limited to board themselves. And earnest effort should be made to induce promising young men to prepare for the ministry.

Those who have not paid their pledges to our school should redeem them as soon as possible; and those who have not taken stock in the school, who are able to do so, should come up to the help of the Lord in this duty. Eld. Canright, in a recent number of the REVIEW, made a statement of the work to be done among the churches in Michigan. We trust that he and other live ministers will not overlook the importance of our school. Here is also work for the Presidents of the several Tract and Missionary Societies, to collect pledges, and obtain new stock for our College.

The Pacific press must be sustained very much by eastern brethren until the patronage upon the Pacific Coast shall be sufficient to sustain it. The Tract and Missionary work must be prosecuted with greater earnestness than ever before. If money is scarce, labor is the more plenty. It is missionary work that is wanted from house to house, to hunt up and labor with those who should receive our paper. The REVIEW is our church paper, and as such it should go into every believing family. The SIGNS OF THE TIMES is our pioneer paper, adapted to the condition of the people who have yet to learn our faith. Let it be circulated in all the States. Let it go to other nations wherever the English language is read. Do our people wish to send a paper to their friends in America or elsewhere in the world, adapted to their condition and wants, which will set before them the reasons of our faith in the least objectionable manner possible? We say to them, By the grace of God, our paper shall be such a paper. We also urgently call the attention of the Tract and Missionary workers to the SIGNS OF THE TIMES as worthy of their most vigilant efforts to give it a wide circulation.

There is money in the missionary treasury at Battle Creek, which has been waiting there for five years to be called out to give the publishing work a good start in Europe. When more is

needed, a thousand ready hands will cheerfully cast in more. And the Guiding Hand has seemed to be with the effort to establish the press in California. In the most beautiful and healthful city in the State, we have a commodious building nearly paid for, good printing material, excellent presses, and a car-load of paper upon which we do not owe one dollar. And we are within forty minutes' ride of the great city of San Francisco, where supplies of printers' material and stock can be obtained on short notice. Paper is cheap, and freights on it are low. And postage on the SIGNS OF THE TIMES is only two dollars per 100 pounds' weight.

We cannot expect a more favorable time to send out the light than now, nor a more favorable point from which to let it shine out than Oakland, California. We have no extremes of cold and heat here. We have neither snows and ice of winter, nor prostrating heat of summer, to hinder the work of publishing here. And we feel confident that the kind hand of Providence has placed us here, under the most favorable circumstances, to let our light shine out to the world through the columns of the SIGNS OF THE TIMES. And we ask of our people, both from individuals, and from the Tract and Missionary Societies, an extensive circulation. We have no doubt that it would please God that 20,000 copies of the SIGNS should go out from the California press each week. We appeal to our friends everywhere to help us to let our light shine out to the world.

Both Mrs. W. and the writer feel that we have an especial work to do at the present time. We have a testimony of truth from the word of God to bear to the world through the press, and we ask our people to help with their means, and with their efforts to extend the SIGNS OF THE TIMES. Sketches of the life, and experience, and labors of Mrs. W. will be given in the SIGNS by the writer, beginning about the first of December. That will be the best time for new subscribers to commence.

There are so few full-paying subscribers for the SIGNS that it is absolutely necessary to put the price at \$3.00 a year, in order to be able to send it out, postage paid, to many thousands at half price. Those who are poor can have our papers free. And those who are not poor should be willing to pay an extra dollar, and cheerfully take another paper, to help us in our work just now. Extra papers are excellent to hand to one's neighbors and friends. In carrying forward that which the cause demands on the Pacific Coast in the year 1875, the writer expends of his own means the sum of \$2,500. We do not ask for a corresponding sacrifice on the part of all who are able to give of their means, but we do appeal to all to act a liberal part. J. W.

The Signs of our Time.

THESE are fast times. More history is now made in one year than was made in the days of our grandfathers in ten. The world is moving rapidly. And there is a general expectation that some great event is at hand. Some still persist that we are soon to enter upon the golden age, and that the dawns of the temporal millennium are even discernible; and they console themselves with the delusive hope that this is the next great event. But the plainest facts, both of prophecy, and in the history of the church, especially for the last thirty years, are against the supposition that the world will soon be converted. Apostasy, infidelity, and crime, mark the course of the nominal churches for the last thirty years, as they have rapidly glided down to, and onward with, the world in the broad way to ruin.

That which constitutes a sign of the times, in a scriptural sense, must be a matter of prophecy. The prophetic pencil gives a sketch of what shall take place in the political and religious world near the end. Time shows the fulfillment. The student of prophecy compares the prophetic sketch with the facts of the history of our time, and, finding a perfect agreement, he knows that the end is nigh. The apostle Paul has given a perfect photograph of our time in these words:—

"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, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

Perils in matters of religion and morals are upon us. The last days have come. The pres-

ent condition of the religious world constitutes a sign of the end. And the moral stupor and blindness on the part of the nominal churches as to the real condition of things is alarming. The mass of professors of the Christian faith are rapidly passing to the fatal point—"When they shall say peace and safety, then sudden destruction cometh upon them"—and they seem wholly unconscious of the fact.

The slumbering churches who are dreaming of peace and safety and future glory for the church in this mortal state are saying in the language of the prophet, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." "And they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:2, 3.

This is a prophecy of the popular sentiment of the church in the last days. Please turn and read Micah 4:1-5, and note the fact that this is just what the popular churches are saying, and that, too, at the very time when the nations are making the grandest preparations for war the world ever knew, in fulfillment of the word of the Lord by the prophet Joel: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." Joel 3:9-12.

These two prophecies, by two of the prophets of God, Micah and Joel, both point to the same time, and yet they are directly opposite. One speaks of peace, and the other, of war. But the word of God is not yea and nay, by any means. The attentive reader will see that one is a prophecy of what men would say in the last days, while the other is what God says would be just before the last great day of battle.

Modern spiritualism, which had its birth only twenty-seven years since in the little village of Hydesville, N. Y., already embraces its millions, and boasts of its giant strength. Its bold apostles laugh at the sober wisdom of the great of past time, and the credulity of the good who have suffered for Christ; and very knowingly talk of progress. Progress, indeed! But which way? It will amount to quite a sum in the end whether, with the blessed Bible in our hands, and the Spirit of God upon our hearts, we progress toward Heaven, or whether we, under the influence of the spirits of darkness, put the Bible away from us, and banish God, Christ, the Judgment, and the reward of the pure and the good from our thoughts, and make rapid progress toward perdition. This ism, deceptive in its character, flattering in its promises and hopes, terrible in its tendencies, and powerful upon the minds of those who fully yield to it, is fearfully described upon the Sacred Page, as constituting a sign of the near approach of the day of God.

The spirits of spiritism are described in Rev. 16:14, 15, as the "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The coming of the Son of God and the Judgment of the great day constitute the great events of the near future. And the world-wide manifestations of demons whose visitations are in the names of the dead, are among the most prominent signs of our time.

That the second coming of Christ is to immediately follow the deceptive power of spirit manifestations is plainly affirmed by the inspired Paul. When speaking of Christ and of his coming, he says: "Even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:7-12.

The mass of spiritists have cast aside the Bible, and, feeling free from the restraint of the word of God, they have fast fallen into moral corruptions. But there are a few who may be called Christian spiritists, who are restrained

for the present by the Christianity of the Sacred Scriptures. These are exceptions, while the majority are the rule. The word of God speaks in unrestricted terms of the rule. After Paul in his epistle to Timothy gives a photograph of our times, in his description of those who have a form of godliness in the last days, in which he speaks in general terms of eighteen distinct sins, he speaks more definitely of those who fall under the power of this most terrible ism in these words: "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:6-9. Their day is coming. Their manifestations were to be just before, and a sign of, the end. Their career is short. The end will come when they shall proceed no further.

The apostle Jude distinctly describes this corrupt state of things just prior to the coming of Christ and the Judgment of the great day, when the Lord shall punish this blaspheming people for their ungodly speeches and deeds: "But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

And the apostle Peter, looking forward to the moral corruptions of our times, faithfully describes the spirit and conduct of the mass of modern spiritists in these burning words: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children."

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Pet. 2:1-3, 14, 17-22.

These closing words of the apostle deserve especial notice. They speak of the most terrible apostasy of which men have been guilty. They had once escaped the pollutions of the world through the knowledge of the Lord; but like the filthy dog, and the swine, they accept, in turning from the Christianity of the Bible to

the corruptions of spiritism, that which they cast off, and from which they were washed when they first gave themselves to the Lord. And to what immeasurable depths these of these have sunken below common sinners! "It had been better for them not to have known the way of righteousness." J. W.

