

# 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.

VOLUME 52.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 24, 1878.

NUMBER 17.

### The Review and Herald

IS ISSUED WEEKLY BY

Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President.  
J. CHAPMAN, Secretary. H. W. KELLOGG, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar  
in advance of 25 Numbers. When paid for by Tract Societies or in-  
dividuals for poor brethren and sisters, \$1.50 per year.

Address, Review and Herald, Battle Creek, Mich.

### REFUGE.

Isa. 32:2.

THE storms no mortal hand can bind;  
But refuge, lo, we all can find,  
Since Christ's a shelter near at hand,  
E'en like a rock in weary land.

'Tis sweet indeed, when tempests blow,  
A hiding place to have, and know  
That Christ a refuge is at hand,  
E'en like a rock in weary land.

The desert, drear with scorching heat,  
Can never harm the pilgrim's feet;  
For Christ's a shadow near at hand,  
E'en like a rock in weary land.

The burning sun is hidden quite,  
And has no power to harm the sight,  
When Christ's a shadow near at hand,  
E'en like a rock in weary land.

And in that dread, soon-coming day,  
When earthly things all pass away,  
Will Christ, a shadow near at hand,  
Be like a rock in weary land?

If covert now we seek from harm,  
And grasp the Everlasting Arm,  
Then Christ, a shadow near at hand,  
Will be our rock in weary land.

ELIZA H. MORTON.

Allen's Corner, Me.

### Anniversary Reports.

#### VENTEENTH ANNUAL SESSION OF THE GENERAL CONFERENCE OF S. D. ADVENTISTS.

(Concluded.)

NINTH meeting, Oct. 14, at 10 A. M.  
After prayer by Bro. Haskell, Bro. S.  
xson, who had just arrived from Ore-  
n, was received as delegate from the  
rth Pacific Conference.

The committee on supplying destitute  
ds with labor, being called for, reported  
ough S. N. Haskell. Thereupon  
Virginia was, by vote, taken under the  
chcare of the General Conference.

It was recommended that Eld. S. B.  
Whitney, of New York, make Dakota Ter-  
ry his field of labor for a while, and  
at Eld. D. M. Canright be transferred  
m Iowa, where his Conference connec-  
n now stands, to Michigan.

The matter of help in Ontario for Bro.  
Fulton was referred to the General Con-  
ference Committee.

Bro. S. H. Lane made an appeal in be-  
alf of Indiana, and Bro. G. W. Colcord in  
half of the French in Illinois.

The committee on the circulation of the  
ns, being called for, reported, recom-  
ending that the SIGNS be offered as fol-  
ws:—

Single copy to Sabbath-keepers and old  
scribers, \$2.00; single copy, to tract so-  
ties only, \$1.50; in clubs of ten to tract  
eties, at \$1.20 per copy; in smaller  
bs, as may be arranged by the tract so-  
ies with their own members; and that  
rches that will take one hundred copies  
\$1.20 each shall have ten extra copies  
e.

Bro. Canright then read a report from  
o. C. O. Taylor, in reference to his la-  
rs in Georgia.

The following resolution was presented  
Bro. Haskell, and adopted:—

Whereas, The SIGNS OF THE TIMES is a  
neer paper, designed to advocate our  
ws in new fields, therefore

Resolved, That we recommend that our  
brethren pay not less than \$2.00 per year  
for the paper for themselves; but that the  
tract societies, ministers, and agents be au-  
thorized to offer it to new subscribers at  
the rate of \$1.50 per year, or four months  
for 50 cts. And further

Resolved, That it be furnished to  
churches and individuals in clubs of not  
less than ten, for missionary work, for \$1.20  
a copy, smaller clubs being referred to the  
tract society officers; and that where one  
hundred copies are taken in clubs, for the  
above purpose, ten copies extra be furnished  
free.

The committee appointed to examine the  
new music book, "The Song Anchor," be-  
ing called for, reported as follows:—

Your committee, having performed the work as-  
signed to them as thoroughly as their time would  
permit, would report that we find the "Song  
Anchor" to contain an excellent selection of music  
and hymns, which we consider, as a whole, above  
the ordinary standard of works of this class.

We are especially pleased to find in it a fair pro-  
portion of easy music adapted for use in the ordi-  
nary Sabbath-school, as well as a good variety of  
more difficult pieces for advanced singers in choirs  
and families.

One feature of the book especially commendable  
is freedom from the theological errors so common  
in books of this class; and as we regard this a mat-  
ter of vital importance, we recognize in this feature  
alone a very essential element of a suitable book  
for our Sabbath-schools.

Your committee would therefore recommend the  
"Song Anchor" as the best work with which we  
are acquainted for use in our Sabbath-schools;  
and we also recommend its general adoption by all  
our schools, believing that it will be of great ser-  
vice in this important department of the work.

All of which is respectfully submitted.

B. L. WHITNEY, }  
S. B. WHITNEY, } Committee.  
C. W. STONE, }

A resolution by Bro. Lamson, That the  
Conference recommend all our ministers to  
introduce the Song Anchor, and try to se-  
cure its adoption wherever they may labor,  
was adopted.

Bro. Haskell presented the following:—

Whereas, The subject of spiritual gifts  
is one of importance, and such works as  
The Spirit of Prophecy, and the Testimo-  
nies should be in the hands of all our breth-  
ren, therefore

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

Resolved, That where these works are  
used as above stated, we offer them at one-  
half the retail price, and that the difference  
between this and the regular wholesale  
price be paid from the fund raised for cir-  
culating these works, said fund to be in-  
creased from \$1000, as at first started, to  
\$5000.

Moved, That this Conference recom-  
mend the holding of a camp-meeting in  
Texas the present autumn, at such time as  
Bro. and Sr. White can attend, they to give  
the appointment. Carried.

Moved, That the matter of publishing  
a series of sermons on the principal points  
of our faith, to be written by Bro. White,  
for the use of readers, colporteurs, visitors,  
etc., be referred to the General Conference  
Committee. Carried.

Tenth meeting, Oct. 14, 3 P. M. After  
prayer by Eld. W. H. Littlejohn, Bro. J.  
N. Andrews offered the following resolu-  
tion:—

Resolved, That we request the General  
Conference Committee to appoint a dele-  
gate from this body to the next session of  
the S. D. Baptist General Conference.

This was spoken to by Eld. Andrews,  
who expressed a most kindly feeling to-  
ward the S. D. Baptists, and a deep inter-  
est that this feeling between the two bod-  
ies of commandment-keepers should con-  
tinue and grow deeper. Similar remarks  
were made by Elds. A. C. Spicer and J. H.

Waggoner, after which the resolution was  
adopted.

At this point Eld. Andrews read a very  
interesting letter just received from Dr.  
Ribton, of Naples, Italy, in which he stated  
that a man who was a deist, who received  
the truth from him some time ago, has re-  
cently been out laboring in the cause, and  
that ten persons have embraced the truth  
under his labors.

The report of the committee on a course  
of study for ministers, being called for,  
was presented. After some discussion, it  
was referred back to the committee, with a  
grant of further time to perfect it.

The subject of the mission to England  
being introduced, Eld. James White offered  
the following resolution:—

Resolved, That in the opinion of this  
Conference the time has fully come to open  
a mission in Great Britain, and

1. That Eld. J. N. Loughborough be our  
missionary to that field.

2. That there should be a committee of  
three to take the supervision of the entire  
work in Europe, who should act in har-  
mony with, and under the direction of, the  
General Conference of S. D. Adventists of  
America.

3. That Eld. J. N. Andrews, J. N. Lough-  
borough, and a third brother whom these  
two may appoint, be that committee.

This resolution was unanimously adopted.

Remarks were made by Eld. Andrews,  
Sr. White, Elds. D. M. Canright, S. N.  
Haskell, and James White, on the Swiss  
mission, the establishment of the press at  
Bâle, and the advisability of recommending  
W. C. White and wife to go immediately  
to Switzerland. No action was taken.

The following resolution was offered:—

Whereas, Eld. White requests the Con-  
ference to excuse him from acting as presi-  
dent, therefore

Resolved, That we regard it as his privi-  
lege to resign at any time he may feel it to  
be his duty so to do, and that we empower  
the other two members of the committee to  
appoint a president to fill the vacancy.

On motion to adopt, the question was  
put, and the motion was lost.

Adjourned to call of chair.

Eleventh meeting, Oct. 16, 3 P. M. Prayer  
by Eld. J. N. Andrews.

Voted, That Eld. A. O. Burrill accom-  
pany Eld. D. M. Canright to Ohio to labor  
there.

Voted, That D. M. Canright attend the  
Kentucky Conference.

Voted, That Bro. and Sr. White and  
Bro. Haskell attend the two later Kansas  
camp-meetings.

Voted, That we recommend Eld. Butler  
to draw two laborers from Iowa to help in  
Kansas.

Voted, To recommend Bro. E. W.  
Farnsworth to go to the Pacific coast to  
labor.

Voted, That this Conference recommend  
Eld. D. M. Canright, assisted by C. W.  
Stone, to hold a tent-meeting in Chicago  
next tent season.

Voted, That Eld. A. C. Spicer be recom-  
mended to labor in the Nebraska Confer-  
ence.

Voted, That Bro. D. T. Bourdeau be  
recommended to labor among the French  
brethren of Illinois.

Adjourned sine die.

JAMES WHITE, Pres.

U. SMITH, Sec.

### GENERAL SABBATH-SCHOOL ASSOCIATION.

The first annual session of the general  
Sabbath-school Association was held on  
the camp-ground at Battle Creek, Mich.,  
Oct. 11, 1878.

Prayer by Eld. S. N. Haskell.

All ministers present were invited to take  
part with the delegates in the deliberations  
and business of this meeting.

The Secretary's Report showed that aux-  
iliary S. S. Associations have been formed  
in twelve of the different Conferences.

Since most of these organizations have  
been so recently formed, their reports are  
many of them very brief and incomplete.

They show an entire membership of	5,851.
Michigan, 55 schools with 2,022 members.	
Iowa, 23 " " 885 "	
Kansas, 32 " " 754 "	
Wisconsin, 20 " " 506 "	
New England, 20 " " 470 "	
California, 10 " " 446 "	
Illinois, — " " 310 "	
Missouri, 10 " " 274 "	
Ohio, 7 " " 184 "	
Minnesota, — " " — " "	
Vermont, — " " — " "	
Indiana, — " " — " "	

Received by donation from Battle Creek Sabbath-school,	\$25.00
Expenses for stationery, stamps, and blank reports,	16.40

Balance in the treasury, \$8 60

Elds. H. W. Decker, E. R. Jones, and A.  
O. Burrill were chosen as a committee for  
nominating officers.

After consultation, they recommended  
as officers for the coming year: President,  
Eld. S. N. Haskell; Recording Secretary,  
G. H. Bell; Corresponding Secretary,  
Eva Perkins; Executive Committee, Eld.  
S. N. Haskell, Eld. D. M. Canright, W.  
C. White. These persons were unani-  
mously elected to their respective offices.

Spirited and interesting remarks were  
made, showing that an unusual interest in  
the Sabbath-school work is springing up  
in every part of the land.

All seemed to agree that the INSTRUCTOR  
should be published weekly, and contain  
Sabbath-school lessons. The following mo-  
tion made by Eld. S. N. Haskell was unani-  
mously carried:—

Moved, That it be the sense of this  
meeting that the INSTRUCTOR be published  
weekly.

Eld. White thought that in addition to  
the weekly INSTRUCTOR the monthly should  
be issued the same as now.

