

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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PRODIGALS.

AGAIN, in the Book of books, to-day
I read of the prodigal, far away
In the centuries ago,
Who took the portion that to him fell,
And went from friends and home to dwell
In a distant land alone.

And when his riotous living was done,
And his course of foolish pleasure run,
And a fearful famine rose,
He fain would have fed with the very swine,
And no man gave him bread or wine,
For his friends were changed to foes.

And I thought, when at last his state he knew,
What a little thing he had to do,
To win again his place:
Only the madness of sin to learn,
To come to himself, repent, and turn,
And seek his father's face.

Then I thought, however vile we are,
Not one of us has strayed so far
From the things that are good and pure,
But if to gain his home he tried,
He would find the portal open wide,
And find his welcome sure.

My fellow-sinner, though you dwell
In haunts where the feet take hold on hell,
Where the downward way is plain,—
Think who is waiting for you at home,
Repent, and come to yourself, and come
To your Father's house again!

Say, out of the depths of humility,
"I have lost the claim of a child on thee,
I would serve thee with the least!"
And he will a royal robe prepare.
He will call you son and call you heir;
And seat you at the feast.

Yea, fellow-sinner, rise to-day,
And run till he meets you in the way,
Till you hear the glad words said,
"Let joy through all the heavens resound,
For this, my son, who was lost is found,
And he lives who once was dead."
—Phoebe Cary.

The Watch-Tower.

Do ye not discern the Signs of the Times? Matt. 16:3.

TURKEY'S HOPELESS STRUGGLE.

DEFEAT sometimes is the presage of victory. Reverses are often needed to teach patience and carefulness, especially in war.

An uninterrupted series of indecisive victories is apt to provoke carelessness and rashness in a general, who may imagine that his skill and experience, and the strength and prowess of his army, are equal to any military undertaking, and thus lead on to destruction. This lesson of defeat has been taught the Russians, who were defeated on Armenia and pushed with violence across the Balkans, evidently expecting to overrun all Asiatic Turkey, and hold all Bulgaria, and move upon Constantinople, and even Constantinople. The reverses of the Russian arms at Ardahan, Zewin, in Armenia, and at Plevna, in Bulgaria, have enforced upon their leaders this lesson.

Warfare now look vastly better for the Russians, both in Europe and Asia. They have gained very important victories in Armenia, in the neighborhood of Kars, cutting off Mukhtar Pasha's army in twain and capturing and killing between 15,000 and 20,000 of his men, besides getting possession of munitions of war and of advanced positions. This is an important victory over Turkey's ablest general, who has just been decorated with the title of

Ghazi, conqueror. If the weather should continue to be good a few weeks longer, or for even a few days, we may hear of the fall of Kars and Erzerum, and of another disastrous defeat of the Turks. But if the situation of the contending armies should remain unchanged until next year, the Russians, although accomplishing much less than they expected to at the outset, will close the campaign with more gained than they hoped for two months ago. General Mellikoff has fairly retrieved the character as a general which he almost lost at Zewin.

In Bulgaria the Russians have completed the investment of Plevna, gaining a very important victory over Chevket Pasha, who was attempting to lead re-enforcements to Osman Pasha by the road from Sophia to Plevna. By the occupation of the heights of Dubnik, the only remaining avenue of escape for Osman to the west, over the River Vid, has been cut off. Teteven Pass being now in the hands of the Russians, the Turks have no opportunity of harassing detachments advancing from Telische and Lovatz toward Orhanie. Sudden attacks from the Balkans are also guarded against, and the Russians are closing in upon Osman as Prince Frederick Charles did on Marshal Bazaine at Metz. They are carefully fortifying as they advance, and are being constantly strengthened by re-enforcements. Osman, doubtless, begins to feel very uncomfortable; very much, indeed, as a person might feel who has been thrust into a box and is sensible that the lid is being securely fastened on, shutting out all hope of escape. When the superior artillery of the Russians begins to open on Plevna simultaneously from several quarters, there will be death, destruction, and dismay within the Turkish stronghold.

Meantime, the Turkish quadrilateral is being invested on two sides. This quadrilateral is composed of Rustchuk and Silistria, on the Danube, Varna, on the Black Sea, and Shumla, east of Tirnova. These places are very strongly fortified, and are well garrisoned. Besides, the army of Suleiman Pasha is at Rasgrad, and can be moved easily to meet an attack either on the eastern or western lines. On the west the army of the Czarowitz threatens Rasgrad, while on the east Gen. Zimmerman is moving from the Dobrudscha toward Silistria. He has an army of 55,000 men. The Czarowitz also has a large force, but immediate success to either is somewhat doubtful.

Such is the present situation of affairs. Turkey has probably appeared at its best, while Russia still has resources to draw from and is determined to win. Said the Czar, in a recent address: "I myself will care for the wants of the army; and, if necessary, all Russia will, as once before, take up arms." The Russians are in terrible earnest, and mean to strike a heavy blow before the campaign closes, if possible. The constellation of the Great Bear is now in the ascendant and the Crescent wanes.—*The Independent.*

A later paper says:—

It now looks as if the end of the Turco-Russian war were really approaching. Everywhere the Russians are gaining ground, and the Turks losing. The latter are fighting purely on the defensive, and seem to have lost much of the obstinacy and spirit that characterized their movements a month or six weeks ago.

WHAT KILLS THE RUSSIANS.

THE following from the *Journal of Commerce* gives a good idea of the terrible destructiveness of modern firearms. And when we remember that the Russians are even better armed than the Turks, what destruction of human life may we not expect, when the fast-turning tide of war shall give them the advantage in the matter of posi-

tion—an advantage which, in the early stages of the war, told so powerfully in favor of the Turks—unless the speedy overthrow of the Ottoman power shall stop the flow of blood? The *Journal* says:—

The correspondents of the London papers with the Russian armies all speak of the deadly effect of the Turkish fire. It is sickening to read of the slaughter committed on the brave Muscovites in their hopeless assaults on Plevna and the other strongholds of the Turks. No mortal courage, it would seem, could face the pitiless storm of bullets that sweep the slopes up which the assailants press with an ardor carrying the survivors almost over the ramparts and among the unseen foes, until the bugle sounds their recall. The line of these attacks, say the correspondents, is strewn with dead and dying by the hundreds, from the edge of the glacis back to the point where the troops first ventured upon the open. The Turkish aim is almost sure for 200 or 300 yards.

It adds to the interest with which Americans regard the Russo-Turkish war to know that the whole Ottoman army is or will be furnished with these terrible weapons of our own manufacture. The rifle used in that army is a breechloader, made by the Providence Tool Company, and called the Peabody-Martini. It is a combination of two inventions, one American and the other Italian, uniting the best points of both. It can be fired by an expert hand nearly at the rate of once a second, and the soldier's capacity for killing is therefore only limited by his dexterity and supply of cartridges.

The Peabody-Martini rifle may or may not be superior in some respects to other arms of precision. There is no occasion for comparing its excellence with that of the Chassepot or the needle gun, or the Gorloff or Berdan rifle (used by most of the Russian troops). It suffices to know that, in the crucial test of war on the large scale, the the American weapon does its appointed work; and that American arms, and the American style of earthworks, which the Turks have copied, will give the Russians even more trouble than that fanaticism and valor which make the Turks foemen worthy of any nation's steel.

AT THE VATICAN.

NEW YORK, Nov. 13.—The *Herald's* cable special says: The pope broke down a fortnight ago. After a period of unconsciousness he revived slightly on Saturday morning last. As night came on he grew worse again. The death rattle was heard in his throat. His condition alarmed the attendants. During Sunday he rallied, but as the sore in his leg, which had served as a safety valve, had closed, Prof. Vanzetti, the greatest physician in Italy, was summoned. He believes there is no chance of recovery, and that death will be without warning. Every time the pope rallies he is perfectly conscious. Cardinal Randi is dangerously ill of black small-pox, which is greatly alarming to the inmates of the Vatican. Cardinal Bartolini is also seriously ill.

AN EARTHQUAKE.

NEW YORK, Nov. 4.—Dispatches from Ogdensburg, Plattsburg, Schuylerville, and other places along that line, report quite an earthquake shock at two o'clock this morning. Buildings were shaken, the inhabitants were aroused, and crockery was broken. Distinct shocks were felt in this city and all along the Central and Utica and Black River roads.

An earthquake was felt about two o'clock this morning in Northern New Hampshire, Vermont, and Western Massachusetts. At Lebanon, N. H., buildings were shaken and bells rung. The shock lasted forty sec-

onds. At Montpelier, Vt., the people were awakened by successive shocks, lasting some fifteen minutes. At Northampton, Mass., glass was broken, furniture shaken, and people awakened. The shock was also experienced in Hartford and adjoining towns.

There were two very heavy shocks of earthquake at Montreal, Canada, at two o'clock this morning. Violent shocks were also felt at the same time at Ottawa, Cornwall, and other places.

At 1:55 several shocks of earthquake were felt at St. Johns, Que., lasting about ten seconds. They began with a low rumbling sound, ending with a heavy jar, shaking buildings and upsetting furniture.

The *Panama Star and Herald*, of Oct. 29, states that earthquake shocks were felt on the 9th of October at Lima, Pisco, Callao, Ica, and Chinca.—*The Inter Ocean.*

RECENT statements inform us that fifteen Episcopal churches in New York City owe an aggregate debt of \$458,000, one of them alone having \$137,000 on it; five Baptist churches have a total debt of \$212,000; ten Presbyterian churches owe \$706,000; three Methodist churches, \$79,000; five Roman Catholic churches and asylums owe \$224,000; and one Congregational church owes \$189,000,—these churches and several smaller ones owing an aggregate of \$2,300,000. Chicago cannot be far behind New York, as the debts of its South-Side churches are said to be \$500,000.—*Our Dioceses.*

General Articles.

JESUS CHRIST A CONQUEROR.

It has not been uncommon for religious orators to portray in contrast the careers of the world's great conquerors and that of Jesus Christ, and show how the former were inspired by ambition, discontent, revolution, and war, while the latter was instinct with "Peace on earth and good will toward men;" and then, by the power of the great contrast, persuade men to bear the yoke of "Him who was meek and lowly in heart." And there is no injustice in such contrast to either the conquerors or to Christ, unless it fall below the truth. Cyrus, Alexander, Cæsar, Bonaparte, were turbulent, revolutionary characters, and an epoch of war revolved about each of them; while Jesus Christ was the Prince of peace.

But, while this is all true, it is not all the truth; for it certainly can be shown that *Jesus Christ is yet to appear upon the stage of this world in the capacity of a great and mighty conqueror.* And as sure as Cyrus, Alexander, or Cæsar subdued the world by arms, so sure will Christ conquer it by force. This is the sublime teaching of the Holy Scriptures. And the second chapter of Daniel represents the fact by the collision of a stone and a great image. The stone represents Jesus Christ; or, which is virtually the same thing, the kingdom of which he is to be the head. The great image represents the dominion of this world as it has passed from conqueror to conqueror, and is now parcelled out among the different independent powers of the world.

According to Daniel, the stone is to smite the image and break it to pieces. And in his interpretation, in verse 44, he says: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Two facts are plainly taught by this verse: 1. That the kingdom which the God of Heaven shall set up is to take the place of these other kingdoms; for it "consumes"

them; 2. That the substitution of the former in place of the latter will be by force; for the former is to "break the latter in pieces," which can be done only by a forcible collision. That this kingdom to be set up by the God of Heaven is the kingdom of Christ, is evident from the seventh chapter of Daniel, where the same facts represented in Daniel 2, are represented by four beasts, and a kingdom which takes their dominion from them. In this seventh chapter it is plainly the kingdom of Christ that is mentioned; for the ceremony of his coronation is described in verses 13 and 14 in this language:—

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This coronation or investiture of Christ is the same thing as the "setting up" of the kingdom mentioned in the second chapter, an event which must, in the nature of the case, precede the establishment by Christ of this kingdom on the earth. For without a preceding gift of authority and title from God, he would have no right to invade this world and set a new kingdom on foot here. Accordingly, the verses just quoted give us a view of that celestial transaction between God and Christ in which the latter is clothed with full authority to assert regal power in the earth.

When Christ again appears in this world it will be for the purpose of exercising the authority derived as above described. And his kingdom cannot be established in the earth until all others are removed; and the removal of earthly kingdoms will require an act of power sufficient for the purpose; and this exercise of power is described in Scripture, not in the gentle words of gospel persuasion, but in the unrelenting terms of war.