Missionary Work.

THERE is a wide difference between diversion and wearing, disagreeable labor. We have ministers among us who really enjoy the ministry, especially the leisurely, visiting, social part, to which they take very naturally. They may even enjoy study, and come before the people with a degree of pleasure. But these men have but little burden upon them for the general good of the cause. They seldom take either interest or stock in our institutions, and different enterprises to advance the cause. There is too much unpleasant labor in the establishment of Systematic Benevolence and a constant effort on their part to keep it up, to suit their taste. The minister of this stamp generally chooses to take the wife along with him, and enjoys common visiting almost or quite exclusively in the families of favorite brethren, or those who make favorites of them, and leaves matters in the church generally at loose ends. These are not laborers. They make the ministry a matter of diversion.

The real laborer for God, who has the true missionary spirit, can find but very little time to spend in the homes of favorite families, who are real social, congenial spirits. To spend his time with these leisurely would bring upon his soul leanness and a sense of guilt. His mind is reaching out ever for opportunities to form new acquaintances, and help those who most need help, instead of seeking for present enjoyment among old social friends.

The foregoing may illustrate missionary labor generally. It is missionary work, and not missionary diversion merely, that is called for at this time. It is an easy thing to scrape up names almost indiscriminately, or, under missionary enthusiasm, to raise money to pay for them, and to make large reports of papers sent and money raised, may be pleasing. And yet, in all this there may be but very little real missionary labor, and very trifling good accomplished. But when you come to going from house to house to labor, and with real burden of soul to converse and pray in tears with the people, it is then that you find work.

We do not raise too much money for missionary purposes. Nor do we circulate too many papers and books. But for want of a proper amount of real missionary labor, not one-tenth of the good is accomplished that might be with the same amount of money and printed matter. A brother sent us one hundred and twenty names from Toledo, Ohio. We did expect that he would feel duty to follow these up, and send us means to help publish the SIGNS OF THE TIMES. But only one person has paid. The one hundred and twenty papers cost \$240 less \$2.00 paid by one of the number.

This fairly illustrates the course of a class of men among us. In their missionary labors they are very liberal with other people's money. It has been our object to cut off this reckless waste of means that we have spoken against, gathering up names indiscriminately and then bestowing no further labor. Labor is wanted. Labor must be bestowed, both before and after taking names for our periodicals.

Eld. Haskell strikes the point of importance in the missionary work when he says in REVIEW for Oct. 28:—

"All that have any knowledge of this truth should feel a burden of the work resting upon them. Parents should so feel the importance of this matter that their children will partake of its inspiration, and feel an anxiety to do something to help forward the cause of God. Children can do something. They can not only make an investment of their pennies where it will pay large interest in this life, but fruit will be seen of their lives in the kingdom of God. Last year, when the effort was made to get the Hygienic Almanac into the families of the city of Boston, the children of Bro. Wood and others went from house to house and sold a large number of them. Many would purchase because a child offered them for sale."

"Brethren, sisters, and children, should take a part in this work as above indicated. We have not less than five thousand individuals who have paid their dollar and thus have become members of our Tract Societies, and all of these have friends to whom the almanac would prove a blessing, and by whom it would be appreciated."

"The times demand action from consecrated hearts. Other branches of the missionary work

should not be neglected, but all should be carried forward together."

If our missionary workers had one-tenth part the courage and real hang on to them that these trained book and picture canvassers have, more than half would pay for our periodicals and other publications by those who receive them. But because this work does not partake of the nature of pleasing diversion they dodge it. The true spirit of missionary labor for this time is expressed in the third and last call to the supper in these earnest words of hold on, and hang on: "Go out into the highways and hedges, and compel them to come in." The brethren and sisters must nerve themselves for this work, and in humility, and in a right spirit press the matter forward. There are a few persons who have more zeal than wisdom who should be held back. It is the prudent, retiring ones who need to break over natural diffidence, and with the help and blessing of God, enter into the work with a will.

Eld. Haskell's system of missionary labor is good. His zeal is right. Now if he can inspire the spirit of labor in the very hearts of our people, the missionary cause will move forward. He has connected with this work relief for orphans and widows. We do not object to proper attention being given to the wants of these. But we call attention to the wants of our active ministers in the States of Minnesota, Kansas, and of Missouri. We recommend that Elds. Haskell and Canright confer upon the subject of their condition, and bring them relief if possible.

We shall keep to the point, that the first claim upon the liberalities of our people is the cause of the Third Angel's Message. J. W.

Please Take the Signs.

WE are sending large numbers of copies of the SIGNS OF THE TIMES to eastern friends as sample copies for the use of missionary workers in canvassing for subscribers. We can send as many copies as we please to any regular subscriber at the low rates of prepaid postage of only ten cents a pound. And we are very sorry to find so few taking the SIGNS, that we have to pay postage for very many copies in stamps to those who are not regular subscribers at the rate of sixteen cents a pound. We need the help of our eastern friends on the SIGNS just now. They can help us much by subscribing for themselves at full price, and for numerous friends at half price. Friends in need are friends indeed. J. W.

The Coming Revival.

MESSRS. MOODY AND SANKEY have commenced their labors in Brooklyn, and a general expectation is beginning to prevail of a wonderful revival work in this country, similar to that which so recently attended their efforts in Great Britain. But before allowing expectation to run too high as to permanent results, it would be well to look over the field which they have just left, and mark what results are now to be seen there. The *Covenanter*, published in Londonderry, Ireland, has the following article on this subject:—

"A very suggestive document is now before the public, which has been called 'The Revival Balance Sheet.' It is the financial account of the committees who had charge of the movement in London in which Messrs. Moody and Sankey were central figures. The receipts reached a total of £28,238, from 2,578 subscribers. One gave £550, seven gave £500 each, twelve £250 each, forty-six £100 each, thirty-six £10 10s each, two hundred and nine £10 each, sixty-nine £5 5s, and four hundred and sixty-nine £5 each. Only twenty-seven sent in half-a-crown each, and stranger still, only fifteen contributed a shilling each. The significance of these figures cannot be exaggerated, and the feeling they are calculated to excite is deepened when we remember the daily advertisements of the committee, calling on those who had received benefit to contribute. We read of the thousands, nay, hundreds of thousands, who filled the places of assembly, of the multitudes who crowded the 'inquiry rooms.' If a hundred thousand had sent in a shilling each the balance sheet would have surprised us less. But what of the spiritual results? These can only be known by their effects. We have seen that the money raised came from a comparatively small number, and these among the wealthy classes. The prayer-meeting has dwindled down almost to nothing. Where thousands assembled when Moody, Sankey, and the American organ were present, only from ten to twenty are to be found. The requests for prayer, which took so long to read that they had to be classified, have all but ceased. A large increase of church membership was expected, particularly in the north of London, round the Agricultural Hall, where the meetings were so crowded. But, instead, the ministers report an actual decrease in the number of those seeking the membership of the

church. During the past two years about a quarter of a million has been expended on the work of these Americans. We look for results in vain. If the same amount had been expended on the ordinary means of grace, some solid and lasting results would have been obtained. In four months, in London alone, a sum has been expended more than six times the income of the Home Missionary Society, and more than one-fourth of the entire revenue of the London Missionary Society. The worst of all this is that the money that used to be given to these most beneficial societies, and to others of the same class, has been lavished on this so-called revival."

So it seems that after so brief a time scarcely a trace of the great movement is to be found. Contributions to the more permanent religious organizations have fallen off heavily, the membership of the churches has decreased, and the prayer-meeting has almost ceased to exist. Does not this show that there is a radical defect somewhere in the method or matter of the religious teaching of to-day. We claim that it leaves out the demands of the law, and the work of true conviction of sin, and repentance by godly sorrow for transgression, and forsaking of evil ways with brokenness of heart. God is calling upon the people to reform in their observance of his law, and this, too, in view of the soon-coming Judgment, evidences of which he is holding out before their eyes; and it is fast becoming evident that in this age of intense worldliness and irreligion, nothing short of these great truths, that God has an immutable law which holds under sentence of death every transgressor, and that the Judge standeth before the door, soon to reward every man as his work shall be, is sufficient to restrain men and hold them to an active religious life. Hence every movement which leaves out these elements is short-lived. And though a great excitement is created, and multitudes are moved, and thousands upon thousands profess to be converted, as the prophet says, Hos. 5:6, 7, a month devours them with their portions.

U. S.

Exchanges.

NEWSPAPERS usually value very highly their list of exchanges. We do ours. Such enterprising and valuable journals as *The Independent*, *The Methodist*, *The Christian at Work*, and a multitude of others which come to us week by week are appreciated.