Many thought that much good might be  
done in some places by organizing and con-  
ducting Sunday-schools. Several interest-  
ing cases were cited in which efforts in this  
direction have been attended with marked  
success.

In discussing the question of raising  
means, there seemed to be a difference of  
opinion in regard to the propriety of re-  
ceiving penny contributions on the Sab-  
bath. Sr. White thought it would be  
proper. She remarked that anciently the  
work of the temple service on Sabbath  
day was double what it was on other days.  
God does not withhold his bounties on the  
Sabbath day,—the sun shines, the rain de-  
scends, plants grow, fruit ripens, and all  
the work of nature goes on without inter-  
ruption. There is no reason why a freewill  
offering, previously set apart for that  
purpose, may not be presented to God on  
the Sabbath day.

The following resolution from Eld. J. H.  
Waggoner was adopted:—

Resolved, That we recommend to all  
our Sabbath-schools the practice of contrib-  
uting a penny or more to the funds of the  
Sabbath-school, by both teachers and schol-  
ars, on every Sabbath day.

Adjourned to the call of the chair.

D. M. CANRIGHT, Pres.

G. H. BELL, Sec.

In matters worldly, the more occupa-  
tions and duties a man has the more certain  
is he of doing all imperfectly. In the  
things of God this is reversed. The more  
duties you perform, the more you are fitted  
for doing others; what you lose in time,  
you gain in strength.—E. W. Robertson.

## HOW POLLY SPOKE IN MEETING.

ONCE in a quiet school-room hung  
A parrot with a noisy tongue;  
Yet who, as any one may see,  
Was bright as any Poll could be;  
And that was just the matter.

A Quaker damsel kept the school,  
With patient, firm, yet gentle rule;  
And saucy Poll, one scarce knew how,  
Would mimic oft her "thee" and "thou,"  
With endless, constant chatter.

Oft, too, would hear her mistress say,  
When scholars spoke in drawing way,  
With stammer, stop, and stutter,  
Or half-learned tasks too low began,  
"Thee must speak louder, thee knows thee can!  
Not mutter! mutter! mutter!"

The country folks, about this time,  
For special purpose did combine  
To gather in the houses there,  
For exhortation, praise, and prayer,  
And higher inspiration;

And in their own peculiar way,  
The Quakers gathered day by day,  
The Spirit's influence to meet  
By inward meditation sweet,  
And silent contemplation.

So as in order they had met  
Within each house, a day was set  
For kindly social greeting,  
And conference in friendly mode,  
Next at the teacher's seat abode—  
A large and general meeting.

The school-room's large and airy space  
Was deemed a fit and proper place  
For Friends to meet; and, school-hours past,  
To perfect order grew at last,  
All books and slates discarding.

Then, having gathered one by one,  
And being sure the last had come,  
All sat in silence for a while,  
Until with gentle, pleasant smile,  
The audience regarding,

An aged Friend arose to speak,  
In voice scarce audible and weak,  
Commenced her thoughts to utter;  
When through the room the shrill words ran,  
"Thee must speak louder, thee knows thee can!  
Not mutter! mutter! mutter!"

She stopped and mildly gazed around,  
Wondering from whence could come such sound,  
Or who in such harsh tones should dare  
To interrupt her thou and there;  
Then, silencing vexation,

With stammering speech essayed once more  
To speak as she had done before;  
In calm, set phrase again begun,—  
But Poll, delighted with the fun,  
And bent on a sensation,

Screamed louder yet, again! again!  
Till who the culprit was most plain  
Marked out by fuss and flutter,  
As through the room the echoes ran,  
"Must speak louder—knows thee can!  
Not mutter! mutter! mutter!"

In vain the audience strove to keep  
Their faces long, demure, and meek;  
In vain—all gravity was o'er,  
For Poll kept screaming more and more,  
"Mutter! mutter! mutter!"  
As through the cage she wildly ran,  
"Must speak louder!—knows thee can!  
Not mutter! mutter! mutter!"

So meeting broken up at last,  
The smiling Friends, dispersing fast,  
With warm hand-shakings were content  
To part in harmless merriment;  
And part, too, for the season;  
Though through the town the tale was heard,  
How they were silenced by a bird  
With neither rhyme nor reason.

And yet, methinks, from this strange speech  
A good, sound moral one might teach,  
If we've the sense to learn it.  
The inward voice cries out most plain,  
And shall it call to us in vain?  
Nay, friend, if thou discern it,

When all around thou see'st the wrong,  
Speak, timid soul, speak stout and strong;  
Don't stammer, stop, and stutter;  
Speak for the right, speak out my man.  
"Thee must speak louder, thee knows thee can!  
Not mutter! mutter! mutter!"

—Lindell Brooks.

one of the most remarkable sermons that was ever delivered in this city. It is a severe assault on hypocrisy in the church, a terrible arraignment of the godless creatures who manipulate Christianity for unholy ends, and yet, with brazen effrontery, point the finger of scorn at those who choose to remain outside the 'Egyptian' organization. No settled pastor could preach such a sermon and retain his hold on his congregation. Mr. Pentecost presented a fair picture of the average church of to-day. The desire is for extravagant edifices, professional music, eloquent but not spiritual preaching, and a toleration of hypocrites. As Mr. Pentecost says, the members want a minister who will fill the house with auditors, not their hearts with grace, charity, and true piety. A pastor who will deal tenderly with the wealthy of his congregation, overlook their sins, and affectionately call them 'brothers' and 'sisters,' is in constant demand; but one who lifts the veil of hypocrisy and demands a square living up to the faith, is sent adrift. This thing is so notorious that the church members discipline the ministers instead of the ministers disciplining the church members. The average pastor dare not bring the every-day sins of his parishioners home to them. See what Mr. Pentecost says:—

"A man can be in a New Haven church and be an adulterer, if he has good Egyptian connections. He can fail in business and defraud his creditors. He can desert his wife, and, if he wishes, rob her, and spend her substance with harlots; and there is not power enough in the church of God to remove these things. I haven't been in the inquiry room a night for three weeks without hearing of such things. And it is not peculiar to New Haven. It was so in Hartford, in Providence, and in Boston."

"We do not doubt Mr. Pentecost's word. Our own observations confirm his statements. The church is honeycombed with such men as he describes. Unfortunately they are the 'pillars' of the church because of their 'good Egyptian connections.' The poor are excluded by them; for they surround their edifices with all the cold formalities of fashion, and by their hauteur make the lowly feel that they are not wanted. If Mr. Pentecost will devote himself to the work of driving these men out of the church, or of making sincere and humble Christians of them, he will engage in the field of Christian work that is most in need of missionaries. Let him fling creeds and dogmas to the wind, and plant himself on the broad ground of practical Christianity. A religion which ignores humanity can never attract the multitude. It is such a religion that is exemplified by our churches to-day. We want more of the religion preached by Christ in his sermon on the mount. When the church makes men better—less selfish and uncharitable—than those beyond its pale, then it will be a much easier task to reach the hearts of the people."

"There is in this world what we may call 'respectable' wickedness, which is a thousand times more deadly in its general influence on society than statute crime. It is the wickedness which, when formulated into law, steals the liberties, the earnings, and the happiness of an industrious people; creates criminals, paupers, and tramps; engenders bloody wars; sets man against man; rears up monied oligarchies, and rules with a merciless hand God's creatures here below. This wickedness is upheld by the church organizations the world over. It is the work of true Christianity to wipe it out of the universe. The ministers of the gospel should preach against it in all its various phases, in and out of season. That they do not do it, is evidence that, as a class, they are as worldly as the rest of us, and are ready to uphold doctrines of political and social economy that militate against the common weal, because these doctrines have become 'respectable' by the usage that has been given them by so-called Christian governments."

Did it use to be so with the church? Previous to the great Advent movement, did ministers have occasion to bring such charges against their congregations? Did the world notice and comment upon these things then as now? If not, then a great and sad change has come over the professedly religious world. And if a pastor cannot point out these departures from godliness without losing his place, as the *Union* asserts, then have we not reached the time when 2 Tim. 3:1-5; 4:3; and Rev. 14:8, are having their fulfillment?

## "BLOWN ABOUT."

THERE are a few of us at Fond du Lac, Wis., who are trying to encourage each other in the faith. We meet three times a week in a prayer-meeting, and once in a Bible-class, and we are strengthened by so doing. We interfere with no one; but even these little meetings had to be broken in upon by one who claims to be wise in the Bible, and who professes to know Greek and Hebrew. This man had spent his life in studying the word of God, and yet he wasted his time to show us our great error in keeping the commandments of God. He visited each one of us separately, and with a remarkable appearance of humility and meekness, tried to convince us of our mistake.

To prove that the Sabbath of the Lord is no memorial to us poor Gentiles, he showed us the law as it is written in Deuteronomy (or, as I should think, spoken by Moses) as the real ten commandments written on the tables of stone. He claimed that the commandments as they are written in Exodus are only nine, hence cannot be those written on stone. He also told us that the Sabbath command is really the third commandment, and the fourth is a command to the Jews to remember that they were once in bondage, and that God brought them out with a high hand and an outstretched arm. So the Sabbath was a sign to the Jews only.

From the words, "finished his work," in Genesis, he claimed that God did more work on the seventh than on any other day. [The word used in Gen. 2:2 is ended, not finished.—Ed.] To crown all, he deliberately tried to prove by three witnesses that Christ broke the Sabbath. These witnesses were Christ himself, John, and Justin Martyr. Christ broke the Sabbath by bidding a man take up his bed and walk, the carrying of burdens being forbidden on the Sabbath. His design was to prove to us that Gentiles are not under the law of God; and that no man can keep the first commandment, to say nothing of the Sabbath command.

I reminded him that when our dear Redeemer was crucified, the cry was, "Away with Christ; crucify him;" now it is similar,—"Away with the Father; we want none of him or his cruel commandments that no one can keep."

If Gentiles are under no law, why need they be constrained to repent of their sins? Sin is the transgression of the law, and we know of no law we have transgressed but the law of God. But the word tells us we must repent toward God, and have faith in the Lord Jesus Christ. Now if we are not under God's law while in the bondage of sin, we might begin to fear that the God of the Jews is not the God of the Gentiles; and that the Almighty, the Maker of heaven and earth, is not our Father. To whom, then, shall we pray? Our Saviour bade us say, "Our Father who art in Heaven, hallowed be thy name," and I thank God I can say this from my heart; for I love the Father as well as the Son, and I love all his commandments: they are holy, just, and good. I pray to the Father in the name of the Son; for we can approach the sublime presence of Jehovah, even in prayer, only in the name of his beloved Son. We cannot come to him by the deeds of the law; for all, both Jews and Gentiles, have sinned.

I think the Bible says that if the Gentiles do from the heart the deeds of the law, it shall be accounted to them for righteousness. Oh! if people could only realize, before they dare to tamper with God's holy law, that they are under condemnation through transgressing it, and only under grace through repentance of their transgressions, they would not take upon themselves the task of breaking up a little body of commandment-keepers who are watching and waiting for the coming of the Lord, and striving, through the blood of the Lamb, to overcome their many faults. What misguided beings are they who are blown about by every wind of doctrine; what an unhappy lot is theirs. May God help them to see the dangerous ground they stand upon when they meddle with the sacred words our God has spoken with his own voice, and written with his own finger.

My heart leaps for joy when I think, If God be with us, who can be against us? What power can throw down the work of his hands? I praise him for the solid rock he has given us to stand upon; and though winds may blow and waves dash against it, it can never be moved.

MRS. WM. JONES.

Fond du Lac, Wis.

