

The Advent Review

AND SABBATH HERALD.

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

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A LESSON FOR CREED-MAKERS.

And surely, was a holier man
Than Ambrose, since the world began:
He dieted spare and raiment thin,
He shielded himself from the Father of sin;
A bed of iron and scourgings oft,
His heart to God's hand as wax made soft.

Through earnest prayer, and watching long,
He sought to know 'twixt right and wrong;
He wrestled with the blessed word
To make it yield the sense of the Lord,
That he might build a storm-proof creed
To fold the flock in at their need.

At last he builded a perfect faith
And roared round about with, "The Lord thus saith."
Himself he fitted the door-way's size,
And led the light to the need of his eyes,
He knew by a sure and inward sign,
That the work of his fingers was divine.

When Ambrose said, "All those shall die
Eternal death, who believe not as I;"
Some were boiled, some burned in fire,
The sawn in twain, that his heart's desire
The good of men's souls might be satisfied,
The drawing of all to the righteous side.

One day as Ambrose was seeking the truth,
His lonely walk he saw a youth
Hiding himself in the shade of a tree;
And never been his lot to see
Shining a face; and the good man thought,
"Were a pity he couldn't believe as he ought."

He sat himself by the young man's side,
And the state of his soul with questions plied;
The heart of the stranger was hardened indeed,
He received the stamp of the one true creed;
The spirit of Ambrose waxed sore to find
A face in front of so narrow a mind.

As each beholds in cloud and fire
A shape that answers his own desire,
"Each," said the youth, "in the law shall find,
A figure and feature of his own mind;
And to each in his mercy has God allowed
Several pillar of fire and cloud."

The soul of Ambrose burned with zeal
Of holy wrath, for the young man's weal.
Believest thou this, most wretched youth,"
Said he, "a dividual essence of truth?
For me thy heart is too cramped with sin
To take the Lord and his glory in."

There bubbled beside them, where they stood,
A fountain of waters, sweet and good;
The youth to the streamlet's bank drew near,
Saying, "Ambrose, thou maker of creeds, look here!
The vases of crystal then he took
And set them along by the edge of the brook.

As into these vessels the water I pour,
More shall one hold less, the other more,
The water, unchanged, in every case
All put on the figure of the vase.
Who wouldst unity make through strife,
Must thou fit this sign to the Water of Life?"

When Ambrose looked up he stood alone;
The youth, and the stream, and the vases were gone;
He knew by a sense of humble grace
He had talked with an angel face to face,
And felt his heart changed inwardly,
He fell on his knees beneath the tree.

—James Russell Lowell.

The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ
Who shall judge the quick and the dead at his appearing and his
dom; PREACH THE WORD. 2 Tim. 4:1, 2.

CONFERENCE ADDRESS.

DELIVERED ON THE YOUNTVILLE CAMP-GROUND,
SEPT. 17, 1877, BY ELD. J. N. LOUGH-
BOROUGH, PRESIDENT OF CALI-
FORNIA CONFERENCE.

DEAR BRETHREN AND SISTERS: Through
the providence of our kind Heavenly Father
we are spared to assemble once more in
camp and Conference meeting.

By the return of this convocation we are reminded that another year has passed. How rapidly years fly! How brief their stay! Yet in these days of steam and lightning communication, how much is crowded into one short year!

How much has transpired during the past year in fulfillment of prophecy, reminding us of the near approach of our Saviour! In the progress of the cause of present truth, one of the most ominous signs of the times, more has been done the past year than in any one year since the work began.

Of the signs of these times, our Saviour said, "There shall be famines, pestilences, and earthquakes in divers places." As a partial fulfillment of this prediction, we refer to the great famine which has visited India for several months past, and now threatens to destroy 3,000,000 of her people before its ravages can be stayed. Pestilence, in the form of cholera, is now starting on its way, and as stated in the public prints, will probably make the circuit of the world. Of earthquakes, no year has a record of so many as the past, and many of these are about as severe as any upon record. An estimate recently made in the London Times, shows that somewhere upon the earth's surface there is now an earthquake as often as once in three days. When we compare this statement with the fact that there were only about forty-five earthquakes in the habitable world before the first advent of Christ, we see how rapidly they are increasing.

Earthquakes, floods, hurricanes, and tornadoes are styled by some "the shaking fits of nature." They certainly do admonish us that we are in the times mentioned by David, when "the heavens [the atmospheric heavens] shall wax old as a garment," preparatory to their being "folded up" and changed for new heavens and new earth. The uncertainty of climate, extreme drouth in one part, excessive wet in another, and even sudden climatic changes where all was once stable, are proofs that the atmospheric heavens are growing old.

Not only do we see evidences that the heavens are waxing old, but the earth also is waxing old. The wheat-midge, the chinch-bug, the army-worm, and the grasshopper "destroy more grain and produce annually than is saved." So says the eighth census report of the United States. The onward march of these destructive insects we regard as an incipient fulfillment of the prophecy of Joel concerning the times when "the great day of the Lord is near and hasteth greatly."

Our Saviour said the last days should be "as the days of Noah," when "the earth was filled with violence." And Paul testified that "evil men and seducers shall wax worse and worse." The demonstrations recently made under the influence of the mob spirit, through so large a portion of the United States, should be a solemn admonition to us of what men will do when the restraining influence of God's Spirit is taken from them. If men will act as they did in the great labor strikes while God's Spirit still strives, what confusion may we not expect when his Spirit shall cease to strive?

The Russo-Turkish war, now raging in the Eastern world, is also an evident sign of the times. The sure and steady march of the Russians toward Constantinople is itself a demonstration that we are near the time when the Turk must be driven from his present capital in Europe and move to Jerusalem, thus "planting the tabernacle of his palaces between the seas, in the glorious holy mountain," where he is to "come to his end with none to help him," as predicted in Dan. 11:45. Then it is said "Michael shall stand up," "the time of trouble such as never was" shall come, and God's people shall be delivered, "every one that is found written in the book." Though the winds of war may be held for a time, and the Russians be kept from an imme-

diately accomplishment of their purpose, they will undoubtedly triumph in the end. In this holding of the winds of war we see a fulfillment of Rev. 7:1-5, where it is predicted that the winds are to be held until the servants of God are sealed in their foreheads. The third angel's message, now being proclaimed, bearing on its forefront the seal (sign) of God, the Sabbath of the fourth commandment (see Ex. 30:13, 17 and Eze. 20:12, 20), we regard as that very sealing message which is doing its work, advancing with still greater rapidity every month, and preparing a people to stand when the time of trouble shall have fully come.

It is this third angel's message, which in its onward march, has called us out as a people and made us acquainted with one another. Those professing the truths of this message have a distinct and specific work to accomplish, in warning the world to get ready for the time of trouble, the day of wrath, and the coming of our Lord Jesus Christ.

There are responsibilities resting upon us that we cannot throw off, and should not lightly regard. It is those who have the light of truth that the Lord holds accountable for the dissemination of that truth, and letting their light shine in every way possible. I behold before me some who have been long years in the work, and others who have more recently embraced the truth. We are here, in the providence of God, permitted to meet, many of us for the first time. We are here to recount God's mercies and benefits to us, to become more fully acquainted with one another, to become more firmly established in the truth, to learn our duty in connection with this glorious cause, and to dedicate ourselves, mind, body, and strength, to the cause of God. May the Lord guide us in all our endeavors.

As I look over this audience, and think of the past year, my heart is moved with sympathy for those who have been called to part with loved ones, and lay them in the cold, silent grave, to await the voice of God, which is soon to awaken them to life. First, Bro. Chapman's family were called to part with their daughter Alice. She was on the camp-ground last year as sprightly and well as any of the little misses before me. Before her death, Alice said to her mother, "I am not afraid to die; I shall only sleep a little while." Should it be the fate of any of the youth and children before me to meet death ere another camp-meeting rolls round, will they be as well prepared as Alice? Bro. and sister Eggleston were next called to part with their active little grand-daughter, Nettie. Their house has seemed lonely since Nettie is gone. Next we were informed by letter from sister Brown, of Sierra Co., of the death of her husband. Bro. Brown was among the first to embrace the truth in the vicinity of Santa Rosa. Having lived an exemplary life, with a smile, and a wave of the hand upward, he died, exhorting his friends to meet him on the other shore. Sister Brown said, "His death was so peaceful, I could only think of the scripture, 'Let me die the death of the righteous, and let my last end be like his.'" Sister Woodward, of the Napa church, ever zealous and faithful in the cause of present truth, has passed away. Next in order, sad to relate, Bro. and sister Bean, of Free-stone, were called, within one month, to part with four of their children. They died of that dreadful scourge, diphtheria. Their eldest, Bro. George, was a worthy member of the Bloomfield church. Mother Martin, of the Healdsburg church, at the age of threescore and ten, "like a shock of corn fully ripe," has fallen in death and passed away. She was among the first in Healdsburg to invite Bro. Bourdeau and myself to her house. Bro. Judson has lost his youngest daughter, and Bro. and sister Morrison, of Santa Rosa, have been bereaved of their son Lewis, while he was

away from home, at Battle Creek, Mich., preparing for future usefulness. Lewis has fallen asleep, but he will soon awake to join the family circle. Sister Clarinda Bowers, who embraced the truth twenty years ago in Hillsdale, Mich., died at San Jose last spring. Sister Bowers was one of those marked examples of promptness in duty, and faithfulness in Christ's cause, rarely found. Bro. Brorsen, sister Wilson, of San Francisco, and their sister, are deeply afflicted in the loss of another sister, lately arrived from Denmark. After many years of separation they were rejoiced to meet, but oh, how soon was that rejoicing turned to sadness! They are parted by death, until the Lifegiver shall come. Bro. and sister Dye, of the Woodland church, who are here on the ground, have been visited by death, in the loss of their boy, during the last ten days. Only the last week the Woodland church lost another worthy member, our devoted blind brother, Wm. Smith.

In all these cases, we are consoled by the hope that the Lifegiver is soon coming to restore to us these loved ones from the grave. May we all be faithful in the warfare, and so be prepared to meet them. Amid all our sorrows, we can rejoice in God that so many of us are spared, and are permitted to appear before him this day. While we rejoice, it is with trembling, not knowing who may be called away before another year shall roll its rounds.

During the last year there have been a very few cases of apostasy from the truth in this State. These, for the most part, have been those who have done but little themselves, financially or otherwise, for the spread of the truth, and have found a great deal of fault with those whose lives were devoted to the work, and who were determined to push on in the cause. Instead of the truth being a loser in the departure of such persons, there is a decided gain; for Christ himself has said, "He that gathereth not with me scattereth."

In these cases you have a good opportunity of seeing an exemplification of what our ministers have said to you all the way along, that these fault-finders would eventually give up the Sabbath and the truth. The murmurers said, "Never!" but with scarcely an exception they have made a complete departure from the truths we hold sacred, while accessions to our cause the past year have been greater than in any year since the commencement of the work upon the coast.

One year ago there were fifteen companies of Sabbath-keepers in this State; now there are twenty-two. Then the number of Sabbath-keepers was 559; now it is over 700. Last year we had one tent in the field, and that was used only a part of the season, in consequence of the affliction of Bro. Healey. Bro. Wood spent about one month last year in the field, and I labored from point to point as best I could. During this year, there have been great accessions to our corps of laborers. In addition to the valuable labors and counsel of Bro. and sister White, who were with us about six months, and did most effective labor, not only among our churches, but in giving tone and shape to matters in Oakland and San Francisco, especially at the St. John's Office, Bro. Waggoner was with us about six months, laboring among churches, and in various ways, as he had opportunity; and for about two months we were favored with the labors of Bro. U. Smith, of Battle Creek, Mich.

The Biblical Institute, conducted by Bro. James White and U. Smith, in Oakland, April last, was the dawning of brighter days in California. Since that time, we have had a number of helpers in the gospel ministry in this State, and our three tents, two in Northern and one in Southern California, have done an effective work, while much has been accomplished otherwise.

It is truly a matter of thanksgiving to

God, that, notwithstanding this large camp-meeting, our work has so spread in the last eighteen months that it has become necessary to hold another camp-meeting in Tulare Co., to accommodate those who have embraced the truth in Fresno and Tulare Counties within the last eighteen months. Instead of our work now being limited to three ministers, as it was one year ago, there are eight giving the most of their time to the work, and besides these about as many more are licensed as speakers and colporteurs, who are doing more or less to advance the cause of present truth.

In our missionary work there has been a corresponding advancement. In complying with the new arrangement proposed by the General Conference, our quarterly meetings for the fourth quarter will all be held in October, so that our report of the workings of the society for the year will embrace only the workings of the society up to July first. We will place this report of three quarters of the year by the side of the same items for last year, and it will at once show the difference. The figures are as follows:—

	1876.	1877.
Families visited.....	818.....	1260
Ships visited.....	62.....	284
Letters written.....	555.....	625
Received by Donations.....	\$129.95.....	\$493.19
“ Book Sales.....	65.78.....	672.32
“ New Members.....	71.00.....	47.00

Total money received.....\$266.73.....\$1212.44

New Subscribers—		
Battle Creek Periodicals.....	254.....	348
Signs of the Times.....	386.....	609
Periodicals distributed.....	793.....	1825
Almanacs.....	1000.....	6240
Signs.....	6173.....	21590
Number of pages of Tracts and Pamphlets distributed.....	301,914.....	423,704

Since 1871 our State Society has purchased periodicals and tracts to the amount of about \$4,000. Out of this sum there have been distributed, of tracts and pamphlets, 1,589,825 pages.