But we wish now to speak of another kind of exchanges, exchanges not confined to publishers, but such as all our readers may furnish us. From publishers we receive in return for our paper, paper for paper, during the fifty-two weeks of the year. With our readers we propose to do better. We ask of them only one paper in exchange for the REVIEW. A whole year's numbers of the REVIEW for only one copy of a paper in return! Is not this liberal?

And this paper which we ask in exchange for the REVIEW is not a large one. It is only about three inches by six, consists of only one leaf, is printed on both sides, but not very elaborately. Everybody has seen this paper, and most people have more or less copies of it by them. The back is usually printed in green, and the face contains but little matter, and that can be very quickly read. It consists chiefly of a promise on the part of the United States of America to pay the bearer two dollars. They are nice little papers, and we prize them so highly that it matters not to us if they all read precisely alike. In this case we are willing to see the same matter over and over again. We would like to have every reader of the REVIEW send in his little paper marked with the figure 2, in exchange for the REVIEW.

But if our readers do not like to send in so many of these single papers, we would remind them that they can exchange them at the post-office for a paper worth from 5 to 50 dollars, called a money order, or at the bank for another, in the form of a draft, worth from 5 to 100 dollars or more, which will do just as well, and even better. So send on the exchanges.

U. S.

Turn Out, Brethren, Turn Out.

THUS far, in my appointments, I have only been able to get the brethren waked up enough to begin to get out to meeting just as I got through. This is too bad. Churches have been left for long months, and some of them for a year or more, without labor. These churches have felt tried about it, and have urged that somebody should come; but now, come to the case in hand, many of them care but little about it.

I commence my meetings as early in the week as possible, perhaps Wednesday night. Generally only a small proportion of the brethren and

sisters will be out; the next evening probably a few more, and Sabbath, at half past eleven, we are able to get quite a fair turnout. Even then many of them come and leave their grown up children and hired help at home, the very ones we wish to reach. On Sunday, perhaps, they will turn out a little better, when the presence of outsiders renders it impossible to say to them what needs to be said. This discourages me very much. I find connected with our churches some who have so far lost their interest in present truth as to let their subscription for the REVIEW stop. These, of course, do not have interest enough to attend the regular Sabbath meetings always, and hence, in several cases, know nothing about the meetings till they are over or nearly so. These are the very persons above all others I wish to reach.

Something must be done by the elders and leading brethren in our churches to get such persons out to our meetings on the start. Come, brethren, you must wake up to your duties in these matters. When an appointment is given for your place, do not wait till the last day in the afternoon to do something about it. Do not wait till I get there and then ask me about it. I would rather preach to a full house than to a little company gathered around the stove.

In nearly every neighborhood, if a proper effort is made, a good turnout can be secured. Put a notice in your local paper. Give it as though you expected something to be done. Get out handbills and scatter them everywhere; post them up; send your children or go yourself to every one of whom you have the least hope and urge them to get out. Mud, rain, or snow, will not prevent me from filling my appointments. If I can get out every day in the week, and every week all winter, the brethren and sisters in each place can stand it for one week, I know. Do not be so tender and faint-hearted. Let nothing but sickness hinder. Let it be understood that in every place we shall make a special effort to reach the cold, the back-slidden, and the children, among our people. Hence every reasonable effort should be made to have them attend all the meetings. Usually we devote Sabbath afternoons to this special work. If they come to meeting for the first time Sabbath morning, they are not at all prepared to enter into the spirit of the meeting.

A suitable place should be looked out beforehand for baptism, and preparations made for the ordinances. D. M. CANRIGHT.

Vassar, Mich.

Ohio T. & M. Society.

To the members of the Ohio T. & M. Society, and especially the officers, I would like to say a few words. Dear brethren and sisters, we have enlisted in a good and glorious cause. Never, perhaps, has there been a greater reformation than the one in which we are engaged. The long nights of a long winter are upon us again, and this is the very best season of the year to interest people in the investigation of the important truths of the third angel's message. Let us prepare, and enter upon active service in the Master's vineyard at once. Much of our time has run to waste, and we need to be up and doing, redeeming the time. By means of the T. & M. Society the way is open for all to do something for Jesus. In this Society we hear the Saviour saying to us at the eleventh hour, Go labor in my vineyard, and whatsoever is right, that shall ye receive.

Agents, librarians, secretaries, directors, officers one and all, are you trying to do your whole duty? Do you understand the Constitution which embraces the duties and objects of our Society? Every officer should have a clear and thorough understanding of the Constitution of the T. & M. Society. You should know distinctly every object of the Society, and the duties of all its officers. Have you a copy of the Constitution in your possession? Do you know how many Articles it contains? Now stop and think, can you give clearly the objects of this Society? In short, are you prepared just now to sit down and pass a critical inspection upon the Constitution? If you say, "Hold, until I inform myself," then is it not evident that you are doing the work of the Lord negligently? O my dear brethren, let us make the kingdom of God and his righteousness the first consideration. Let us prepare for an examination here, and especially for the one hereafter. Let us make an effort to become thoroughly acquainted with our work.

We rejoice in the prosperity of the truth in other parts of the wide field, but we must labor earnestly and pray fervently that prosperity may attend our own borders. The night in which no man can work draws rapidly on. Let us now resolve that, with the aid of divine grace, we will hear Jesus say to us, "Well done." H. A. Sr. JOHN.

CALMING THE STORM.

FIERCE was the wild billow,
Dark was the night;
Oars labored heavily;
Foam glimmered white;
Mariners trembled:
Peril was nigh;
Then said the voice of God—
"Peace! It is I."

Ridge of the mountain-wave,
Lower thy crest!
Wall of Euroclydon,
Be thou at rest!
Peril can none be,
Sorrow must fly,
Where saith the Light of Light—
"Peace! It is I."

Jesus! Deliverer!
Come thou to me;
Soothe thou my voyaging
Over life's sea!
Thou, when the storm of death
Roars, sweeping by,
Whisper, O Truth of Truth—
"Peace! It is I."

—Sel.

Progress of the Cause.

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

San Francisco Tent-Meeting.

THIS meeting, which has been in progress nearly two weeks, is well attended by an intelligent class of hearers. We have tried to heed Bro. White's counsel to advertise thoroughly, which has served to draw in the people. Four numbers of a little paper, called *The Tent-Meeting*, have been circulated, and besides these 17,000 bills have been distributed in the cars and otherwise. These bills and papers not only advertise our meetings, but each contains choice reading matter, and a piece of music, which gives them a tone far above ordinary bills. They are not only eagerly sought for, but read and preserved.

The Lord has given freedom in the preaching, a deep interest is awakened; people take books quite freely, and we hope for good results. Pray earnestly for the success of this effort in San Francisco. —J. N. L., in *SIGNS*.

Flint, Michigan.

ACCORDING to appointment in *REVIEW*, I met with the friends at Flint, Sabbath and Sunday, Oct. 23, 24. A hall on the corner of Saginaw and First Streets, north of the river, has been procured and nicely seated, in which they now hold their meetings. At this gathering, I was glad to meet Bro. Lamson, with whom I have been associated in labor in this city the past tent season. When we entered the hall Sabbath morning, we found it nearly filled with brethren and sisters, mostly from this place. They appeared happy in the truth. As we looked upon their faces, it gave us joy and courage.

The Lord gave liberty in speaking the word, and it was received with all readiness of mind. Sunday morning, after a short discourse, we went to Thread River, where sixteen were buried with their Lord by baptism. In the afternoon, a meeting was held to consider organization, and an elder and deacons were chosen. Systematic Benevolence had previously been arranged among them to the amount of about \$250.00 per year. At the close of this meeting, all felt that they had received a blessing, and were much encouraged. As we look over the work in this place the past summer, we cannot see any time when there was a great excitement, but from first to last there has been a steady advancement, until there are at the present time nearly one hundred Sabbath-keepers in this city. I remain to labor among them.

My P. O. address for the present is Box 154, Flint, Mich. E. R. JONES.

Illinois.

AFTER the quarterly meeting at Greenup, in August, I returned to Oakland, and, finding the interest still good, I pitched the tent again. Bro. Colcord soon joined me. Although not much excitement attended this effort, we believe much lasting good was accomplished.

We went with the tent from Oakland to Cerro Gordo; but the way seemed hedged up before us, and we left that place and pitched the tent in Dalton City, ten miles east of Lovington. Here we had a good interest for a short time, but sickness nearly broke up our meetings. Bro. Colcord assisted during the first part of this effort. In all, about thirty-five meetings were held. I closed this effort Oct. 3, leaving several keeping all the commandments, and others

who promised to do so, while still others are investigating farther. We sold about twenty-five dollars' worth of books.