As already seen, it is called "smiting," "breaking in pieces," and "consuming," in the second chapter. The same thing is spoken of in Ps. 2: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.*" In the nineteenth chapter of Revelation is a description of the manner in which Christ subjugates this world. In the eleventh and following verses John says:—

"And I saw Heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. *And the armies which were in Heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.*"

Here, then, is Christ at the head of "armies" which he musters from the inhabitants of Heaven, ready to invade and destroy an apostate world. Read a few verses more of John's description, and see how the haughty nations of earth melt away before this mighty host from the celestial world:—

"And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of

his mouth. And all the fowls were filled with their flesh."

Here are armies,—the armies of Heaven and their great Chieftain! Here is war between the armies of earth and the armies of Heaven! Here is victory complete for the King of kings and Lord of lords! *Here is the conquest of this world!*

The same army is described in sublime terms in the second chapter of Joel. Joel says: "A great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks; neither shall one thrust another: they shall walk every one in his path; and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them: the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter his voice before his army, for his camp is very great; for he is strong that executeth his word. For the day of the Lord is great and very terrible, and who can abide it?"

This is the dread spectacle yet to be witnessed by the inhabitants of earth. Surely, then, we are warranted in saying that Jesus Christ is yet to be a great conqueror; and not only this, but the last in a long line of world-wide conquerors,—a line, too, marked out in the prophetic word.

Nebuchadnezzar headed the first empire at the time it became universal; Cyrus, the second; Alexander, the third; Caesar, the fourth and last; Caesar's successor has not yet appeared. Charlemagne and Bonaparte aimed at world-wide empire; and now the Russian power has no less a prize in view. But the two former were not able, neither will the latter be able, to seize a scepter the prophetic word has assigned to another. That scepter waits to be grasped by Him "whose right it is;" and soon, we believe, the true successor in the prophetic line will appear to put down all earthly powers, and give Heaven opportunity to raise the cry: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." H. WREN.

AGREEABLENESS.

Of all the people in the world Christians should be the most agreeable.

In true religion there is nothing repulsive. Men have been led to hate religious themes by an unwise presentation of them. Sometimes we find individuals who have an aversion to the Bible, because when children they were compelled to memorize a portion as a punishment. This is certainly wrong. Everything in connection with spiritual matters should be made agreeable.

When we see a professed Christian forever going about with an elongated countenance, perpetually heaving long-drawn sighs, and speaking in sepulchral tones upon dolorous themes, you may rest assured that individual is a stranger to the religion which bids men rejoice always. It is not at all essential in order to be an acceptable Christian to abound in death-bed stories and take a morbid delight in the agonies and horrors of this life.

One who is pardoned, one who has the "light and life of men" as his portion, should be able to sing, and show too, that it really was a happy day that fixed his choice on Christ. Then, too, in talking upon religious subjects, speak cheerfully and feel so.

Sin is gloomy; religion certainly is not. Wickedness, viewed in any phase, is a sad sight, but righteousness is a constant source of joy. Evil brought death, sorrow, and tears: true goodness dispels these and gives us life, comfort, and abiding happiness. Let us, then, beloved, consider the grace of agreeableness as a component part of a perfect Christian character.

Be agreeable in the presentation of truth, the transactions of business, the domestic duties of life, and in all things, at all times, be agreeable. With David, "sing unto him, sing psalms unto him: talk ye of all his wondrous works. . . . Let the heart of them rejoice that seek the Lord."—*Sel.*

CHURCH RULES FOR THE LADIES.

[The following rules, we presume, were framed to correspond as nearly as possible to the real facts in the case, as learned from actual observation in popular churches.—*ED. REVIEW.*]

DRSS HARD all morning, such is fate;
Then enter church some minutes late:

All eyes will then be turned on you,
And will observe your bonnet new.

Let modesty adorn your face,
And take your seat with faultless grace.

Let all your thoughts be fixed on high,
And rearrange your cardinal tie.

Think how religion's prone to bless,
And criticise your neighbor's dress.

Let all your heart be filled with praise,
And notice Mrs. Maggie's lace.

Put from your mind all thoughts of sin,
And readjust your diamond pin.

Think of how good religion proves,
And than smooth out your buttoned gloves.

Catch well the precepts as they fall,
And smooth the wrinkles in your shawl.

Think of the sinner's fearful fate,
And notice if your bonnet's straight.

Pray for the influence divine:
That lady's basque—mark the design.

Let tender peace possess your mind,
And criticise that hat behind.

Reflect on Christian graces dear,
And fix those curls behind your ear.

Let your heart warm with silent prayer,
And view that horrid green dress there.

Reflect upon the wicked's ways:
See if your gold chain's out of place.

Think of the peace the good shall find,
And wonder who are sitting behind.

OLD LANDMARKS.

As it is becoming quite common for ministers at the present time to deny the distinctions of ceremonial, civil, and moral law, we have selected a few extracts from different standard works of the past. Speaking of the law, Luther's shorter catechism, by John G. Morris, D. D., fifth edition, 1834, says:—

"*Ques.* How many kinds of law are given in the Old Testament?"

"*Ans.* Three: 1. The ceremonial or church law, which God gave to the Jews for the regulation of their worship, sacrifices, festivals, and other ceremonies; 2. The civil law, or that which regulated their political affairs; 3. The moral law, or that which related to their duties to God and man, which is summarily comprehended in the ten commandments.

"*Q.* Are we under obligation to keep the ceremonial or church law of the Jews?"

"*A.* No; the ordinances which it enjoined were only types and shadows of Christ, and when they were fulfilled by his death, and the distinction between Jew and Gentile was removed, the ceremonial law was abolished, because it was no longer necessary.

"*Q.* Are we under obligation to keep the moral law?"

"*A.* Yes; because that is founded on the nature of God and cannot be changed: it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to his law."—Page 16.

The following is an extract from the "Confession of Faith" of the "Presbyterian Church of the United States of America," ratified by the General Assembly of 1821, and amended in 1833:—

"OF THE LAW OF GOD. ARTICLE 3.

"Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions in moral duties: all which ceremonial laws are now abrogated under the New Testament.

"ARTICLE 4.

"To them also, as a body politic, he gave sundry judicial laws, which expired

together with the State of that people, no obliging any other now, further than the general equity thereof may require.

"ARTICLE 5.

"The moral law doth forever bind all, well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.

"ARTICLE 7.

"Neither are the afore-mentioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing, and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done."—Chap. 19, p. 82.

Barnes says in his notes on Matt. 5:19: "The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the nature of things, which cannot therefore, be changed—such as the duty of loving God and his creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow men. Of this kind are the ten commandments; and these our Saviour has neither abolished nor superseded. The ceremonial laws are such as are appointed to maintain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched. A general may command his soldiers to appear sometimes in a red coat and sometimes in blue, or in yellow. This would be a ceremonial law, and might be changed as he pleased. The duty of obeying him, and of being faithful to his country, could not be changed. This is a moral law. A parent might suffer his children to have fifty different dresses at different times, and love them equally in all. This dress is a mere matter of ceremony, and may be changed. The child, in all the garments, is bound to love and obey his father. This is a moral law, and cannot be changed. So the laws of the Jews. The to regulate mere matters of ceremony, or rites of worship, might be changed. The requiring love and obedience to God, and love to men, could not be changed, as Christ did not attempt it. Matt. 19:17-22; 37-39; Luke 10:27; Rom. 13:9.

"A third species of law was the judicial, or those regulating courts of justice, contained in the Old Testament. These were of the nature of the ceremonial law, and might also be changed at pleasure. The judicial law regulated the courts of justice of the Jews. It was adapted to their civil society. When the form of the Jewish polity was changed, this was of course no longer binding. The ceremonial law was fulfilled by the coming of Christ; its shadow was lost in the substance, and ceased to be binding. The moral law was confirmed and unchanged."—Notes on Gospels, vol. 1., edition of 1862.

Now hear the Methodist Discipline, p. 10, Article 6: "Although the law given to God by Moses, as touching ceremonies and rites, doth not bind Christians, nor are the civil precepts thereof of necessity received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."

E. VAN DEUSEN.

EARLY IMPRESSIONS.

IMPRESSIONS made upon the mind in early life are of great importance. As yielding clay is susceptible to impression at the hand of the sculptor, so is the plastic nature of childhood susceptible to the press of good or evil. The young mind quick to observe, and delights in learning facts and reasons. The shell, the pebble, the picture, call forth many eager inquiries. The opening bud is a marvel, and the inquisitive mind asks for a why and wherefore.

From the twinkling stars that stud the azure heavens to the tiny acorn cupped over by the wayside, the child receives formation and joy. Birds, insects, the swift-footed squirrel, the garden, with blossoms so carefully watched, are the child's daily companions. Between the child and him there springs up a spontaneous friendship. It is no repulsive task to let the lessons they teach; for they win love while they call into healthy activity the mental and moral powers. Let the beautiful objects of nature ever be com-

in the child's mind with the love, wisdom, and power of their great Author, and they will leave impressions that will never be forgotten—that will exert a happy influence over the future life.

Our Saviour ever sought for natural scenes and objects with which to illustrate truths he taught. The teacher and the parent, in the instruction and training of the young, can meet with the highest success in their labors of love only when they follow the example of the Great Teacher; "precepts and rules are repulsive to a child, but happy illustration winneth him. In vain shalt thou preach to him of industry and prudence, till he learn of the bee the art. He will fear God in thunder, and worship his loveliness in flowers; and fables shall charm his heart, while doctrines seem dead mystery." The true educator will aim to instill into the child's heart the principles of God's moral law by precept illustrated by example. Those to whom this high and responsible task is committed must connect with Christ, must become imbued with his Spirit of love, that they may win the affections of childhood in their purity and freshness to shine around Him who says, "Suffer little children to come unto me, and forbid them not." His "golden rule" should be drilled into the young heart, that it may bear fruit in the life.

Selfishness is an inborn principle. This enemy of our peace enters the charmed enclosure of the home circle, and nestles in the heart of the lovely child. The child may be unconscious of its fault; but it is the duty of parents to study its disposition, that they may detect its wrong tendencies of character, and by proper discipline and instruction correct them, while they encourage all worthy and lovely traits. It is a misguided love that refuses to recognize faults of the loved, or that would censure without giving the needed encouragement to overcome.

Home should be to the child the dearest place on earth, the abode of cheerfulness, the "haunt of all pure affections." It is in the home life that first impressions are formed, and those which are the most durable and potent in their influence. They color and texture to the whole warp and woof of the child's character. Habits formed under the home roof which will contribute either to the happiness and best interests of the child or the reverse. Man is said to be a "bundle of habits," and happy is the man whose habits are his friends.

True home discipline will carefully guard the habits of its inmates, and will aim to secure prompt and cheerful obedience to parents' will and wishes, thus preparing the way for the child in due time to do its will submissively to the Heavenly Parent. This should be the one great object of all education and discipline. If this fails to be attained, then the life is a failure. If the moral sensibility is deficient, it should be cultivated, and the conscience quickened to discern the right and wrong.

To bequeath the legacy of a good character to bestow a gift of more value than thousands of gold and silver. Forget not, parents, the power of early impressions to form the character and determine the future of your child,—a child given to you as a "talent of trust, to be rendered back with interest." God will hold you responsible for the molding influence of your words and acts. The spirit that you daily cherish will be reproduced in your child. "For character groweth day by day, and all things aid in its unfolding. And the bent to good or evil may be given in infancy."

Does your responsibility seem too great? Christ will share it with you. He invites you to bring your children in the arms of your faith to him. He is able to shield them from the power of evil, and they shall be mine, saith the Lord, in the day when I make up my jewels."

NELLIE F. HEALD.

Example, N. H.

TRUSTING GOD FOR THE FUTURE.

WHAT should we think of the child whose parents were surrounding him with every possible comfort, yet who was constantly saying that after a while they would cease to love and provide for him? And is it not surprising that Christians should distrust their Heavenly Father, and fear that he shall be left to know want and destitution, with one to love and care for them, in old age?

How many do this. How many a blessed child of God virtually says to the

world, "We have no sure refuge, no assurance that we shall be cared for in the future." Yet God assures his people that he will never leave nor forsake them. "Even to your old age I am He, and even to hoar hairs I will carry you." What more is needed than this? Why, then, do they not believe him? —*Lina Lee, in Rural New Yorker.*

CONTEMPT.

I HAVE unlearned contempt. It is the sin that is engendered earliest in the soul, And doth beset it like a poison-worm Feeding on all its beauty. As it steals Into the bosom, you may see the light Of the clear, earnest eye grow cold and dim, And the fine, upright glory of the brow Cloud with mistrust, and the unfettered lip, Curled with the iciness of a constant scorn. It eats into the mind till it pollutes All its pure fountains. Feeling, reason, taste, Breathe of its chill corruption. Every sense That could convey a pleasure is benumbed, And the bright human being, that was made Full of all warm affections, and with power To look through all things lovely up to God, Is changed into a cold and doubting fiend, With but one use for reason—to despise! —*N. P. Willis.*

THE BIBLE.