In four of our missionary districts, during the past year, quite a work has been done in taking the Signs in clubs, loaning them, and thus interesting the people in the truth, and obtaining many subscribers. Five of our districts have not taken the Signs in this manner. Those districts that have entered upon this branch of the work consider it indispensable to their success to have fresh numbers of the Signs each week to use in this way, and I doubt not their voices will be heard in this yearly meeting, urging others to do as they have done.

There was one item of missionary work mentioned above, to which I wish to call special attention; it is the almanac distribution. In 1876 we distributed about 1,000, while the last year we distributed through our State T. and M. Society, 6,240, besides those sold at the Signs Office. These almanacs have done quite a business in calling attention to our people, to our publishing house, and to our work, and have been another channel through which to bring this truth before the minds of the people.

This almanac sale and distribution should be taken hold of in season, and in greater earnestness this year. Our Missionary Society in this State should lay plans to sell and distribute at least fifteen thousand of the Pacific Coast edition by Jan. 1, thus calling the attention of at least 30,000 people to our cause and work. The almanacs will be ready a month or more earlier than last year, and if taken hold of energetically can be rushed into market in advance of the flood of patent-medicine almanacs.

In the Conference Address last year, I spoke of some matters of trial that grew out of a feeling fostered by some at the first Fairfax camp-meeting. I believe the Lord accepted the humiliation and public confession of his people at the last Fairfax meeting, and we have reason for gratitude to God for the state of unity that now exists on this coast among our people, and which is bringing forth its blessed fruit on this camp-ground.

It has taken time for some to understand how the Lord is leading in this cause, but I think the lesson is now pretty well learned, and those who have seen the sacrifice and devotion of the pioneers in this work are ready to stand by them and give them sympathy and support in their efforts to extend the cause of truth.

Truly God is blessing us in mighty power on this camp-ground, and as his Spirit leads our minds to the growth, importance, and magnitude of this work it seems to me that the question is raised in all our minds, What does the Lord wish me to do? and how can I so relate myself to the work of God as to apply my quota of might, mind, and strength in advancing the cause of present truth?

These are times that call for an untying of hearts, hands, and purse strings, in order that we may ever be faithful at our post of

duty, doing all in our power to forward the light of the third angel's message.

The work here in California is only a small part of the great cause which is advancing through the earth, yet it is important to us that we do all in our power to make our work a success. As we look at the work committed to us here in this State, there are three important branches that claim our special attention. These are, 1. Our publishing house; 2. The work of the ministry; 3. The missionary work. Each and all of these continually demand aid in point of means, that the work may go forward unembarrassed.

When, over three years ago, Bro. White suggested that the Signs of the Times be published on this coast, and a publishing house erected, some thought he was too fast. "A paper might be needed here some time, but not yet." Facts since developed have proved that Bro. White was right, and that the move was made none too soon. Times were much easier when this move was made than now. All can easily see that our advancing work now demands such a paper.

In the fall of 1874 about \$20,000 were pledged for the publishing work; all of these pledges are not yet paid. Then again, last fall, at the Fairfax camp-meeting, pledges were made of new stock and donations to the Signs to relieve it from indebtedness on its past publication. One year was given to redeem these pledges, so they will be due about the middle of September. An effort should be made to meet all unpaid pledges by camp-meeting time.

The publishing work, as the cause advances, will ever be in need of funds. Those newly embracing the truth will of course esteem it a pleasure to take stock to the extent of their ability, that they also may be fellow-helpers in the truth. The Lord is coming, and we want to be found investing our substance here in that manner that we shall be laying up a treasure in Heaven. The way to do this is to do all in our power to forward the cause of truth on earth.

THE MINISTRY.

As we contemplate the work of the ministry on this coast, we have reason for gratitude to God that a few men have been raised up here who are devoting themselves to the cause. Besides our ministers we have two missionaries in San Francisco, who are giving their entire time to the work, and others in other places who are doing something in the cause. These men who are giving their time must all receive some help from the Conference. To effect amicable settlements our Auditing Committee will not wish to simply say, Thank you: "Depart, be ye warned and filled." They must have means at hand with which to settle with these men.

THE MISSIONARY WORK.

Much has been done in this State in the missionary work. More has been done the last year than in any two preceding years. There are some difficulties, however, under which we labor that should be remedied. Our State T. and M. Society is in debt at the Signs Office about \$800, and a large part of this sum is due to the State Society from the different districts. These districts should immediately take measures to cancel their indebtedness to the State Society. Some of our churches have not met their one-third which they pledged as T. and M. fund, and considerable is due for periodicals ordered.

It does not seem right to embarrass the Signs Office with our debts, when it would be so small a matter to make up this indebtedness if each individual would take hold proportionately. There should be a State T. and M. fund of \$1,000, to enable the State Society to pay for documents at the time of purchase. It is the purpose of our directors to make a strike this fall for \$1,000 T. and M. Fund, for California. I propose as an individual to pay \$50 toward this fund; and I want to find thirteen others of our brethren and sisters who will pay the same amount. This will make \$700. Then there are several who can give \$25 each, perhaps enough to make \$150 more. Then we can find volunteers who will give \$10 and \$5 each, enough to make up the \$1,000 without embarrassing any one, or diverting means from other channels.

If we really believe the Lord is coming, shall we not take hold in earnest of the work he has committed to us, instead of devoting all our thoughts to ourselves, and the groveling things of earth? If we once get our missionary fund free from embarrassment, and then keep up the one-third, with judicious management it will keep free.

Shall we not come up to our yearly gathering paying our vows in the past, consecrating ourselves with new offerings to God? If we bring all our tithes into the store-house, the Lord has promised to open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it. So may it be.

As our General Conference is being aroused to the necessity of more earnest efforts in the Sabbath-school work, I would impress upon your minds the importance of seconding their efforts and suggestions. We must not let the youth and children within the reach of our influence drift down the tide of worldliness, but to do all in our power to interest and lead them to the Lord.

With devout gratitude to God for the gracious influences of his Spirit, which is leading us out to broader plans, more exalted views of the truths for the time, may we as never before devote ourselves to duty and labor in the harvest, wherever there is an opportunity to gather the golden sheaves, and in glory we shall share the sweet consolation of having done what we could.

General Articles.

GOOD AND EVIL.

Not lightly did the Persian sage
Conceive two warring spirits—
The Good and Ill that every age
Of mortal life inherits.
Each human soul discerns in these
His curse and his evangel—
Abrimanes—Orozmadés—
The Demon and the Angel.

Not only is our life two-fold
In waking and in sleeping,
But two-fold is the mind we hold
Within the body's keeping.
Not only two-fold is our sense
Of doing and of dreaming,
But Good and Ill, with power intense,
Divide our nature's seeming.

We love, yet hurt the hearts we love;
We feel, yet mock at feeling;
We ask our Father's help above,
Yet spurn our brother's kneeling.
We chase the brightest form, to find
'Tis but a cloud we follow;
We pluck the fruit of fairest rind,
To prove it sere and hollow.

Possession palls, and promise cheats,
Hope fails, and trust is shattered:
Our marriage blooms, our cradle sweets,
In lowly graves lie scattered.
What matters, then, to trust or hope?
What use in human caring?
Since Evil still with Good may cope,
And love must die despairing?

Not so, my soul! Love never dies,
And Good can never perish;
The fruit will bloom beyond the skies
Whose blossoms here we cherish.
The evil rules but earthly things,
Left at the grave's low portal:
The good awaits with angel wings,
To rule our life immortal.
—A. J. H. Duganne.

A SKETCH OF THE LIFE OF DR. RIBTON.

My father was the youngest son of Sir George Ribton, a wealthy Irish Baronet, once Lord Mayor of the city of Dublin. On the death of my grandfather, his title and money passed to his eldest son, Sir John Ribton, lately deceased; and my father had to battle his way in the world as a medical man. Misfortunes beset his path: in two years he lost all his children except myself; then he lost his wife when I was only two years old, and remained ever afterward a melancholy and broken-hearted man. The medical school was anything but a religious one in my father's young days, when dueling, hard drinking, and abductions were the order of the day in Ireland; but these misfortunes brought him to seek peace and to find it in the word of God.

Not being able to take care of me himself, he placed me in the family of a kind friend of his, where I remained until I was eleven years of age. I shall ever remember gratefully the kind and motherly care which the daughters of Henry Farange, Esq., of Dublin, took of me. I was instructed carefully in the doctrines of the Church of England, the Catechism and the Creed forming a part of my daily lessons, a reverential bow being required at the name of Jesus. I remember how, from the beginning, the name of Jesus, and the thought of all that was peaceful and pure and holy was dear to me. From the moment I was able to read, I used to put his word under my pillow at night; yet I was unhappy, for my childish mind wanted peace and could not find it. I dreaded the hell of which I was told so

much: I told my nurse many times, weeping, that I was going there. She was much horrified, and asked me why, and I replied because I felt I was a sinner. She strove to reassure me. Alas! neither Catechism nor Creed, nor my struggles to be a "good child," gave me peace. One word was wanting, and I heard it not.

I shall never forget the load which was taken from my mind in one instant, when at eleven years of age I came to live with my father, and told him of my anxiety. He said, "My son, you are giving yourself much hopeless trouble. Do you not see that Jesus has done all for you that you find you cannot do; that by the cross he has delivered you from hell?" I saw it in that moment: a flood of light burst upon me; and like Christian before the cross, I felt the burden fall from my shoulders. From that moment, the Bible became the dearest of books to me. I was filled with enthusiasm for Christ.

It was the desire of my youth to become a missionary for Christ. Would to God I had obeyed the call of the Spirit. But perhaps it was God's will first to bring me through fire, and to instruct me in truths very different from the doctrines with which I would then have gone forth. I was told that a missionary's life was a hard one, a poor one; that I could work for God just as much in a secular business. My father wished me to distinguish myself in college, and I was driven to books, mathematics, Greek, Latin, Hebrew, etc., until my health broke, and I had to go to Italy to try to recover it. When I returned, a young man I married without means, and to support myself turned my former studies to account by becoming a University professor. Then in my struggle to "rise in the world," I took out my profession as a civil engineer, took pupils, and laid out a considerable portion of a rail-way.

It seemed to me as if all this time the hand of the Lord was against me. I was disappointed in everything. I was humbugged; my honest plans were taken hold of by others, who reaped the benefit of them and laughed at me. Sickness constantly prevailed in my house: all day long I worked hard all night I was kept awake with my sick children. At last they both died of acute diseases, two dear little girls, within two years. My wife remained broken in health. My father said that God had taken first his children, then his grandchildren; took to his bed, and died a year afterward.

With the idea of dedicating my life to doing good more strongly impressed upon me by misfortune, I left engineering to return to college and study medicine. I was told that in the practice of that profession there would be an excellent opportunity of "getting on" and working for Christ at the same time, and I believed it. I had then learned that most of those who seek "get on" choose a way which must lead them far from the paths of Christ. Full of zeal I joined the "Lying in Hospital of the Madonna," making a special study of Obstetrics, and when the hospital had to be closed on account of puerperal fever, I was one of the volunteers to attend the poor patients in their wretched homes.

The consequence was a total breakdown of health; the doctors told me I would not live through another winter. Then my thoughts went back to Italy, a land ever dear to me. I sold my father's furniture, and came back to this country, not knowing what I was going to do. And here, during eleven years of buffeting, the same adverse fortune has always followed me. My wife has always been sick. Two or three times I thought I had attained to a leading position and each time an invisible hand seemed to push me down. Enemies actually seem to arise from the ground to overthrow me. At last, a speculation which I had undertaken with the greatest success—the exportation of a medical discovery—which was bringing in quite an income, suddenly failed in the most unaccountable manner; and I found myself one day, just two years after a life of twenty years of the hardest labor left with nothing but my wife and child.

It would be instructive were I to recount the hardships which God has since brought me through, the strength which he has given me and my wife, and the miracles has wrought for me from the day I learned to throw myself entirely upon him. I had unfortunately been brought up in Antinoan doctrines, and had been led to believe that in worldly matters a man must help himself, according to the pernicious French proverb, "*Aide-toi, le ciel t'aidera.*"

Then it was that in looking back upon my unhappy and tempestuous life, ever struggling, never having, the story of Bal-

suddenly came up before me. He sought to drive his ass in the way in which God did not choose him to go, and the angel of the Lord sought to kill him. Then the desire I had entertained twenty years previously, of giving myself to God's work, arose before me, and a voice seemed to say, Thou hast refused the call of the Spirit; thou hast striven hard to walk in paths in which the Lord did not choose thee to go, wherefore he has sought to destroy thee.

From that day I vowed to the Lord to relinquish all thoughts of anything except laboring for his kingdom, and with his help to keep my vow. Many have been the trials through which he has brought me, to train me for his work; but I have seen that he was no longer against me, but with me. Alas for the twenty years of my life, and the sums of money, wasted in struggling among worldly people! My eyes have been opened to the vanity and deceit of everything where God is not. I have learned of diseases, of which I fondly hoped to become a healer, are to be cured not with medicines but by putting away vices; and that the medicines in which I trusted do but aggravate diseases. I have found the knowledge acquired by years of labor to be worth nothing. I have found error, both in medicine and in religion, solemnly taught by named bodies who ought to be depositaries of truth. But God has given me a peace of mind I never knew before, since I learned to throw myself on him. He has given me my life health, and has bestowed upon us many spiritual blessings.