Since leaving Dalton City, I have held meetings at Martinsville, Milton, and Oakland. The majority of the brethren in this part of the field seem to be growing in grace and in the knowledge of the truth. C. H. BLISS.

Greenup, Ill., Oct. 27, 1875.

Tonawanda, N. Y.

By invitation of Bro. Z. Nicola, and the advice of the Conference Committee, I came to this place the 22d inst. Found a hall owned by a first-day Adventist open for meetings, when not otherwise engaged. But the hall was engaged for so much of the time that, after preaching there twice, the Disciple church invited me to use their chapel for two evenings, and finally requested me to use it for the entire course of lectures, which it was thought best to do under the circumstances. Some are already deeply interested, and we hope for good. S. B. WHITNEY.

Oct. 27, 1875.

Eagle Lake, Minn.

THE lovers of the truth may be interested to know how the good cause prospers at this place. We generally have Sabbath meetings once in two weeks besides a weekly prayer-meeting. Bro. Grant visited us not long ago, and baptized four. I think the truth is working in other minds, and I expect, by the blessing of God, others will be led to see and feel its force. There has been, and I suppose is now, considerable opposition, but God is mighty. He can work and none can hinder. I feel like putting my trust in him, and going forward. JOHN L. SMALL.

Oct. 26, 1875.

Round Grove, Minn.

WE came to this place and commenced our labors July 4, immediately after our good camp-meeting. It is on the south side of McLeod Co., and on the border of the district infested by grasshoppers for the last two years, about twelve miles south of Hutchinson. It is an open prairie country and sparsely settled. Our congregations have not been large; perhaps not over eighty at any time. We spent six weeks here, and then were away about five weeks. When we returned, we found that the enemy had been busy in our absence, sowing seeds of prejudice in the community. The company whom we left in the observance of the Sabbath were not affected by the opposition, save in one or two cases; and in these we hope the Lord may yet so overrule that they may not be destroyed. Our prayers, and those of the remainder of the company, have been earnest in their behalf, and we believe the Lord will hear and answer.

The truth has taken hold of the most intelligent and conscientious portion of those who have attended our meetings. Many have been kept away from them on account of baseless rumors that have been put afloat by those from whom better things were to be expected, so that since we came back we have not been able to get the light of truth before so many as we hoped. Those who were interested have been very constant in attendance, and the brethren and sisters have grown strong. We have enjoyed some of the most precious social meetings that we ever attended.

Last Sabbath, Eld. H. W. Babcock, pastor of the S. D. Baptist church of Transit, and a good company of the brethren, cheered us by their presence in our meeting. They appeared to be deeply interested and highly pleased with the meeting and the work which God has wrought here. We trust that they and our brethren here may be mutual helpers in "holding forth the word of life" in this region.

Sabbath afternoon, we baptized twelve willing followers of their Lord. Yesterday, we came together and organized a church of twenty members. All but three are heads of families. In all, twenty-five adults have fully accepted the truths of the Bible, and some others acknowledge the truth of our positions, but have not fully decided to obey their convictions. We believe that the work has been thorough and radical, and that this company will, by the grace of God, stand fast in the liberty wherewith Christ hath made them free. We feel that the Lord has greatly blessed us while laboring with and for them. We have sold seven Bibles, a dozen hymn books, and some fifteen dollars'

worth of other books, besides distributing a goodly number of tracts, and obtaining about a dozen subscribers to our papers. We laid the subject of s. b. before them, and they will cheerfully accept it as soon as they have recovered from the effects of the grasshopper scourge.

We leave this morning for home, intending, if the Lord is willing, to go to a new field about the middle of next month.

D. P. CURTIS,
L. H. ELLS.

Round Grove, Oct. 25, 1875.

Minutes of the Annual Meeting of the Cal. State Tract and Missionary Society.

THE Society convened 9 o'clock, Sunday, Sept 26, on the Fairfax Camp-ground.

Meeting opened with Eld. Loughborough in the chair. Minutes of the last meeting read and accepted. Remarks were made by Eld. Loughborough. He thought it might be desirable to redistrict the State, and elect new officers.

Voted, That the Chair appoint a committee to consult concerning redistricting the State, and appointing new officers for the coming year. A committee was appointed to scatter tracts and *SIGNS OF THE TIMES* to visitors who might come upon the ground during the day. This committee consisted of the district directors who were present, as follows: District No. 1, T. M. Chapman; No. 2, Wm. Harmon; No. 3, J. W. Bond; No. 4, J. S. Howard; No. 6, J. H. Disher; No. 7, D. B. Rickey; No. 8, H. H. Stevenson. The director of No. 5 being absent, Alfred Mason was appointed to act in his place. The directors were instructed to use the help of such district secretaries as might be needed to assist them during the day. After remarks of caution and advice as to the manner of working, the meeting adjourned to the call of the Chair.

SECOND SESSION.

Sunday, 5:30 P. M. The President appointed as Committee on Nominations, M. G. Kellogg, J. Dimmick, and Ruel Stickney; Committee on Resolutions, J. H. Waggoner, R. A. Morton, Wm. Saunders; as a committee to inspect the books of directors and secretaries, J. W. Bond, Lucie Bush, and May Kelsey. Report of the workings of the Society for the past year read as follows:—

No. of families visited, 745; of ships, 65; of letters written, 676.

Money received on membership,	\$ 99.00
Donations,	154.10
Book sales,	46.36
For widows and orphans,	4.50

Total,	\$303.96
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No. of new subscribers for *REVIEW*, 67; for *Instructor*, 216; for *Reformer*, 147; for *SIGNS*, 415. No. of *REVIEWS* distributed, 645; *Instructors*, 223; *Reformers*, 297; *SIGNS*, 1,783. No. of pages of tracts and pamphlets loaned, 75,740; value of the same, \$61.57. No. of pages of tracts and pamphlets given away, 286,319; value, \$259.14. Books furnished to libraries, 4, value, \$4.00. Total No. of pages, 362,059, value, \$324.71.

The report, which showed more than three times the amount of work done this year over the last, was accepted. Eld. Loughborough suggested that the directors consider themselves a committee to solicit memberships. Remarks were made by Eld. White concerning the publishing interest as connected with the Society, saying that efforts should be made by the members for the extension of the circulation of the *SIGNS*; and giving encouraging reports of what has been done by the eastern societies by the circulation of tracts and papers only. Meeting adjourned to the call of the Chair.

THIRD SESSION.

Monday, Sept. 27, 5:30 P. M. Report of the Nominating Committee read as follows: "We nominate for President, J. N. Loughborough; for Vice President, and to act as director of district No. 1, T. M. Chapman, of Petaluma; Secretary, Lucie Bush, Woodland; Treasurer, W. C. White, Oakland; for director of Dist. No. 2, Wm. Harmon, Healdsburg; No. 3, W. A. Pratt, St. Helena; No. 4, John Judson, San Basquol; No. 5, G. C. Martin, Woodland; No. 6, J. H. Disher, Red Bluff; No. 7, D. B. Rickey, Oakland; No. 8, H. H. Stevenson, San Jose; No. 9, Charles Chittenden, San Francisco. We also recommend that Dist. No. 4, as now existing, be united with No. 3, and the two hereafter be designated as Dist. No. 3. That the county of San Bernardino be separated from Dist. No. 9, and

a new district be formed to be designated as Dist. No. 4." Report accepted to be thought upon and taken up for action at the next meeting.

Adjourned to call of the Chair.

FOURTH SESSION.

Wednesday, Sept. 29, 5:30 P. M. Nominating Committee's report was changed as follows: Bro. Mavity shall retain his old position as director of Dist. No. 3, instead of Bro. Pratt as suggested. J. N. Loughborough was then elected President for the coming year; T. M. Chapman was elected Vice President and to act as director of Dist. No. 1. W. C. White declined to accept an election, and Emma L. White was elected treasurer. Lucie Bush was elected Secretary for the coming year. The board of directors were elected at one vote.

The treasurer's report was as follows:—

Cash on hand, Oct. 9, 1874,	\$554.89
Rec'd on SIGNS,	5.25
Book sales,	157.54
For membership,	121.00
By donations,	166.30
On T. & M. Fund,	41.00
Interest,	15.95
Total,	\$1061.93

Paid out for books and freight,	\$603.21
For extra copies of SIGNS for missionary work,	111.30
For postage,	10.87
For wrapping cord,	.40
REVIEW subscription,	2.00
For printing 5,000 supplements,	10.00
Pasting supplements in SIGNS,	1.13

Total am't paid out,	\$738.91
Amount on hand,	\$323.02

G. D. HAGER, Treasurer.

The report was accepted, and remarks were made concerning finances of libraries. It was inquired if the Danish and Swedish publications could be drawn from the libraries the same as American, and was answered that they could, although costing a little more. The Danish brethren donated the money due them from the camp-meeting fund to the Society. Remarks were made on finances and future operations.