[The following printed eulogy I find in an Edinburg, Scotland, edition of the Bible, by Sir D. Hunter Blair and M. F. Bruce, 1838. The title of the preface is, "The Bible: by an Old Author." It is refreshing in these days of creeds and disciplines to know that once our fathers had confidence in the Bible as "its own interpreter." S. S. SMITH.]

A nation must be truly blessed if it were governed by no other laws than those of this blessed book; it is so complete a system, that nothing can be added to it, or taken from it: it contains everything needful to be known or done: it affords a copy for a king, and a rule for a subject: it gives instruction and counsel to a senate: authority and direction to a magistrate: it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence: it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience to children: it prescribes and limits the sway of sovereigns, the rule of the ruler, and the authority of the master; commands the subject to honor, and the servant to obey; and promises the blessing and protection of its Author to all that obey its rules.

It gives direction for weddings, and for burials: it promises food and raiment and limits the use of both: it points out a faithful and an eternal Guardian to the departing husband and father; tells with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will: it appoints a dowry for the wife, and entails the right of the first-born; and shows how the younger branches shall be left. It defends the rights of all; and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that were ever penned. It brings the best tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is brief recital of all that is past, and certain prediction of all that is to come. It settles all matters of debate, resolves all doubts, eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and all that trust in them.

In short, it is a book of laws to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth that detects all lies, and confutes all errors, and a book of life, and shows the way from everlasting death. It is the most compendious book in all the world; the most authentic, and the most entertaining history that ever was published: it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the terrestrial, celestial, and infernal worlds; the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the most profound artist; it will teach

the best rhetorician, and exercise every power of the most skillful arithmetician; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer; it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect book of divinity, an unequalled narrative; a book of travels, and a book of voyages. It is the best covenant that was ever agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed.

To understand it is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrates best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school boy's spelling book, and the learned man's master-piece: it contains choice grammar for a novice, and a profound treatise for a sage: it is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, and the overcomer; and promises an eternal reward to the conqueror. And that which crowns all is, that its Author is without partiality, and without hypocrisy; for in him is no variableness, nor shadow of turning.

BE PATIENT.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart and may misunderstand you. They cannot know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if they also lack purity of purpose and tenacity of affection, do you not also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then, at least, yourself. Above all, be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and impatience is a nurse that kills it.

Be patient with your pains and cares. We know it is easy to say and hard to do. But you must be patient. These things are killed by enduring them, and made strong to bite and sting by feeding them with your frets and fears. There is no pain or care that can last long. None of them shall enter the city of God. A little while, and you shall leave behind you the whole troop of howling troubles, and forget in your first sweet hour of rest that such things were on the earth.

Be patient with your deferred hopes. The heart is sick, no doubt, but sick hearts must take the tonic of patience. All that is worth hoping for will come to the Christian. The hope itself is put in peril by the impatience that weakens and prostrates your strength. Here also you have no better resource than patience. You will reach next year just as soon by taking it quietly; the end of your preparation for life's work—your apprenticeship or college course—will come of itself. The end of all your labor is not far beyond, and need not be sighed for nor impatiently expected. Clad in patience, you walk in an invisible armor, against which temptations to repine and murmur fall harmless. Put on patience against your hungry hope.

Be patient with yourself. You are full of faults, and your life abounds in blunders. Do not lash yourself sore with self-debasement. Some confidence in yourself is needful to your success. A servant who is always scolded and flogged and kicked will end in utter worthlessness. You are your own servant, and ought to be a severe master but not a tyrant in your own house. But worse than tyranny is capricious treatment of yourself. To-day you call this servant a dear and perfect one: to-morrow you upbraid him as an ass and coward. Be patient with him; it is the only way to get work out of him.

It seems almost irreverent to counsel you to be patient with God; and yet you know that even against God you have cried out in your impatience. Your garden did not bloom in season or bear fruit in abundance, and in your heart you said, "God will never reward me according to my works. He has flowers for others and fruit even for the ungodly, but me he leaves in want. When will my turn come?" Be patient. He has one time, and you have another. Your time is when you desire: his is when you can use. He sees your day of real want: you see only the hour of capricious wishes. You can afford to wait. Be patient.—*Methodist.*

KEEP YOUR OWN COUNSEL.

It is a most excellent rule in life for those who would keep out of trouble, and keep themselves, too, out of the reach of injurious busy-bodies, to have their eyes and ears wide open, and their mouths shut. They may see all that is to be seen, and hear all that is to be heard, but they need not tell to others all that they may wish to hear. These are scheming times. People are not what they were twenty years ago. The struggle for life and wealth has become so fierce and intense that it has broken down many of the scruples that once governed men. Matters spoken of in confidence, or words dropped incautiously in chance conversation, are not always accorded the privacy they are entitled to. They are too often used without remorse, whenever they can be used to the advantage of one or to the detriment of another; and in this way a man who has honest schemes of business in hand, or who may have the misfortune to have unhappy secrets in his household, or in his personal circle, frequently finds the world cognizant of them all without scarcely knowing how it obtained the information.

An upright, just, and honorable person, who chances to come into possession of a knowledge of his neighbor's private affairs, will lock his lips upon it, and suffer no one else to obtain it from him. But all men do not possess this high regard for others, and the only safe rule in dealing with such persons, and indeed with all persons, is to keep your own counsel; converse freely and genially on ordinary subjects, but on grave personal matters cultivate a careful reticence. If you have important business projects in hand, keep them to yourself, or at most, limit the knowledge of them to the few trusty friends on whose discretion you can rely, and whose advice and assistance you may need. There are few successful business men who do not make this an inflexible rule in their operations. It saves them infinite trouble, and is one of the secrets of their prosperity.—*Set.*

PROVERBS.

- IMPROVE opportunities.
- Ill doers are ill thinkers.
- A crowd is not company.
- All men can't be masters.
- Fear is stronger than love.
- Agree, for the law is costly.
- Dying is as natural as living.
- A long life hath long miseries.
- Hatred is blind as well as love.
- Care and diligence bring love.
- Children are poor men's riches.
- Idleness always envies industry.
- Heaven is worth the whole world.
- A great fortune is a great slavery.
- A danger foreseen is half avoided.
- Fore-cast is better than work-hard.
- A good example is the best sermon.
- Idle men are dead all their life long.
- By doing nothing we learn to do ill.
- A good friend is my nearest relation.
- A man is not so soon healed as hurt.
- A great reputation is a great charge.
- He doth much that doth a thing well.
- Empty vessels give the greatest sound.
- Ignorance is the mother of impudence.
- A quiet conscience causes quiet sleep.
- Ask thy purse what thou shouldst buy.
- Do good, if you ever expect to receive it.

THE BELIEVER'S HELPER.—The believer is called to wayfaring and to wayfaring struggles. He has to bear a daily cross, and to fight a daily fight. But in every hour of need a sure support is near. Behold Moses: the ground which he must tread is very slippery; the hill of his difficulties is very steep; a foe opposes every step. But a staff and a sword are provided for him in the name of his guiding and protecting Lord. "I am that I am." On this he can lean the whole burden of his cares, and fears, and pains. By this he can scatter kings as dust. This stay is still the same,—ever mighty, ever near. The feeblest pilgrim may grasp it by the hand of faith. And whosoever grasps it is "as Mount Zion, which cannot be removed, but abideth forever."—*Dean Law.*

SOME men make a womanish complaint, that it is a great misfortune to die before our time. I would ask, What time? Is it that of nature? But she indeed has lent us life as we do a sum of money, only no certain day is fixed for payment. What reason, then, to complain if she demands it at pleasure, since it was on this condition you received it?—*Cicero.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 22, 1877.

U. SMITH, EDITOR.

JAMES WHITE, }
J. N. ANDREWS, } CORRESPONDING EDITORS.

THE BIBLICAL INSTITUTE.

CLOSING EXERCISES.

THE Biblical Institute at South Lancaster, Mass., closed Sunday evening, Nov. 11. There was an increase of numbers till nearly the close, some students coming in even during the last week, swelling the list of names to sixty-two; and there was an increase of interest to the last.

Twenty-one days were employed in the work of the Institute, during which time forty class lectures were given on Bible subjects, eight sessions were held devoted to instruction in Parliamentary practice, pronunciation, grammatical principles, &c., seven sermons were delivered, and five social meetings were held, besides a half hour devoted to prayer and conference preceding each lecture, making about one hundred distinct meetings. Many, besides the members of the class, regularly attended, so that the house was crowded at each meeting. So far as the occasion itself is concerned, we have reason to think it was regarded as quite satisfactory by those who attended. Its real utility, however, is yet to be demonstrated by the fruits, if any, that shall follow.

The following resolutions, expressive of the feelings of the class were offered at the last meeting:—

"Whereas, We feel that blessings and privileges so great and precious as those we have enjoyed at this Biblical Institute, demand expressions of gratitude to those through whose instrumentality and immediate efforts we have been so highly favored; therefore

"Resolved, 1. That we hereby express our appreciation of the earnest efforts, self-sacrificing labors and unremitting toil of Bro. S. N. Haskell and family, in their endeavors to render this Institute a success, and in caring for the wants, both temporal and spiritual, of those of our company who have been their guests, and we hereby tender them our sincere and heartfelt thanks for their labors of love.

"2. That our thanks are due, and we hereby express them, to the So. Lancaster church for their kind hospitality and generous efforts in providing for our comfort, and also for the encouragement they have given the Institute by their constant and faithful attendance.

"3. That we hereby manifest our thankfulness to Bro. U. Smith for his patient, earnest efforts in expounding and illustrating the principles of present truth, and that we sympathize with him and bid him Godspeed in his faithful labors to advance the work of the third angel's message.

"4. That, in view of the increased light that shines from the sacred word, the inestimable privileges we have enjoyed, and the encouraging evidences that are opening before us daily, we try to feel the burden of this work as never before; and we hereby solemnly pledge ourselves to make the work of the third angel's message the work of our lives, and do all that we can by word and deed to hold up the light to our fellow-men."

These resolutions were passed unanimously. But the expressions of appreciation were not confined to resolutions. Some were of a more tangible nature. Through Bro. Haskell, as speaker, who made some very appropriate and impressive remarks upon the occasion, the class, to our complete surprise, tendered us the gift of a beautiful pocket Bible, the Teachers' Edition, by the American Tract Society. At the meeting when this was presented, it was accompanied with the following beautiful lines, which, at the unanimous request of the class, are herewith presented. It was also voted that we publish our response, read at the closing meeting. We therefore give them both as follows:—

LINES ACCOMPANYING THE PRESENTATION.

We have prized the words thou'st spoken
More than we can ever tell;
Hence this small but sacred token,
As we come to say, "Farewell."

May the truths which here are gleaming
With a luster naught can dim,
Draw our hearts beyond earth's seeming
To the real—up to Him

Who has said, The many mansions
I must leave thee, to prepare,
When he comes to claim his chosen,
May we meet each other there.

Signed—Students So. Lancaster Biblical Institute.

RESPONSE.

Grateful, I accept this treasure,
This best token of your love.
Here I link your names, with pleasure,
To the hope of joys above.

Precious book! May they who give it,
And may he to whom 'tis given;
Love its sacred truth and live it,
Till we reach the gates of Heaven.

Then in palaces of glory
Shall our songs of triumph swell,
All our theme Redemption's Story,
Mingled with no sad "Farewell."

OUR SITUATION AND PROSPECTS.

We have cause to render thanks to God for his gracious assistance. Hitherto the Lord has helped us. We have had to labor under very great disadvantages of which our brethren in America can have no adequate idea. God has suffered our faith and patience to be severely tested, but he has never suffered us to be overwhelmed. We began to publish under circumstances that made the work in every respect very difficult and very laborious; but our circumstances are changed so that the labor to issue our French paper and tracts is greatly diminished. We have nearly four hundred subscribers, the most of whom take an interest in the paper. We have nineteen French tracts; viz., The Millennium, The Second Advent, The Two Thrones, or Exposition of Daniel Second, The Judgment, The Sanctuary, What Day Do You Keep? and Why? Exposition of Matt. 24, The Sabbath of the Bible, The First Message, The Second Message, The Third Message, Perpetuity of the Ten Commandments, The Sufferings of Christ, The Two Laws, The Law and the Gospel, The Sabbath in Prophecy, The Present Truth, The Spirit of Prophecy, and God's Memorial. We have also in German, The Sabbath by Elihu, The Millennium, and The Two Laws.