## THE SECOND ADVENT.

[I AM glad to see that the Lord is moving upon the minds of the people both in this country and England to investigate the great and important prophecies of the Bible relative to the second advent of Christ and the establishment of his kingdom upon earth. The following, which I cut from the Sedalia (Mo.) *Daily Bazaar*, of Sept. 20, was copied from the New York *Sun*. J. G. Wood.]

## CHRIST'S SECOND COMING.

*A Great Council of Protestants to Discuss the Subject in New York.*

There was, last evening, a well-attended meeting, both of laymen and ministers of all Protestant denominations, in the chapel of the Church of the Holy Trinity, to make preparations for the great Conference to be opened in this city next month to discuss the second coming of Christ.

The Rev. Dr. Stephen H. Tyng, Jr., presided. The meeting was opened with prayer, and the hymn "When Jesus Comes." Then at the suggestion of the chairman most of those present repeated a scriptural text referring to the expected coming of Christ.

Dr. Tyng said that last June there was a meeting of believers at Clifton Springs, at which it was resolved to call a Conference similar to one which lately met in England to discuss the question of the Lord's coming. The call was drawn up, and signed by more than two hundred of the most popular clergymen and laymen of the country. Letters have been received from many of the large cities, including Chicago, begging that the meeting might convene there; but it had been decided to hold it in the Church of the Holy Trinity, New York, on Oct. 30 and 31 and Nov. 1. Mr. Moody, Dr. Tyng said, would probably be there, and many other skilled evangelists. He was sure the Conference would be largely attended from all parts of this country, and many distinguished English clergymen had been invited, and would be likely to attend. He hoped to see even the Rev. Dr. H. Bonar.

The Rev. Drs. Stephen H. Tyng, Jr., and J. D. Herr, and the Rev. Mr. Gillespie, were appointed to nominate sub-committees of arrangements, and, before closing, Dr. Tyng, in reply to a question, said he was firmly convinced that the Lord Jesus Christ would veritably come again to this world to take his church and establish his kingdom upon earth.

## THE SEAL OF GOD.

"NEVERTHELESS the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

As to what constitutes the foundation of God, there seems to be little room for controversy, inasmuch as the foundation of every government is its laws, that by which its authority is shown and enforced. Hence to destroy the law of any government is to destroy its foundation—to destroy the government itself.

Ever since the fall of Satan, it has been his studied plan to overthrow the government of God. In what more effectual way could he do this than by doing away with that law which enforces God's authority? In various ways has he attempted this.

In the minds of some, though the number of those holding this opinion is comparatively small, that law has been abolished; but this is a supposition not entertained by the apostle when he penned the language above quoted.

Another class, far more numerous, unwilling to admit this, still claim that in this law of which the psalmist says, "The law of the Lord is perfect" (Ps. 19:7), a change has been effected. This, as all must see, is essentially the same thing; for to change a perfect law, is, manifestly, to make it imperfect; and to admit this of the law of God is to yield the point; and Satan's object, so far as such are concerned, is gained. Not content, however, with merely changing that law, and thus rendering it imperfect, Satan, seemingly to place the matter beyond all question, has attacked the fourth commandment, which alone defines the God whose authority is shown by this law, and which therefore constitutes the seal of that law.

It will not be denied that a law without a seal—a law that does not clearly define its author—is of no value. It may, however, be questioned whether the fourth commandment—the one claimed to have

## General Articles.

## EGYPTIANS.

THE New Haven *Union* of May 26, in an article respecting Mr. Pentecost, the evangelist, speaks as follows of one of the sermons which he delivered in that city:—

"We desire to commend him for the bold stand he took against what he is pleased to call the 'Egyptians' in the church, in his discourse at the First Baptist church on Thursday afternoon. This is one of the most commendable as it is



been changed—does sustain this important relation to the law of God. A careful reading of the ten commandments will make this point clear to the minds of the candid, as the fourth *alone* plainly points to the Creator of the heavens and the earth as the author of the ten commandments, which constitute the law of God (Deut. 4:13; Ex. 24:12); whence it follows that in the minds of those who claim that this commandment has been changed, the law of God is without a seal.

Is it true that the Sabbath ever was a sign (or seal, see Rom. 4:11) between God and his people? Reference to Ex. 31:16, 17 will show this to be a fact, and further, that it will remain so forever—as long as Israel exists, which will be to all eternity; for the apostle assures us that all Israel will be saved. Rom. 11:26. By carefully reading this chapter it is easy to determine who are Israel. Compare verse 1 with Gal. 3:29. We learn from Rev. 21:12 that the names of the twelve tribes of Israel are inscribed on the gates of the city of God; and from Isaiah we learn that both Israel and the Sabbath are to exist in the new earth. Chap. 66:22, 23.

"Nevertheless [in spite of all the efforts of Satan and his agents to destroy] the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." How? From Rev. 14:1, we learn that they are to have his name in their foreheads, and by reference to chap. 7:2-4, we learn that this is the seal of God, the distinguishing characteristic of his people. Should the query arise in the minds of any, it is necessary, in order that the Lord may know his people, that they be thus marked? It is perhaps sufficient to say, We have the assurance that they will be. Rev. 22:4. Chap. 3:12 asserts not only that they will bear the name of the one to whom they belong, but that the name of the city of God—their destination—will be inscribed upon them. Thus labeled, who can doubt but they will be safely delivered?

"And let every one that nameth the name of Christ depart from iniquity." In these days it is very common to hear people say, "We have nothing to do with the law; we must believe, and trust in Christ." To such the apostle here administers a severe rebuke. Iniquity is sin; sin is the transgression of the law. 1 John 3:4. Let every one that nameth the name of Christ, every professed follower of the meek and lowly Jesus, cease to transgress that law. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Isa. 53:5. J. Q. Fox.

#### CONVULSIONS OF NATURE.

AUG. 9 and 10 were terrible days all over New England, Northern New York, and Ontario. The period was distinguished for unprecedented rain-falls, the water pouring out of the skies in torrents, with rain and electrical discharges. The rains were actually tropical in their excess of fury, and the fires of heaven played alarmingly day and night. The thunders roared, crashed, and pierced with terrific sound. Hail such as is seldom seen in the above region fell rattling on roofs and fields. For a space of 600 miles the elements held furious carnival. In many towns the sky became black and it was dark as midnight in the dwellings. Chariots of ruin seemed rolling broad. In but two Boston dailies I count as follows: Deaths by lightning, 4; persons who were partially injured by the fluid either shocked or made unconscious, 1; recovered, 50; dwellings, buildings, shops, churches, and barns struck and consumed, 50; houses struck and injured, 25; other things struck, 20. This does not include any cases in Ontario.

In addition to these casualties, the city of Washington, D. C., was visited by a terrible tornado. Warwick, in Massachusetts, so experienced one, and Wallingford, Ct., was swept with the besom of destruction; 50 dwellings were torn to atoms, 30 others were partially demolished, and 50 barns were destroyed. The lives lost numbered 30; 27 of these were buried in one day. The property loss is \$250,000. The force of the wind was frightful. Whole rafters and clapboards were carried to Hadam, 12 miles away, and papers were picked up at Peacedale, R. I., 65 miles away! Into the region where descended the fury of the storm, was carried terror. Men never saw more vivid and dazzling lightning. No such tornado was ever before witnessed in Connecticut, and the one at Washington was "one of the most terrific ever seen

there." At Cambridge, Mass., hail fell two and three inches in length, and an inch square. Many hailstones were the size of hens' eggs, and one piece of ice weighed four ounces. Balls of fire fell near men, and were seen to roll through dwellings.

Such was the ruin of two days only. Memorable days indeed to thousands. God is behind the storms. He rules. His indignation flashes upon an evil world, and in the thunder he utters his warnings. The season is a marked one, and strikingly phenomenal. The pestilence has struck the South, and a hundred cities are in dread. Its ravages are sudden and malignant to a degree never before known. Death rides on the breeze, and thousands fall before his sickle. I expect storms will rage, pestilences devour, and ruin make havoc with life and property till Jesus comes. There is no safety for any one, anywhere, save in Jesus Christ. Let us hide in him as our eternal refuge. Impenitent reader, fly, O, fly to Christ to-day, yea, now.—D. T. Taylor, in *Bible Banner*.

#### ASCENSION ROBES.

"THE SEVENTH-DAY ADVENTISTS are holding a camp-meeting near Sedalia. What day they will put on their ascension robes is not stated."—*Huntsville Vindicator*.

"The *Vindicator* ought not to speak except when it knows what it is talking about. We suppose when the above was written it was thinking of No-day or First-day Adventists. Seventh-day Adventists have never been time-setters or ascension-robbers. They do not believe the hour, day, or year can be told; but they do believe, as the Scriptures affirm, that the righteous may and will know when this mighty event is near, while as a snare it will come upon all the world, and they shall not escape; neither shall scoffers escape.

"The doctrine of the second personal advent of our Lord from Heaven is most prominently set forth in the Bible; it is set forth as the Christian's hope; and Christians, it is most emphatically declared, may know when it is near. Fanatics have brought reproach upon this most important Bible doctrine, but it is nevertheless the Christian's hope, and one that those who have studied the prophecies of the Bible are agreed must very soon be realized."

The above item I clip from the *Salisbury (Mo.) Press*, published by J. M. Gallemore. It is a matter of devout gratitude to God that such calumnies can be refuted in a secular paper in Missouri.

In the above quotation from the *Huntsville Vindicator*, we see the real scoffing spirit of which the Bible speaks when it says that in the last days scoffers shall arise; but let us praise God that the third angel's message has also arisen to vindicate the cause of God and of his people. \* \*

\* Even then the *Vindicator* is wrong; for no class of Adventists have ever put on ascension robes.

#### NOTES OF NEWS.

—TWO MILLIONS of dollars have been spent upon the still unfinished Roman Catholic cathedral in New York.

—THE deficit of the bank of Glasgow is £6,190,983, or \$29,964,357.72.

—THE volcanic activity of Vesuvius has greatly increased.

—THE *Chicago Tribune* of Oct. 14 gives an approximate list of the deaths from yellow fever since its first appearance this year, which foots up 10,750.

—SINCE the opening of the Paris exhibition, 600,000 portions of the Bible, in 22 languages, have been issued from the Bible stand of the French Exposition.

—IN Ireland there is one criminal to every 141 Romanists, one to every 163 Episcopalians, and one to every 429 Presbyterians.

—THE Sandwich Islanders have for several years given voluntarily about \$24,000 per annum for the support of the gospel at home and on adjacent islands.

—THE most severe storm for fifteen years prevailed along the coast of Massachusetts, Oct. 12. There was immense damage to shipping, and some loss of life.

—REPORTS are given of serious disasters to shipping on the east shore of Lake Michigan—effects of the late storm.

—A DISPATCH from Berlin, dated London, Oct. 16, says the Porte has warned the press of Constantinople to avoid the expression of anti-Russian sentiments, as Turkey is again on the most friendly terms with Russia.

—A TELEGRAM received at Vienna, Oct. 16, states that the district of Northern Kraina has been subdued after various engagements, which cost the Austrians 500 men killed.

—THERE were between 4,000 and 5,000 persons in the Coliseum Theater, Liverpool, on the evening of Oct. 12, when a cry of fire was raised, causing a terrible and fatal panic. There seems to have been, not a fire, but a free fight in the pit. Thirty-seven were killed.

THE *Advance* says there seems to have been "crookedness" at the bottom of the failure of the bank of Glasgow. Extensive financial troubles appear to be close upon Great Britain.

—THE present Queen of Madagascar has formally repudiated the worship of idols. Three thousand three hundred Bibles have since been bought by the natives, and paid for, in a single week.