Voted, That the doings of this meeting be published in the *SIGNS OF THE TIMES*. Meeting adjourned.

J. N. LOUGHBOROUGH, Pres.

LUCIE BUSH, Sec.

Illinois T. & M. Society.

THE quarterly meeting of the Ill. T. & M. Society was held at the White School-house, near Durand, Ill., Oct. 17, 1875, at 9:30 A. M. Called to order by the President. Prayer by Bro. T. Brown.

The secretary, sister F. M. T. Simonson, being absent, Ada L. Colcord was chosen secretary pro tem. Report of previous meeting was read and accepted.

Report of present quarter was called for, and showed the following result:—

No. of families visited, 124; No. of letters written, 177; No. of new subscribers for *REVIEW*, 16; *Instructor*, 9; *Reformer*, 1; *VOICE OF TRUTH*, 6. Distribution of reading matter was as follows: *REVIEWS*, 191; *Instructors*, 42; *Reformers*, 76; *VOICE OF TRUTH*, 26; *Almanacs*, 45; *True Missionary*, 9; tracts and pamphlets loaned and given away, pages, 63,998, value, \$79.95; books given to libraries, number of volumes, 9, pages, 3,078, value, \$9.25.

Received on membership,	\$ 7.00
Donations,	37.60
Book sales,	5.00

Total,	\$49.60
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Some interesting verbal reports were given, and some very encouraging letters were read.

The cases of a poor brother in Kansas and a destitute widow in Dist. No. 10 were considered, and pledges and payments made to relieve them. Remarks were made by Bro. Pratt, of Monroe, Wis., with reference to the widow and orphan's fund.

The attendance was larger than was anticipated. Five churches in Illinois and two or three in Wisconsin were represented. The meetings were encouraging.

The members of the Society supplied themselves with material with which to work, and promised to remember their duty with reference to reporting. With feelings of hope and good cheer the meeting adjourned.

G. W. COLCORD, Pres.

ADA L. COLCORD, Sec. pro tem.

The Ohio Camp-Meeting.

WE arrived at the camp-ground on Thursday, 3 o'clock P. M. About sixty persons were present. Bro. Canright was addressing the meeting on the subject of reformation, showing the necessity of living out the truth in every sphere of life. Bro. U. Smith followed, showing that reform had been progressing since the days of Luther, in every direction, physical reform as well as mental. Friday morning, a short exhortation by Brn. Canright and Smith on the necessity of courage in all that we have to perform, trusting in God, and cheerfully pressing forward.

At 11 o'clock, sermon by Bro. Canright on the second coming of Christ; the signs of the end; and the meaning of the expression, "This generation shall not pass till all these things be fulfilled." The visions of Daniel and John were explained, showing that the four universal kingdoms of Asia and Europe had passed away, and had occupied all the territory; that the two-horned beast of Rev. 13 symbolizes the United States of America; and that this completes the circuit of the globe. In connection with this, the moral and political signs were presented, demonstrating that the great and mighty God was about to set up his everlasting kingdom.

Friday, 3 o'clock P. M., sermon by Bro. U. Smith from Rom. 13:11, 12. The words of the text were shown not to be applicable in the past, but to us of the present time; timely admonitions were given against the great temptations of these days; the revelation of Jesus Christ was spoken of and the nearness of salvation; the day and hour are not known; the time is to be understood by the people of God. "Ye are not in darkness, that that day should overtake you as a thief." "As ye see the day approaching"—conclusion: We can see the day approaching. To be asleep is incompatible with "knowing the time;" hence the necessity of being awake; of knowing the truth theoretically and practically; of feeling its force.

Here Bro. Smith made a direct appeal to the audience to arouse from their lethargy; saying that it is high time to awake out of sleep; it cannot be put off longer; Laodiceans referred to; reasons why we should awake. Two great movements in the religious world were mentioned. 1. False prophets, etc.; spiritualism, its work, its effects; it is sent as a strong delusion because the people have "pleasure in unrighteousness." Truth alone shields from error; the Satanic delusion is nearly finished. 2. The gospel of the kingdom. This mighty movement precedes the end of time; when it has accomplished its purpose, the end comes. This work is world wide; hence the necessity of doing our duty; for the night is far spent. Darkness and ruin, followed by extinction of being, were contrasted with Christ's glorious kingdom. This should stimulate us to cast off the works of darkness, and put on the whole armor of light. Works of the flesh and fruits of the Spirit were referred to; and the necessity of self-examination, that we may be free from darkness and murmuring, and bring forth the fruits of the Spirit. We must be tested by the Judgment; then let us be energetic, realizing the importance of having the Spirit of God.

Sabbath evening, address by Bro. St. John, from Rev. 13:11, showing that the two-horned beast which was seen coming up out of the earth is a symbol of the United States. 1. There is no place in the old world for this beast, as the territory has all been occupied. This government had its rise at the right time, when the papacy lost its power. As there are no crowns on the two-horned beast, it must symbolize a republican form of government. It came up out of the earth; different writers have spoken of its silent growth. 2. Its power, civil and religious. It promises liberty to all, is lamblike in its pretensions, but exercises all the power of the first beast. It does great wonders; makes fire come down from heaven, and deceives by its miracles. The image of the beast is the union of church and State. Great men of the nation are engaged in securing the Constitutional Amendment. How the earth and its dwellers worship the image; the earth worships by not being tilled on Sunday. There are two rival rest-days; one given by the great and mighty God; the other, by the man of sin. The seals of each were considered. The number of the beast is found in the Latin words expressing his title, Vicar of the son of God. The U. S. government will try to enforce the day appointed by the man of sin.

The first angel's message was world wide. The second angel's message, showing that Babylon is fallen, was given in 1844. The churches themselves admit a departure from the faith. The third angel's message warns against the mark of the beast and its consequences; it is the last call of mercy to a perishing world. The message sounds louder and louder as the opposition calls. Let us make an image to the beast. The awful denunciation of the third

angel's message shows the great responsibility resting on those who understand this truth. Entire consecration is necessary. The reward was considered.

Bro. Canright followed with remarks on the representation of the Son of man seated on the white cloud, with a sharp sickle in his hand. The harvest of the earth is nearly ripe. The message given by Noah to the antediluvians ripened the earth for the flood; so the third angel's message ripens it for the final destruction. A threefold warning is being given. A people is being brought out keeping the commandments of God and the faith of Jesus. Fifty thousand were turned out of the churches in 1844 for being Adventists. He spoke of the grand idea of the messages; when God gives a message to man, he will make it known. All Heaven is alive with this work, which is almost closed. Have faith in God; go home to live it out. Let us be living tracts, to be read of all.

Sabbath morning, a social meeting, in which seventy-five testimonies were given, was followed by a lecture from Bro. Canright on Romans 12. All things were made for God's glory. He is the author of the universe, and all things therein. All are under obligations to God, whether converted or unconverted. The grand object of the whole human family should be to glorify God. The first petition in the Lord's prayer is, "Hallowed be thy name." The primary object in keeping the commandments is to glorify God; the whole man is required to honor God. The necessity of controlling the appetite and the passions, of temperance in all things, and of not being conformed to the world, was spoken of. God's people are pilgrims. The dress and manner of life of the Primitive Methodists were referred to. There is danger of conformity to the world. We should put away every idle thought and word, and should not indulge in unkind thoughts toward our neighbors. Phil. 4:8 was quoted, " whatsoever things are true " &c. The church is many members in one body; hence it is necessary that each one follow his proper calling with his might. All gifts are from God; the gift to make money is from him.

We should have love without dissimulation, and an abhorrence of that which is evil. A want of kindness prevails at the present time. The fruits of the Spirit were dwelt upon. Cheerfulness, one of these fruits, is necessary; we should not be gloomy or sad, but rejoice always. We should be holy.