These have been printed in editions of 5000 copies, except two, which were printed in editions of 10,000 each. An inventory recently taken shows that we now have on hand, at wholesale prices, 2500 francs in value more than all the money that has been invested in our publishing work in Bâle. We have practiced rigid economy, and have made great efforts to guard against errors and losses.

To publish a paper like LES SIGNES DES TEMPS, we are absolutely obliged to live in a city. If we had a press of our own, we could set up an office in some small village; but if we have others do our work, we are obliged to choose some city where a suitable press can be found. Whenever our American press is established in Europe, it will then be very easy for us to set up our office in any village that may be most desirable.

Bro. Bourdeau has now returned to Switzerland, and I am nearly ready to join him in public labor. Our work is now in such a condition that we can keep up the paper and the publication of tracts, and yet it will be possible for me to be with him half of the time. We shall probably select as our fields of labor those villages where our paper has been taken. I think we have reason to hope for success.

And now I must speak of the German work. Bro. Ertzenberger cannot make headway in new fields unless he can have tracts. He has to meet powerful antagonists, who use the press against him, and thus destroy the interest after he has raised it to the point where many seem ready to decide for the truth. I am satisfied that it is duty to print tracts in the German language. I should be glad if they could be first used in a German paper, as they would then come cheaper. But I know not when it will be in the providence of God that our paper shall be printed in German. I hope, however, that the time is at hand; but purpose to get out several German tracts at once.

And now I must also speak of the Italian work. Bro. Ribton is putting forth a very earnest effort in the city of Naples. He feels the need of tracts in the Italian language. He has already translated several of the best tracts, and is very desirous to print them for immediate use. He is a competent as well as conscientious translator, and understands the three things which every translator should understand, viz., the subject itself, the language out of which he translates it, and that into which he translates it. I feel an interest for the work in Italy that is very intense. Certainly God has planted his truth in that country in a manner that shows his desire that it should be there preached. We must sustain and advance the work in Italy. I have been struggling hard in connection with our publishing work in French

to master the German and Italian languages. God has helped, and some progress has been made.

We have a choice and valuable assortment of publications. These are well adapted to the wants of the people to whom the truth is preached. We have not sunk nor squandered the money that has been sent here for the publishing work. We have now in valuable publications, not only the full value of the money, but nearly 3000 francs in excess of all. We have a considerable number of interested readers of our journal. Some have been converted. There is an opening for the preaching of the word of God in several places where the paper is taken. Many who have read our paper are convinced of the truth. And now with God's blessing I hope to give much of my time to public labor with Bro. Bourdeau.

It was never my intention and never my wish to shut myself up to the work of printing our paper and the tracts; but, contrary to my own purpose and my own choice, I have found myself obliged to put forth my utmost effort to sustain this branch of the work, and to guard against serious errors and losses. It has been to me a school in which I hope that some lessons have been learned that will be of profit to the cause of God. I have perfect confidence that God is here to help. My heart is full of courage. This is his work, and he will sustain it. All my interest is in it, and I wish to spend and be spent for Him who gave himself for me.

We heard of the sickness of Bro. White with very great pain. He may be sure that we pray for him. May his strength be given back to him by the Spirit of God, and may we still share his wise counsel and his faithful oversight.

J. N. ANDREWS.

58 Mullerweg, Bâle, Suisse, Oct. 17.

CAN GOD ORGANIZE MATTER TO THINK?

(Continued.)

How different species of plants and animals are perpetuated. Inorganic matter has not the power of producing a living animal, or even a plant; but at creation God made the first specimen of all vegetables and animals, and gave each the power to reproduce its kind, some one way, some another. Plant a thousand different seeds in the same soil, and out of these same material elements each will construct a plant like itself; so each animal begets another after its own kind. How this can be we cannot possibly say, yet there is the fact.

I hold in my hand six little seeds. They do not seem to differ much in size, weight, or color. They are nothing but matter, at the best. I place them all side by side in the same soil. They are moistened by the same dew, warmed by the same sun, and they grow up together. But how marvelous! Each little seed has produced a plant every way different from all the rest. Then look at the various shapes and colors of the flowers as they open their leaves and blossoms. One is red, one is white, another is pink, another violet. Who can explain this mystery? Nobody. Yet this is all the work of mere matter vitalized by the power of God six thousand years ago. Look at that apple tree. It bears sour apples. I take a twig from a sweet apple tree, and graft it into one of the limbs. On that little twig grow sweet apples, while all around it on the same tree the apples are sour. The same sap rises up from the root, and feeds all the limbs alike; but when it comes to that limb, the same sap is made into sweet apples instead of sour. What does this? Is there a mysterious intelligence in that little limb? Oh! no. It is nothing but matter at work, and gross matter at that. The God who can make matter work such marvels as these, can make it think.

Our pleaders for immateriality see such a difference between matter in its higher forms, as when organized into an angel or the higher classes of men, and the grosser forms of matter as seen in the lower animals, plants, and minerals, that they conclude these cannot both be material. But we fully believe that the whole difference lies in the superior organization which the Creator has given one over the other.

Take another simple illustration. Here sits a skillful painter. Before him are his canvases, his brushes, and several kinds of paint,—all nothing but gross matter. They do not look very beautiful in that shape. But now he commences his work. He puts on a little of this paint, a little of that, and some of the other. In due time, lo and behold! there is the figure of an angel. The innocence and loveliness of Heaven sit upon it. We cannot admire it too much. Again he takes up the same brushes, with the same paint,

and on the same canvas soon is represented the hideous form of a horrid devil. What a contrast in the two pictures! Can they be of the same material? Oh! yes: the only difference is in the way they are put together, or at most a little tinting of some other paint is added. With the same material he can paint a plant, a beast, or a man. Then cannot God do as much? Yes: we know he does, for we see it every day. Gather up promiscuously a hundred pounds of vegetable matter, a hundred pounds of brute flesh, and then take some human flesh, and analyze them all. They will be found to consist largely of the same materials.

Then, reader, it is the organization that makes the plant, the beast, or the man. Yes, sir; and it is the organization that makes the mind, which neither the stone nor the plant possess.

God has organized matter in certain forms that it does think. If a false theology had utterly blinded our eyes to reason and the plainest facts of every-day observation, it would require no argument to prove this proposition. There sits a fly. Is he not material? Is there anything but matter? Will any be foolish enough to claim an immortal soul for him? No. All any one claims is that he has animal life, of no spiritual nature. Well, I carefully reach my hand to put my finger on him. He sees my motion, and knows he will be killed if he remains there; so he flies away. Man in doing so; so does the fly, or else he would not move. I raise my hand to strike the chair; but it does not try to move. Why not as well as the fly? Because it knows nothing while the fly sees its danger.

Here is my dog. He thinks. I know he thinks, for I see the evidence of it. I speak to him, and he moves his head, wags his tail, or comes to me. Could unthinking matter do that? No. I tell him to do this or that, and he obeys me. This shows that he knows, and he understands what I say. But our opponents say this is nothing but instinct: there is no thought, reason, or intelligence about it. This is only a dodge; but be it so, it only helps the case. For according to their own position we must admit that matter can be organized so as to hear, see, feel, and act. I run a pin into the dog, or I strike him. See how quickly and keenly he feels it. He cries out for pain. Can his flesh quiver. There is feeling there; none can deny this. So our opponents must now admit that matter can be made to feel; but matter cannot feel. Indeed, no matter can feel unless first properly organized.

But further. My dog can see. Look at those twinkling eyes. He has as good sight as man has. Doesn't he hear also? How acute is his sense of smelling! You may deny him a mind, and reason, but you cannot deny that he hears, smells, and feels. Well, he is wholly material, as we both agree. Then here we have a proof which cannot be evaded in any possible manner that matter can be organized so as to hear, smell, and feel. This gives us the way to the question; for if God can organize matter so as to hear, and to feel, he can as easily organize it to think. Unless they admit that the dog has an immortal soul, which they will by no means do, they cannot resort to the favorite dodge which is employed when we argue that the man eye does see. They reply that it is not the eye that sees, but the immaterial spirit behind it, which sees through the eye as we see through a telescope. But the dog has no such immaterial entity back of his eye; yet he sees; and must be the material eye that sees after the manner of man.

Take another familiar illustration: Here are a dozen hen's eggs. I open one, and find nothing but common matter, largely water with a little phosphorus, lime, &c. I can see no sign of thought or even animal life here, nothing which can see, or hear, or move itself. In a few days I behold a living animal break out of those shells. It now has eyes, ears, and can run around, and feed itself. It can hear, and feel. What has wrought this great difference in the matter which was in that egg? Has God sent an immortal soul down to animate it? Oh! no. Simply the latent animal which in that egg has been developed. It is just the same matter that it was before, only it is differently organized. Now that matter can see, hear, and feel.

Let us carry this further. A man is asleep. Prick his foot with a pin. His foot feels it, and the nerve immediately carries the impression to the mind, and the man awakes. In this case it is the material flesh which feels the pin and forms the mind of it. Is it claimed that the material soul is of the same size and shape as the body, and hence it is present in all parts

body; and that it is after all the soul that feels, and not the flesh? But this theory won't work well for our opponents. According to this theory, the immaterial soul of a child can only be the size of a child. Hence it must grow larger as the child grows to man's size. But how can an immaterial thing grow? That which can grow larger must be composed of parts. Hence it can be divided, separated, and thus destroyed, and hence is not immortal any more than the material body. But to return to that foot. We have positively demonstrated, beyond any contradiction, that in this case it is the material flesh, and not the soul at all, which feels the prick of the material body. Here is the proof: Cut off that material leg. Have you cut off the leg of the spirit body which they claim is inside of the material body? Of course they dare not admit that; for if you cut off the leg of the immaterial body, you would also cut off its head and cut it all up! But that won't do; so the leg of the spirit body must be there still, hanging out after the material leg of flesh has been amputated! What a ridiculous predicament that must be for the unfortunate spirit leg!

But the point is, Which feels, the material leg, or the immaterial spirit leg? We can't try it. When the flesh was there, the prick of the pin, the blow of a cane, could be felt. But when the flesh is gone, thrust in the pin, strike at it and through it with a cane: is there any feeling? Not a particle, as any man will tell you who has lost a limb. So one told me yesterday, when I asked him, and tried the experiment. Then it is not the immaterial body, but the fleshy body, which feels. Take another case. A man's limb is paralyzed. The nerves no longer act. The leg or arm is still alive, but has no feeling. You may prick it, freeze it, burn it; but the man feels nothing. I know another in just this condition. He has frozen his fingers off because he could not feel when they were cold. What is the difficulty in this case? The material nerve of flesh, the one which feels, is paralyzed and inactive; hence there is no feeling in that limb, though the limb is alive. Now if it were the spirit which feels, and this is present in all the body, why does it not feel, as well as before? What can our opponents say to this? Nothing; for it utterly demolishes their immaterial-spirit theory.

But further: we positively know that their pretended spirit-man inside can neither see, hear, smell, taste, nor feel. How do we know this? Put out a man's material eyes, and can he see anything now? No, nothing at all, as a blind man will tell you. So of all the five senses. Destroy the material, physical organs of seeing, hearing, smelling, tasting, or feeling, and the soul can neither see, hear, smell, taste, nor feel. This demonstrates that it is the material man which sees, hears, &c. If the spirit can see, why does it not do so? Why does not the soul of the blind man see? Why does not the soul of the deaf man hear? Oh! you say, it is cumbered with the flesh. Then it cannot see through matter, can it? But it has been asserted that the immaterial spirit is so superior to matter that it can go through the most solid matter, as through a wall, through a door, through glass or iron. But now this has been given up, and it is admitted that it cannot see, nor hear, nor smell through so thin a material substance as the human skull! Poor, weak thing! the material ear can do better than the spirit. Reader, that boasted immaterial spirit-man inside is all a fable. There is no such use-tenant there. God has organized the material physical man to see, hear and think; and to see him in the exercise of this power every day.

This is a favorite argument with our opponents. Matter cannot possibly be organized so as to think, feel, &c. Take as a specimen of all this reasoning the following from Rev. D. W. Clark, D. D., Bishop of the M. E. Church, in his book, "Plan All Immortal." He has here stated their case as forcibly as it can be done. He says: "We are accustomed to say the eye sees, the ear hears, the finger feels, and so forth; but such language is used only in accommodation to our ignorance, or from the force of habit. It is incorrect. The eye itself no more sees than the microscope which we hold before it to assist our vision; the ear hears not any more than the trumpet of tin which the deaf man directs toward the speaker to convey the sound of his voice; and so with regard to all the organs of sense. They are but instruments which become the media of intelligence to the absolute mind, which uses them whenever it is inclined or obliged to do so."—P. 75.