My first labors in the vineyard of the Lord were in connection with the Methodist Church. I had long loved the Methodists for their practical Christianity, and I offered myself to them. I worked with them for six months as an evangelist and preacher; and when I went on I should have entered their ministry. But difficulties arose. I could not accept the doctrine of infant sprinkling. God did not intend me to become a Methodist. I then entered into relations with the Baptist Church, and it was nearly decided that I should have the direction of a Baptist mission at Naples. But all at once the object was given up. God did not intend me to become a first-day Baptist.

One day I received by post from a medical friend, Dr Zimpel, some copies of the *Sabbath Memorial*, a paper devoted to the cause of the Lord's Sabbath, published by Bro. Jones, of London. It lay on the table several days unopened, until in an idle moment I took it up. That day was the beginning of a new epoch in my life. That paper was the beginning of a new flood of light which it pleased God to give me. From the *Sabbath Memorial* I learned two things which had several times presented themselves to my mind as doubtful points. One was that the seventh day was still the Sabbath of our Lord. The other was that though grace has always been the ruling power, yet the moral law of God was given to the Jews, but to all.

I immediately entered into correspondence with Bro Jones, who sent me a copy of Eld. Andrew's book upon the Sabbath. After that I received from the same friend several copies of *LES SIGNES DES TEMPS* and *ADVENT HERALD*, and then I had the pleasure of entering into correspondence with Bro. Andrews also, who sent me and desired to be sent many books.

The Lord has promised a blessing to those who read and keep the things written in the book of his prophecies. I studied it and had the blessing. The veil was lifted off the wonderful things that God has prepared for those that love him. Hundreds of passages that were formerly without apparent meaning, or were inexplicable, became clear in their signification. Like others who have participated in the same blessing, I read the Bible a new book, which had to be studied over again.

But the new light vouchsafed to me placed me in a difficult position. I found myself off from all those with whom I had formerly walked in Christ's work. There was no more hope of joining them in his ministry. I found it my duty to become a missionary, not only to the ignorant and unbelieving, but still more so to those whom I formerly called brethren. There remained but one path open to me: that of those who keep God's commandments and on his day according the commandment of him who displayed his divine power by opening the heavens and the earth.

I saw statements in the papers of the brethren who walk in the same path, saying they were much in want of truly faithful ministers. I wrote to them, and said: Here I am, take me.

And now I remain, a knight devoted to art and soul to the cause of my banished

King, Luke 19: 14, united in the league of those faithful ones who desire his speedy restoration, and ready to use with a will my sword and lance (my voice and pen), in any regiment in which I can obtain a commission.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." Selah!

HERBERT PANMURE RIBTON.

THE SIGNIFICANCE OF LIFE.

WE are often perplexed by questions which seem to propose themselves, but which we find it very difficult to answer satisfactorily. What is the object of our existence? What is the purpose of our life? Of what benefit are we or can we be to our fellow-creatures? Why are we placed here at all? There are probably but few who have not at some time been puzzled with queries of this nature.

If, however, we look at life in its true light, not as an end, but only a means, then do some of these questions lose their power to perplex and puzzle us, and we see and understand the real significance of life. The beauty of a landscape is often greatly marred or entirely lost because it is viewed from the wrong position; so with life: only from that high above the common level which is attained by the true Christian can be obtained that far-extending and comprehensive view of life which can indicate its source and its end.

To those who have not availed themselves of the helps which God has given to us all for understanding the meaning of our existence, what indeed is the object of life? Days, months, and years come and go, and find them the same, yet not the same; for every day brings them nearer their journey's end. To provide for their bodily wants seems to be their only care. Food, clothing, and lodging, are with them the great objects of living; so they spend their years as a tale that is told: the morning and afternoon of life pass quickly by; the night of death is at hand, and after death is the Judgment. Now, that food and clothing are necessary things, and that the obtaining of them often demands a very large share of a man's time, are facts not to be denied. The trouble is not here, but because in this case so often the means are made the end, and that *by* which we should live becomes that *for* which we do really live. It is right and necessary that we should attend to these things, but not to the exclusion of service to God. The two go together: "Not slothful in business; fervent in spirit; serving the Lord."

This life is given to us as a means of attaining the life beyond, and if we do not so use it we shall make a mistake which eternity cannot set right; nay, which even God himself (I say it reverently) cannot correct. But if we rightly employ the means thus placed at our disposal, then have we solved the great problem aright; and life will be a success, although it may not appear so for the present.

What do we say? Did not he achieve greater success in life who was in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, than he who conquered all the then known world, and wept because there were no more worlds to conquer? The former ended his life as a prisoner, yet who would not prefer Paul's success in life to that of Alexander?

But when we view it aright, how grand a thing it is to live! To be a man among men! To be in the service of Him who will give a crown of life! Who shall say that there is no object in life?

Not he who thus looks at it.

W. W. PRESCOTT.

A LETTER FROM MOUNT SINAI.

FROM the "Summit of Mount Sinai, 4 o'clock Sabbath afternoon, Feb. 5, 1843," Dr. John P. Durbin, the eminent preacher, wrote to Bishop Waugh as follows:—

I have stood upon the Alps, in the middle of July, and looked around upon the snowy empire; I have stood upon the Apennines, and looked abroad upon the plains of beautiful, eventful Italy; I have stood upon the Albanian mount, and beheld the scenes of the *Æneid* from the Circean promontory, over the Campagna, to the eternal city and mountains of Tivola; I have sat down upon the pyramids of

Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose "first-born of man and beast in one night," filled the land with wailing; but I have never set my feet on any spot from whence was visible so much stern, gloomy grandeur, heightened by the silence and solitude that reigned around; but infinitely more heightened by the awful and sacred associations of the first great revelation in form from God to man.

I feel oppressed with the spirit that breathes around me, and seems to inhabit this holy place. I shall never sit down upon the summit of Sinai again, and look upon the silent and empty plains at its feet; but I shall go down a better man, and aim so to live as to escape the terrible thunders at the last day, which once reverberated through these mountains. I can scarcely tear myself away from the hallowed summit, and I wish I too could linger there forty days in converse with the Lord.—*The Armory.*

VE PATRIE.

"We must have this! We must have that!"
Oh, lustful madness of the land!
Which leads to the dishonoring thought
And thrice dishonoring hand!

Lie soft, live well, have cates to eat,
Rare furnishings to please the eye:
For this proud names are snatched with shame,
The land's creed made a lie!

Deaf ears and eyes that will not see—
Beekon and call and cry are vain;
Ye will stay shut till justice comes
In one full, fiery rain.

Ye will not heed the threatening skies,
The thunder's muttering from afar;
Ye drive the goddess from the helm
And flout your guiding star.

Ye only think to gain your way—
Crawl where the gold lies, plan your ease;
Ye drive the manhood from your lives
For flimsy things like these.

Part with the clear unfaltering eye,
Part with the mind that thinks aright,
Part with the spirit undismayed
That palters not with might!

These are the heritage of him
Who cares not where his head may lie,
Rather than have his pillow soft
With bribes and flattery.

But oh! for those who buy and sell
Within the temple's holy bound;
Barter the birthright of their race
For ease—on Freedom's ground!
—HOWARD GLYNDON, in *Independent*.

PRESUMPTION.

"If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Matt. 4: 6.

IN this second as well as in the first temptation of the Saviour, the enemy began by insinuating that Jesus must put forth some direct effort to prove his divinity, that he must call out some special manifestation from Heaven to show that he was truly the Son of God. But neither in this did the Saviour yield. He answered, "Thou shalt not tempt the Lord thy God." He chose not to commit himself to danger simply to tempt God's saving power. No such exhibition was necessary to prove him the chosen of God. "This is my beloved Son" was spoken from Heaven, while the dove descended at his baptism; and all his miracles and works of mercy to suffering humanity were to testify to the Saviour's divinity.

This temptation also represents a class common especially to those professing to be the children of God. They are taught in God's word to exercise faith, and have confidence in God's protecting, saving power in all trials and difficulties; and unbelief is represented as one of the sins most displeasing to Heaven.

But many, from mistaken zeal or perverted judgment, are led to go beyond, or outside of the wise plans of Providence, and tempt the Lord, demanding an unnecessary display of his power and mercy.

How often the children of Israel tempted the Lord during their journeyings in the wilderness, doubting his promises and his leadings, and rashly demanding the frequent, unnecessary manifestation of divine power to gratify their lusts and unbelief. We have often been astonished in reading the history of so rebellious a people,—a people who witnessed such sublime displays of God's presence and power, such wonder-

ful miracles to deliver out of the hand of enemies, and to supply with food and water; and yet who so often soon forgot all his mercies, tempted his power and despised his promised blessings. Says God, "Your fathers tempted me, proved me, and saw my works forty years;" "so I swear in my wrath, they shall not enter into my rest." But while we wonder at rebellious Israel, we even are exhorted, "Harden not your hearts as in the provocation, in the day of temptation in the wilderness." Do any of us need this admonition? Do we ever in unbelief and hardness of heart tempt God? Let us study some of the diversified experiences of every-day life, wherein we even may have tempted God.

When we presume to step aside from the path God has plainly marked out and plead our own choice or necessity, we say like Lot, "Oh, not so Lord." "Is it not a little one"—this variation from thy command? Cannot God be pleased to accept this once our *very necessary* substitute for his all-wise plans? Nay; only cheerful and unreserved obedience can be truly pleasing in his sight.

Yet we may err in the opposite extreme. We have seen individuals in blind fanaticism or morbid indifference, give up entirely the proper exercise of their judgment and the use of the means God has given them, in the blind conception that his almighty power and mercies will be all-sufficient for their day and need. Professing to throw themselves wholly on God's care, perhaps they even neglect to labor to secure the products of the soil, forgetting that this is God's plan for supplying the wants of his creatures; that labor, and diligence, and economy are the essential channels through which his manifold blessings can be bestowed. All such tempt God, and they will reap merited disappointment if not actual suffering for their presumption.

Though the tempter may not directly tell us to cast ourselves down from the pinnacle of the temple, he may tempt us to a thousand follies quite as presumptuous. God's provision and promise is to take care of his children, when, by implicitly and fully following his direction, they are brought into danger; not when they rashly plunge themselves into the pit of destruction. While a blessing is pronounced upon those who are persecuted for righteousness' sake, that soul must go unblest, who, by indiscretion or the manifestation of an improper spirit, calls forth persecution and trials. Many thrust themselves into the face of persecution in a manner that dishonors God and his truth. Such may mourn in vain the fruits of foolish presumption.

It is but a blind, unreasonable faith that would wrest God's promises, and think to separate them from their proper bearings to sustain personal wishes and inclinations.

God has seen fit, in some instances, to contravene the laws he has established in nature, allowing miracles to attest his presence, will, and power. But feeble mortals cannot safely trifle with these great laws of the universe. They must not take up deadly serpents, in order to prove God's preserving power. They must not needlessly violate the laws of health, trusting divine mercy to prevent consequent disease, or to heal if sick. To knowingly transgress any of God's laws, physical or moral, may be expected to bring down upon the transgressor admonition and punishment instead of interposing mercy. It may be a mistaken zeal that drives one to overtax the powers of body or mind even in doing God's work. If so, failure and suffering may be the sad result.

Numerous and diversified are the examples of the temptation to presumption. Even when we think we are walking in the light, a humble, careful examination of the heart motives might call for the prayer, "Keep back thy servant also from presumptuous sins." "Then shall I be upright, and I shall be innocent from the great transgression." S. M. SPICER.

THOUGH thou seest another openly offend, or even commit some enormous sin, yet thou must not from thence take occasion to value thyself for thy superior goodness; for thou canst not tell how long thou wilt be able to persevere in the narrow path of virtue. All men are frail, but thou shouldst reckon none so frail as thyself.—*Thomas a Kempis.*

MANY men want wealth—not a competence alone, but a five-story competence. Everything subserves this; and religion they would like as a sort of lightning rod to their houses to ward off, by and by, the bolts of divine wrath.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, OCT. 18, 1877.

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

THE EASTERN WAR.

A RULER stronger than Turk or Russian, more powerful than armies or empires, has bidden the belligerents of the East suspend, for a time, their active hostilities. The approach of winter is considered virtually to have closed the present campaign, and postponed all further essential movements till spring.

The close of the season's operations finds both parties in a position that precludes all prospect of peace till the condition of one or the other shall be materially changed. Turkey will not accept mediation, since, encouraged by recent successes, she hopes for better terms in the end than mediation would now be likely to secure. And Russia will not accept of mediation, as she is unwilling to have the struggle close with the shadow of disaster and defeat in any measure resting on her arms. Meanwhile events are preparing the way for larger claims on the part of Russia as indemnity for the treasures of means and blood which the struggle has cost, when she shall gain that ascendancy in the war which she seeks and expects.

Nothing has thus far occurred to throw any particular uncertainty over the issue of this gigantic contest. The results indicated in the extracts which we present below, though for a while postponed, are rendered none the less improbable.

The first is an extract from the will of Peter the Great of Russia, as published in the London Times:—

FROM THE WILL OF PETER THE GREAT.

"9. We must progress as much as possible in the direction of Constantinople and India. He who can once get possession of these places is the real ruler of the world. With this view we must provoke constant quarrels at one time with Turkey, and at another with Persia. We must establish wharfs and docks in the Euxine, and by degrees make ourselves masters of that sea as well as of the Baltic, which is a doubly important element in the success of our plan. We must hasten the downfall of Persia, push on to the Persian Gulf, and if possible re-establish the ancient commercial intercourse with the Levant through Syria, and force our way into the Indies, which are the store-houses of the world. Once there, we can dispense with the English gold."