Sabbath afternoon, Bro. Smith spoke from Rev. 11:19. The ark of the testament is here revealed, with its contents. There is no mistake in the matter. The object of the law of God is to be a blessing to those who understand and obey it. Under the sounding of the seventh angel the nations are angry; the dead are to be judged; and God's kingdom set up. God's word is its own interpreter. There was an object in opening the temple and revealing the ark of the covenant and the sanctuary at this period. The captivity of Israel, and their fall, as given in Romans, was mentioned. Sacrifices were necessary; there is no remission of sins without the shedding of blood. Man ceases to exist if he pays the penalty himself. The law of God demands the death of the offender. The epistle to the Hebrews was written to show the object of sacrifices. The heavenly sanctuary and high priest were compared with the old covenant and earthly sanctuary.

The door opened in Heaven, as seen by John, revealed the reality of God's law. Sacrifices pointed to the Lamb of God, who taketh away the sin of the world, who made one offering forever. The Jews erred in thinking that the blood of animals could take away sins, instead of trusting in the blood of Christ. Christ's sacrifice was made in reference to God's law. The sacrifices of animals were made in figure, and Christ's offering was made in fact. It is necessary that we take a deep interest in this matter. The day of atonement was a type of the work to be done by the Son of God in the most holy place. The Sabbath should be observed; it is necessary that we keep God's law before coming to Christ. The mercy-seat was explained. The law and gospel brought together. The work is almost finished.

Bro. Canright followed with a few remarks. Zacharias and Elizabeth kept all the commandments, and walked in the ordinances of the Lord blameless. Dress, meetings on the Sabbath, the duty of elders, weekly prayer-meetings, and Sabbath-schools, were considered. It is necessary that brethren inform themselves. Reading the Bible and secret prayer should not be neglected. Adventist publications and the testimonies should also be read. The ordinance of the Lord's supper is important.

Evening after the Sabbath, Bro. T. J. Butler delivered an address on the law of God still binding on man. The temple of God is opened in Heaven, and the ark of the testimony is positively there. Its contents were

considered. Sin is the transgression of God's law. The immutability of God's law and its spirituality were considered. This is the love of God, that we keep his commandments. The two laws were compared. Jesus is the messenger of the new covenant. Till heaven and earth pass, one jot or tittle shall in nowise pass from the law till all be fulfilled. The teachings of Christ were considered. He ratifies the covenant.

Sunday at 11 o'clock, address by Bro. Smith. Text, 1 Thess. 4:13, 14. Subject, Resurrection and Second Advent. He explained the term sleep. Paul comforts those whose friends are asleep in Jesus. The condition of the hopeless and the foundation of the Christian's hope, were dwelt upon. Those who sleep in Jesus will God bring with him. If brought from Heaven, they are asleep there. We shall not all sleep, but shall all be changed. The sleeping saints have not life, only the promise of it, at the resurrection. The advent of Christ insures the resurrection. The first and second advents were compared. The second advent will be witnessed by all who are alive at the time. Christ will return to earth as he left it, personally and visibly. It comes as a snare to the wicked; but the righteous are prepared for their Saviour. The great questions of the age, the signs of the coming of Christ, and the visions of Daniel and John, were referred to, and the condition of the world, both morally and physically, considered. "When they shall say, Peace and safety, then sudden destruction cometh upon them." The millennium is not temporal, does not come before the advent. The nations are angry—in a warlike position. The prophet Joel showed the condition of the nations in the last days. The importance of entire sanctification—of spirit, soul, and body—and its meaning were dwelt upon. Character is to be developed. Christians should pray to be preserved blameless unto the coming of our Lord Jesus Christ.

Sunday, 2 o'clock P. M., Bro. Canright gave an address on the Sabbath. All agree that the seventh day was the Sabbath. The commandments are as unchangeable as their Author. God is immutable; therefore, his law must be. The change of the Sabbath was considered—by whom effected. All things that were binding in the old dispensation, and are done away, are pointedly mentioned, as circumcision, change of the priesthood, etc. The institution of the Lord's supper and baptism are so plainly pointed out that no one can mistake them. The first day of the week was considered. Christ met with his disciples after the first day was past, as the day expired at sunset, and eight days after would be on Monday evening, after the second day of the week had closed. The first day of the week, as mentioned in Acts and first Corinthians, were carefully examined. No evidence is found in the New Testament for keeping the first day of the week.

Sunday evening, an address by Bro. St. John. The Sabbath was shown still to be sacred, and to have had its origin at creation before man fell; hence, it is a moral institution. The design of the Sabbath was not to afford a day for worship, nor a rest-day; but a memorial of creation. This is its foundation as recorded in Gen. 2. Exodus 16 was referred to, and the fall of the manna considered; day of the provocation in the wilderness compared with this time. God wrote his own law. Ex. 20. There is a distinction between the Lord's Sabbath and the rest-days mentioned in Lev. 23. Works of mercy are done on the Sabbath; Christ healed the sick on that day. The teaching of the Rabbis prevented their people from doing those works on the Sabbath. It is right to do well on the Sabbath. Testimony for keeping the seventh day is found in Mark 16:1, 2; Luke 23:56; Acts 13:27, 42, 44; Acts 18:4; 17:2. We have prophets and apostles for examples in keeping the Sabbath. The Sabbath is mentioned fifty-nine times in the New Testament, first-day only eight times. A restoration of the Sabbath is predicted in Isaiah 58:12, 13.

Monday morning, Bro. Canright addressed the members on the subject of their duty toward their unconverted friends. A call was then made to the thoughtful, and more than thirty came forward for prayer; much feeling was manifested by the whole assembly. Those who came forward were mostly youth.

At two o'clock P. M., one hundred and ten persons, including two ministers, went to the Maumee river, a distance of ten miles where thirty persons were buried with Christ in baptism. Among them, was a girl nearly fourteen years of age and a boy only twelve. The remaining portion of the congregation attended to the business of the Conference, and the demands of the Tract and Missionary Society.

On Monday evening the meeting was addressed by Bro. Canright on the extent of the work. The church are not yet fully awake. There is a lack of men and women of ability at Battle Creek, and in the field generally. Missions are increasing; the truth is to be sent to

all parts of the world. System is necessary. The school at Battle Creek was alluded to. Errors of church officers were pointed out. Energy and patience are necessary. The last message of mercy is being given to the world! Sublime and awful thought!

Bro. Smith followed, showing the present magnitude of the work compared with the past, with assurance of increase in the future. He spoke of the necessity of order in every department, and the want of competent men and women to assist in this great work.

The number of Adventists present was about two hundred and fifty. On Sunday A. M. over one thousand people were present; at 2 P. M., fifteen hundred. G. W. MITCHELL.
Zanesville, O.

Experience.

I WOULD say that I was brought from infidelity to see the truth as taught by the Bible from reading the publications of the S. D. Adventists. I kept my first Sabbath the 3d of last July; and soon after gave my heart to God. On the 18th of Sept., I met Brn. Curtis and Ells at Hutchinson, they being the first Adventist ministers I ever saw.

I know of one man who embraced the truth from reading "Thoughts on Revelation;" and I know of quite a number who have left other churches and joined the S. D. Adventists, and in every instance they have become better men and women. Now, if this is infidelity, the more of it the better. J. C. BORDEN.

BE not above your business, no matter what your calling may be, but strive to be the best in that line. He that turns up his nose at his work quarrels with his bread-and-butter. He is a poor smith who quarrels with his own sparks; there is no shame about any honest calling. Do not be afraid of soiling your hands when there is plenty of soap to be had.

Obituary Notices.

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

FELL asleep, we trust, in Jesus, near Olivet, Mich., Oct. 4, 1875, after an illness of but five days, our dear mother, Christiana Lamson, aged nearly seventy-seven years. Her disease was erysipelas; and memory does not recall the time when mother was not a sufferer, or when she could distinctly see the faces of her children, she having been almost entirely blind for about forty years. She united in early life with the Reformed Dutch church, in Eastern New York, and continued that relation for nearly half a century. She was a constant attendant at church and a consistent Christian. She had been for many years an observer of the Bible Sabbath. She was never known to complain, but at all times expressed the most implicit trust in the God of her fathers. Funeral services were held Oct. 5; and we laid her gently away for a few days, till the night goes by, and the "dawning of the morning" brings everlasting day. Words of comfort were spoken by Rev. Mr. Elmer, of Olivet, Mich. D. H. LAMSON.

DIED, in the city of Detroit, Sept. 8, 1875, after a protracted illness, Malvin D. Rathbun, of Rochester, Mich., aged thirty years. In early life Bro. R. sought the Saviour. Circumstances were not always favorable to a holy life, and he lost his first love. With declining health and much suffering came deep reflection and sincere repentance. The Lord heard to the satisfaction of his heart, and he died in hope. Funeral discourse, Sept. 11, by the writer, to many friends and a large congregation, in the Baptist church at Rochester, which was freely opened for the occasion. Text, John 14:1, first sentence. D. H. LAMSON.