This is the doctrine of the immaterialist. It is all very well for them to reason that way in the case of men; but they cannot do it in the

case of the dumb beast, because, as does Bishop Clark in this very book, they claim that brutes have no mind, no soul; hence in these cases they are compelled to admit that the eye does see, and the ear does hear. They have never answered this argument: they never will. They must either admit that every flea, every mosquito, every little gnat, has an immortal soul, or else they must admit that a material eye does see. But if the Almighty can organize matter so as to see, hear, feel, then he can organize it to reason. But they squarely deny that it is possible for the Almighty to do this.

D. M. CANRIGHT.

(To be Continued)

THE BIBLICAL INSTITUTE.

THIS Institute recently held at South Lancaster, Mass., should prove a permanent blessing to each one who has attended it. Truths, both doctrinal and practical, and of the utmost importance to us as a people, were here clearly and forcibly expounded by Brn. Smith and Haskell. As we reflect upon the privileges enjoyed here, and the light brought to bear upon the mind, we are deeply impressed that our work as a people to whom is committed the proclamation of the last message of mercy, is not only of the greatest importance, but that our time in which to work is indeed short, and fast-fleeting.

The prayer and social meetings connected with the lectures, were seasons of interest, and occasions of spiritual refreshing to many hearts. The resolutions formed, and covenants made, that our life in the future should be characterized with greater holiness of heart, and marked with constant and continued devotion and consecration to God, should not be forgotten.

Forgetful of these blessings, and our solemn vows to use them to the glory of God, we can no more honor him than Israel could sing the songs of Zion in a strange land. Oh that we might feel with reference to the work laid upon us, as did the prophet toward Jerusalem when in captivity he cried out: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

A goodly number of young men of promise and of hope to the church, were favored with the privilege of attending these lectures. Some of these are struggling with convictions of duty. They need the prayers and sympathies of their friends at home. They need words of encouragement from them, to help them break away and go to the Master's bidding. But not all of them will have it. As these struggling souls shall lift, there are those who will stand ready to trig the wheel, but they will be sure to place the trig the wrong side of the wheel. May Heaven pity them.

We are confident that some who may thus work against the voice of the Master would have been greatly benefited could they have attended this course of lectures. When we give our hearts to God, when we enlist in the service of Him who suffered and died for us, it is not for us to choose our pathway, nor to decide on our sacrifices. It is rather to say, "Speak, Lord; for thy servant heareth."

"No man that warreth entangleth himself in the affairs of this life; that he may please him who hath chosen him to be a soldier." Are the hands of any tied for the present, whom God bids to his work, he knows how to set them free, if all be committed to his care. The Judgment will reveal who has been faithful. Excuses that men and women may make to-day for neglecting duty, will fail then.

The dying charge of David to his son Solomon, seems appropriate here: "Be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God to walk in his ways, that thou mayest prosper in all thou doest." 1 Kings 2:2, 3.

Said one strong young man in our last social meeting, "The great question with me is, Shall I improve upon this privilege as I should?" Let us all act with reference to this thought.

A. S. HUTCHINS.

FOUND HE WAS MISTAKEN.

JUST a week or two before we pitched our tent in Danvers, the Methodist minister of Tapleville, a village fifteen minutes' walk from Danvers, preached a sermon on the coming of Christ, using good Bible arguments, and taking good, sound Advent positions. As one sign he mentioned the fact that the gospel had been preached to every nation. Matt. 24:14.

Very soon after we commenced, the Congregationalist minister preached against our position on the prophecies, denouncing the study of

the prophetic portion of the Bible as prying into the secrets of the Almighty, as "vain speculation." Eld. Canright replied at the tent before a very large audience. This created a greater interest than anything else would have been likely to do, and for a time, nothing more was heard from that quarter.

Apparently unsatisfied with this minister's attempt, and thinking that he himself was the veritable man who could demolish our doctrines, the Methodist minister took the floor. As yet, Eld. Canright had spoken upon nothing but the prophecies and the advent, and as the minister did not wish to attack us upon the point in which his brother over in the other church had so signally failed, he determined to come at it by a flank movement, and attack the advent doctrine itself, and thus with one "fell swoop" sweep away the advent and prophecies all together. To do this, he must first remove the breastworks that he had thrown up just before our going there, as he had got them up so high he could not well shoot over them. But he was not to be deterred from his purpose; and adopting a motto similar to the one that political men used not many years ago,—"Anything to beat Grant," he began. He said he had found out that he was mistaken. He had not carefully studied the subject for himself, but had taken for granted what others had said about it. Now he had looked the ground over for himself. The gospel had not yet been preached to all the world. A great many nations had not yet heard it. People had always been looking for Christ. Special moves of this sort always wrought evil results. No one could tell anything about it. Christ might come at death.

After he had thus tried his skill, another man away some four miles lifted up his voice. And so it passed from one church to another, each minister vying with the others in trying to show where we were lame. Finally, some one from the outside, who had been calmly looking on, sent the following note to the Salem Post:—

COMMUNICATION.

TO THE EDITOR OF THE SALEM POST.

Sir,—A Danvers lady, speaking in regard to the religious excitement in that place induced by Elder Canright's preaching, says, "The ministers in this place strongly remind me of a parcel of 'roosters' situated in neighboring coops. One crows, and with a self-satisfied air soliloquizes, 'That is a perfect success. I defy competition.' The male occupant of the neighboring coop hears him, and says, 'That is no kind of a crow; I can beat that. Just listen, ye roosters, and hear me crow!!' And another listening exclaims, 'Whew! nonsense! I am the rooster that can astonish the world,' whereupon he sends up his crow. Then the whole rooster fraternity hold forth at once." But she says "she has never yet heard of a rooster attempting to take back his crow and crow it over again differently, as one of their ministers has done of late."

OCCASIONAL.

As expressing the opinion of the public, we thought that note better than a long argument.

C. W. STONE.

DENMARK.

We had only one meeting in Saltum this week. I have made several visits, and tried to encourage the people to furnish us a suitable place in which to hold our meetings. During the summer we can easily find a place, but in the winter it is very difficult. When the audience is scattered through three or four rooms in a house, the interest cannot be maintained. A gentleman in Alstrup is now building a hall, which we have rented of him for five years. It will be finished in four or five weeks.

Friday morning I started on my trip to Fanö. This island lies about two hundred and fifty miles south of Alstrup. An interest was raised in this place, when I was here last August, and several wished to have me come back again. I have hired a hall for meetings in Nordby. Last night I held a meeting with some friends nearly all of whom were members of the Lutheran church. Many have tried to raise prejudice against us; but these friends feel the need of spiritual encouragement and help, and some receive the word gladly.

Several articles have appeared against us in some of the papers, and an effort is made to hinder us in our work as much as possible. But we trust that they that are with us are more than they which are against us. One article is entitled, "A Strong Religious Excitement." I have written an answer to this and sent it to the publisher, but it has not appeared in print yet. A Pastor Kirkeberg, in America, has sent a lengthy article about S. D. Adventists to the *High School Journal*, which has an extensive circulation in Denmark. Among his accusations against us, he states that we have appointed the day and hour when Christ shall

come; that we preach the law first and Christ second, &c., &c. Such palpably false statements do no harm among those who are acquainted with us, but they may, no doubt, cause prejudice among those who have heard nothing but false statements about us.

We will continue to warn our fellow-men of the coming Judgment, and try to lead their hearts to the commandments of God and the faith of Jesus. And when they speak all manner of evil against us, falsely, we will, according to our Saviour's words, rejoice and be glad.

JOHN G. MATTESON.

Nordby, Denmark, Oct. 22, 1877.

WORK OF FAITH.

THE work of God is a work of faith. Webster says faith is an implicit reliance on the testimony of another. The Bible, which is the highest authority, says: "Faith is the substance of things hoped for, the evidence of things not seen." Faith will make the testimony of God a living reality. The individual does not walk by sight, but the word is a lamp which lights up the path of every one who believes. Faith is practical; therefore faith will lead the person not only to see the light, but to walk in it. It is a living, active principle.

Every step taken in the cause of God is as much a step of faith in the nineteenth century as it was when God led Israel through the wilderness. Our faith grasps God's testimony concerning the present truth. Are there scores everywhere who will embrace the truth? Will the number of faithful men and women swell to one hundred and forty-four thousand, who out of the last generation will finally stand upon Mount Zion? Does the word teach us that we have reached the last part of the last generation of men that will live on this earth? Our faith says, Yes. It becomes us, then, to act accordingly.

Had we a score of years in which to talk about warning the world, there would be more consistency in dallying along for a year or two. But the providence of God is far in advance of us, and we have no time to lose. Many are the expressions that show that the work of God will move with great alacrity near its close; and it becomes us to act accordingly: "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." "Go out quickly into the streets and lanes of the city."

God has committed this truth to men and women, and if you, dear reader, are a believer in it, then you thereby become responsible to enlighten others. God will hold you to an account. The day of Judgment will reveal that talents were lent us of God to use in his service. We have not a moment to spare.

S. N. HASKELL.

KINGMAN, ME.

At Kingman, I stopped with a tanner who had sent his children to school to me in New Sweden. At this place I found Swedes, Norwegians, and French. It was proposed that meetings be held for the benefit of the Swedes. The next evening about fifteen assembled. Two meetings were appointed for Sunday. It was suggested that the speaking be in English, as some thought all the Swedes could understand that language; but when the hour arrived, a few Americans came, but only a part of the Swedes. On being informed that the remarks would be alternately in Swedish and English, the Swedes came. At the evening meeting the house was crowded with Americans and Swedes. The Lord gave me freedom.

My appointments made it necessary for me to go to New Sweden the next day; but the Swedes and Americans united in inviting me to return. One American urged me to return, and stop at his house. An intelligent Swede, who was very much interested in the truth, resolved to throw away his pipe. I am grateful for the kindness manifested by these friends.

At New Sweden I found a home with Bro. Holm.

JAMES SAWYER.

To be a Christian is not a mere play upon a word; but expresses the fact, that as love, purity, goodness, truth, mercy, and the like, are one and the same in all beings, so must the believer, who possesses them in kind, be one with Christ who possesses them in perfection. He must see his ideal in Christ; must see all that he loves realized in Christ; must see the deepest desires of his soul met or to be met in being made like Christ; and must recognize it as Heaven itself, to be with Christ, and like Christ forever.—McLeod.

WHAT WILL IT MATTER?

"All things work together for good to them that love God." Rom. 8:28.

What will it matter, by and by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look back on it by and by?

What will it matter, by and by,
Whether, unhelped, I toiled alone,
Dashing my foot against a stone,
Missing, perhaps, the angel nigh,
Bidding me think of the by and by?

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God;
Questioning not of How, or Why,
If I but gaze on him by and by.

What will it matter? What the sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all,
Mindless how rough the path might lie,
Since he will comfort me by and by?

—Sel.

Progress of the Cause.

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

TEXAS TENT.

Peoria, Hill Co., Nov. 12.

OUR meetings in the tent closed last evening. We have had a good hearing from the first, notwithstanding the fierce and bitter spirit of opposition that has been so manifest. We hear of none who have let go their hold on the truth, while some others of influence are yielding to the truth, and casting in their lot with us.

The tent has now been pitched some four months in Texas. About one hundred and twenty have accepted of the truth and have commenced to keep the Sabbath. We shall now try to hold what we have gained. We lay the tent away for about four months, when we expect to pitch it again for another siege. We all go to Cleburne this week to attend the general quarterly meeting, and then I return here to feed the flock and assist about the meeting-house enterprise.

R. M. KILGORE.

NEW YORK.

Groton.

OUR meetings here are still continuing, although the weather has been very unfavorable and the attendance small. We are not, however, without encouragement; for a few are deeply interested, and some have commenced to keep the Sabbath.

The Congregational minister, a very popular man, who has been in a few times and tried to oppose some, failing in this, has opened a protracted meeting. The time for which we hired the hall having expired, we have procured and fitted up a vacant school building for meetings, which is much less expensive.

S. B. WHITNEY.

Watts Flats, Chataqua Co.

I COMMENCED meetings here Nov. 7. Friends from Blockville have fitted up a suitable hall, and furnished it with all necessaries. There is bitter opposition here. Strenuous efforts are made by the Methodists and the United Brethren to compel people to stay away. The weather favors the enemy at present; but people are beginning to come; our congregations increase in numbers and interest.

The Blockville church is firmly and unitedly moving forward, bearing the cross, with eyes steadily fixed upon the crown.

The Jamestown church, despite much bitter hostility, are all holding on. Miles Grant's book against the Sabbath and the testimonies is being circulated here. This, in the end, will help us; for honest-hearted people are eager to read the testimonies, and find it makes quite a difference whether we study them to find faults in them to cavil over, or to find faults in self to prayerfully correct.