—A RECENT fire in Pittsburg, Pa., destroyed between \$350,000 and \$400,000 worth of property. Two hundred and twenty-five buildings were destroyed; there is much suffering among those thus rendered homeless.

—DISPATCHES from Bombay, dated Oct. 16, state that the Ameer of Afghanistan is endeavoring to raise a religious war among the Mohammedans of Central Asia against England.

—ABOUT 2,500 negroes recently surrounded Waterproof, La., threatening to sack and burn the town. Oct. 15, a fight occurred with the negroes, at Goldman's field, four miles above Waterproof. Later dispatches report all quiet.

—A LETTER from Shanghai, in relation to the famine in China, says millions of people in that country are eating the bark that makes the shed roof. Human flesh is sold in the market. Parents are killing and selling their children to prolong their own existence.

—THE Constantinople correspondent of the *London Daily News* writes that anarchy prevails throughout the whole Ottoman empire, and that, in both Europe and Asia, ambitious men are taking advantage of the state of affairs to advance their own interests.

—It is estimated that in the trouble with the Cheyennes who crossed the Union Pacific railroad, Oct. 7, the number of citizens killed was forty-three. Official reports state that destitution, lack of food, led the Indians to these hostilities.

—THERE is a growing feeling in England, it cannot be denied, that Beaconsfield did not make so good a trade for his country at Berlin after all; that the blaze of glory which so dazzled the English people for a time, and still dazzles them, means some very heavy bills for fireworks. Some who stood by Beaconsfield go so far as to say that he was no match for the wily Bismarck. Undoubtedly England has undertaken grave responsibilities and assumed weighty burdens. The growth of this feeling is increased by the depression of business in England, which begins to tell upon strong concerns, and by such shocks to confidence as was occasioned by the great failure in Glasgow. With all the "hard times" we have seen in this country, we enjoy advantages here for which we cannot be sufficiently thankful, one of the greatest of which is our freedom from entangling alliances.—*Boston Herald*, Oct. 13.

### Sabbath School Department.

#### BIBLE LESSONS FOR YOUTH.

##### LESSON XIX.—JACOB'S DECEPTION.

###### QUESTIONS.

1. IN what esteem did Isaac and Rebekah hold each of their sons? Gen. 25:28.
2. One day when Isaac had become old, what did he ask Esau to do? Gen. 27:1-4.
3. What did Rebekah do when she overheard what Isaac said to Esau?
4. Why did she do this?
5. What did she do with the skins of the kids?
6. Why was this necessary?
7. Was the disguise successful?
8. When Jacob went in with the savory meat, what conversation passed between him and his father? Gen. 27:18, 19.
9. What reason did Jacob give for having been able to find the venison so soon? Verse 20.
10. What did Isaac say after he had felt of Jacob's hands? Verse 22.
11. What pointed question did Isaac then ask Jacob? Verse 24.
12. What were Esau's feelings when he returned and found that Jacob had been in before him and obtained the blessing? Verses 30-34.
13. What did he say of Jacob? Verse 36.
14. How did he give vent to his feelings? Verse 34.
15. What touching appeal did he finally make? Verse 38.
16. What blessing did Isaac then pronounce upon Esau? Verses 39, 40.
17. Was Rebekah's course right in this matter?
18. What had God promised?
19. Of what did Rebekah show a lack?
20. How should she have done?
21. How was she punished for her wrong doing?

###### SYNOPSIS.

Jacob was Rebekah's favorite, but Isaac loved Esau most.

One day, when Isaac had become old, he requested Esau to go to the field, and take him some venison, and make him savory meat such as he loved, that he might bless him before he died. Rebekah, overhearing the conversation, sent Jacob at once for some kids of the goats. These she made into savory meat, which she sent by the hand of Jacob to Isaac before Esau returned from the field. This was done so that Jacob might receive the blessing instead of Esau.

Esau was a hairy man, while Jacob was smooth; so Rebekah disguised Jacob by putting the skins of the kids on his hands, and on the smooth part of his neck, so that he might appear to Isaac to be hairy, like Esau.

"And he came unto his father and said, 'My father,' and he said, 'Here am I; who art thou, my son?' And Jacob said unto his father, 'I am Esau, thy firstborn; I have done according as thou badest me: arise, I pray thee,

sit and eat of my venison, that thy soul may bless me.'

"And Isaac said unto his son, 'How is it that thou hast found it so quickly, my son?' And he said, 'Because the Lord thy God brought it to me.' And Isaac said unto Jacob, 'Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.' And Jacob went near unto Isaac his father; and he felt him, and said, 'The voice is Jacob's voice, but the hands are the hands of Esau.' And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him. And he said, 'Art thou my very son Esau?' And he said, 'I am.'

When Esau came in, and found that Jacob had brought savory meat before him, and had received his father's blessing, his anguish seemed too great for expression. The scene was a very affecting one. He complained bitterly of Jacob's injustice. He gave vent to his feelings in a great and exceedingly bitter cry, and said, 'Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.'

Isaac finally told Esau that he should live by the sword, and should have plenty of the good things of this life; and that although he had made his brother lord over him, the time should come when that yoke would be broken.

Rebekah did very wrong in taking the course she did, for although God had said that Jacob should be preferred to Esau, she should have waited for him to bring it about in his own way. She showed great lack of faith, and was punished by a lifelong separation from her darling son.

#### LESSONS FOR BIBLE CLASSES.

##### LESSON XIX.—THE TERMINATION OF THE 2300 DAYS.

###### QUESTIONS.

1. WHEN did the seventy weeks begin?
2. What proof have we of this?
3. How may we know that the beginning of the seventy weeks is the beginning of the 2300 days?
4. How can you show that the seventy weeks constituted the first part of the 2300 days?
5. When did the 2300 days begin?
6. What apparent error is there in this reckoning?
7. How can you show the reckoning to be correct?
8. How do we know that this mode of reckoning is correct?
9. What was the prediction in regard to the building and restoration of Jerusalem?
10. How was this prediction fulfilled?
11. What was predicted concerning the coming of Christ?
12. How was it fulfilled?
13. What leads to the conclusion that the sixty-nine weeks were to reach to the baptism, instead of the birth, of Christ?
14. What prediction was made in regard to the crucifixion of our Saviour?
15. How was this fulfilled?
16. What events marked the termination of the seventy weeks?
17. When did the seventy weeks terminate?
18. Explain your mode of reckoning.
19. At the close of the seventy weeks, how much would still remain of the 2300 days?
20. 1810 years from the autumn of A. D. 34, would reach to what date?
21. What do these considerations enable us to know?

###### SYNOPSIS.

We have seen that the seventy weeks begun in the autumn of the year 457 B. C. The seventy weeks constituted the first part of the 2300 days; so the beginning of the seventy weeks was the beginning of the 2300 days.

2300 years from the autumn of B. C. 457 would reach to the autumn of A. D. 1844. At first thought, this reckoning seems to be wrong; for 457 added to 1844 makes 2301. But the Jewish year began with April, and in the autumn of B. C. 457 about one-half of that year had passed, leaving only 456½ years before Christ. This taken from 2300 shows that it would require 1843½ years to complete the 2300. This would reach to the autumn of A. D. 1844.

We know that this mode of reckoning is correct by the fulfillment of the prophecy in regard to the events of the seventy weeks. The work of building and restoring Jerusalem was completed in the fifteenth year of Darius Nothus, B. C. 408, just seven weeks (49 years) from the autumn of B. C. 457. Just sixty-two weeks (434 years) later, Christ, at his baptism, was anointed with the Holy Ghost, and began to preach the gospel of his kingdom.

Three and a half years later he was crucified, —cut off in the midst of the seventieth week. Three and a half years after the crucifixion, the Jewish Sanhedrim formally rejected Christ; Stephen the martyr was put to death; and Paul, the great apostle to the Gentiles, was converted and commissioned for his work.

This brings us to the autumn of A. D. 34; for taking 456½ years before Christ from 490, it would require 33½ years after Christ to complete the seventy weeks; and 33½ years after Christ would reach to the autumn of A. D. 34. 490 taken from 2300 shows that the 2300 days would extend 1810 years after the close of the seventy weeks; and 1810 added to A. D. 34 makes 1844, the same as in our former reckoning.

By this consideration of the angel's explanation of Dan. 8:14, we are enabled to know to a certainty that the cleansing of the sanctuary must have begun in the autumn of A. D. 1844.

What is meant by the cleansing of the sanctuary must be considered hereafter.

G. H. BELL.

## The Review and Herald.

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

JAMES WHITE, { Corresponding Editors.  
J. N. ANDREWS, }

U. SMITH, - - - Local Editor.

### A CLERICAL SCOFFER.

In the *Methodist* of Aug. 31, 1878, appears a "Letter from Minnesota, by the Rev. J. Milton Akers." It is about Seventh-day Adventists, and hence we notice it. He says of them:—

"They used to declare the day and the hour, and we suppose the reason they do not do it now is because they have failed so many times."

Those who know anything of the history of Seventh-day Adventists know that they have never set any time—day, hour, or year—for the second advent of Christ. And those who know anything of our teaching know that our views of prophecy forever preclude any such idea as the fixing of a definite time for Christ to come. If Mr. Akers knows nothing of us in these respects, he does himself no credit by assuming to give the world information concerning us. If he does know our position on these points, he deliberately falsifies when he makes the above statement. In his lack of discrimination he was doubtless thinking of the First-day Adventists, when speaking of the day and the hour; but to confound that class with Seventh-day Adventists, between whom there is so broad and marked a distinction, is inexcusable in one who assumes to be a public teacher in this matter.

Again he says: "They represent this age of the world by the little toe of Nebuchadnezzar's image; hence the world is in its last decade, and pretty nearly through, at that—half through the toe nail. They seem determined to pick the 'end of the world' out of that little toe."

This language not only states throughout that which is utterly false, like that first quoted, but it is also scurrilous and low. Seventh-day Adventists have never said that the world was in its last decade; nor has he or any one else heard them saying anything about the "little toe" of Nebuchadnezzar's image, nor about being "half through the toe nail," nor about "picking the end of the world out of that little toe." These expressions could have been prompted by nothing but the essential vulgarity of his own nature. We speak of the image as Daniel speaks of it. That the image symbolizes consecutive kingdoms, all commentators agree; and the last stage of the fourth kingdom is represented by the feet and toes. Has Mr. A. ever read the second of Daniel?

Can the reader endure another quotation? This, for instance: "They have made many predictions as to the second advent of Christ, but every prediction has failed. A prophet whose every prediction has failed, but who continues to make a new one upon the heels of every failure, simply stultifies himself in the estimation of every intelligent man and woman. A man who continues to make predictions under such circumstances betrays an asinine stupidity and stubbornness by a seeming determination to succeed at last in spite of the fiat of Omnipotence."

These statements are of the same piece with the others quoted. Positions are assumed for us which are absolutely false to the very last item; and then he falls to berating and insulting us for views which we never have entertained. Where are some of the predictions we have made "as to the second advent of Christ," which have failed? We ask for just one, to say nothing of the "many" claimed. What does a man who takes the course Mr. A. has here taken, do toward stultifying himself? Has he the manliness, not to say Christianity, to retract false statements, which he has without provocation published to the world, to the injury of some of his fellow-men?

But the strangest part of his article is the following. Speaking of the success of S. D. Adventists, he says:—

"We account for their success on one of two principles,—natural depravity or mental imbecility, or both."