DIED, Oct. 28, 1875, near Rockville, Bates Co., Mo., our youngest child, John Lawrence, aged one year and three months. We mourn, but not without hope; for we believe that Jesus will soon come to raise the sleeping dead. J. F. & LOUISA KROSTERMYER.

FELL asleep in Jesus, Oct. 21, 1875, my beloved wife, Mary L. Fisher, aged twenty-five years. She was ill but a short time. Four little children are thus left motherless. She was a firm believer in the present truth, and had been a Sabbath-keeper nearly five years. The weary hands are now at rest, and the faithful heart is still, but we know that them that sleep in Jesus will God bring with him. H. H. FISHER.

On the 22d, of August, 1875, our dear sister, Hannah Hurtt, after enduring with great fortitude several months' severe suffering from that distressing disease, consumption, calmly and sweetly fell asleep in Jesus, at the residence of her sister, near Ceresco, Saunders Co., Nebraska. Sister Hurtt leaves a husband, a father, several brothers and sisters, and many warm friends to mourn their loss; but we mourn not as those who have no hope. She consecrated herself entirely to the Lord, and believed that he accepted her. We trust she will have a part in the first resurrection, and will be permitted to walk the golden streets of the New Jerusalem. May God speed the glad morning when death will be swallowed up in victory. Funeral discourse by Eld. C. L. Boyd. S. E. HURLBURT.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 11, 1875.

THURSDAY, NOV. 25, has been appointed by the President as the day for national Thanksgiving.

THE Detroit *Evening News*, of Nov. 3, announces as the result of the Detroit election, a Roman Catholic mayor, and democratic board of education. This tells the fate of the Bible in the schools of that city.

WHO IS IT? Some one writes from Greenville, Mich., sending \$1.00 for REVIEW and wishing for back numbers as far back as Flint camp-meeting; also sending 50c. for the REFORMER, but signing no name. Who is it?

Martin Christensen and wife (Danis) of Fowler, Ind., have recently embraced the Sabbath, and are surrounded with great opposition. He is out of health and would like to have some Danish brother, Sabbath-Keeper and health reformer, without family, find a home with them and work on the farm.

Sister Julia M. Rhodes has a place in Johnstown Center, Wis., which she wishes to sell or rent. It is a good location for a farmer or mechanic. And the church in that place needs the addition of some good Sabbath-keepers to maintain their organization. For further information, address, C. W. Olds, Johnstown Center, Wis., or Julia M. Rhodes, Battle Creek, Mich.

The Youths' Instructor.

A PAPER for youth and children. The November number (No. 11, Vol. 23,) is now ready. In paper, press-work, illustrations, and especially matter, it is a model number. Send to this Office for specimen copy. The new volume will begin in January. Now is the time to subscribe. Terms, 50 cts. per year, in advance.

The Cost of It.

WHAT? The practice of an unnatural, soul-and-body-destroying habit, the use of tobacco. And what does it cost? A brother in a church but twelve miles from this place gave us the figures. He had used tobacco for fifty years, consuming about \$10 worth each year. This certainly is as small an amount as is consumed by the average tobacco-user. And this brother, having now discarded the practice, looked back over the ground to see what his sin in this respect had cost him. He figured it up for the entire 50 years, adding the legitimate interest each year, and found that the figures footed up to eleven thousand four hundred and forty-eight dollars and sixty-two cents (\$11,448.62). This snug little fortune, which has thus gone through his lips only to defile and numb, would now be very acceptable to him, if he only had it in dollars and cents. And how many use double this amount. And what have they in the end to show for this enormous outlay? Verily the devil has produced in this thing a first-class swindle. U. S.

Just What Is Wanted.

THERE will be ready and for sale at this Office, as soon as orders can reach us from the East, a pamphlet setting forth the condition of the Pacific Mission, the Pacific Seventh-day Adventist Publishing Association, the SIGNS OF THE TIMES, its design as a pioneer paper, and the Tract and Missionary work generally. Price of the pamphlet, post-paid, 10 cents.

Address, SIGNS OF THE TIMES, Oakland, California.

New Works.

WE now design to issue several new works from our California Press which will be eagerly sought by our people everywhere.

1. A pamphlet treating on the Pacific Mission, California Press, circulation of the SIGNS OF THE TIMES, and Tract and Missionary Work. Price, post-paid, 10 cents.

2. Testimony for the Church, Number Twenty-six. Price, post-paid, 25 cents.

3. A series of sixteen page tracts for children. Price, post-paid, 2 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Health Almanac.

THE Health Almanac is all ready to go on its way, scattering blessings for the bodies and souls of men everywhere. But it cannot go of

its own accord. It must have the aid of the true friends of reform. Who will bid the Health Almanac God speed? I will tell you who—those who will take it into their houses, and kindly introduce it to their friends and neighbors. Remember, reader, that wherever it is introduced and appreciated it opens the way for the light of the last message of mercy.

Directors of the Ohio T. & M. Society, we are patiently waiting to cheerfully send in your orders for a liberal supply of the Almanac for your respective districts, but the orders do not come. Forget those things which are behind; that's what the blessed Bible says. Don't grieve over, or reflect on, the past. Be in season. Let the good work go on. The Lord is in the work, brethren, do not doubt it.

H. A. ST. JOHN.

Canvassers Wanted.

OUR list of 1000 agents is not yet filled out, and there is still an opportunity for a large number of reliable, energetic persons to engage in business which will be benevolent and useful to others while lucrative to themselves. The present is the most favorable season of the year in which to engage in the canvassing business. Never before has popular sentiment been so strongly in favor of reformation. The principles of health reform are pervading and leavening the social masses, opening a wide door for all who are willing to labor earnestly and perseveringly for the advancement of truth.

We are anxious to improve this favorable opportunity by mustering into the field immediately an

ARMY OF MISSIONARY AGENTS

whom we are willing to pay liberally for their work, as will be seen by the terms offered, which are as follows:—

SIXTY PER CENT. discount on Health and Diseases of Woman, Tobacco-Using, and The Hygienic System.

FIFTY PER CENT. discount on the Health Reformer, the Family Health Almanac, and "Healthful Cookery," the new cook book.

AGENTS' OUTFITS,

Consisting of specimen copies of each of our tracts and pamphlets, Health Almanac, several Health Reformers, Circulars, subscription blanks, agent's certificate, blank subscription receipts, and a package of envelopes addressed to us, will be sent to any person who wishes to act as agent, post-paid, for \$1.50.

AGENTS' CIRCULAR.

Send at once for agents' circular which gives a full price list, with terms on publications, filters, etc. It also contains valuable hints to canvassers. Every one who wishes to be successful as a canvasser should have a complete outfit.

Cash must accompany all orders, unless they are from well-known responsible parties.

Send for outfits immediately. There is no chance for loss, for the books alone will sell for the amount paid.

Address, HEALTH REFORMER, Battle Creek, Mich.

P. S.—Through mistake, the Health Almanac was offered last week at sixty per cent. discount. This scarcely covers cost. The lowest terms at which they can be afforded are those offered above.

THE town of Widsy, in Polish Russia, has been devastated by conflagration. Two hundred dwellings, five schools, and a synagogue, were destroyed. Some lives were lost, and 3,000 people are rendered homeless.

AN immense tidal wave, attended by earthquake shocks, struck the Pacific Coast in the vicinity of Santa Cruz and Cape Mendocino recently. The water rolled up the beach 300 feet beyond the usual high-water mark, and a number of coasters were carried from their moorings.

The following resolves were adopted by the Taunton Conference of Taunton, at its recent session at East Taunton, with a request that they be printed in all the newspapers within the bounds of the Conference.—*N. B. Standard*, Sept. 14, 1875.

"Believing, as we do with all Christians, that God has sanctified one day in seven to his holy worship; and maintaining that its rest and quiet are necessary to our best vigor and our highest spiritual good; believing also that our New England has derived its moral influence chiefly from a due observance of the Sabbath and its institutions:—

"We deplore the apparently growing disregard of the Lord's day in the community, and we desire to publicly protest, as a Conference of

churches, against its prevalent abuses for holiday excursions, under whatever pretext.

"We respectfully remonstrate with managers of railroads, steamboats, and other public conveyances, reminding them, and all who pervert the Lord's day for the sake of gain, that he who earneth wages and not by right, 'earneth wages to put it in a bag with holes.'

"M. BLAKE, Scribe."

Notice.

WILL the district secretaries of the Kansas T. & M. Society forward their reports to me at Farlinville, Linn. Co., Kansas (as the secretary has resigned), immediately after their quarterly meetings, that I may have them in time for the general quarterly meeting?