OPINION OF NAPOLEON BONAPARTE.

The remarks of Napoleon I. on the Turkish crisis, expressed while an exile in St. Helena, are as follows:—

"In the course of a few years, Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place; all the cajolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. In the natural course of things Turkey must fall to Russia; the powers it would injure, and who would oppose it, are England, France, Austria, and Prussia. Now, as to Austria, it would be very easy to secure her assistance by giving her Serbia, and other provinces bordering on the Austrian dominions, reaching near to Constantinople. The only hypothesis upon which France and England will ever be allied with anything like sincerity will be to prevent this; but even this alliance will not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it; once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new State which I meant to call into existence as a barrier to her eastern encroachments."

Nothing could more plainly show the great sagacity and far-reaching policy of Napoleon, than the foregoing statements read in the light of the events now occurring in the East.

The following items of history throw some additional light on the course and aims of Russia.

RUSSIAN DESIGNS.

"In 1696, Peter the Great wrested the sea of Azof from the Turks, and kept it. Next, Catherine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I. obtained Moldavia and the prettily named province of Bessarabia, with its apples, peaches, and cherries. Then came the great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles and the Danube, but whose inordinate greed led him into the Crimean war, by which he lost Moldavia, and the right of navigating the Danube, and the unrestricted navigation of the Black Sea.

"This was, no doubt, a severe repulse to Russia, but it did not extinguish the designs upon the Ottoman power, nor did it contribute

in any essential degree to the stability of the Ottoman empire. Patiently biding her time, Russia has been watching and waiting, and in 1870, when all the western nations were watching the Franco-Prussian war, she announced to the powers that she would be no longer bound by the treaty of 1856, which restricted her use of the Black Sea; and since that time that sea has been as it was one thousand years ago, to all intents and purposes, a *mare Russicum*."

England has every pecuniary and worldly motive to make the prospect for Turkey as favorable as possible; yet England is forced to admit that the odds are against her as shown by the following:—

TURKEY OVERMATCHED.

"LONDON, June 5.—The *Times*, in a leading article, says: So far as can be judged the fortune of war will be adverse to the Turks. The operations may not have the rapidity of recent wars, but the Turks are overmatched and must succumb in the end. This catastrophe Europe will accept. No nation will go to war again to support that which cannot be supported. No real statesman will cling to the dead element in a system instead of looking for its living forces. We know we must seek for that which is to replace the parting power. To this we cannot too soon direct our attention."

Will not other powers come to the assistance of the Turks, as in 1798, in 1838, and in 1853, and help her out of her present struggle? A dispatch from London some months since foreshadowed the neutral policy of England in the following words:—

"England has never undertaken to interfere in the concerns of the continent without continental allies. There is no good ground for believing that we should have real support from any power in a war for the defense of the Turkish state."

A later, and more official statement, as published in the *San Francisco Daily Post*, reads as follows:—

"It is stated that Minister Layard informed the Porte that England had guaranteed the integrity and independence of the Ottoman empire only under the conditions laid down by the treaties stipulating for the exercise of control by the powers. The Porte having contested this right has forfeited the benefits guaranteed by these treaties, and England could not intervene with arms in its behalf."

France has taken a similar position of neutrality. The prophecy says that this king of the north of Dan. 11:40-45, which many at the present time even of different denominations, agree in applying to the Turkish power, shall come to his end and none shall help him. The "help" is certainly so far withheld, and his end cannot be far in the future.

A dispatch from Washington to the *Daily Graphic* of New York, speaking of Russia's operations in the East says:—

"The occupation of Armenia also means eventually the *total destruction* of the Ottoman power." U. S.

WHAT! WHAT! WHAT!

In the *Restitution* of Aug. 12, 1877, occurs an obituary notice, in which the following words are found. We think the reader will agree with us that they sound strangely enough considering the connection in which they stand. After getting hurriedly through with the facts concerning the deceased usually stated in an obituary notice, the writer uncorks the pent up feelings of his soul in the following magnificent style:—

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

"A little clearer light than we at present have, is greatly desired upon this verse, and, indeed, the whole chapter. 'From henceforth'—from a definite point of time onward. Is this the understanding of the passage? If so, when is the point of time referred to? John sees a Lamb (Christ) stand on Mount Zion, and with him one hundred and forty-four thousand, having their Father's name written in their foreheads. This is first seen in the vision. Do the rest follow in their consecutive order? If so, are they not in the future? Christ does not come to Mount Zion in any sense of the word till he appears there with his redeemed, glorified body, the church. This being the fact—and we think none will dispute it—then the first, second and third angel's messages are in the future. *This view will make havoc with Mrs. White's visions. Can't help it. Truth is what we want.* Well, but what about Christ's coming for his bride, the church? That is a separate and distinct event from his appearing in his public and outer manifestation to the world. Between these two events is, to my mind, just where the three angels seen in the vision will deliver their cry and perform their fearful works."

In the same strain the writer goes on to the end, uttering the most incoherent views, and calling for more light. Let the reader remember that all this occurs as a part of an obituary notice, and then try to imagine the state of a man's mind who cannot deal with the tender

memories of the dead, which should be guarded from every distracting thought, without mixing them up with so inopportune a splutter against "Mrs. White's visions"! Surely these visions must be an appalling object before his terrified spirit. They must rest like a continual incubus upon his perturbed imagination. He desires to "make havoc" of them; so much so that he valiantly unsheathes his sword and thrusts at them even over the graves of his friends, and "can't help it."

We say nothing about such jumbling together of different lines of prophecy as to make a message of warning go forth to men on the earth, even after the Lamb is seen with his redeemed on Mount Zion, only to remark, that he evidently does stand sadly in need of more light. And we should have some heart to try to furnish that light, did it not appear that his eyes are sealed against all its rays with scales more broad and ponderous than the pound of yellow wax which the English Patent Bureau attaches to its official documents. U. S.

AS WE MIGHT EXPECT.

In the *Boulder News*, of July 21, 1876, published in Boulder, Col., we find a report of a Methodist Conference at that place, in which one of the speakers, dwelling on the temperance movement, used the following language:—

"Whatever . . . endangers the social life, or interferes with or impedes the progress of human destiny toward the goal of prosperity and happiness, must be branded as an enemy and be removed—annihilated. All hostile agencies to Christianity ally themselves with the friends of intemperance. This is true of all classes of so-called free-thinkers, and Sabbatarians and infidels. These would take from us all the hallowed and God-ordained safeguards to virtue, which have been the harbingers of all social, civil, and moral good all along the ages."

The word "Sabbatarians" in the foregoing extract is what interests us; and the associating of this class, on the part of the speaker, with free-thinkers and infidels, and holding them up as enemies to progress, virtue, and Christianity, is an exhibition of that discrimination and good judgment for which some men are so remarkable, or else of that prejudice against the Sabbath cause which finds its best soil within the pale of the professed church of Christ. Sabbatarians advocate, and we are happy to believe practice to a greater extent than any other denomination, the strictest morality, the purest virtue, the most radical and effectual doctrine of temperance, and the highest type of Christianity. The crime of ranking such a class with the vile and besotted company that compose the army of intemperance and infidelity admits of neither excuse nor apology. Yet such is the enmity of religious bigots against those who so rudely expose the unsupervised foundations of Sunday-keeping, as Sabbatarians do, that they will resort to any methods, however unfair and dishonest, to excite against them a storm of public odium and obloquy. We have all along predicted that such a course would be pursued, and such utterances as the foregoing give us an earnest of the fulfillment. U. S.

TO CORRESPONDENTS.

1. Who is meant by Lucifer in Isa. 14:12; and 2. Why is Peter mentioned especially in Mark 16:7? J. F. T.

ANS. 1. It is generally supposed that Lucifer, in Isa. 14:12, is a term used to designate Satan. 2. Peter is doubtless specially mentioned on account of his pre-eminent zeal in the cause of his Master. He first ventured into the sepulcher. John 20:6.

Where do our ministers get authority for saying that the time Jesus met with the disciples on the fishing occasion, after the resurrection, John 21:1, &c., was on Sunday? A. B.

ANS. Our correspondent, we think, is laboring under a misapprehension here; as we do not think any S. D. A. preacher makes such a statement. The matter, as we apprehend it, stands thus: The advocates of Sunday sacredness say that Christ met with his disciples after his resurrection *only* on the first day of the week, designing thereby to elevate and honor that day. Then, we reply, if that is so, the day he met them when they were fishing, was the first day of the week; and granting this, it follows that the disciples did not know but that it was perfectly right to go a fishing on that day; and Christ by not reprimanding them, virtually sanctioned that occupation. All this, it will be seen, is simply arguing on the ground of our opponents. It is they, not we, who make out that fishing day to be the first day of the week.

Do Acts 2:46, and 20:7, 11, refer to the Lord's supper, or simply to partaking of ordinary meals? H. M. C.

ANS. The phrase "breaking of bread" seems to refer to the ordinance of the Lord's supper, while the word "eating" in its various forms points as clearly to the partaking of food in ordinary meals. The two forms of expression are associated together in the case of Christ with his disciples, Luke 24:30, 35, and in the passages under notice: Acts 2:46; 20:7, 11. From this fact the conclusion is drawn in Smith's unabridged dictionary, that in the apostolic age the solemn act of breaking bread by those qualified to administer the rite, in memory of Christ's death, was more or less commonly connected with the ordinary meal, either preceding or following the partaking of food to satisfy hunger. If this supposition is correct, it may be concluded that at Troas they partook of the Lord's supper, and then that the apostle partook of food to supply the wants of his physical nature in his loss of sleep and rest, and in his arduous and taxing labors.

In the title of the pope, "Vicarius Filii Dei," from which the number 666 is made out, what authority is there for calling the letter *v* the same as *i*, and counting it five? H. A. W.

ANS. The old Roman *v* was written in the form now adopted for the English letter *v*. In the Bible Dictionary issued by the American Tract Society, under the word "Penny" shown a facsimile of a Roman coin used in the time of Cæsar Augustus; and the name is spelled as follows: "Cæsar Avgvstvs." Again under the word "Captivity" is shown a coin struck to commemorate the capture of Judea by the Romans, and the inscription is "Ivda captva," the *i* being the same as *j*, and the *v* the same as *u*, so that they read it, "Judea captva." See also Webster's Unabridged Dictionary.

What is the definition of the word, spirit, given full? R. V.

ANS. In the volume entitled "Man's Nature and Destiny," there is a chapter devoted to the use and definition of the terms, soul and spirit. See pp. 46-56.

When does the new birth spoken of in John 3:3 take place? D. W.

ANS. The resurrection of the righteous to new and immortal life, is illustrated by the figure of a birth. Conversion, or the change from a state of sin to a new spiritual life, is also illustrated by the figure of a birth. The principal question would therefore seem to be to determine which expressions, where this figure is used, refer to conversion, and which to the resurrection. John 3:3 probably refers to conversion. See the article by Eld. G. I. Butler, *REVIEW*, Vol. 49, No. 8.

Which law was our school-master to bring us to Christ? J. C. E.

ANS. The whole typical or ceremonial system of the body of which is of Christ. Col. 2:17.

The tract, "Which day do you keep," &c., says, "Find a text which says, 'Thou shalt do no work the first day of the week.' How do you reconcile this with Lev. 23:35, 36?" M. H. F.

ANS. The "first day," and the "eighth day" spoken of in those verses refer only to the first and eighth days of that feast of tabernacles, and have no reference to the first day of the week, nor to any day as a *weekly* sabbath, as this was only a yearly observance.

What "power" is referred to in the first part of the 13th of Romans? C. C. D.

ANS. The authority of God to which all men should be subject. The apostle goes on to show that it is by the ordinance of God, that in the present condition of our world, governments and rulers are established, and all should respect and obey them, when their requirements do not conflict with the "higher powers," or the requirements which are binding upon us directly from God, without regard to the enactments of man. R. FOSTER: See exposition of 1 Kings 11:21, 22, in *Man's Nature and Destiny*, pp. 104-104.

1. Which is the greater work, creation or redemption? 2. Is it in harmony with S. D. Adventist law or rules to play croquet? E. W.

ANS. 1. We would like to see the man who is able to comprehend the magnitude of the work of creation, and who is able also to fathom the workings of God's mind in providing for us redemption, so as to be able to compare, and decide which is the greater work. We imagine such a person would be not much inferior to God himself. See this subject discussed in Sabbath tracts. 2. There are some subjects upon which it does not seem necessary to make late or make rules. We have no rules against a man's spending his time in gathering a stack of thistles for his winter's provision, or plowing for his summer crops in the fall when the winter is coming, or spending his time and money to ornament one portion of his buildings with the flames are consuming the other. But this would not look very rational or consistent. Neither could we consider it any more so.

for a person who professes to believe that the last message of mercy is now going to dying men, and that but a short time is left to prepare ourselves, and to work for others, to spend a portion of this precious time, in such a frivolous occupation as knocking a set of wooden balls around the yard, accompanied always with more or less empty and foolish talk, and too often with a spirit of strife and altercation. It looks to us like insanity. How a person can consent to spend any one of the few remaining valuable moments which should be all crowded full of the most earnest and heroic work for humanity, in such a manner, is past our comprehension.

ANSWERED BY LETTER: Wm. H. Mills, W. Attenden, M. P. Cady, H. H. Bramhall, J. S. Brock, T. C. Howell, H. Grant, G. W. Barker, H. Littlejohn, Anderson Johnston, Geo. I. Miller. U. S.