Is the man trying to frame sentences which will sound smart, without any reference to logical sequence or common sense? or what is he trying to do? Look at the facts: We urge upon men everywhere repentance toward God and faith in Christ. As one motive to this we present the fact, prophetically used by the New Testament writers themselves, that the end of all things is at hand, that the great day of the Lord is near, when it will be too late to obtain mercy and find pardon. We hold up before

them the commandments of God, which Solomon declares present the whole duty of man, Eccl. 12:13, 14, and which Paul says the carnal mind is not subject to, Rom. 8:7; and by which James says we are all to be judged, James 2:10-12. In view of the terrors of a soon-coming Judgment, we call upon them to obey, and warn them that without a renunciation of, and entire freedom from, all the works of the flesh they cannot be saved. Gal. 5:19-21. We meet with some success. A few are found disposed to heed the warning, and try to prepare for the coming of Christ. And Mr. A. accounts for this on the ground of "natural depravity"! Oh! the natural depravity of man likes all these things immensely, does it not? Perhaps the reader will here discover that some of the epithets which Mr. A. has introduced might appropriately be applied to other parties than those he intended.

In reference to the Sabbath question he contents himself with a few assertions, and one attempt at argument. Of his assertions this is chief: "Even a tyro in Bible history and doctrine ought to know that the Jewish Sabbath was a temporary institution that began with the Exodus and ended with the resurrection of Christ." Then Dr. A. Clarke, who used to be good authority with Methodists, never attained to the standing of a tyro in this matter; for he dated the Sabbath, the same one which the Jews kept, from creation not from the exodus; and Wesley, whose views were once not obsolete among Methodists, was in the same unfortunate condition; for he says (Works, vol. xi, p. 360): "The seventh day is the Sabbath of the Lord thy God." It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world." The same may be said of such commentators as Henry, Scott, Bush, Dwight, Watson, etc. We greatly prefer the society of these men on this question to that of "the Rev. J. Milton Akers."

His attempt at argument is based on Heb. 4:9. He says, "If 'a keeping of a Sabbath' remains,' it is as clear as a demonstration that 'a keeping of a Sabbath' must have departed." But Dr. Clarke reasons that the "rest" of which Paul speaks is the "rest in glory that remains for the people of God."—*Com. on Ex. 20:8*. This is in harmony with Paul's reasoning; for he shows that it is by a life of faith and obedience that we are to "labor to enter into that rest." Is it thus that we are to enter into the rest of Sunday-keeping, which Mr. A. would have us understand is the rest that remains? That would be absurdity run mad.

As a whole, this "Letter from Minnesota" is a disgrace to its author; and we are sorry that the *Methodist* has seen fit to sully its otherwise fair record by giving it publicity.

### REVELATION 19:11-21.

In this scripture we have an account of the conflict between those powers represented by the beast, the kings of the earth, and the false prophet, on the one hand; and on the other, One seated upon a white horse, called King of kings and Lord of lords, who can be none other than our Lord Jesus Christ.

This scene evidently transpires at the second coming of Christ. The armies of Heaven, which follow him, are the angels of God. No objection to this view is found in the statement that they are clothed in fine linen white and clean. Verse 14. The white linen of the bride, the Lamb's wife, is, to be sure, called the righteousness of the saints; but the application of this term to these heavenly armies does not prove them to be redeemed saints, and locate this scene at the end of the thousand years, when these saints are to take part in the execution of the judgment of the wicked. For in Rev. 15:6, the angels who have charge of the pouring out of the seven last plagues are clothed in pure and white linen. These are not saints; but the linen in this case, as doubtless in Rev. 19:14, denotes that no shade or suspicion of blame rests upon the justice of God in the infliction of the terrible judgments which come upon the wicked.

The reference to treading the winepress at this time, verse 15, does not locate the scene at the end of the thousand years; for Isaiah uses the same expression, and says that it is when the "day of vengeance," and the "year of the redeemed" comes. Isa. 63:3, 4. This comes at the second coming of Christ. Then he treads the winepress of Isa. 63:3, and Rev. 19:15.

Furthermore, in Rev. 20:10, in a description of a scene which transpires at the end of the thousand years, we read that the devil is cast into

the lake of fire where the beast and the false prophet were cast, as it would read if the ellipsis were correctly supplied. When were they cast there? At the second coming of Christ, a thousand years before, as recorded in Rev. 19:20.

In reference to these expressions, battle, lake of fire, treading of the winepress, etc., we must, to avoid confusion, bear in mind that there is a battle, a lake of fire, and a treading of the winepress at the beginning of the thousand years, the same as at the close, the apparent difference being that the latter scenes are of more stupendous magnitude and power.

### SEVENTH-DAY BAPTISTS AND SEVENTH-DAY ADVENTISTS.

God made the Sabbath to commemorate the creation of the heavens and the earth. The seventh day is the Sabbath of the Lord. Because the Creator rested on that day, he set it apart to a holy use, and made it the sacred duty of all intelligent human beings to hallow his rest-day. The gospel of Christ has never changed this precept. It is still a part of the moral law, and will never cease to be a part of man's duty toward God while the law of God shall exist.

It is deeply to be regretted that there are only two of all Christian denominations, the Seventh-day Baptists and the Seventh-day Adventists, that hallow the Sabbath of the Lord. These together constitute only a small portion of those who bear the name of Christian. Between these two bodies there are some doctrinal differences; but in practice they are not essentially different. However much they may desire to be at peace with other denominations, they cannot avoid considerable antagonism. The observance of the seventh day is in itself a rebuke to all those who neglect it. But this is not all. It is the duty of those who keep the Sabbath of the Lord to instruct those who do not keep it concerning this important duty. The effort to fulfill this duty toward others brings the Sabbath-keepers of necessity into collision with those who desire to perpetuate the present practice of walking contrary to the commandment of God.

It is therefore inevitable that there should be controversy between those who obey and those who transgress the fourth commandment. But is it necessary that such should be the case between the two denominations that seek to obey all the precepts of the law of God? We think not. In several doctrinal points they differ, but in the matter of duty toward God they are agreed. In practice they are substantially one. God has placed upon these two bodies of Christians the duty of upholding the truth concerning his holy Sabbath, which all other men trample in the dust. Those engaged in this sacred work are in comparison with their adversaries like the army of Gideon in its conflict with the host of Midian.

Shall there be strife between these two denominations that are alike loyal to the law of God? God forbid. The Seventh-day Adventists claim to have a special work to accomplish in the proclamation of the Bible Sabbath in connection with that of the doctrine of the near advent of Christ; but they recognize the Seventh-day Baptists as the lineal successors of the long line of witnesses by whom God has in all ages preserved the knowledge of his Sabbath in the earth. There is work for each of these denominations, and there is no need that they should be adversaries to each other. It is better to wait till there are fewer adversaries of the Sabbath and more that are its friends. The Seventh-day Adventists obtained a place as Sabbath-keepers at a great price; but the Seventh-day Baptists were free-born. There is but one thing in which they should provoke one another, and that is as to which shall most perfectly keep the commandments of God and most successfully teach them to others.

But what shall we do with respect to the doctrines in which we differ? Shall, we, for the sake of uniting the two denominations, sacrifice anything that either side believes to be Bible truth? By no means. A straight line is the shortest course in the moral world as well as in the natural. Let both parties walk in the light as God has given them to see it. Let both ask God to give them grace to see whatever of truth they do not now see. If this course be taken, truth will never be sacrificed to expediency, and bigotry will not make enemies of those who should be friends and helpers.

We regret that differences of opinion with regard to doctrine exist. But as we have each our own organization, we can obey the truth as

we understand it, without either denomination becoming responsible for what it deems error in the other. The question of the Sabbath is fast becoming a question that must engage the public attention. Is it not possible, is it not best, that its friends should be friends to each other? The friends of the Sabbath should not quarrel till the Sabbath itself becomes more universal.

But do not the Seventh-day Adventists seek to break up the Seventh-day Baptist churches, and to gather the Baptists into the Adventist organizations? We regret that this has been done in a few instances in the past. But as we add nothing to the number of commandment-keepers by this, we have no wish to do any such work as that of weakening or pulling down the Seventh-day Baptist organization. We should indeed rejoice if the Seventh-day Baptists, while maintaining their own organization, could see with us that our Lord is soon to return. We hope this may yet be the case, but shall never try to hasten such a result by warfare between us and them.

But do not the Adventists speak hard things of such of their number as go to the Baptists? We answer emphatically, No. We know of several who have done this in an honorable manner, and they have never had occasion to complain of hard words or unkind treatment from us. A recent case, however, has called out some unpleasant words. Perhaps it would have been better if the matter had passed unnoticed by us. But it is proper to say that the person in question has taken a course toward us which we are sure our Seventh-day Baptist brethren would not justify if they understood it. We do not esteem as valuable acquisitions men who come to us denouncing the Seventh-day Baptists, and we think our Baptist friends will form the same judgment in the end of those who go to them in this manner from us. It would be better to make some inquiry in all such cases before allowing such men to speak words of bitterness for the gratification of their own ill temper. We cannot afford to endanger the peace between our two bodies by giving to such men their say without knowing whether they are speaking justly or unjustly.

We must sustain relations of some kind with the only other denomination besides ourselves which sanctifies the seventh day. It is far better that such relation should be friendly than unfriendly. The cause of the Sabbath should be dearer to us each than any mere denominational interest. We must have patience with each other's faults. We must seek earnestly to correct our own faults. The world is large enough for us both to do some work for God without constantly jostling each other.

We are about to open a mission in Great Britain; but we hope to labor in that country in such a manner that we shall give no occasion of complaint to the Seventh-day Baptists. Bro. Wm. M. Jones, of London, has acted toward our European mission in the most honorable and Christian manner. He has taken a deep interest in the Seventh-day Adventists. But it is due to Eld. Jones to say that he is not an Adventist, but a Baptist. But as a friend of the Bible Sabbath, he rejoices at every effort made in behalf of the fourth commandment by whomsoever made. The writer has had the privilege of an intimate acquaintance with Eld. Jones. We have differed on some points, but without controversy. Eld. Jones has faithfully sought to promote the Seventh-day Baptist interest, while I have equally sought to promote that of the Seventh-day Adventists. Eld. Jones and the few Seventh-day Baptists of Great Britain have done an important work in behalf of the Sabbath. They have distributed many thousand copies of his *Sabbath Memorial*, and some millions of pages of Sabbath tracts. This good work he and they still carry forward with great interest.

Eld. Wardner, during the period of his mission in Scotland, distributed an immense number of tracts, and saw the conversion of some valuable persons. In our work in Great Britain, we hope to treat the Seventh-day Baptists in such a manner that we shall be helpers to them and they to us. There are two churches, the remnants of the ancient Seventh-day Baptist churches of England. We would gladly see these little churches strengthened and enlarged. There must not be strife between us; for we are brethren.

J. N. A.

No number of years or centuries can change wrong to right, nor make that which was false at first become the truth. Each commandment of God's law is truth—unchangeable truth. Ps. 119:142, 151, 160. No matter how long they have been trodden under foot, they are the truth still.