The miserable subterfuges and petty meannesses to which enemies of the truth claiming to be Christians resort, is, to every intelligent mind, good evidence of the soundness and truth of our position. Men always use the best arguments they have. The Bible condemns them; truth overthrows them, and in despair they fall back on idle denunciations, gross personalities, malicious misrepresentations. Such poison carries its own antidote.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

CHAS. B. REYNOLDS.

NEBRASKA.

I HELD meetings two weeks in the Stone-gar school-house, four miles west of Seward. During this time prejudice seemed to be giving way in the minds of many, and I hoped some would be led into the light of the third angel's message. But at this juncture a ministerial association of the U. B. Church was held. Their presiding elder is one of the most bitter enemies of the Advent doctrine. Nearly all the professors of religion of this neighborhood are members of that church. Six or more ministers were in attendance at their meetings, and the people were warned, in public and in private, against those who were sowing seeds of discord.

This meeting closed on Monday. I had made appointment to speak on the following Sunday evening on "The Change of the Sabbath." On going to the school-house, I found the people assembled, and was informed by the minister that the doctrine which I was preaching had a tendency to cause dissensions, and there being more need of union than divisions they thought it not best to permit my meetings to proceed any further. As they had taken this responsibility upon themselves, and, contrary to the laws of the land and of society, had sought to stop the advancement of truth, I submitted without controversy, and leave the issue between them and the God they profess to be serving.

I now take Bro. Daniel Nettleton toward his field of labor, hold a few meetings in the Hackworth school-house, and then go to a new field, from whence I have received urgent calls.

One of the chief objects of my coming here has, I trust, been realized. The Seward church, with which I have met every Sabbath, needed help. Their standard is raised higher.

Brethren and sisters, be faithful, lest, coming suddenly, He find you unprepared.

CHAS. L. BOYD.

DAKOTA AND IOWA.

I MET with the church near Elk Point, Dak., Oct. 27 and 28. I was glad to learn that the members of this little company, although scattered in different parts of the county, were holding on faithfully to the truth. Our meetings were free and interesting. I baptized four, and three united with the church.

I then went to Sioux Valley, to visit our Swedish brethren and sisters. The meetings here were full of interest. We organized a small church; most of those who are keeping the Sabbath entered heartily into it. I baptized one at this place. This little company has met much opposition; but the Lord has given strength to stand, and additions have been made to their number. Bro. Lars Peterson was ordained elder of the church.

Nov. 10 and 11 I met with the church at Smithland. My heart was made glad to see this church once more united and trying to labor together. The preaching was mostly of a practical nature, and was well received. This church has had a valuable experience the past year. Many things have been overcome, many lessons learned, and with diligence and watchfulness, this may become one of our strongest churches. I baptized three at this meeting, who united with the church.

May the cords of brotherly love be drawn closer and closer about them.

E. W. FARNSWORTH.

Smithland, Iowa, Nov. 15.

MICHIGAN.

Alaiedon, Locke, and Tyrone.

IN company with Brn. E. P. Giles and Alex Carpenter, directors of T. and M. districts Nos. 2 and 11, we met with the church in Alaiedon, Nov. 3 and 4. The object of the meeting was the starting of T. and M. labor, as directed by the Conference, in the above-named districts. A good interest was manifested by the church here in the T. and M. Society, more especially in the financial part of it. The one-third was voted for 1878, and donations to the amount of \$26.75 were made, to help on clubbing for the SIGNS and paying for the Health Annual.

On Tuesday we were called to attend the funeral of sister Poss, of Pinckney. Wednesday and Thursday we visited lone Sabbath-keepers in Livingston Co.

Friday Bro. Alex Carpenter and myself came to Locke. We commenced meetings that evening. Sunday forenoon a business

meeting was called, but a trial of long standing prevented the transaction of any business. But the Lord graciously aided in adjusting the difficulties, and a satisfactory settlement was effected.

The one-third was voted, and \$6.75 raised for the Health Annual.

Nov. 13 and 14 we were with the brethren at Tyrone. This is a part of the Holly church. They have had very little preaching, consequently were hungry for the word of life.

In all these meetings the Lord has given us liberty in preaching his word. We firmly believe that God's hand is set to this work, that of the T. and M. Society not excepted.

M. B. MILLER.

Benona, Oceana Co., Nov. 15.

I HAVE been laboring since my last report in New Era and the settlement of Claybanks. I gave eight lectures in New Era; but the interest was not sufficient to warrant my staying, so I left for Claybanks and this place. One lady became interested in the truth in New Era, and I gave her reading matter. I visited some families in the settlement where I had previously lectured, and found four Swedes who had decided to keep the Sabbath, and others who, I expect, will yet decide in favor of the truth.

I have given four lectures in Benona, and preached a funeral discourse. The interest is good here, so far. A great many have been out to the meetings. I had some opposition, after two discourses, from some that attended. One evening the school-master tried to prove that Christ came at the destruction of Jerusalem, and the other evening a U. B. preacher presented some objections. He had rather confused ideas, and I had no difficulty in showing their wrong positions.

Three Swedish families live at this place, and one of them is very much interested in the truth.

GUSTAF A. CARLSTEDT.

KANSAS.

Hanover.

WE closed our meetings here the 10th. The weather has been very stormy, the nights cold and dark, and the attendance small. We organized a church of six members. Several others will unite the first opportunity. Bro. Benj. F. Truex was ordained elder, and Bro. G. W. Briles was chosen clerk and treasurer. Their Sabbath meetings will be kept up. The place of meeting is at the Eagle school-house, six miles south of Hanover, Washington Co. Can the director of Dist. No. 2 visit them soon? They need tracts, and some of them will become members of the T. and M. Society.

I am now on my way home, where I shall remain a few weeks, until my health improves. I am fearful that I shall not be able to labor much this winter. My limb is badly inflamed, and must have rest.

J. N. AYERS.

Osawkee.

ON the evening of Nov. 2, Brn. Stevens and Sharp commenced a series of interesting meetings here. The church, at great sacrifice, have just erected a neat and substantial meeting-house. For the most part all seem desirous to work in Christ's cause to the utmost of their ability.

The discourse at the funeral of sister Maggie Metzger, Nov. 4, was preached by Bro. Stevens; text, James 4:14. At the funeral of sister Hedge, Nov. 11, Bro. Sharp preached from Rev. 14:13. The death of these dear sisters is a loss deeply felt, not only by the church here, but by the entire community.

As the meeting-house was not quite finished, its dedication was deferred. Four persons, three of them influential heads of families, united with the church, two being baptized the last day of the meetings. Both the speakers had good freedom, and preached the word with clearness and power. Bro. Wm. Dail was elected and ordained elder; and Brn. Adams and Diek were elected deacons.

At a business meeting the church adopted the following resolution:—

Resolved, That we respectfully request that a Biblical Institute be held in our church about the middle of February next; and that we pledge ourselves, to entertain, as far as able, all who shall be in attendance.

N. W. VINCENT.

MAINE.

I HELD meetings in Oakfield, Oct. 30 to Nov. 3. Two business meetings were held.

The meeting Sabbath afternoon was one of the best I ever attended in this county. It seemed that the Lord gave evidence that he approved the steps the church had taken to put away iniquity from among them. May the Lord help them to press together that he may work in their midst.

Sunday, Nov. 4, had a business meeting with the church in Linneus. Bro. George L. Byron was ordained deacon.

Commenced meetings Tuesday evening Nov. 6, in a meeting-house about two miles north of Monticello Creek. Have held three meetings, with an average attendance of about forty. My courage is good.

S. J. HERSUM.

CALIFORNIA.

(Abridged from the SIGNS OF THE TIMES.)

Sacramento.

OF the meetings here Bro. W. M. Healey says: "Our congregations have not been large; but we feel assured that good is being done. Our people are becoming more fully established in the faith, and others acknowledge that we have the truth. We have baptized one since our last report."

Vacaville, Nov. 5.

BRO. B. A. STEPHENS reports that several are keeping the Sabbath here as the result of the meetings thus far. Two Sabbath meetings have been held, with encouraging results each time. Those who have taken their stand for the truth have done so under strong opposition.

THE CAUSE IN WISCONSIN.

OUR State quarterly meeting, held at Neenah, Oct. 26-28, was an occasion of interest. We look back upon it as one of the best of the kind ever held in the State. Union and harmony characterized every action. The importance of our time, and the magnitude of our work, seemed to be more fully realized by the brethren than any time before. Every one was in harmony with the measures advanced by the General Conference, and all pledged themselves to carry them out to the best of their ability. We much regretted that all our directors could not be present, and that we better learn what is wanted at the present time. I would ask you to examine closely the report of the meeting, as given in REVIEW No. 19, present volume, and prepare yourself to enter at once upon the winter campaign.

God has committed a great truth to our trust. Time is short: the work demands haste. Now, brethren, to accomplish the work requires a united effort. We expect that every director will feel his responsibility, and at once visit every church in his district, to give instruction to the librarians and members, and to see that active efforts are made at once to judiciously circulate the Health Annual, and obtain subscribers for our periodicals. There is no time to lose; do not postpone this work. As you have shown your willingness and efficiency in the past, we have confidence in you now. We are now in good time, and there is no reason why we should not more than double the amount of work of previous seasons.

We have arranged to hold general meetings in different parts of the State, and, as far as possible, to visit every company of Sabbath-keepers. To accomplish this, we have divided the State into two districts, eastern and western. Bro. Olsen is to take the eastern, and I the western. We shall do all in our power to advance this cause, but in order that the object may be gained we need your co-operation, which we expect to have. Now, do not wait till it is too late, but go to work at once; and when we come we will unite with and aid you. We shall also make earnest efforts for the revival and building up of the cause wherever we go.

Brethren and sisters, buckle on the armor and take hold of this work as never before. Soon it will be said to the faithful, "Well done, thou good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

H. W. DECKER.

A TESTIMONY FOR THE TRUTH.

[THE extract below is from a private letter from H. C. Shipley, Frederick Co., Va., under date of Nov. 1, and is given to show that the third angel's message has the same

g, and produces the same impressions, at the South as at the North. J. O. C.]

You asked how I enjoyed the quarterly meeting. I answer: Very much, except that there was a shade of disappointment in not seeing Bro. Lane, whom I hoped to meet there. It was truly a season of grace to me.

I still mourn over my weaknesses, while trying to overcome former evil practices; but I thank God, who giveth the victory through our Lord Jesus Christ. My religious views have made me many enemies, and since you were here they have caused me to employ me as a physician; consequently I am compelled to resort to teaching for a livelihood. When my present engagement ends next spring, I do not know what I may do. If it be the will of God for me to go and declare this message, I want to be prepared to obey.

By request of the church, the minister came on Monday last, and preferred charges against me; which were, the holding and practicing doctrines not Methodist, such as keeping the seventh day, &c., to which I pleaded guilty, and invited him to a friendly discussion of the topics under consideration. After three hours' friendly conversation he said, with a smile, he thought I was a little heterodox, but advised me to maintain the views; "for," said he, "they cannot be controverted."

My heart is in the work, and I feel bettersatisfied with my religious experience than ever before, and in order to appease my offended brethren of the M. E. church I shall be obliged to seek pasturage in another flock. God bless you. Remember me in your prayers.

TO MY FRIENDS.

As some would like to know where I am, I will say that I am at home, in Chelsea, N. H. My will is good to work; but I have not been able to hold meetings since the first of last September, when I took a severe cold. I cannot endure spring and summer changes, and the severe cold of winter, any more.

The harvest is great, and the laborers few." I am glad that God is raising up young men for the work. When we look at the fallen condition of the world, I might almost say in the language of the apostle (1 John 5:19), "We know that we are of God, and the whole world lieth in wickedness." J. B. FRISBIE.

EVENINGS AT HOME.

THE long evenings that follow the short days are made in some families the happiest of all happy times. The cares of the day are ended; the mother's resting-time comes; the father has dropped all sorts of business worries and perplexities; and the whole family throw themselves with delight into the innocent pleasures of the home life.

It is well for the women of the household to remember that the pleasant evenings at home are strong antidotes to the vice of looking for enjoyment abroad, seeking for pleasure in by and forbidden places; for relaxation and recreation to be indulged in somehow by most men, happy are they who find in the home circle the diversion they need. A lively game, an interesting book read aloud, or, in nuclear families, a new song to be practiced, furnish pastime that will make an evening pass pleasantly.