THE LAW AND THE GENTILES.

In my article entitled, "The Law and the Gentiles," it was my intention to use some extracts from Alexander Campbell's "Christian System," but I did not have the book with me when the article was published. The reasonableness of the following extracts will strike every reader. I copy from the fourth edition, Boston, Cincinnati, 1870. The subject is that patriarchal worship, and how far it was affected by the Jewish dispensation.

Family worship was, then, the first social worship; and during the first ages of the world, at least two thousand five hundred years, it was the only social worship, of divine authority. Though other institutions have been added, this has never been superseded. Having its foundation in the matrimonial compact, the most ancient of all religious and political institutions, this being founded on nature itself, it never can be superseded. While the forms of this worship have always been adapted to the genius of the various revelations of God vouchsafed to mankind, it has continued through all the ages of six thousand years, and will continue the day when men, like the angels of God, shall neither marry nor give in marriage.

Family worship, so long as it continued the social worship, underwent no material change; and this is the period which is properly called the patriarchal age of the world.

Having thus affirmed that the patriarchal system of worship is perpetual, because it was founded upon natural relations, he proceeds to show what were the peculiarities of this unrelaxed system of worship.

The moral and religious institutions of the patriarchal or family worship, which continued from the fall of Adam to the covenant of circumcision, were the Sabbath, the service of the Lord, oral instruction, prayer, praise, and benediction. With the addition of circumcision in the family of one single patriarch, for special purposes, these were the parts of that system which continued for two thousand five hundred years.

The religious observance of weeks or Sabbaths in commemoration of creation, and prospective of an eternal rest, to arise out of the official and typical institution, was religiously observed to the giving of the law, or to the institution of the Jewish dispensation. Thus the observance of the Sabbath commences with the words, "Remember the Sabbath." The righteous always remembered the weeks, and regarded the consecration of the week as holy to the Lord. Hence, after the apostasy, which issued in the neglect of family worship, in consequence of the sins of God intermarrying with the daughters of men, and which brought a flood of water upon the world of the ungodly—we find Noah religiously counting his weeks even while incarcerated in the ark. In the wilderness of Sin, before the giving of the law, we also find the Israelites observing the Sabbath. And to facilitate the observance of it God wrought three special miracles during the peregrinations of Israel. He gave two days' portion of manna on the sixth day—none on the seventh—and preserved from corruption that portion laid up for the Sabbath.

After noting instances of worship of various nations mentioned in the book of Genesis, and in Job, he continues:—

"From these gleanings from the book of Genesis, one may learn that the family worship institution, which was divinely instituted in the patriarchal age of the world, embraced the observance of the Sabbath, the service of the altar, oral instruction, prayer, intercession, thanksgiving, and benediction. It contemplated no other relations springing out of it. Doing justly, loving mercy, and walking humbly with God, were enforced in all its maxims, and in the example of those whom God honored and approved."

Mr. Campbell has surely been sufficiently cautious in his expression when he says one may learn this "from these gleanings from the book of Genesis," for, as far as the Sabbath is concerned, the statement of Gen. 2:3 is definite and certain as to the revelation of the duty of observing to the head of the human race. At the close of the week of creation God blessed

the seventh day and sanctified it because that in it he had rested from all his work which God created and made. To sanctify is to set apart for observance, or to make known the duty to observe. The day could not be set apart for observance and man, who was to observe it, be left ignorant of the duty. An essential part of the act of setting it apart to be religiously observed was to inform man that it was so to be observed, and this information carried with it the force of explicit precept or law. This, and this only, meets the meaning of the word sanctified.

All that may be learned from Genesis, either as to principles or to particular facts, justifies the conclusion arrived at by Mr. Campbell. Certainly all the families of the earth were amenable to God before the flood, and before the calling of Abraham. Both Noah and Abraham were called because they paid more regard to God's revealed method of worship than did others. And the calling of Abraham, and laying special duties upon him, did not supersede the general duties to which he and all others were under obligation, nor release others from those duties. And thus Mr. Campbell continues on another page:—

"In calling Abraham, and in making him the father of many nations, and the depository of still more precious promises and revelations, God did not supersede the family worship. He only added to the stock of religious knowledge, strengthened the faith, and enlarged the hopes of that single family. The family institution continued without the slightest change, except in one particular specified in the covenant of circumcision, as respected the single family of Abraham, for four hundred and thirty years after the charter concerning his seed and that concerning the Messial were secured to this renowned patriarch."

"The Jewish institution commenced and continued about one thousand five hundred years before the reign of Heaven began. It was not substituted for the family worship but added to it; affecting, however, the patriarchal institution in some respects, as far as concerned the single family of Abraham. The individual families of the Jews, as such, had still their family worship,—still the worship of God was heard in the dwellings of the righteous; and, like Joshua, every good Israelite said, 'As for me and my house, we will serve the Lord!'"

"In four hundred years the family of Abraham had, in the line of Isaac and Jacob, in fulfillment of the first promise, grown up into millions. Not less than two millions came up out of Egypt under the conduct of Moses. The Heavenly Father, in progressive development of his plan of blessing all nations, leaves all the world under the family worship institution, and erects the whole progeny of Abraham, that came up out of Egypt, into one great national institution."

This is the only rational view that can be taken of the facts gathered from the book of Genesis. It is only absurd to suppose that the whole world were sinners in the absence of law, as some now presume to teach; and that God chose the seed of Abraham and made known his law to them alone, leaving all the nations beside them without any rule of life and actually, therefore, without any accountability to God. And Mr. Campbell's conclusion that all the nations or families of earth were left amenable to the original revelation of God's will or law, is fully sustained by Paul in his letter to the Romans.

And this leads, unavoidably, to the conclusion that all the nations of the earth were under obligation to keep the Sabbath. It is more than a mere conclusion, at least so far as Mr. Campbell's statement is concerned; for he says directly that at the erection of the Jewish system all the families or nations outside of Abraham's posterity were left under that system of worship which contained the Sabbath of the Lord, which system, as it grows out of natural relations, will continue till men, as angels, neither marry nor give in marriage. These natural relations were no more interfered with by the gospel than by the Jewish system. So far from it, the gospel was designed to restore and to bring man back to those natural and moral relations which he had disregarded. For sin consisted in disregarding these original relations. No one can take any other view unless he loses sight of the remedial nature of the gospel, which, indeed, is its real nature—its very essence. For if the gospel is not a remedy, what is it? We think the remarks of Mr. Campbell will commend themselves to every thoughtful, candid mind. J. H. WAGGONER.

CAMP-MEETING IN MISSOURI.

OUR camp-meeting held with the Prairie Valley church, Oct. 4-9, has just closed. It has been a great success, and in some respects better than any camp-meeting ever held in the State before. Though the weather was somewhat against us, as it rained the Monday and

Wednesday before the meeting, stopping and turning back some who had started, and no doubt hindering many others, and though it rained much of the day Sunday, thus keeping away the crowd, yet there was at our meeting a larger number of our people than I have ever seen in Missouri, or when Missouri and Kansas were united.

An immense crowd of outsiders would have been present Sunday but for the rain; for the livery men in towns eight or ten miles away had all their own teams engaged, and many others had been engaged of private citizens, and all through the country many had said they were coming. But the rain stopped many of these, so Sunday there was not a great number of any but our own people present. But at night, after the rain, and Monday night, though dark and muddy, the tent was well filled, and a good degree of interest manifested.

Our own people go home from this meeting greatly encouraged. We had an excellent social meeting Monday afternoon, in which many short, cheering testimonies were given. Almost every one commenced with, "I am thankful to God for this good meeting," or "I am glad I came to this meeting," or kindred words. There has heretofore been a great lack of interest among our people here in our camp-meetings; but many expressed themselves determined from this time forward to attend; to provide themselves with tents, and come at the beginning and stay to the close. Our brethren this time did nearly all stay till Tuesday morning, though many had not intended to when they came.

Another gratifying feature to me was this, that our camp-ground presented a more neat and orderly appearance, and the tents were better than I have ever seen before in this Conference. On Sabbath day, our meetings were solemn. By a rising vote, nearly all pledged themselves to live nearer to God and be more earnest in his work than ever before. On Monday, not far from twenty came forward for prayers, when I invited those who felt they were far backslidden from God, and those who had never started in his service, to consecrate themselves to him. It was a good season, and the Lord came near.

In preaching, Brn. Chaffee, Wood, Rogers, and T. J. Butler took part, while I spoke fifteen times in all, filling in all the available time between regular services. There was so much I wanted to say, and that needed to be said, that I hardly knew where to stop. It was all received kindly, and seemed to be enjoyed. I felt greatly anxious that the brethren should feel we could have as good a state of things in Missouri as anywhere, if we would go to work for God, and regard the light he has given us, and the agencies he has instituted for our good. I believe impressions have been made which will be lasting. The last two weeks have been a source of great encouragement to me. At these two meetings I have had the privilege of speaking to not less than two hundred and fifty of our people, over half of our membership; and though this number seems small when compared with the numbers attending such meetings in Iowa, Michigan, and the other large Conferences, yet the time was not far back when this would have been a respectable attendance for either of those strong Conferences. How the cause is growing! and even this is in glorious contrast with the meetings in Missouri only a few years ago.

I am in favor of a great many camp-meetings. While we need one general meeting in every Conference, at which to attend to business matters, and which should be a general gathering of delegates and brethren and sisters from all parts of the Conference, I see no reason why we cannot have other camp-meetings, more local in character, which may be seasons of great profit to the cause. If these are managed right, they need not be financially expensive. The two just held have cost the Conference nothing from any fund. If it is the desire of the brethren, I see no reason why we may not have three camp-meetings in Missouri next season, one in Northern and one in Southern Missouri in the spring, and a general meeting in the central part of the State in autumn. It does our brethren good to stir out, get acquainted, and get their hearts warmed up.

We have received subscriptions for our tent and camp-meeting fund to over \$350. We hope to raise this to \$500 before spring. We want to buy two tents, one large and one small one, pay off our debts, and get things on the right basis. We expect to do this. The brethren are beginning to wake up in Missouri; and though the victory is not yet complete, and

there is much hard work to be done, yet God lives, and will help all who are in earnest; and we must gain the victory. Let us remember the Christian's watchwords, "Watch, pray, and work." GEO. I. BUTLER.

Gallatin, Mo., Oct. 10, 1877.

SABBATH DESECRATION.

IN the correspondence of the *New York Evangelist*, of Aug. 16, is a letter from P. H. Burghardt on the conflict between labor and capital, which speaks as follows:—

"But as we are led to think, with an open Bible in our hands, as the immutable and eternal statute book of Jehovah, the great trouble now so universally pressing itself upon us as a people and nation, as everywhere to be witnessed throughout our country in the very great depreciation of all property values, the want of monetary confidence, and the very general stagnation of business, is not by any means attributable to any conflict between labor and capital, but to the conflict of both labor and capital with the laws of God. For the last twenty or twenty-five years in our country there has been a growing—and a most fearful—recklessness upon the part of both capital and labor, in trampling upon the laws of God, and more especially that law both plain and positive in regard to the sanctity of the Sabbath. Our capitalists, railroad and express companies, and the host of laborers that have willingly worked with them, are now, as we most fully believe, cursed and crippled, stricken as with a perfect paralysis by the direct hand of God, for the open profanation of this sacred day of rest, a day that he himself, as if to call the attention of the human race more directly to its very great importance, ceremoniously set apart, and hallowed as a portion of time to be conscientiously kept as needful for the highest and the noblest purposes and possibilities of man's nature in helping to develop the greatest good of his physical, mental, and moral manhood.

"The Heaven-daring and defying sin of Sabbath desecration, a sin that will ever carry with it sooner or later every form of the violation of the laws of God, was the great central sin that called down the just judgments of Jehovah upon the nation of Israel. So now, we, too, as a people and nation, are most fearfully guilty of the sin of Sabbath-breaking. Our only hope and only remedy can come by ceasing from sin. Let our Sabbath mails and our Sabbath running railroads, with all their laborers, rest on this God-given day, and then we may expect God's blessing upon us, and once more peace and prosperity throughout the length and breadth of our land."

With the writer we too accept the Bible "as the immutable and eternal statute book of Jehovah." But if these laws are truly immutable—unchangeable—the writer might have said that "we," not only "as a people and nation," but as churches, "are most fearfully guilty of the sin of Sabbath-breaking;" for it is a fact that the churches generally throughout the country, ministers, priests, deacons, and congregations, pay no regard at all to the day that was "ceremoniously set apart and hallowed" by the Creator. It was not two days that were set apart or appointed. There is no law in the Bible for keeping Sunday, the first day of the week, as the Sabbath. Which, then, is the "God-given day"? God gave but one in each week, not two.

The difficulty is that another day, a day Jehovah did not rest upon, set apart, nor hallow, has been foisted into the place of the God-given day; and every honest and well-informed clergyman will acknowledge that there is no command or direct revelation in the New Testament making the first day the Sabbath instead of the seventh, which is Saturday. And yet they appeal to the eternal and immutable statute law of the Bible to enforce the observance of a day not mentioned therein as a sacred day—not made God's Sabbath by his resting upon it, not blessed by him nor sanctified. And this fact is becoming so well understood by the people generally, that they attach but very little, if any, sacredness to the day. How can the people be impressed with the duty conscientiously and religiously to keep sacred to the Lord the first day of the week, or Sunday, by the commandment of God which requires the holy observance of another day, the seventh day or Saturday, the day on which he rested from his work, and which he sanctified, that is, appointed, to a sacred use, because that on it he did rest? He rested only on one day of the seven. How can another day, a day on which he did not rest, become his rest, or Sabbath, day? R. F. COTTBELL.