# A CONGREGATIONALIST MINISTER UPON THE SABBATH QUESTION.

MR. ———, a very candid, able, and popular Congregationalist minister of Niagara Falls, has read Eld. Andrews' History of the Sabbath, and some of our other works. He lately preached upon the subject. The following is reported by one of his hearers:—

"It was my privilege to listen to Mr. ——— last Sunday morning in his own church at Niagara Falls, upon the subject of the Sabbath. His object was to impress his hearers with the importance of a stricter Sunday observance, but his discourse was a just vindication of the true Sabbath. He took for his text: 'Remember the Sabbath day, to keep it holy.' After giving the evidence supplied by reason and experience in behalf of this sacred institution, he gave what he termed its 'best support and best defense' from the Sacred Scriptures, as follows:—

"The Sabbath was instituted primarily as a memorial of the creative wisdom and power of God. Its original design was to turn the thoughts of men toward the supreme architect of the universe, and to remind them of the beneficent 'Author of lights, with whom there is no variableness neither shadow of turning.' It was not designed for a country, but for the world; not for a nation, but for the race; not for an era or limited period, but for all time. The Sabbath did not originate in the mount, when the decalogue was written by the finger of God on the two tables of stone. Its observance did not begin then; but the command for its perpetual observance was then formulated and placed among the imperishable records of God's word. It constituted no part of the peculiar Mosaic economy; it was in no sense typical and shadowy; it was of the very substance of immutable truth. The Sabbath was not a distinctive Jewish ordinance, local in its application, and temporary in its nature and purpose. It was designed to teach all men the important truth that God created the heavens and the earth, and that their first duty is to honor and obey him.

"When the old dispensation passed away, the moral law remained unchanged. Each command of the decalogue is in full force to-day. Each, from its very nature, must of necessity endure. They all stand or fall together. If the command, 'Thou shalt not steal' or 'Thou shalt not kill' is still clothed with the authority of Heaven, so is the command, 'Remember the Sabbath day to keep it holy.' Its nature and design, as revealed in the holy word, involves the idea of its perpetual obligation.

"It was appointed as creation's memorial; and to the end of time, with their self-sufficient pride, men will need to be frequently reminded of the infinite power of God. It was appointed for the preservation of the knowledge of the true God. Its loss would be a lapse into idolatry and superstition. It was appointed to induce, at stated times, a change in the current of human thought by the interposition of spiritual aspirations and heavenly hopes. It was appointed that God might be honored and men blessed in the special service of a pure, spiritual worship. It was appointed as a peaceful day of rest, in which man might recuperate his weary powers of body, mind, and soul. The necessities in which the Sabbath originated are co-eval with mankind, and while these necessities exist, the Sabbath will endure.

"No, my brethren, the law of the Sabbath is not a dead letter on the statute book of God. It survived the catastrophe of Eden. It was not lost in the captivity of Babylon. It was not destroyed in the destruction of the Jewish nation. It lives to-day in the bosom of Christianity. As a divine example it has come to us from the very beginning; as a divine precept it has come to us in the imperishable records of Sinai. And its immortal spirit, freed from the bondage of the letter, has come to us from the open grave of our risen Lord.

"The Sabbath is a kindly thought of God toward men. It is a token of our Father's love. It is a heavenly inheritance. It is a holy resting-place along the highway of human life. It involves the dearest interests of Christian hearts, and conserves the welfare of universal man. It is the enacting clause in the law of Christian ethics, and its spirit is the motive power which moves the noiseless machinery of the church of God. The Sabbath exerts its salutary influence in behalf of health, happiness, usefulness, and Heaven. It is the friend of prosperity, morality, and religion. Its observance is the crowning glory of the best civilization. These facts, which are clearly taught by reason and experience, are rendered a thousand-fold more emphatic by the plain teaching of the Old Testament and the New.

"The foregoing is an extract from the middle of the discourse. To its close it in no way opposed the keeping of the seventh day, nor did it present one argument in favor of the change of days."

Evidently Mr. ——— is convinced that the seventh day is really binding now, and that there is no Bible authority for first-day observance. We are glad he has the courage to teach the truth. We hope in the near future he may see his way clear to take his stand definitely upon it. D. M. CANRIGHT.

## ARE WE AWAKE?

THOSE who believe and love the truth can but rejoice as they see the result of the "broad plans" for its dissemination among the peoples

and nations of the earth. God's providence is over his work; therefore the spread of the truth, as we now see it, is a demonstration of the truth of the message we bear as being sent of Heaven; and not only so, but that the work of the gospel will speedily be brought to a close. But who realizes the importance of this time, in which the probation of our race is so soon to be closed forever? What manner of persons ought we to be, in all holy conversation and godliness! And how should we be stirred with a zeal to labor for the salvation of our fellow-men! But while the last message is doing its solemn and fearful work, the mass of the people, young and old, are becoming intoxicated, delirious, insane, in their pleasure-seeking, and the mass of professed Christians are lovers of pleasures more than lovers of God.

Shall we who know the truth be carried away with the same spirit? Shall the young among us be light and vain, like the world around them? Can those who have solemnly covenanted to give their lives to the service of God, forget their obligation and their vows, and give their influence with those who know not God and obey not the gospel? Can they be merry and dance on the edge of that precipice—that yawning gulf—which lies before the ungodly world? Forbid it, Heaven!

Said an apostle, "Young men exhort to be sober-minded." Another, "The end of all things is at hand; be ye therefore sober and watch unto prayer." Sobriety is always suitable to the child of God; but how emphatically so as we approach the end of all things.

Now is the time to labor in the cause of God. Now is the time to exert ourselves to save men. Now is the time to give our means for the spread of the truth, and ourselves to the work. And for ourselves personally, now is the time to seek God in earnest and live lives of consecration to his service. Shall we be, can we be, indifferent? May God help us to arouse to a lively sense of the present truth and of our obligation to him and those for whom Christ died, and who are in imminent danger of perishing. R. F. COTTRELL.

## THE DANGER OF RICHES.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

The declarations of the Saviour concerning the danger of the rich, that it is even next to impossible that they should ever enter the kingdom of Heaven, are read and assented to by thousands; but who believes them? who fears riches? Wealth used in the right way will harm no one; but the danger is that very few will use it so. The poor will perhaps say, "If I had money, I would show the world how to use it in the cause of God and humanity." But they do not know what they would do, and cannot, till they have the trial. As wealth increases, it steals the affections. The love of money is never satisfied. It never says, It is enough. And in the ardent pursuit of riches there are snares and temptations to evil. Besides this, foolish and hurtful lusts demand gratification; and how few there are who will practice self denial for the cause of God!

Here are persons who think they are too poor to give anything to the cause. Indeed, they have hard work to get a living, and are rather objects of charity themselves. But still you will see them defiled with tobacco or indulging in foolish and hurtful lusts—some expensive, and not only needless, but injurious, habits. Where do they get their money to pay for those indulgences? Are they willing to deny themselves these for the cause of God? This would not harm them, but be a real advantage to them personally. But if they were only rich, how liberal they would be!

Then here are the young—the youth and children. Of course they have no means! They think it preposterous to ask them for means to aid the cause of God. But the extras in dress and the mere ornaments cost something. How do they contrive to find money for these? And do they never indulge the appetite with candies and ice-cream, and such-like useless and injurious things? Now if the love of God, his cause, and souls for whom Christ died, were uppermost in their heart's affections, would they not find some way to help in the cause and thus demonstrate their love? Perhaps they earn a little money, or parents or guardians give them something. Do they know that a tenth of it is the Lord's? Are their minds exercised, first of all, to see how they can use it where it is needed in his cause? Is it not rather the first thing to think how much of vanity and self-

indulgence the whole of it will buy, with regret that it will go no further in that direction?

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Who wishes to pierce himself through with many sorrows? Who would be drowned in destruction, even utter perdition? Who, then, will be warned? Who will cease the strife for wealth? Who will rather serve God with the means intrusted to him, and be content? Is there any danger in riches, and in their pursuit? Why, then, so ardently pursue them? Is godliness with contentment great gain? and is the giving of alms of such things as we possess sure to bring a reward? Then why not "trust in the Lord, and do good"?

R. F. COTTRELL.

## EDITORIAL NOTES.

The items given this week in our new department, "Notes of News," are as good as a chapter on the signs of the times.

Please come to order, and let Polly teach you one of the most important lessons a person can ever learn. See the poetry on our second page.

"Life and Health" is the title of a new health journal just started at Wernersville, Pa., by Dr. Thos. F. Hicks. Price, 30 cts. for a volume of 6 numbers. Address, "Life and Health," Wernersville, Pa.

## The East.

MORE conflicts are evidently approaching. The vaunted peace of Berlin is now seen to be only a truce, and one which promises to be very brief at that. The papers are filled with reports of the mysterious movements of Russian troops, their continued hold on places in the vicinity of Constantinople, the probability that the British fleet will return to its former position, the Mussulmans arming in the Rhodope hills, Mohammedans resisting Roumanian rule, etc. The coming winter seems as likely to be a winter of carnage in that region as was the last.

## Not a Bad Illustration.

"ARE you going to fight the Seventh-day Adventists?" was the question lately asked of a first-day Adventist preacher. "No," said he, "I am not; for those Seventh-day Adventists are like a dry mullein stalk: the more you strike them, the more the seed will scatter."

## The Sabbath in England.

THE *Methodist Recorder*, of London, after remarking that no special procedure has appeared on the part of either the friends or the enemies of the Sabbath, and that, "so far as legislative action or public movements are concerned, the question of Sabbath observance remains materially unchanged either for the better or for the worse," says:—

"Despite, however, the apparent lull of the moment, it is evident to every thoughtful man who has observed of late years the signs of the times, that we are approaching a crisis in the history of the Sabbath, and, perhaps, in the history of the Christian religion."

## The Sabbath in California Politics.

It is proposed that the Sabbath and Christian religion be acknowledged in the new constitution of California. This proposition is awakening some discussion in that State. The proposed articles upon which the agitation turns are these:—

I. The first day of the week to be made obligatory upon all as the Sabbath—notwithstanding the conscientious dissent of both Jews and Seventh-day Christians.

II. Jesus Christ to be recognized as the ruler of nations.

III. Church property to be exempt from taxation.

Correspondence in reference to these propositions lately appeared in the *San Francisco Evening Bulletin*, W. E. Ijams opposing and N. R.

Johnston advocating them. Ijams urged that Christianity was never so pure as when it asked no favors from the State, as witness its history from Nero to Diocletian; that with political influence it becomes a monster of persecution; and that "it is an ill omen when any form of religion finds it necessary to appeal to legislative bodies for the sanction of its dogmas."

On the other hand, Johnston urged that the people of California, with few exceptions, are believers in Christianity and the moral law of the Bible; that Christianity has been declared to be the common law of the land; and that as the moral law is given to the State, Christians have a right to ask and expect the State to enforce its own law,—the law of the Sabbath.

## To Correspondents.

R. G. COWLES: The action of the late Conference will answer your query in regard to giving church letters.

W. DOUGHERTY: We agree with you that ministers should preach on the ordinances, and set all points of order before the churches which they organize. We have now an excellent tract on feet-washing, which sets forth unanswerable arguments in favor of that ordinance.

J. W. WOOD: For answer to your query on Rev. 19, see article in this number.

## An Explanation.

*Editor Review and Herald.*—In your issue of the 17th inst., you call my name to the attention of your readers by criticising a statement of mine with reference to the size of the A. C. Publication Society of Boston. Will you permit me to say through your paper, as an act of justice to your society and to myself, that I admit the propriety of your correction of my statement, for which I ought to, and hereby do, apologize. I desire also to add, with your permission, that the sentence criticised by you was only incidental, not being a material part of my letter to the *Boston Traveler*, and was not intended to belittle your society. The letter I wrote hastily, and when I made the statement as to the size of this society, I had in my mind the many factions into which the Adventist body is unhappily divided, that part at least not agreeing with your Sabbath views, and had not your society in my thought at all. You may say I should have considered it. I admit it; but can only say that through sheer inadvertence I failed to do so. I make no excuse other than that, and hence, as above, accept your correction and tender my apology.