A little forethought during the day, a pulling of wires that need not appear, make the whole thing easy; and different ways and means may be provided for making the evening hours pass pleasantly—making them a time to be looked forward to with pleasant anticipations. We lived once in a large family where it was the duty of each sister, in turn, to provide the evening's occupation, and there was a constant rivalry between them as to whose evening should be the most enjoyable. Brothers entered fully into the spirit of simple home entertainments, and were glad to be obliged to spend an evening at home as their sisters and parents were sorry to have them absent. Every one of this family as an uncommonly attached one; for each member showed a strong attachment for the home to which each one contributed so much pleasure.

CHRISTIANS are like the several flowers in the garden, that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—Bunyan.

IN THE MORNING.

"Weeping may endure for a night [Hebrew, in the evening], but joy [Heb., singing] cometh in the morning." Ps. 30:5.

Our sorrow will be done
And Paradise be won,
In the morning.

Our darkness will be gone,
An endless daylight dawn,
In the morning.

Our toil and pain will be
Forgot by you and me,
In the morning.

All our dim doubts will die,
And truth be clear and nigh,
In the morning.

These aching hearts will rest,
Pillowed among the blest,
In the morning.

—J. F. Bingham, in Christian Union.

BIBLE STUDY.

IN every age of the world it has been the duty and the practice of God's true children to become familiar with the word of the Lord and with the doctrines of Christian faith, so far as the true light has shone in that particular age. Of this we have abundant evidence both in the Bible and in the biographies of devoted Christians. But in these last days, when the people have "heaped to themselves teachers" who cry, "Peace and safety," and "teach for doctrines the commandments of men," professed Christians have grown very lax in the study of the word of God. They have been content to let the blind guides lead them, while they also remain blind; and we are assured that both will fall into the ditch.

Considering, then, that there is so strong a tendency in the religious world to neglect the study of the Bible, and that we are so much the creatures of habit and influence, is it not possible that we are asleep to this important duty? I have felt truly shamed for my superficial knowledge of the Bible, and for the little pains I have taken to serve the Lord, by the religious customs of those who have so much less light. For example, the Jews have, to this day, large portions of the Old Testament scriptures at their tongue's end, and blind as they are, will pray to God for a half hour or more before presuming to enter upon the business of the day. The Roman Catholics, too, furnish a marked example of diligence in their religious forms and services, and in educating their children in their religion.

Anciently God's people were earnestly commanded to teach their children when they rose up and when they sat down, and when they walked by the way; and I believe that God would have us educate ourselves and our children in the truths of his word. It seems to me that children eight or nine years of age, and upwards, may know for themselves what the Bible teaches on such subjects as the Sabbath, the soon-coming of our Lord, the resurrection, the new earth, and the punishment of the wicked. They may also understand the close and practical yet beautiful examples of love, forbearance, and the duty of forgiveness, inculcated in the teachings of Christ.

And then the numerous histories of good and bad men, and of their success or failure in doing right, may be profitably read.

Mr. Moody, in his "Anecdotes," thus speaks of his visit among the Scotch:—

"There is no place I have ever been in where people so thoroughly understand their Bibles as in Scotland. Why, little boys could quote Scripture, and take me up on a text. The whole nation is just educated, as it were, with the word of God. Infidelity cannot come there. A man got up in Glasgow at a corner, and began to preach universal salvation. 'O sir,' said an old woman, 'that will never save the like of me.' If a man comes among them with any false doctrine, these Scotchmen instantly draw their Bibles on him. I had to keep my eyes open and be careful what I said there. They knew their Bibles a great deal better than I did."

And can it be pleasing to the Lord that we who are so especially and so highly favored with light and truth, should fall behind other worshipers in zeal for the Lord and in a knowledge of his word? We, dear brethren and sisters, who look for "such things"—things that this world never saw—the personal appearing of our Saviour upon the white cloud, the previous "time of trouble such as never was," terminating in the seven last plagues in which is poured out the wrath of God without mixture of mercy—surely, we cannot afford to

"sleep as do others," but should be fortifying ourselves and our children against the delusions of Satan.

We are assured that the Scriptures are able to make us wise unto salvation; hence it is of the utmost consequence that we acquaint ourselves fully with them.

May the Lord help each of us to increase our diligence in studying his word, and in his service. S. E. PIERCE.

Franklin Co., Vt.

THE CHILDREN AND THE SABBATH.

How can I teach my children to love the Sabbath? How can I induce them to keep it to the honor of God and to their own profit? These are questions that come with force and deep interest to the mothers of little children. I offer a few thoughts: In the first place, love the Sabbath yourself. Meditate on the law of God, and pray until you are full of holy gladness that you are privileged to understand its true meaning and obligation. As you move about the house attending to your duties, the children will catch your spirit. Begin some of your preparations on Thursday—sweeping, for instance—that you may not have too many cares pressing you on Friday. Then let the children, as soon as they are old enough, assist you. Have them arrange their toys for your inspection before bathing time.

They may keep their books, papers, cards, pictures, anything that is suitable and pretty, in a neat box, to be used only on Sabbath days: in this way the enjoyment is new every week. Let a long new slate pencil be sharpened ready for use; and slates and sponges, all clean, be hung in their places. If they have a Noah's ark, or a set of picture, letter, or motto blocks, they can be used with great profit and pleasure as a means of instruction, and should be reserved for Sabbath. Then, with cooking all done, house in order, and clean clothing on, all will be looking forward eagerly to the beginning of holy time. Little feet will be running to the windows, and sweet, earnest voices asking, "Mamma, isn't Sabbath almost here?"

Show the children that you look forward to this as a time of especial blessing, and your faith will gain the reward for yourself and for them. Let family worship be earnest and pointed. A short Bible story will be acceptable to the little folks before bed-time, and a few songs in which they can join, will be all the enlivenment they ask.

Let all be up early in the morning. We do not cheat ourselves on week days, let us not cheat the Lord on the Sabbath. After a simple breakfast, let each take part in family worship, thanking God for this blessed rest-day, and asking for his grace to assist in spending it aright. If near a house of worship, church and Sabbath-school will occupy the morning; if not, let each home be a meeting-house, and, with the blessing of God, I know this will be great gain. After dinner, which should not be as hearty as on other days, the little ones will be eager for their clean slates, with the nice new pencils, and their box of Sabbath books. Part of the day should be given to them, and they should understand that, when left to themselves, they hold a trust, not only from you, but from God, which they ought, in all honor, to strive to keep sacred.

One hour at a time is long enough to leave children from three to ten years of age to amuse themselves; for the arch-fiend is busy, and often finds good soil in young hearts. As the hour for evening worship draws near, let each talk freely of the way the day has been spent, and think how God's record-book stands. Self-examination is easily comprehended by a child, and is excellent discipline for the growing mind.

I have kept the Sabbath alone with my children for nearly three years, and God has blessed my efforts; for they love the Sabbath, are glad when it comes, sorry to see it close, and often exclaim, "How short Sabbaths are!" A. C. B.

Hermitage, Mendocino Co., Cal.

THE SABBATH.

IN looking over a book called the "Young Christian's Guide," published in 1821, I find the following directions for keeping God's holy day, which are not only appropriate for the young but for all who claim to keep the Lord's Sabbath:—

"The Sabbath day is to be considered one of the greatest blessings God has given to man. The business of our callings, the things of time, the cares of this world, oc-

cupy much of our attention on the week days, so that, with many, it is exceedingly difficult to find a few hours for meditation, prayer, and praise. The Sabbath, therefore, is a welcome day to a good man; a day in which he wishes to forget all the toils and cares of the week, that he may hold communion with God, remember the mercies he has received, look up for fresh communications of divine strength, and anticipate that rest which remains for the people of God.

"Avoid everything that has a tendency to weaken your regard for the Sabbath; begin, carry on, and end it with God. Make it a long day: it is grievous to think how some shorten the time for devotion by unnecessary sleep, attention to dress, providing dinners, seeing their friends, and pursuing many other trifling objects. Consider it always as your best day, a day sacred to God, a day in which you solemnly dedicate yourself to his service; and in so doing, at the coming of the Lord, thou shalt reap life everlasting." WM. H. MILLS.

Macomb Co., Mich.

MAKETH FLESH HIS ARM.

THIS is a sin very generally committed when the Sabbath question comes up. The great majority say, We cannot keep the Sabbath; for if we do, we shall lose our friends; and we shall lose our employment. Poor weak people generally trust more in a human being than in God.

But "it is better to trust in the Lord than to put confidence in man." Ps. 118:8. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green: and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:5, 7, 8. AUGUST RASMUSSEN.

PLEASANT BEDROOMS.

THERE is nothing more indicative of refinement and genuine culture in a family than bright, cheerful, and tastefully-decorated bed-chambers. Tasteful decorations do not necessarily mean expense, and it is possible to make a chamber look very pretty at a very small outlay. Indeed, in many instances no outlay at all will be required beyond what would be incurred under any circumstances. The women of a family, especially, are apt to pass a good portion of their time in their bed-chambers, and in some households the sleeping apartments are used alike for sewing-rooms, sitting-rooms, and nurseries. It is worth while to obtain all the innocent pleasure we can find in this life, and there can be no doubt that life is pleasanter if most of its hours are passed in cheerful-looking apartments.

LIFE has such hard conditions that every dear and precious gift, every rare virtue, every genial endowment, love, hope, joy, wit, sprightliness, benevolence, must sometimes be put into the crucible to distil the one elixir—patience.—Gail Hamilton.

Obituary Notices.

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

AFTER a lingering illness occasioned by a combination of diseases, Helen E. Poss, wife of Daniel Poss, died in Pinckney, Livingston Co., Mich., Nov. 3, 1877. Sister Poss, with her husband, embraced the third angel's message 19 years ago, under the labors of Elds. Cornell and Lawrence. Ever since she has been a faithful servant of the Lord; and now her husband and two daughters deeply mourn the loss of a devoted companion and mother. A funeral address was given from Rom. 14:7-9. M. B. MILLER.

DIED, in Battle Creek, Mich., August 30, 1877, Willie E., son of Joel and Zylphia Wheelock, aged 8 months and 24 days. Though his little life was numbered by months, yet perfect patience and sweetness were manifest under the keenest sufferings. It was hard to have death fold his icy arms about this lovely form, but the hope of clasping it again when the touch of immortality shall be given to it, cheers the lonely hearts of parents and friends, who love him so dearly. May there be a complete reunion then.

"Joy of our hearts
Our household pride,
Could love have saved,
Thou hadst not died."

Sympathetic remarks by Eld. J. G. Corliss, from John 16:22. M. D. A.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 22, 1877.

California.

We are now enjoying delightful weather in Oakland, Cal. There has been rain enough to lay the dust and moisten the soil, so that farmers are beginning to plough and sow.

We speak to the people occasionally, and are writing some, but we are walking or riding out more. We are always cheered with good letters from old friends. God bless the brethren.

JAMES WHITE.

Missionary Work.

AN aged brother belonging to the Oakland church expressed to us the greatest pleasure for the privilege of going from house to house where he was invited to explain the prophetic and law of God charts.

We shall soon issue a series of brief, clear sermons, covering the main ground of our faith and hope, to be read to small assemblies in school-houses and private dwellings.

There is room enough for all to work. All are adapted to some field. God will bless each in his or her proper place. There are persons of experience, strength and ability, who should fill large and important places which others cannot fill.

J. W.

Let Them Be Circulated.

THE third volume of the Spirit of Prophecy will soon be through the press. There will then be three volumes of the most important reading matter ready for the public. These should be in all the families of our people.

Once scoffs and jeers at these writings had effect upon the public. Then the writer was but little known. That time is past. It is only the vain and weak-minded that will now be affected by these things.

J. W.

The Biblical Institute at South Lancaster, Mass.

THOUGH others have reported these meetings, it may not be amiss for me to say a few words. We had in view two worthy objects: 1. To study the word of God; 2. To seek a preparation by the Spirit of God to qualify us for the work of publishing the truth in such a manner as to make it successful in the salvation of men.

The church at South Lancaster seemed to labor unitedly to make the Institute successful.

Their constant toil to sustain the work in providing for their guests, together with attendance at the lectures and their zealous spiritual labor in the social meetings, will not soon be forgotten by those who were present.

I am sanguine, however, that the object of the Institute will not be lost. Solemn pledges were made, which will be remembered by many, if not by all; and if these are carried out, the blessing of the Lord realized at these meetings will prove a prelude to the joys to come, when the class, the teacher, and all who labored so faithfully for the objects, will meet again.

Our Institute is past, and we are separated, no more thus to be assembled on earth. Some who were present were on the way to Europe, to labor as missionaries in this closing message.

R. F. COTTRELL.

The Charts.