J. N. AYERS, Pres.

Appointments.

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

* * * Services in Chicago, every Sabbath (seventh day), at 203 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

THE next quarterly meeting of the Iowa & Neb. T. & M. Society, Dist. No. 3, will be held at Pilot Grove, Nov. 27, 28. We hope to have a report from every member. Will the librarians please see that they are ready for the meeting?

J. W. ADAMS, Director.

QUARTERLY meeting of the N. Y. & Pa. Tract Society, Dist. No. 4, where Bro. Green may appoint, Nov. 27, 28. Dist. No. —, at Akron, Erie Co., N. Y., Dec. 4, 5. The general quarterly meeting will be held at Roosevelt, Oswego Co., Dec. 11, 12. A general attendance of the directors is specially requested as there are matters of importance that require consideration at that time.

B. L. WHITNEY.

QUARTERLY meeting of the T. & M. Society of Dist. No. 7, Iowa, will be held at Adel, Nov. 20, 21, 1875.

A. J. STIFFLER, Director.

QUARTERLY meeting, Dist. No. 4, of the Iowa T. & M. Society at Mount Pleasant, Iowa, Sabbath and first-day November 20, 21, 1875. Bro. Nicola will be with us, and expects to see the friends from Brighton and Richland.

W. G. BRALLIAR, Director.

ELD. H. M. KENYON and myself will meet with the friends at Bronson, Sabbath and Sunday, Nov. 13 and 14. At this time baptism will be administered and an organization effected.

M. B. MILLER.

No providence preventing, there will be a meeting of all the churches of Dist. No. 11, Mich. T. & M. Society, at Le Roy, Mich., Nov. 20, 21, 1875. All the members are urgently requested to attend as far as possible. Meetings to commence Sabbath 10½ A. M. Come prepared to pay all of the back pledges. Will Bro. Root meet with us?

ALEX. CARPENTER, Director.

At Lovington, Ill., Nov. 12, 13, 1875, meetings to commence on Friday evening.

At Dalton City, Sunday eve, Nov. 14.

At Eugene, Knox Co., Sabbath and Sunday, Nov. 27, 28.

Let as many of our scattered brethren attend these meetings as possible.

C. H. BLISS.

No providence preventing, we will hold a general meeting with the Wells church, where Bro. Kelsey may appoint, Nov. 27, 28, 1875. We hope to see the brethren and sisters from Mankato and Blue Earth City at this meeting. Elds. Curtis and Ellis expect to be present. Come prepared to take care of yourselves as far as possible, as the brethren are very much scattered.

HARRISON GRANT.

QUARTERLY meeting of the N. Y. & Pa. T. & M. Society, Dist. No. 3, will be held at Adams Center, Nov. 27, 28, 1875. We desire to see a general gathering at this meeting. Eld. B. L. Whitney will be present.

D. B. GREEN, Director.

QUARTERLY meeting of Dist. No. 1, Kansas Tract and Missionary Society, will be held at Mulberry school-house two and a half miles west of Beloit, Mitchell Co., Kansas, commencing Friday evening, Nov. 19, and continuing to the 21st. Come, brethren, prepared to make a full report. Eld. J. H. Cook will be present, and wishes to make this meeting a general gathering for all the scattered brethren in this part of the field.

O. O. BRIGES, Director.

WATROUSVILLE, Sabbath and Sunday, Nov. 13 and 14.

East Saginaw, Wednesday and Thursday, Nov. 17 and 18, where the brethren may appoint. Meetings commencing Wednesday night at 7 o'clock.

Jay, Sabbath and Sunday, Nov. 20, 21. We expect all the friends from Williamstown will meet with us at this meeting.

Edenville, Sabbath and Sunday, Nov. 27, 28.

St. Charles, Sabbath and Sunday, Dec. 4, 5.

Preaching will commence at each place on Friday evening. Social meeting at 9½, Sabbath morning. Preaching, at 11 and 2½ and in the evening, and three times on Sunday. Preparations should be made for baptism and the ordinances in each place. We hope there will be a special effort with all the friends in and around each of these places to attend all these meetings.

D. M. CANRIGHT.

QUARTERLY meeting for Dist. No. 9, N. Y. & Pa. T. & M. Society, will be held with the church at Farmington, Tioga Co., Pa., Nov. 27, 28, 1875. Hope to see each church in the district represented. Let there be a full report of the labor the past quarter.

J. W. RAYMOND, Director.

THE next quarterly meeting for Dist. No. 1, of Iowa & Neb. T. & M. Society, will be held at West Union, Iowa, Nov. 27, 28. Let the librarians see that a full report is sent in. Members of the T. & M. Society, let us have a full report. Be sure and report what money you receive or give during this quarter. Send your reports to J. Farnsworth, Waukon, Iowa, or to me.

F. H. CHAPMAN, Director.

QUARTERLY meeting for Dist. No. 6, Mich. T. & M. Society, will be held in connection with the State meeting at Greenville, Nov. 13, 14, 1875. Will each librarian forward his report to L. B. Kneeland, Orleans, in season for this meeting?

J. FARGO, Director.

Business Department.

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

A BLUR CROSS on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

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, immediate notice of the omission should then be given.

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MISCELLANEOUS. E B Town 35c 47-1, Almira Chamberlin 50c 47-18, Geo P Hale 50c 47-18, Jas S Houseman \$1.50 48-9, D A Wellman 50c 47-5, Lewis Edsell 50c 47-18.

Books Sent by Mail.

Charles Lee \$2.00, Lois R Carr 1.20, S N Haskell 2.11, J W Lane 1.40, C F Melendy 1.00, Katie Green 2.50, M E Cornell 9.26, W J Hardy 1.50, Mrs L C Delphin 1.00, H H Dayton 1.00, Geo Ashton 1.00, F G Kilgore 2.00, G W Smith 2.50, J H Garrett 50c, L E Livermore 40c, C F Dockham 1.00, Wm Minise 1.00, H Wren 3.29, Jane A Pye 1.00, Edward Taylor 1.00, S R Canon 75c, J A Hill 1.00, Francois Depas 50c, E J Marden 1.00, H S Tilden 1.00, Melita Chadderton 1.00, Mrs M W Cooley 1.50, Max B Richardson 1.00, Stephen Rouse 2.50, S N Littlefield 35c, Anna Flott 1.00, Mrs W H Triplett 1.00, E A Woodruff 70c, Richard Brock 40c, Osear Hill 1.00, Geo Haner 1.10, J Root 50c, E R Shore & Co 1.00, Mrs W A Matthews 1.50, A M Brown 20c, F J Foster 25c, Mrs Clara W Hicks 25c, J W Cherry 1.00, Wm H Lawrence 1.00, Wm Mendenhall 1.50.

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Thompson Lowry, Woodburn, Iowa, \$8.81, E G Doud, Vassar, Mich., 4.00, Mrs Sallie E Ringland, Hamilton, Ill., 18.00, G A Carlsted, St Paul, Minn., 7.50, L H Ehs, Medford, Steele Co., Minn., 4.20, Wm Chapman, Hokah, Houston Co., Minn., 4.00, C H Chaffee, Winstonsville, Mo., 12.14.

Books Sent by Freight.

G I Butler, Mt Pleasant, Iowa, \$64.23, Geo Foreman, Somonauk, Ill., 15.90, Daniel Glunt, Osceola, Iowa, 6.45, S N Haskell, South Lancaster, Mass., 170.68, A S Hutchins, Barton Landing, Vt., 36.58, H B Smith, Richmond, Vt., 25.00, Stephen Griswold, Omro, Wis., 12.50, C J Barber, Onawa City, Monona Co., Iowa, 48.06, C W Stone, Richford, Vt., 25.00.

Cash Received on Account.

Ill T & M Society \$48.00, D P Curtis 15.00, F A Barlow 20.00.

Mich. T. & M. Society.

Dist No 1 per S D Salisbury \$30.00.

Mich. Conf. Fund.

Jackson branch (s b) \$15.00, Napoleon (s b) 8.75, Pottersville (s b) 125.00, Carson City 5.81.

Michigan Camp-Meeting Fund.

\$69.13 per J F Carman.

Book Fund.

I Kaufman \$10.00, John Acton 10.00.

Review to Poor.

R C Hight \$1.00.

Pacific Mission.

A L Sawyer \$11.50, Mary Ashley 11.50.

S. D. A. Educational Society.

Betsy Landon \$50.00, D R Palmer 182.47.

Educational Aid Fund.

Betsy Landon \$50.00, A friend 20.00.