Your intimation that my statement was made because I think this society "is about all there is of this world" is quite far removed from the truth, as is also your other suggestion that I do "not recognize the Seventh-day Adventists as belonging to the Adventist body." My recognition of any body is not of much consequence; but I would say that I do recognize the Seventh-day Adventists as an active, zealous, and intelligent part of the Adventist body, whose work, I believe, in more ways than one, is worthy of high commendation. My fault which you criticise did not grow out of the mean circumstances which you intimate, but simply through inadvertence. I have no complaint to make of your criticism, if you will accept this as a suitable apology, and will relieve me from the unworthy motives suggested by you.

With fellowship for all good works, and charity in all honest differences of opinion, I remain Respectfully yours, C. E. BARNES.

Boston, Mass., Oct. 17.

NOTE.—The criticism to which Eld. Barnes refers in the foregoing was not designed to call out an apology from him or any other one; but as he has written the frank statement that he has, he is entitled to be heard. We are happy to state that on one point he entirely misapprehends the intent and spirit of our remarks. What we said about "the Hub" and "running into the feeling so prevalent in that vicinity that that is about all there is of this world," had no reference to Eld. B. personally, nor to the *Crisis* office in particular, but was written in allusion to the pleasures so freely indulged in throughout the country in regard to the estimate which Boston society in general puts upon itself. And we can assure him that no statement of the article was set down with any unfriendliness of feeling.—Ed.

CORRECTION.—In my report of the Nebraska camp-meeting, I stated that twenty-six were baptized; I should have said twelve. I also said the Conference had three hundred and fifty members; it should be two hundred and fifty. E. W. FARNSWORTH.

## THEY COMFORT ME.

Lord, thou didst tell me not the half,  
But bade me rise and follow thee;  
Yet midst the thorns thy rod and staff  
Did comfort me.

I tread the pathway thou didst trace,  
Through wounds and scoffs thy foes I see;  
Yet promise of sufficient grace  
Doth comfort me.

When storms of doubt and fear assail,  
Nor star of hope to light there be,  
Thy perfect word can never fail  
To comfort me.

Through pain, and grief, and tempting sin,  
To thee, my refuge, Lord, I flee;  
Knowing thy welcome "enter in"  
Will comfort me.

ANNIE TEAGUE.

## Progress of the Cause.

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

## DENMARK.

Ringsted, Sept. 22.

In company with Bro. Andrew Brorsen, I came to this place last week. The brethren and sisters are all firm in the truth. They have increased in love since I last met with them. They seem truly to rejoice in meeting together, and it has been encouraging for us to meet with them.

On the Sabbath, we felt that the Lord was near to bless us. After due consideration, a church was organized. Ten brethren and sisters entered into church fellowship. The rest were not yet ready to join us. Bro. K. Sørensen was chosen and ordained elder. Bro. Brorsen united with them, and was also ordained elder. It seems necessary that he should be enabled to baptize and administer the ordinances in my absence. When, at some future time, the Conference shall think best to set apart this brother for the gospel ministry, perhaps he may be ordained an evangelist by the help of other ministering brethren in Europe.

VALSÖMAGLE, SEPT. 30.—We have had very interesting meetings this week. The Spirit of God is moving upon hearts. Two more have embraced the commandments of God, and others are near to us.

On the Sabbath we administered the ordinances, in which all took part. Two more united with us. There are now seventeen Sabbath-keepers here who rejoice in one faith, one baptism, and one hope. I have never been with a company of believers who have shown more brotherly love and earnestness in their Christian conduct.

Systematic benevolence was organized and a deacon chosen. One hundred crowns was pledged for the coming year, and more will be added if all goes well; 26 crowns was donated to help circulate the ADVENT TIDENDE. I am to-day on my way to Uhe. Bro. A. Brorsen remains here to carry on the work.

JOHN G. MATTESON.

## INDIANA.

Tent No. 2, Frankton, Oct. 14.

We have been here four weeks. We have taken down our tent, and our meetings are now held in the academy. We know of fourteen adults who have decided to keep the commandments. Nine have signed the covenant. Two were baptized yesterday. Others will follow soon. Will the friends in Indiana remember us at the throne of grace? WM. COVERT.  
J. M. REES.

## NEBRASKA.

Syracuse, Oct. 10.

HELD a T. and M. meeting with the brethren at Palmyra the 8th inst., and at Syracuse the day following. Ten united with the church. The sum of \$20 was raised, and two subscribers were obtained for our periodicals. These two companies, though young in the truth, seem to be growing in grace, and to be anxious to assist in every branch of the work. May God bless them. A. J. CUDNEY.

## WISCONSIN.

Tent No. 2, Clay Banks, Sept. 12.

THE Lord is still blessing his work here. A number have taken hold since our last report. Over thirty have now commenced to observe the Sabbath. My brother and his wife joined me Sept. 27. We are now holding meetings in school-houses, and much of our time is spent in holding

prayer-meetings in which a few families come together. The Lord blesses much in these meetings, and we find them a great help for the people to take hold in prayer and practical work. Only two of those who have embraced the truth were previously making a profession of religion.

The meeting-house is now well under way. Size, 26x36; 14-foot posts; it will be pushed to a speedy completion.

O. A. OLSEN.

Tent No. 5, Avalanche, Oct. 10.

WE held meetings here in both the Norwegian and the English language, from Aug. 9 to Oct. 7. We have also held a few meetings in a mill near Avalanche. Eighteen have decided to keep the Sabbath; six of these are Norwegians. Many more are deeply interested, and we hope that a number of them will embrace the truth.

O. A. JOHNSON.  
P. L. HOEN.

## ILLINOIS.

Belvidere.

WE closed our labors here Sunday evening, Sept. 29. Thirty have signed the covenant; nine of these, however, were endeavoring to love and obey the truth before we came. Systematic benevolence was organized, amounting to \$317.20 yearly, and a leader was chosen to take charge of their meetings. We also organized a promising Sabbath-school of over thirty members. Obtained seventeen new subscribers for the REVIEW, and two for the SIGNS.

There is a good outside interest. We have strong hopes that others will yield to the influence of the truth, if those who have already embraced it will be faithful. May the Lord help them.

R. F. ANDREWS.

Quincy, Ill., Oct. 16.

## VERMONT.

Weston, Jamaica, and Rawsonville.

SINCE camp-meeting we have been following up the interest arising from the tent-meeting at Weston. Bro. Howe has fitted up a convenient place to hold meetings in, and we left this company of good courage in the Lord, feeling confident ourselves that the truth will win to its standard other firm friends. Five were baptized at the close of our meetings. Some were almost persuaded to obey the Lord.

The quarterly meeting at Jamaica, just closed, was a profitable occasion. Twelve were added to the church; nine were baptized. There were in attendance quite a number of first-day Adventists from Manchester, who expressed themselves much pleased with the meetings, and desired to hear more of our views.

Hold meetings at Rawsonville this week. Next Sunday evening we commence a series of meetings in the town hall at South Londonderry. Pray that the Lord may bless the word, and gather the honest.

I. SANBORN.

## NEW YORK AND PENNSYLVANIA.

New York.

PULASKI.—With our director, Wm. H. Brown, I attended the quarterly meeting of the Pulaski church, Oct. 5 and 6. The meeting was well attended, and some matters over which there had been some feeling, through misunderstanding, were amicably adjusted, and our business meetings passed off harmoniously. It was unanimously voted that the Sabbath meeting should be held one-half the time at Pulaski and one-half at Pineville, in order to better accommodate the members of the church. Two were added to the church, and two delegates were chosen to our State Conference.

PINEVILLE.—I held two meetings at this place. On Thursday the Pulaski church met at Pineville. Bro. A. H. Hall was present. Three were baptized, two united with the church, and the ordinances were celebrated. The Lord came very near to his people, and we enjoyed a precious season.

GOODENOUGH DISTRICT.—Held three meetings with the friends here. They are meeting strong opposition, and some have the tobacco habit to contend with; but all except three remain firm, and others are receiving the truth. We leave them in good spirits.

MANNSVILLE, OCT. 14.—In company with our director and Bro. Wilcox, I at-

tended the quarterly meeting here. Three individuals applied for membership in the church. A delegate was chosen to represent the church at the State Conference. The quarterly report of the tract society was in some respects quite encouraging. Our religious exercises were solemn, and much of God's blessing was bestowed. Held two meetings with the friends at the Haight school-house. There is a gathering influence here. M. H. BROWN.

Cowanesque Valley, Pa., Oct. 14.

FOR nearly four weeks, I have been holding meetings two miles from Cowanesque Valley, at the Clark school-house, in the township of Brookfield. The meetings have been well attended, and the interest is rising. Six are keeping the Sabbath. We have had some strong opposition from first-day Adventists, but the truth is fast gaining ground. I must now leave for a time, but expect to return soon.

T. M. LANE.

## MARYLAND.

Calverton, Oct. 8.

AT our quarterly meeting held Oct. 5, we were greatly encouraged by the presence of Mrs. Cook and Dolton, from Washington, D. C. They remained to attend the T. and M. meeting Sunday. These sisters have been laboring in the missionary work in Washington for some time, and have faithfully warned that city of the near approach of the day of God.

Sr. Dolton has been suffering for some time past from bodily infirmity. She asked the prayers of the church in her behalf, expressing her belief that God would hear the prayer of faith. We joined her in beseeching the Father, in the name of Jesus, that she might be released from her infirmities. God answered prayer, and she was healed. The manifestation of the presence of the Holy Spirit will never be forgotten by those who participated in the meeting. Thus closed the best meeting ever held in this church. J. F. JONES.

## CALIFORNIA.

(Abridged from the SIGNS OF THE TIMES.)

Santa Rosa.

THE interest here is increasing. The attendance is good, the tent being well filled each evening. The arguments of Brn. Healey and Rice are convincing scores of the truthfulness of our positions.

Placerville and Vacaville.

ELD. B. A. STEPHENS met with the church at Placerville Sept. 21 and 22. Systematic benevolence was pledged to the amount of \$70; had all been present, the pledge would have been considerably larger. The question books were adopted by the Sabbath-school.

At Woodhull, where Eld. S. spoke twice, there was a good outside interest.

Sabbath, Sept. 28, profitable meetings were held with the Vacaville church. They have had trials, but the Lord has strengthened them as they have pressed together.

Plano.

At this place, Bro. J. L. Wood is holding meetings; the interest and attendance are good.

## ENCOURAGING WORDS.

DURING the second quarter of the present year, the V. M. society at Serena, Ill., has sent out 441 copies of the SIGNS, written 92 letters and cards, and received 38 communications. Most of the letters received have been quite favorable. The following is from a lady living in New Orleans:—

"Your papers are received. I find them very interesting. I supposed they came from an uncle in Georgia, a minister. I am the more at loss to know who you are as I found a paper [THE YOUTH'S INSTRUCTOR] inclosed to my little son, my only child."

The following is from Darlington, S. C.: "I thank you for your kind favor in sending me such excellent papers and interesting tracts, and I would like to have the paper continued. You request names of any who would be interested in it. Were I to send you the names of all who would like it, I fear you would think me imposing upon your kind offer. I will send a few names of some who will read it gladly."

Kathleen A. Moore, the oldest, best, and best-known light-house keeper on the Atlantic coast, writes as follows:—

"I have received the papers you sent. They are read, appreciated, and placed on file. I thank you for your interest in my behalf, and should be pleased to receive a letter from you at any time."

A gentleman in Wisconsin says: "I am glad to receive and read these papers. With me it is, 'Come, let us reason together.'"

A lady writes: "Many thanks for your kindness in sending the papers, also the good tracts, in all of which I am much interested."