THE latest edition of our Prophetic and Law of God Charts is a great improvement in artistic and mechanical skill over former ones. These were designed for three purposes:

- 1. The use of our ministers in the stand before the people, to illustrate the word of God.
2. To hang in our houses of worship.
3. To hang in our houses to be continually before our eyes, to remind us of the Son of God and the Prophets, to explain to our neighbors and friends who may visit us, or when we visit them at their homes.

There are a number on hand at the REVIEW Office at Battle Creek, Mich., and at the SIGNS OF THE TIMES Office, Oakland, Cal., which should be put to use, and our publishing houses need the pay for them. Price on cloth, \$3.00; paper, mounted and varnished, \$3.00.

THE president has appointed Thursday, Nov. 29, as a day of Thanksgiving and prayer.

News Items.

THE governor of Indiana has appointed Hon. D. W. Voorhees U. S. Senator, in place of Senator Morton, lately deceased.

Nov. 12, there was a severe hurricane on the British coast, and numerous disasters to shipping are reported.

THE Herald's special, Nov. 15, says that Cardinal Simeoni, Secretary of State, is summoning all the foreign cardinals to support him in his trial for a foreign pope, and the old conciliatory policy. The black small-pox is prevailing with such virulence in the Vatican that it may prevent attendance at the conclave.

THE "sick man" of the East is growing worse and worse. Every day brings to light new evidences that his throne is tottering and ready to fall. Not only does Turkey meet reverses and defeat at the hands of the Russians, but at home the elements of discord and dissatisfaction are continually manifesting themselves.

To the Brethren in Kansas.

WINTER is here, and our ministers will have to provide for it. The treasury is empty, and if not soon replenished they will have to go home and go to work at something else, in order to support their families.

Brethren, come up with your s. b. pledges as soon as you can, and keep the laborers out in the field. You have done well in the past, but some of the churches are behind time at present.

A. J. STOVER, Treasurer.

Oswego, Kansas.

You wait in vain for the Lord to open the way for you to keep his commandments. He will not open the way; because it is always open. Satan will close it, if he can, and keep it closed just as long as you will let him. He may be permitted to open the way into the lions' den, or the fiery furnace; but God will open the way out.

The Kind of Religion We Want.

WE want a religion that softens the step, and tunes the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke: a religion that is polite, deferential to superiors, courteous to inferiors and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying them promptly, projects the honey-moon into the harvest-noon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit.

Tents!

THOSE who wish to purchase tents for next season, will find it to their advantage to correspond with Bro. Wm. Armstrong, 282 South Water Street, Chicago, Ill. He has fully embraced our faith, and has been keeping the Sabbath about four months. He is a practical tent maker: has made several large tents for our people, which have given good satisfaction.

THE P. O. address of the director and secretary of Dist. No. 10, will be Flint, Mich., Box 336.

GEO. RANDALL, Director.

H. G. BUNK, Sec.

Wanted.

Two young men, aged 20 and 21 years, want situations on farms of Sabbath-keepers. Any person wanting such help will address Cicero H. Maxwell or Thomas C. Shreve, New Franklin, Wayne Co., Illinois.

Appointments.

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

MEETINGS of Mich. T. and M. Society, Dist. No. 9, as follows:—

- Vassar, Nov. 24, 25.
Elmwood, " 27, 28.
Fair Grove, " 29.
Watrousville, Dec. 1, 2.
Tuscola, " 3, 4.
Thetford and Mt. Morris, " 8, 9.

A general attendance is hoped for at all these meetings, and we shall endeavor, as far as possible, to visit personally all who profess to love the truth.

D. H. LAMSON. E. G. DOUD.

MEETINGS of Mich. T. and M. Society, Dist. No. 8, will be held in the following order:—

- Birch Run, Dec. 10, 11.
Jay, " 12, 13.
Williams, " 14.
St. Charles, " 15, 16.
Chesaning, " 17-19.
Saginaw, " 20, 21.
Hazleton and Flushing, " 22, 23.

All these meetings, both in districts 8 and 9, will commence at 7 P. M., except Sabbath and first-day meetings, which will be at 10:30 A. M. Any changes as to hour of meeting may be made by churches, as will best suit their convenience, only let due notice be given. Come, brethren, with the spirit of the message in the heart.

D. H. LAMSON. JOHN MCGREGOR.

MEETINGS in Michigan will be held as follows:—

Adrian, evening, Nov. 26, where Bro. Doren may appoint; Partello, 2 P. M. and evening, Nov. 28. Will Bro. Pierce meet us at Albion the 28th? Convis, 2 P. M. and evening, Nov. 29; Marshall, 11 A. M. and evening, Nov. 30; Battle Creek, Dec. 2 and 3; Kalamazoo, 2 P. M., Dec. 4; Mattawan, 2 P. M., Dec. 5; Kendall, at Bro. Howland's, 2 P. M., Dec. 6.

H. M. KENYON. I. A. OLMSTEAD.

BUNKER HILL, Mich., Dec. 4, at 7 P. M. and Dec. 5 at 10:30 A. M. and 7 P. M.

M. B. MILLER. ALEX. CARPENTER.

I WILL meet with the church at Poy Sippi, Wis., Dec. 1, 2. Meetings will commence the evening of Nov. 30, where Bro. J. C. Nelson may appoint. At Mackford, Dec. 8, 9. Meetings to commence with the Sabbath.

O. A. OLSEN.

PROVIDENCE permitting, I will hold meetings at Benjaminville, Wis., commencing Sabbath eve., Dec. 1. Sabbath and first-day, meetings at 10 A. M. and 6:30 P. M.

I will also commence meetings at Monroe, Green Co., Wis., on Thursday evening, Dec. 6, and continue over Sabbath and first-day. We expect a general rally of all the lovers of the truth at these meetings. I. SANBORN.

OUR appointment for Thompkins, Mich., Nov. 27, is postponed until Nov. 29, at 2 and 7 P. M. Leslie, Dec. 1 and 2; meetings to commence Friday evening.

Lansing, Dec. 8 and 9; meetings to be held where W. H. Kynett may appoint, and to commence Friday evening. M. B. MILLER. E. P. GILES.

THE Lord willing, I will meet with the church at Monroe, Iowa, Nov. 24 and 25. E. W. FARNSWORTH.

MEETING at Baraboo, Wis., Dec. 1 and 2. A general attendance is requested. H. W. DECKER.

Business Department.

"Not slothful in Business. Rom 11:12.

ELD. R. M. KILGORE'S P. O. Address Peoria, Hill Co., Texas.

RECEIPTS

For Review and Herald.

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

- \$2.00 EACH. Mrs M Wilkinson 52-20, John E Lott 52-17, R B Torrence 52-17, Seth Bels 52-20, Phil Kent 52-20, Mrs Anna Cadd 52-13, T M Steward 52-19, R C Clark 52-19, H G Buxton 52-11, L A Hilliard 52-20, S M Norton 52-20, H F Phelps 52-20, H Bromley 52-20, Leonard Lawrence 52-20, P T Lawrence 52-20, Margrethe Peterson 52-20, P G Hobbs 52-20, L B Rick 52-20, Wm Kelley 52-21, J V Vaneman 52-20, E J Cornet 53-1, Horace McClarry 52-20, A M Cornwell 52-20, Mrs Anna Dewey 52-19, Daniel Pinkney 52-16.

- \$1.00 EACH. D R Marvin 52-2, Eva A Minier 51-1, F J Otis 51-15, Mary A Collins 51-20, Margaret H 51-20, Eld J Byington 51-20, Mary Wood 51-20, S Bute 51-17, E L Rouse 51-20, Mrs Nancy Gibbs 51-1, Benj Hill 52-1, Wm Lavery 51-20, Mrs Mary Hall 52-1, Mrs Jane Denman 52-1, E M Smith 51-17, Niels Lars 52-15, George Billington 51-20, Susan M Guild 51-18, E Brown 51-20, J B Alexander 51-25, Adelia Johns 51-20, Margaret McCluskey 51-20, Ellen D Manny 52-1, Z D Howe 51-20, Jefferson Loughhead 51-18, L Rathbun 52-1, P S Smalley 51-17, Orla A Lewis 51-1, Sarah Prosper 51-22, Maria M Rencher 51-17, Mrs J M Hegg 51-20, Lizzie S Campbell 52-1, N Bolinger 20, Mrs D D Bartlett 52-18, John Durham 51-14.

- MISCELLANEOUS. Albert Barret \$1.50 52-20, M Sue Weltner 1.50 52-50, L E Kelsey 50c 51-3, J Robinson 1.50 52-20, Alex Dawson 4.00 50-19, J D Hartzell 1.50 52-20, D P Loughhead 1.50 52-20, Sarah Star 1.50 52-20, Mrs A S Peret 1.50 52-20.

Books Sent by Mail.

- John Curtice 25c, A Sperry 39c, P B Peterson \$1.40, George W Connor 50c, Friend Wager 65c, L S Elph 30c, Jacob Baker 60c, Charles F Meconber 1.25, J Dilworth 36c, Helen Andrews 50c, F M Micklejohn, A Ingersoll 10c, John Blosser 10c, Wm A Towle 13, J A Merrifield 25c, E S Newton 35c, Wm H Cam 6.00, Lizzie Rhodes 50c, Albert Askey 45c, Delia H 50c, Jennie Nourge 50c, Wm J Boynton 1.50, E H Bourne 50c, J L Lewis 50c, Lewis N Fitch 25c, Loe Calkin 25c, O M Robin 2.50, Hans E Hanson 75c, J Ryder M D 1.00, R Scarborough 2.05, Jerry Be 50c, John Cooke 10c, John Eccles 50c, R S Sanders, L E Bush 60c, Crist Miller 32c, A E Torrence 1.50, J Myers 2.75, J C Borden 1.08, M Crawford 1.25, J Raymond 1.00, B F Borden 8c, Wm Irle 6c, Rev 2, New 10c, Gustaf A Carlstedt 39c, W T Anderson, J A Stuart 2.00, Mrs H G Knadler 1.00, John Hol Jr 18c, Laura P King 3.50.

Books Sent by Express.

- George I Butler \$65.00, Alex Carpenter 15.00, H Clark 5.00, M D Mathews 10.00, O F Olmstead 12, Albert Avery 7.50, C S Veeder 5.00, C C Doren, 5.00, D Snyder 5.00, B Hill 2.00, G H Bennett 2.50, Drake 2.50, A W Towle 6.25, N Outwater 5.00, Van Dusen 6.25, A D Jones 3.75, Lillie Train 2.50, R Slade 6.25, Wm Alchin 63c, Wm Collard 3.75, J Banks 2.50, J P Christensen 2.50, J H Bennett 15, R T Fultz 12.50, C K Aekley 7.50, Alma Droulard 15, Rufus Baker 5.00, A D Olsen 7.50, Ezra Graham 10, Wm Hanson 2.50, E J Rice 10.00, F Howe 8.12, G Newman 2.50, W J Hardy 5.00, Geo Howland 2.50, W Maynard 7.50, E P Farnsworth 12.50, Marcus Ch 12.50, John Cardell 14.37, P F Bicknell 5.00, M E G ford 7.50, Margaret Wanser 2.50, A M Mann 20.00, Chinnoek 5.00, G W Colcord 20.00, C Turnipseed 7, Harriet Smith 2.50, Short Glascock 12.50, Jared M lerne 10.00, John Klostermyer 10.00, Eli Osborn 7, O A Hegg 10.00, S D Smith 7.50, J P Jespersen 3, Christen Sorensen 2.50, Wm T Edgar 10.00, T Th 2.50, J D Mulholland 5.00.

Books Sent by Freight.

- M E Rathbun \$5.00, D E Wellman 50.00, A S Hut ins 37 50, S H Lane 12.50, R J Goodrich 25.00, J Snyder 7.50.

Cash Rec'd on Account.

- Cal T and M Society \$5.55, Ohio T and M Society, M E Guilford 172.11, Wyoming T and M Society, John Fulton 18.00, C L Boyd 50.00, Ill T and M Soc (George Foreman) 5.75, Ill T and M Society per T Simonson 3.55.

Mich. T. & M. Society.

- Dist 3 per L M Griggs \$3.00, Dist 2 per F A D 1.00, Dist 3 (Marshall) 3.80, Dist 10 (Sarah A Taliade 3.00.

Mich. Conf. Fund.

- Gaines \$18.09, Greenwood 48.00, Hazleton 28 Marshall 11.20.

Gen. Conf. Fund.

Carl Hergruth \$15.00.

Danish Mission.

- O M Tomle \$6.00, Christian Johnson 25.00, Tho Pederson 5.00, D F Christiansen 5.00, Kirsten Pou 1.00, A friend 2.00, Julius Pedersen 1.00, T T T 1.50, Jens Larsen 1.00, John Peterson 4.50.