ETERNAL LIFE.

ETERNAL life! How blessed to rise,
And grasp the glorious, endless prize:
Forget, my soul, these earthly toys,
And seek the true, unending joys.

Eternal life! Oh! can it be
That Jesus offers this to me,
A mansion near his holy throne
That I may call my own dear home?

There I'll forget the grief and tears
That mark these sorrowing earthly years;
There will I ever walk with God,
Nor need again the chastening rod.

Eternal life! Eternal bliss!
I cannot grasp a thought like this:
This mortal must immortal be;
I long for immortality.

Adieu to dreams of former years,
Delusive hopes, annoying fears;
By faith I see a land of peace,
Where love abides, and sorrows cease.

Dear Saviour, wilt thou mark my brow,
And seal me with thy people now?
Impart thy strength, nor let me fall,
My sure support, my guide, my all.

P. ALDERMAN.

Ashtabula Co., Ohio.

Progress of the Cause.

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

THE NEBRASKA CAMP-MEETING.

THIS meeting was held at Fremont, Neb., Oct. 4-8, on a beautiful island a little south of the village. The location was all that could be desired. There was a good grove to break the wind, while at the same time, where the tents were set, the trees were so scattering as not to obstruct the warm rays of the sun. There were twenty-seven tents besides a number of covered wagons. About three hundred and fifty Sabbath-keepers were encamped on the ground, a good proportion of whom were ready to commence meetings on Thursday.

From first to last our meetings were excellent. Not having given our brethren much encouragement that we should have help from abroad, no one was particularly disappointed, although we felt the need of such aid. It was evident from the first that our people came to work, not only for themselves, but for others. The preaching was mostly of a practical nature, and we knew, from the hearty responses and many tearful eyes, that it found a place in the hearts of the brethren and sisters. I believe I never saw a company of people so hungry for the truth. While our meetings were in session, the camp was entirely deserted. There was no strolling about, but it seemed that every one was determined not to lose a word. In our social meetings, God greatly blessed us; and all hearts seemed to be melted in tenderness before him. In some of these meetings as many as one hundred and thirty testimonies were given in forty minutes. Sabbath was a good day for us. After setting before the people the importance of seeking God, we called for backsliders and sinners to come forward, when about thirty responded; and as we united our prayers together for these who were thus seeking God, the Spirit of the Lord graciously rested upon us, and all hearts seemed to be broken before God.

On Sunday, fifteen were baptized in the Platt River, by Bro. Boyd. The outside attendance was not large; but those who came were respectful and courteous. Our brethren raised \$125.00 to pay the T. and M. debt. It was truly affecting to listen to the many calls as they came in from all parts of the State. Some of our brethren came three hundred miles with teams. They came to seek God and they found him. We heard it remarked all over the ground that it was the best meeting our people ever enjoyed in this part of the Conference. Bro. Nicola, Boyd, and Wing enjoyed good freedom in preaching the word. Personally, I believe I can say my soul was never more blessed: it was one of the brightest spots in all my Christian experience. Our people all felt to praise God for his goodness, and returned home greatly strengthened and encouraged.

E. W. FARNSWORTH.

P. S. My permanent P. O. address is Knoxville, Iowa. E. W. F.

TEXAS TENT.

THE interest here at Peoria is still all we could ask. The tent was crowded last night with very attentive hearers. Our first Sabbath meeting was well attended. Next Sabbath we have a Bible reading, subject,

"The coming of the Lord." Many were very much prejudiced at first, some of whom are keeping the Sabbath.

Last night after I entered the desk a letter was handed me, which notified me that if I did not leave this place within twenty-four hours I would be killed; that I must take all with me or suffer the consequences; and that I must leave the State also. After preaching a very pointed discourse on the Sabbath in prophecy, I read the note before the crowd, and stated that if the people who were attending these meetings were desirous to hear more, and were not willing that I should leave, I would not obey the order. A prominent citizen called for all who were in favor of Bro. Kilgore's remaining and preaching to them to stand on their feet, when the whole congregation simultaneously rose up. The indignation of the better class of society was great. It is now 3 P. M., Monday, and I am still alive and at my post. R. M. KILGORE.

GEORGIA.

I LABORED in and around Griffin nearly four weeks, speaking to the people as the way opened. The people expressed much anxiety to hear, coming three or four miles, and that when the nights were quite dark. Some opposition came up, just enough to cause the true-hearted more fully to identify themselves with us. While there, I formed the acquaintance of Eld. Reese, Methodist. He had read our papers and tracts, and become convinced that we had some truths that he and his brethren do not have. He and some of his family are convinced on the Sabbath. I think he will soon keep it. He indorsed the second angel's message very heartily, and sees quite clearly the fallen condition of the churches.

While at Mr. Gunn's, I became acquainted with Dr. J. F. Wright, a man very eminent in his profession. His mind had been much exercised on the condition of the churches, the state of the dead, the end of the wicked, and the Sabbath question. He was ready to receive the truth, and embraced it gladly. When I parted with him, he and his wife said they should keep the Sabbath. The faithful labors of Bro. Killingworth, and his living the truth, have done much to help me in getting a hearing, and in calling out the people. I think he has a more public work to do in the message. He has stood alone, but has been faithful for many years. The Lord is about to give him society in the truth. I found true friends in all this section. We had some difficulty in getting a place to speak in the city of Griffin. Some false reports were circulated; but one gentleman who had read some of our works, and had some knowledge of us as a people, told the people that if these reports were true he would be the first to drive me from the place, but if not, he would take his gun and stand by me. He engaged the city hall for me to speak in.

I spoke three times to the colored people while here. They seemed much interested, and wanted to hear more. One minister spoke at the close of one of the meetings, expressing very clear views on the nature of man, the state of the dead, and not receiving rewards at death. Many in this Southern field are waiting for the truth.

Some have said they would send the SIGNS to persons here. Many thanks to such. I am gathering names of persons who will be much interested and profited by reading the paper. Other items of interest soon. C. O. TAYLOR.

NEW YORK.

Wellsville.

WE can still report progress here. As we anticipated, the work has moved slow, but it is still moving. There are now between fifteen and twenty keeping the Sabbath as the result of our labor here, and others are deeply interested, who, we hope, will soon take their stand. The prayer-meetings are well attended three times each week, and we have public service Sabbath and first-day.

On Sunday last we organized a church here with twenty-seven members. There are others who will join soon, and we expect to see this number increased to forty by the time the new house is ready for dedication.

Work on the house is going on well. We have secured one of the finest sites in the village; in fact, we do not know one in the town for which we would exchange it. The building, 32x52, 18-foot post, is up and nearly enclosed, and with good weather we shall get the roof on this week.

The brethren are of good courage, and take hold of the work well. It is due to brethren here that we should say that during the entire meeting they have done all they could in every way to make the meetings a success; and we feel that in a large measure what has been accomplished is due to their faithful efforts. They seem greatly encouraged at the present prospect, especially of having a house of worship here so soon.

As we are in need of more help on the church, we invite our brethren who are willing to work and donate a whole or part of their labor to the enterprise, to correspond immediately with B. L. Whitney, Wellsville, Allegany Co., N. Y., in reference to it.

We still desire the prayers of the brethren for the work here.

B. L. WHITNEY.
M. H. BROWN.

Penna.

I CAME to this place Sept. 27, and found the friends holding on and doing well, though they have had to meet terrible opposition. A few have gone "out from them, because they were not of them," and, like Demas, "loved this present world." Remained with them over two Sabbaths, and left them much strengthened and encouraged. They received instruction on the health reform quite readily, and all seem disposed to walk in the light. The opposition is wearing away some, and there are those who, we hope, will yet embrace the truth.

S. B. WHITNEY.

MICHIGAN.

Howard City, Oct. 12.

THE weather has become so cold that we have moved our meeting to the Band Hall. We kept the tent up till this week. Thus far, eighteen have promised to keep the Sabbath. We close the effort here next Sunday evening. We shall then seek a new field near by, where we can meet with these for a few Sabbaths until they will do to leave alone.

Bro. J. O. Corliss has been with us since camp-meeting. A. O. BURRILL.

Isabella Co., Oct. 3.

WE now have two families of Sabbath-keepers here. We hold prayer-meetings every Sabbath. We are now having calls for tracts, books, &c. I am visiting occasionally where people want to hear our views. Have had three invitations to speak in school-houses. I spoke once on the signs of the times, after which nearly all in the house, by a rising vote, expressed a desire to hear further on that subject. Cannot some brother come this way and preach? There are several small openings which should be improved soon.

JOHN B. TINKER.

KENTUCKY TENT.

WE struck our tent at Glover's Creek, Sept. 24, after laboring nearly seven weeks against all the opposition the enemy could devise, through the instruments he had to use. Notwithstanding this, the Lord gave us some victory in his name. Bro. Soule staid to finish up the work, and he will report accordingly.

On Sunday, the 23d, I united in the holy state of matrimony, under the tent, and in the presence of an audience of over three hundred, Bro. Orlando Soule and Miss Alice Turner, a very worthy lady, and a late convert to the truth. May God bless them.

On the eve of the 28th inst, according to appointment, I met with the brethren at Bro. I. B. Forrest's, and held meetings over Sabbath and first-day. I spoke six times, and held one social meeting. There was a small outside attendance of people who seemed to be much interested. The few there were much strengthened.

From there, Bro. Forrest took us to Powder Mills church. On account of sickness, we had only two meetings here, one of them a prayer-meeting. This church needs much labor, and I hope to spend some time here after tent-season.

We then went to the quarterly meeting at D. W. Barr's, near E. Town. This meeting was one of the most solemn and heart-searching meetings we ever held in the State. Some who were detained at home on account of worldly matters lost much. The very ones who need these meetings most, think they need them least, and are least inclined to attend; and what is cu-

rious, they do not get along in the way any better than those who take time to attend these important meetings, which show God is not well pleased with his people when they neglect duty in this direction. I preached three times, and Bro. R. Gay once; and held three prayer and social meetings. We attended the ordinance and had a business meeting, in all of which God was present by his Spirit. Bro. J. Forrest, who was a Disciple elder, came bringing us here and was baptized.

The fast day was a very important one here. We look forward from this meeting for better times for this Conference. Our brethren present did all they could by their means to meet the wants of the cause. The T. and M. Society is also taking up and beginning to work. I will report soon as I get returns from Tennessee.

We now go to a place near Nashville, Tenn., which will be my address until further notice. We want another tent-meeting this fall, and by going that far South think we can have it. S. OSBORN.
Oct. 8.

INDIANOLA, IOWA.

MEETINGS closed here Oct. 8. The tent was taken down and rolled up for the winter. Bro. Farnsworth left us a week before to attend the Nebraska camp-meeting. We continued here a little over seven weeks and had good weather and good congregations. There was only one Sabbath-keeper here when we came, Bro. Henry, who bore the expense and burdens of the meeting. Twenty-seven new ones have signed the covenant, and hundreds are convinced. We have rented a hall in which the brethren will hold meetings. I remain to follow up the interest. Bro. Hollenback who has been with us all summer, assisting very much, especially in singing and praying. He has now returned home. J. H. MORRISON.

KANSAS.

North Otter, Greenwood Co.

OUR meetings at this place have closed. Six covenanted together to keep the commandments of God, and the faith of Jesus. They will maintain Sabbath meetings. J. LAMON.

ILLINOIS.

Kankakee, Oct. 7, 1877.

THE little company of Sabbath-keepers at this place met at their usual place of worship yesterday and to-day. The French brethren of St. Anne, Papineau, and residing four or five miles south of Kankakee, met with us, some thirty-five or more together. After singing, Bro. Potter opened the services by reading the eighth chapter of Isaiah, calling special attention to the twelfth and thirteenth verses in connection with Jer. 6:16, after which prayer was offered.

Bro. Bezon, of St. Anne, being present was requested to speak, which he did in the French language. He seemed to have great freedom of speech, and many of the French brethren were moved to tears. Bro. Ely then gave us a good exhortation, and after a few other testimonies had been given, the meeting adjourned till tomorrow at which time Bro. Christman conducted a social meeting. Some twenty-five testimonies were given, Bro. Bezon acting as interpreter. The Spirit of God seemed to pervade the hearts of all present. Some who had recently embraced the truth were rejoicing greatly in it. The meeting continued until near night.

To-day, at eleven o'clock, we came together for a business meeting. After opening by singing and prayer, the minutes of the meeting were read and approved, and which the S. B. was considered, and general paid. The T. and M. Society was then taken up; and the standing of our membership was reviewed. There was no element of discord or complaint. Five applications for membership were acted upon favorably, the candidates, except one, comes from the Baptist church, having been baptized at our late camp-meeting. W. H.

NORWALK, OHIO.

THE Norwalk church, in accordance with instructions given through the Review, met in church quarterly meeting, Sabbath Oct. 6. Though we had no elder present to administer the ordinances of the Lord's house, we had an interesting meeting.

a time of general confession and of wing covenant obligations. Everything favorable. Most of the members see necessity of being liberal in support of the cause, and express a willingness to his duty. Many earnest prayers were offered in behalf of our dear brother, Eld. John, that he might be restored to health, and be permitted to labor with us till the comes.

The REVIEW comes regularly, laden with things, which so much interest us we could not well do without it; and will try to increase the number of subscribers. Wm. Beebe.

MICHIGAN T. AND M. SOCIETY.

The sixth annual session of the Michigan Tract and Missionary Society was held Oct. 26, 1877, at Lansing, in connection with the camp-meeting.

The president, on account of sickness, absent, and Eld. S. N. Haskell filled his chair in his stead.

The meeting opened by the singing of a grand and soul-inspiring missionary

"From Greenland's icy mountains," etc.,

which prayer was offered by Eld. S. White.

Report of last meeting read, and approved. Report of labor for the last year was read, which is as follows:—

No. of families visited, 3,332; letters written, 1,870; No. of new subscribers for REFORMER, 190; REFORMER, 461; INSTRUCTOR, 119; SIGNS, 714; TIDINGS, 4; HAROLD, 29; Total number, 1,829. No. of pages of papers and pamphlets distributed, 1,007,980. No. of almanacs distributed by the society, 3; periodicals distributed, 27,320. Increase of membership during the year, 221.

FINANCIAL REPORT.

The treasurer's report is as follows:— On hand Sept. 20, 1876, \$ 325.30 During the year, 2705.13 Out during the year, 4985.29

S. H. LANE, Treas.

After the reading of the report, Eld. Haskell contrasted the present report of labor with that of last year, which contrasted nearly a ten-fold increase.

A committee of three was appointed to examine officers, who reported the following persons to fill the offices of the society for the ensuing year:—

President, Eld. J. Fargo; Vice-president, E. H. Root; Secretary, Mrs. S. H. Lane; Treasurer, Eld. S. H. Lane. Directors:

No. 1, Frank D. Snyder; No. 2, E. Burns; No. 3, I. A. Olmstead; No. 4, J. Burnham; No. 5, J. S. Wicks; No. 6, J. Howe; No. 7, F. Squire; No. 8, J. Regor; No. 9, Wm. Ostrander; No. 10, Randal; No. 11, Alex. Carpenter; No. 12, Peter Smalley; No. 13, D. E. Wellman.

The report was accepted, and the officers elected by a unanimous vote.

Eld. Haskell again made very appropriate remarks on the importance of each member acting well his part in the great missionary field, clearly presenting the fact that should one fail he meets a severe loss. Consequently, it is not highly important that all should be members; but that all should labor

and diligently in the cause of the Lord. This work will be a delight to each who has that spirit which caused the fall of the world to die for fallen man. Our own country presents one of the most fertile missionary fields on the globe, from which its inhabitants are composed of representatives from all nations.

In the presence of God, the third angel's message has here arisen, which is with a loud voice to reach "many peoples, and nations, tongues, and kings;" and it will move on.

"Till, like a sea of glory, It spreads from pole to pole!"

Eld. White, in a few cheering remarks, gave the assurance that the Publishing Association would aid the society to the best of its ability in furnishing the printed matter to send to earth's remotest bound.

Resolution. The meeting adjourned to the next day.

S. N. HASKELL, Pres. pro tem. S. H. LANE, Sec.

CALIFORNIA T. AND M. SOCIETY.

The last annual report of the Cal. T. and M. Society published in the SIGNS of Oct. 1877, shows the following result:—

No. of districts, 9; members, 352; families visited, 1260; letters written, 625; members, 47; donations, \$498.12; books

sales, \$672.22; tracts &c., loaned, 112,367 pages; ditto given away, 310,383 pages; new subscribers for SIGNS, 600; new subscribers for other periodicals, 348; SIGNS distributed, 21,590; other periodicals distributed, 1,835; ships visited, 234; Almanacs distributed, 6230; libraries furnished, 3.

BLESSINGS RECEIVED.

SOME over two years ago, some of our ministers came to our neighborhood to give a course of lectures. I was able to sit up but little of the time, and so did not attend until the last week, when Bro. R. M. Kilgore came to the assistance of those preaching, and persuaded me to try to attend. With much reluctance I consented, because I was so weak, although much interested; for I believe light had been shining upon my pathway. The light of present truth was clear to me as the noonday sun, and love to God enabled me to obey.

But the light of health reform in connection with the third angel's message is what I especially thank God for. I had taken a great deal of medicine, and it was several months before I had faith to give it up entirely. As I was lying on the lounge one day, I became deeply impressed that if I would live healthfully, my health would be restored; I sat up, and, trusting in God, made up my mind to adopt the health reform in earnest, and lay aside all medicine. Since that time the lounge has been my companion but little, and I have been gaining strength steadily. Now, if I do not feel well I know nature is working for me, and try to aid her work; for I have no doubt but all will be well. My faith is strong, for I believe the light is from God.

I commenced reading the Testimonies about two years ago. As I read, my faith increased, and I tried to live in accordance with them, and I know that God has blessed me in so doing. I had scarcely known what it was to be free from pain for several years, but since I have walked in the light pain has scarcely been felt.

My friends and neighbors think the way I live a strange one. But they can now see that something has improved my health; for I have not seen a doctor or touched medicine for nearly two years.

Let us walk in the light God has so kindly given us; for our own good, although it may require a little self-denial. Let us praise God for his mercies to us in these last days. MARY CLARK.

A CARD.

At a meeting of the church at Hamilton, Mo., Sabbath, Sept. 29, it was voted to express through the REVIEW our gratitude to God for his goodness in restoring to health, in answer to prayer, sister H. M. Van Slyke; and that we as a church are determined to get on higher ground and in a position to receive more of the blessing of the Lord. E. B. EVANS, Clerk.

OUR DUTY—AN APPEAL TO THE COLLEGE STUDENTS.

GREAT responsibilities rest upon us as students. We have just returned from the camp-meeting, where many of us have for the first time given our hearts to the Lord, and have been buried with him in baptism. We have experienced the convicting influences of the Holy Spirit; our hearts have been melted into tenderness by the love of Christ; we have felt a godly sorrow for our sins; and, we trust, have truly repented and been pardoned.

These are steps necessary to be taken, and so far we have done well. But the work should not stop here, in fact must not stop if we would make a success of it. We perhaps expected to be so completely transformed that no longer would temptation and sin molest us, or our evil habits trouble us. But we may rest assured that Satan will not give us up without a struggle. If we had been fitted for Heaven at conversion, perhaps the Lord would at once have taken us to himself. He designs that our faith shall be tried; that we shall have an opportunity to show by our actions that we are sorry for the past; and that we shall commence to build characters for eternity; in short, we have only commenced the work of overcoming, which must be continued as fast as our faults are revealed to us.

Let us consider a few points that may help us in this work.

1. We should make it a rule to discharge every duty, to take part in every social meeting we attend, if it be possible. It is

a mistake to suppose that a person should take part in meeting only when he feels like it. We should consider it a duty to speak for Christ, until our love for him grows so strong that we esteem it a privilege.

2. We should "be thoughtful and earnest, kind-hearted and true." We should be cheerful but not gay; active, but not too forward; in deep earnest for our own salvation and that of others. Our piety should be of that deep, quiet kind that overcomes all obstacles, and does twice the good with half the fuss that a certain other kind, very prevalent now-a-days does.

3. We should often be engaged in secret prayer. One cause of dull meetings is found in the neglect of this source of strength. Some people go all through the week without secret prayer, and it takes them half or three quarters of an hour to get right with God and into working order. Perhaps they do not bring themselves into this position at all, and leave the meeting without lifting a finger to help the work along. Let us not neglect secret prayer.

Lastly, let us talk religion more. This is more particularly to those of us who have been longer trying to serve God. I sometimes wonder why we talk about the weather, the crops, and almost everything else, before religion. When we do mention the subject, we are often surprised to find that our friend has been thinking about the same thing, and wishing some one would talk with him about it. We have a duty to perform in this respect. Let us "speak often to each other," and do all we can to encourage and cheer those about us who have not had the experience that we have had.

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

May we get so near the Master that the light of his countenance may shine upon us and be reflected to others, and we thereby carry joy and sunshine wherever we go. CHAS. LEWIS.

AUTUMN MUSINGS.

OCTOBER's rich and varied hues of crimson, green, and gold, robe hill, and vale, and forest, in superb autumnal beauty; and mark the "final triumph of the perfect year." Well may our hearts soar upward in adoring gratitude to Him who holds within his hand the penciling sun, with which he paints the rural landscape and its autumn foliage in such varied and pleasing colors.

"But while gay autumn gilds the fruit and leaf, And doth her fairest garments wear, Lo! Time, all noiseless, in his mighty sheaf Binds up the year."

The seal of the recording angel will soon be affixed to the record of the present year. As we come to its last quarter, the inquiry arises, What shall be the character of its closing report? We have no power over that which is past, even to change a single item in its completed record; but the unwritten page of the future is subject to our own dictation. As the clay is plastic in the hands of the sculptor, so is our future capable of being molded in our hands. As "sculptors of life," it remains for us to determine whether we carve our future characters into moral beauty or deformity.

The fading glories of this autumn scene remind us, that the "fashion of this world passeth away." The law of change is impressed on every varying form of nature whose hidden agencies are ever at work, producing new forms and combinations. If we rest, nature is still active; and the world in which we wake, is not the same as the world in which we slept. In all this activity we recognize God's presence. The fragile flowers that strew the wayside path, the products of his care and skill, soon perish. Their delicate beauty fades, and swift decay is sent through every vein; yet they are not lost; for from this waste new life shall spring. So friends, around whom our affections twine, and who, like the leaves of autumn, fade, and are buried in earth's cold bosom, shall at the Archangel's voice arise to new, immortal life. But, while "passing away" is written on all that our eyes behold, we have the joyful assurance that "he that doeth the will of God abideth forever."

As autumn is nature's grand harvest season, when the ripe, luscious fruit that has been gathering richness and sweetness of flavor amid summer's sun and showers, is collected by careful hands, and toiling reapers thrust in their sharp sickles to the fields of yellow grain, all ready for the harvest, and gather it into the garner of the husbandman; so, at the appointed time, in

life's grand harvest, will precious souls that have ripened for God's kingdom of glory beneath the sun and showers of divine grace, be gathered by angel-reapers into the garner of the Lord.

Oh, blissful hour! when angelic messengers who have ministered to the heirs of salvation during their earthly pilgrimage, shall, with joyful alacrity, gather their precious charge, and bear them on angel pinions to the presence of Him who hath bought them with his blood. Who would not wish to be counted among that happy throng? God, in his rich mercy, has provided a way, though not such as is gratifying to the natural heart; for it is not a way of ease and self-pleasing, but a sacrifice of both, for the sake of One who made himself a sacrifice for us. Who will follow in his footsteps, and choose to lose this present life, for the sake of eternal gain? Who will refuse to make the needed sacrifice, and, clinging to the transient treasures of this brief existence, meet with eternal loss?

While God's message of love and truth, of merciful warning and threatened judgment, is speeding onward, rising in power and influence, moving the hearts and consciences of the people as never before, shall we remain idle and indifferent? In the present success of the cause of truth, have we not fresh incentives to inspire us with hope and courage in the tract and missionary work, while we trust under the shadow of His wings who hath said, "Not by might, nor by power, but by my Spirit," shall the work be accomplished?

God's blessing has been richly bestowed upon his tried servants, in which all who have sought him with full purpose of heart have shared. Is it not a time to rejoice in the Lord, while we seek to bring every thought and purpose into unison with his righteous will? The "Captain of the Lord's hosts" is leading his people; and by faith in his divine power, and obedience to his word of command, they shall overcome the hosts of the enemy. The great work of purifying the heart, and developing a character that will endure the final test, will be carried forward till the Church of Christ shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." May none of us be excluded from that shining host, that shall ascribe blessing and honor and glory unto Him that sitteth upon the throne, and unto the Lamb forever.

NELLIE F. HEALD.

Obituary Notices.

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

DIED, in Battle Creek, Mich., of heart disease, June 29, 1877, sister Caroline E. Lewis, wife of Jonah R. Lewis, aged 62 years. Sister Lewis was one of the first in this State to accept the doctrines of S. D. Adventists, having become identified with this people in 1853. She leaves a husband, daughter, three sons, and numerous other relatives; to mourn their loss. The last year of her life was one of more than usual religious interest with her. The funeral services were held at our house of worship, July 2, by Bro. White, who addressed words of comfort to the many relatives present, and a large congregation of sympathizing friends. U. S.

DIED, July 30, 1877, Nancy J. Showalter, a member of the church at Mechanicsburg, Ind., aged 28 years, 1 month, and 10 days. She was a great sufferer, though she bore her afflictions with patience. Her faith in Christ was strong: she expected, at his coming, to have a part in the first resurrection. I. ZIRKLE.

DIED, of liver complaint, at Shelbyville, Minn., Sept. 14, Lydia M., wife of Thos. J. Cross, aged 57 years, 4 months, and 26 days. She leaves a husband and six children; and a large circle of friends, to mourn their loss. The deceased, with her husband, was formerly a Methodist; but a little over seven years ago, under the labors of Eld. W. S. Ingraham, she saw the force and harmony of the truth as presented by S. D. Adventists; and in that faith she died. During her long illness, she suffered much, but she bore her sufferings with Christian patience, and now rests in Jesus.

Words of comfort were spoken to a large congregation of sympathizing friends, by Eld. Conrad, Presbyterian minister. Text, 1 Thess. 4:13, 14. THOS. J. CROSS.

FELL asleep at Prairie Depot, Wood Co., Ohio, Sept. 18, 1877, Laura A., daughter of H. and M. A. Carman, aged 3 years and 4 months; also, only six days later, their little Mary, aged 1 year, 4 months, and 8 days. They died of diphtheria. Thus were their parents' hearts made to mourn the loss of two lovely lambs of their fold. These were my sister's children, and though not numbered with our people, she is in sympathy with us, and feels that her little ones are safe; and soon the Lifegiver will bring them from the land of the enemy.

Words of comfort for Eld. Hill (Methodist) from Ps. 108:15 and Job 14:10. LAURA P. KING. (SIGNS OF THE TIMES please copy.)

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Oct. 18, 1877.

This Week's Paper.

The reader will find very few articles in this number to skip.

The California Conference Address by Eld. Loughborough on the first page, will be read with great interest.

The report of the Mich. T. and M. Society shows a large amount of work done. An increase of tenfold over the previous year is a matter of great encouragement.

We speak in a separate note of the interesting sketch of Bro. Ribton's experience, and need not again suggest its perusal to the reader.

The Progress Department still maintains its interest. A strong and healthy growth of the work is shown, in all places from which reports are given.

The New England Biblical Institute.

When the press was stopped, on REVIEW No. 14, and a notice was inserted in the papers which were sent to New England, of a Biblical Institute to be held in South Lancaster, Mass., it was well understood that the notice was very short.

It was supposed when the notice was first given that Bro. and sister White would go East and assist in the meetings. But the state of his health was such that it was decided to be not prudent for him to risk the changes of the fickle eastern autumnal months, and therefore he and sister W. have returned, as elsewhere noticed, to California, where their labors and counsel will still help forward our common cause.

But it has been thought best not to postpone the Institute, but to hold it according to appointment. What we mainly wish to say, therefore, is, Let all make the best of the circumstances, and give a grand rally to the New England Institute.

Extra copies of last week's REVIEW Supplement can be had for T. and M. workers by ordering.

Bro. and sister White, in company with Miss M. L. Clough and sister M. A. Clement, left Battle Creek Monday evening, Oct. 8, for Oakland, Cal., where they will spend the winter. The last reports received represent them as prospering on their journey.

The Michigan Central R. R. has constituted Battle Creek a first class station from which tickets to all points can be procured the same as from Detroit or Chicago.

Our readers have become so well acquainted with the experience of Bro. Ribton, of Italy, through the reports of Bro. Andrews, that they will be interested to read in this number a short sketch of his life from his own pen.

The Great Pyramid.

We have received from the compiler, Wm. H. Wilson, Chicago, Ill., 182 So. Clark St., a work entitled, "The Scientific and Religious Discoveries in the Great Pyramid," reduced from the larger work of Professor Piazza Smith.

Attention, Michigan.

To the churches and tract workers in Michigan we would say that, at a directors' meeting held at Lansing, it was decided that each church should be visited soon by the directors, accompanied by ministerial help, for the purpose of looking after its interests and spiritual advancement.

On Time.

A WIDE-AWAKE T. and M. worker, on reading my appeal for the collection of old REVIEWS, SIGNS, REFORMERS, &c., writes me: "We can use hogsheads of them. The interest awakened by our T. and M. Society calls for barrels of them. We send them South. We also want barrels of them to send out on vessels to all parts of the world."

Biblical Institute at South Lancaster, Mass.

SEVERAL persons have corresponded with me in reference to a Biblical Institute in N. Y., expressing their desire to attend. To such and all others who ought to have the benefit of such a course of training we would say, Do not neglect the present opportunity, but attend the Institute at South Lancaster, Mass.

Camp-Meeting Expenses.

To those who have pledged for the Lansing, Mich., camp-meeting expenses, I would say that

their names, with the amount pledged, are sent to the REVIEW Office, to which place they can forward their several sums. E. H. ROOT.

Notice.

THERE were left or lost on the Michigan camp-ground, shawls, hammers, knives, spectacles, a hatchet, a coat, and a trunk. Those who left or lost these articles, can have them by giving a detailed description, and paying expenses. Address me at North Lansing, Mich., Box 321. W. H. KYNETT.

California Camp-Meeting.

OF the California camp-meeting at Yountville, the Woodland (Cal.), Daily Democrat, of Sept. 21, 1877, says:—

"There were six preachers present, and besides other meetings there were three sermons each day. All the tents in use consumed 9,000 yards of canvas in their construction, and for seating, provision stand, restaurants, tables, benches, etc., over 6,000 feet of lumber was used. The organization is in a very healthy condition, numerically, financially, and (its members claim) spiritually.

"The denomination will hold another camp-meeting in Fresno County, Sept. 26 to Oct 1."

A FARMER near London, Canada, was arrested the other day for working on Sunday, but pleaded guilty, and excused himself by saying that he thought he could do there as they did in Michigan. He was fined \$1.00 (the lowest amount permissible) with costs, and is informed that the Sunday law is in force in that region.

CAN a man love his neighbor as himself, and at the same time kill him, commit adultery against him, steal from him, bear false witness against him, or covet what belongs to him? Can a man love God with all his heart and have other gods, worship images, or take the name of God in vain? All answer, No.

Appointments.

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

QUARTERLY meeting, Dist. No. 11, N. Y. T. and M. Society, at East Otto, Oct. 20 and 21. B. L. WHITNEY.

QUARTERLY meeting of the church at Osawkee, Kan., is put off till Nov. 3 and 4. The funeral sermon of sisters Metzger and Hedge will be preached at that time. Our new house will be ready for dedication. All are invited. Elders Stevens and Sharp are expected. JOHN M. ADAMS.

THE Lord willing, I will meet with the church at New Liberty, Kan., Oct. 27 and 28. Can Bro. B. F. Truex meet me at this meeting, and all others who want labor this winter in Republic, Washington, or Clay Counties. J. N. AYERS.

GENERAL quarterly meeting of the Iowa T. and M. Society at State Center, Ia., Oct. 19-21. Eld. E. W. Farnsworth is most earnestly requested to attend this meeting. He is requested to preach the funeral sermon of sister Myra Ferrin. Not knowing his P. O. address we write to the REVIEW. S. M. HOLLY.

PROVIDENCE permitting, I will meet with the church at Elk Point, Dak. Ter., in Bro. Tucker's neighborhood, Oct. 27 and 28.

Also, near Sioux Valley, in Bro. P. A. Ring's neighborhood, Nov. 3 and 4. We hope to see our brethren from Swan Lake at this meeting. These meetings will commence Thursday evening and last over Sunday. Let us see all the scattered ones out. E. W. FARNSWORTH.

THE annual meeting of the N. Y. and Pa. T. and M. Society will be held at Rome, N. Y., Nov. 3 and 4, 1877. Also at the same time and place the State quarterly meeting of the society for the quarter ending Oct. 1. Circumstances make the delay in the holding of this meeting unavoidable. We hope to see every district in the State represented.

We also invite Eld. S. N. Haskell to be present at this meeting. B. L. WHITNEY, Pres.

Will meet with the friends of the cause at Woodhull, Steuben Co., N. Y., Oct. 27 and 28, 1877. We request a general attendance of the brethren of Dist. No. 9, and from surrounding localities in Dist. No. 10. Meeting will commence Friday evening. This appointment is made at the special request of the brethren of this locality. B. L. WHITNEY.

QUARTERLY meeting for Dist. No. 1, New York T. and M. Society, Oct. 13 and 14, at the Lancaster church. Bro. B. L. Whitney expected, and a general attendance of the brethren is requested. W. H. EGGLESTON, Director.

DISTRICT quarterly meeting at Alcedo Mich., Nov. 3 and 4. Hope all the brethren and sisters of the district will attend, as far possible. Will Bro. Fargo send some ministers? We want to make arrangements for T. and labor in Dist. No. 11. ALEX. CARPENTER, Director.

THERE will be a general meeting at Comy Mich., Sabbath, Oct. 20, at 10:30 A. M. and P. M. Every member of the church within reasonable distance is requested to be present. Friends from Partello, Marshall, and New are invited to attend. E. R. JONES.

GENERAL quarterly meeting of the Minnesota T. and M. Society at Kingston, Oct. 27 and 28. We hope to see at this meeting as many of directors, and the brethren and sisters from surrounding churches, as possible. Come prepared to work for the Master, as we want plans for T. and M. labor the coming winter. The meeting appointed at Monticello, Oct. 12 is taken up, and we hope to see the Monticello church at our T. and M. meeting. HARRISON GRANT.

Business Department.

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

UNTIL further notice, the address of the secretary of the Illinois Conference will be S. A. Tie Smith, Health Institute, Battle Creek, Mich.

RECEIPTS

For Review and Herald.

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

- \$2.00 EACH. M D Clark 52-14, S A Plank 52-15, Preston 52-15, Mrs E A Brown 52-15, J Fargo 52-15, Van Horn 52-8, Thomas Hibben 52-14, Alvin 52-15, J B Edwards 52-15, H C Bullis 52-15, Wright 52-18, Almira Fifield 52-24, R A Underwood 16, N M Jordan 52-14, W H Saxby 52-16, E T O 52-15, R B Thomas 52-1, Edwin Munger 51-22, Greenwood 52-20, E C Chipman 53-1, Addie Tom 15, Mrs Mary Powers 52-15, A M Card 53-1, Cossentine 52-15, L Nelson 52-15, Mrs Elizabeth V 52-15, H B Brown 52-15, Francis Morton 52-15, Williams 52-15.

- \$1.00 EACH. A W Record 51-15, Chas T Robb 51-15, Wm Evans 51-15, Mrs Louisa Eggleston 51-15, John B Tinker 51-15, Mrs H J Melvin 51-15, Mrs Baker 51-13, John Roushey 51-14, Mrs S A Probst 15, L M Bodwell 51-14, M J Randall 51-14, W B nette 52-15, James Hilton 51-15, Mrs H F Turner Levi Turney 51-15, Carrie Felch 51-15, M B P 15, A Abbey 51-1, R H Peck 51-15, Wesley Hoff 51-15, W C Hough 51-15, John Hoff 50-24, J D Kendall F M McMullin 51-15, S A Hoffman 51-15, G W 51-16, A Kisher 51-9, Geo Jennings 51-18, Isaac 51-15, A H Levert 51-15, Mrs Chas Strong 51-15, Nichols 51-25, Mrs Theo Terry 51-15, C Wright Dr W B Sprague 51-14, Mrs Elizabeth Gatewood, Mr Wm Gatewood 51-15, Adam Pierce 51-15, C 51-15, Mrs Susan Pierce 51-15.

- MISCELLANEOUS. R W Tillman 50c 51-3, Mrs Simonson 50c 51-2, Mrs Mary P Foss \$1.50 52-14, Elizabeth Bangs 1.50 52-14, Chas Morrison 1.50, Mrs Samuel Brooke 50c 51-9, Mary R Miller 1.50, Chas Osborn 50c 50-25, Anna Jensen 25c 51-3, Ewen 1.50 52-13, Carl Zwerneinan 4.25 50-25, Dery 50c 51-3, Jennie Shum 75c 51-15, J C Atchison 52-15, Stephen Calverly 1.50 52-15, John Ayre 52-15, James Eggleston 1.50 52-15, Mrs Emily H 52-15, Libbie Owen 1.50 52-15, Mary A Woods 12, Thos Wiley 75c 51-15, John S Osborn 50c, Mrs Lappington 1.50 52-15, Miss M Ellis 1.50 52-15, ert Thomson 50c 51-11.

Books Sent by Mail.

- John Boimer \$2.75, R M Kilgore 1.00, J E W 55c, Wm Boynton 20c, Clara W Hicks 1.30, M A 35c, A Anna Chipman 2.00, M A Ober 16c, A C 10c, Jno G Cheal 30c, M M Kinney 60c, J L Symp B Cushing 1.50, John Roushey 30c, C R Davis M H Stillwell 20c, J F Wilbur 36c, Elizabeth P 00, W J Wilson 25c, A H Pervorse 1.50, E W M 50c, C R Hutch 1.50, L G Meeker 50c, G A C 1.45, L T Shorey 35c, Theo F Kendall 50c, Carl Z man 1.75, Wm C Snyder 1.00, Frank Linton 3 Rees 1.75, C I Wilson 50c, John Remell 15c, H Baker 30c, Francis Silverthorn 2.00, L M Grigg J A Lindgrin 10c, W J Read 40c, Wm I Powell I Colcord 1.00.

Books Sent by Express.

- Jacob Knechtel \$5.00, E W Farnsworth 58.25, Coy 80.52.

Cash Rec'd on Account.

- John Sisley \$26.42, J S Hoyt 7.50, S Osborn 30 I Butler 40.00, C G Daniels 26.65, N E T & M S 600.00, N Y T & M Society 150.00, S B Whitney, Chas B Reynolds 48.02, A P Bump 3.82, Md T & city per J W Read 4.60.

Mich. Conf. Fund.

- Bushnell \$45.00, Hillsdale 22.70, Vergennes C Frazier per D M Carrigt 2.00, Greenbush Gowen 18.50, West Liberty 2.50, Antrim 56.00, 13.50, Fairgrove 9.25, Jackson per L A Bramhall

Mich. T. & M. Society.

- Dist 6 added 1/4 \$17.46, Dist 6 30c, Dist 2 1.00, per A Rasmussen 6.40, Dist 2 per A J Richmond Dist 11 per L E Rathbun 13.00.

European Mission.

- S Van Wagener \$14.85.

Gen. Conf. Fund.

- Calverton Md (s b) \$8.52.

S. D. A. E. Society.

- R F & C M Cottrell \$10.00, J L Looke 10.00, Whittaker 10.00, John Carman 100.00.

Danish Mission.

- Chicago church \$15.00, August Rasmussen 100 brother and sister 15.00.