A First-day Adventist lady eighty-five years of age, so infirm that she has not been able to cross her threshold in over four years, writes:—

"I think the papers full of rich Bible truths. I have not examined the Sabbath question much, but feel no opposition to any of the views held by any of my Master's family."

Another writes: "If it can be proved that the Sabbath was changed by the Roman Catholics, it will be enough to convince me that Sunday is not the Sabbath."

A county superintendent says: Accept thanks for the papers sent and your kind offer to send more. Should you see fit to do so, I will read, and send to acquaintances who may be interested."

From another gentleman: "To say that I like the papers, does not half express my opinion of them. I think they are the best religious papers I ever read. I distribute them among my neighbors, some of whom are becoming interested."

A lady says: "I have been a church member twelve years, and thought I was a Christian; but I have fully made up my mind to keep all of God's commandments, and to do all the good I can."

A lady who, with her husband and two young sons, has lately embraced the Sabbath, writes:—

"Our names have been dropped from the Baptist church book. They charge us with holding false doctrines; but these things do not move us. We feel stronger and God seems nearer to us than ever before. We would not give up this truth for a home in any of the orthodox churches."

Many other equally interesting extracts might be given. We all feel greatly encouraged, and very thankful to God for a corner in which to work. We are anxious to do all we can to spread the blessed truth, that all honest ones may see the light and be prepared for the coming of our dear Saviour. We are much crippled in our work for want of papers, as they are nearly gone, and many of the most interested ones are not receiving them; but we pray God to open the way for us to obtain more soon, that we may help forward this great work.

MRS. L. W. CRANDALL.

## ITEMS OF GOOD CHEER.

WE would render unto the Lord thanks giving and praise, that we can bear some humble part in the closing work of the third angel's message. 'Tis sweet to work for Jesus; and the more we engage in this kind of work because we love it, and because we desire to see souls saved in the kingdom of God, the greater blessings shall we receive. The following extracts from letters received by our society have encouraged our hearts, and perhaps they will prove interesting to others.

One who has been low in the degradation of sin, but who is now striving to live the life of a Christian, says:—

"Yesterday I received some reading matter for which I thank you. You are doing a grand and noble work, and God will reward you. Send me all the reading matter you choose. I love to read of God, and to know of his people. I let my friends have all the papers to read, when I get through with them. Let me understand the doctrines you hold."

A later letter says:—

"I am still receiving the SIGNS, and the more I read the paper the better I like it. One lady now living in Missouri, who formerly lived here, and to whom I lent the SIGNS, feels anxious to read it still further. I will send you her address if you like. I feel too selfish to give my papers away, as I wish to re-read them."

One in North Carolina writes:—

"I am yet receiving and reading some of the Adventist papers and tracts; and I fully agree with you on some points of doctrine, while there are some that I have not fully decided upon. I will send you a donation for the paper soon."

Another residing in the same place says: "I have perused the reading matter



you sent me, and am pleased with the most of it."

Both of these persons have sent us several addresses, thus showing they have an interest in that direction.

A lonely Sabbath-keeper writes as follows:—

"When I see the precious cause advancing so rapidly, influential men being raised up at places so distant from each other, I can say with you, 'This is the Lord's work, and it will triumph. I am thankful that one so unworthy as I have been permitted to see these truths, and to bear some humble part in the work of spreading them.'"

A physician in Georgia, who is also a Methodist minister, says:—

"I thank you for the SIGNS OF THE TIMES and the tracts. I have read several excellent things in the SIGNS. The paper speaks God's truth boldly, and in a style I cannot find elsewhere; so does the little tract, Without Excuse, which I have just finished reading, and inclosed in a letter to a friend in North Carolina. I sent to Battle Creek and procured several tracts on the coming of the Lord, and have distributed them, also the SIGNS; so you see I am not only reading myself, but am scattering the leaves from the tree of life. I believe God is placing them in my hands, and I propose to work faithfully with them. Shall be happy to receive all your Christian kindness may prompt you to send me."

MRS. WM. H. BROWN.

Adams Center, N. Y.

## Family Reading.

### LET BYGONES BE BYGONES.

Let bygones be bygones; if bygones were clouded  
By aught that occasioned a pang of regret,  
Oh, let them in darkest oblivion be shrouded;  
'Tis wise and 'tis kind to forgive and forget.

Let bygones be bygones and good be extracted  
From ill over which it is folly to fret;  
The wisest of mortals have foolishly acted,  
The kindest are those who forgive and forget.

Let bygones be bygones; oh, cherish no longer  
The thought that the sun of affection has set;  
Alas! for a moment, its rays will be stronger,  
If you, like a Christian, forgive and forget.

Let bygones be bygones; your heart will be lighter,  
When kindness of yours with reception has met;  
The flame of your love will be purer and brighter,  
If, Godlike, you strive to forgive and forget.

Let bygones be bygones; oh, purge out the leaven  
Of malice, and try an example to set  
Others who, craving the mercy of Heaven,  
Are sadly too slow to forgive and forget.

Let bygones be bygones; remember how deeply  
To Heaven's forbearance we all are in debt;  
We value God's infinite goodness too cheaply  
Who heed not the precept, "Forgive and forget."  
—Chamber's Journal.

### SOWING AND REAPING.

"THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, sowing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

As I read this text not long ago, the thought came into my mind, How disproportioned is the sowing to the reaping; a few baskets of seed are sown, and many wagons groan beneath the rich sheaves of the harvest. This may be a type of the proportion between life's sorrowful sowing and Heaven's joyful reaping-time; yet while sorrows are comparatively light, they may seem to be very heavy. We call the sad basket light compared with the harvest burden; yet it may have been a wearisome load to the man who carried it.

The glory of our Bible is, that while it is truths relating to eternity which should be away much of the bitterness of time's sorrows, it owns tenderly and fully how bitter these sorrows are. It calls them not trifles, but grievous; it contains prayer for the oppressed, the overwhelmed; it tells of the who is afflicted in all our afflictions. Truly the Bible meets every want of our hearts. He whose Spirit dictated it knows

We need not fear to trust him; for he promises that those who love him and keep his commandments shall receive eternal life.

MRS. HATTIE M. ROSE.

### SYSTEMATIC BENEVOLENCE.

I HAVE often felt that it would be a blessing to some of my poor brethren and sisters, if they would profit by my experience in paying systematic benevolence. Ever since I embraced the third angel's message (eighteen years ago), I have been

a believer in the tithing system for the support of the cause of God; and when I had a regular income from teaching school, I cheerfully gave to God what I considered to be his. But when this means of support failed, and all that I could earn for my dependent children and myself was with my needle, I felt miserably poor, and that I had nothing to give only as I gave a dollar once or twice a year, when I went to quarterly meeting. This was about as often as we could attend meeting, on account of the distance, and want of means of conveyance.

Three or four years ago, the subject of systematic benevolence was taken up by Sr. White, and made more clear to my mind than ever before by some articles in the REVIEW. I was helped to see that even I could pay a tenth of what little I had, and then the Lord would bless the remainder, and make it go as far as the whole would have gone, and even farther. It was clearly proved from the Bible, and joyfully I accepted the light, and commenced immediately to act upon it; and I have found it perfectly easy to do so. I have had more money to use since that time, and have not felt pinching want. Indeed, I have not known want, but have believed, and trusted implicitly in my Father, who will withhold no good thing from them that walk uprightly.

Now, brethren and sisters, if any of you feel too poor to pay your systematic benevolence, I exhort you to "have faith in God." Have a living faith (made perfect by works), and you will be blessed in your basket and in your store. Our Father is indeed very rich; and if we are faithful and obedient, he will give us all that is for our good in this life, and in the bright world to come we shall share his wealth and his glory forever and ever.

C. M. SHEPARD.

### THE MAN AT THE WHEEL.

THE following instructive extract is from a volume of sermons by N. Adams, D. D., of Boston, recently published by D. Lothrop & Co.:—

"In a voyage of a hundred and eleven days to San Francisco, and thence to the Sandwich Islands, China, the East Indies, and New York, there was a man at the wheel every moment, day and night, in storm and sunshine. Every man, except the officers, was, in his turn, two hours at a time during the whole voyage, the man at the wheel. Not till the word of command was given inside the Golden Gate, 'Let go the anchor,' was the wheel deserted. Every two hours the man at the wheel was relieved by some shipmate who knew when it came his turn. The man at the wheel would say what point of the compass must be kept in mind; the man taking his place would repeat his words. 'Southwest by south, half south,' says the man who seizes the wheel to take his place.

"Going on deck at midnight, there is the man at the wheel. Coming up to watch the sunrise, you salute the man at the wheel. During a gale, if you venture on deck, curious to see the swelling ocean, you find the man at the wheel. In a dead calm, the ship motionless, there stands the man at the wheel. The sea runs high, the wave looks down upon you as though it would swallow you up. 'Meet her!' cries the mate; the man at the wheel swings the bowsprit in the teeth of the billow; you go up to the heavens, then down again into the deep.

"You always feel on shipboard that there is one man doing something for you. During divine service on Sabbath morning, two men at least, are always absent; one, the officer of the deck, the other, the man at the wheel. If you start in your sleep, you instantly think: There is at least one who is awake, the man at the wheel. I never passed him, day or night, without giving and receiving a salutation. You feel that he is your personal friend.

The compass lies directly in front of the wheel; the binnacle lamp shines all night upon the compass, which points the way the ship is headed, and the man at the wheel is told to keep her so. If the wind sets her off her course, the endeavor is to get as near to it as the wind will allow, keeping the sails 'full and by' the wind, the steersman using his discretion how to do so.

"One cannot see himself thus continually kept on his course through the deep without being reminded that if he is a child of God, he has Jesus Christ as the man at the wheel to his soul as truly as at every moment of a voyage, however long, he has a man at the wheel of his ship. Without

presumption, but with the utmost confidence, with full assurance of faith, every one who loves God may say to the Saviour, 'Thou shalt guide me with thy counsel, and afterward receive me to glory.' He may be as confident of the incessant guidance of his soul by Christ as the passenger is of the perpetual service of a man at the wheel.

"It used to occur to me: Suppose that instead of having twenty-eight men taking turn, each of them two hours at a time, to steer me across the globe, the service were done by a single man who, day and night, should be my steersman, standing every moment at the wheel, buffeted by the gale, pelted by the rain, scorched by the sun, straining every sense in the dark nights to guard against collisions, till finally I should see the anchor dropped in the desired haven, without any casualty, delay, loss, damage, from the beginning to the end of the voyage; I could not part with that man without emotions unutterable. Yet here I am on the voyage of life with one at the wheel who has been there from my infancy to the present hour, to whom I may with joyful confidence repeat these words, 'Thou shalt guide me with thy counsel, and afterward receive me to glory.'"

### LET IT DRY.

MR. SPURGEON once went to preach in a church a little outside of London. The day was wet and muddy, and Mr. Spurgeon's pants were plentifully covered with dirt. A good deacon in the vestry said: "Bro. Spurgeon, let me get a brush and take off some of that mud; you can't go into the pulpit in that state." "Don't be foolish, deacon!" said Mr. Spurgeon, in his usual good-humored way; "don't you see the mud is wet, and if you try to brush it off now, you will rub the stain into the cloth? Let it dry, and then it will come off easy enough, and leave no mark." There is an admirable hint here for every one. When evil-spoken against, as we may be for the sake of truth, and men throw mud at you, don't be in a hurry about brushing it off. Too great eagerness in this respect is apt to rub the stain into the cloth. Let it dry, and then, by-and-by, if need be, it can be removed by a little effort. If there is a little trouble in the church, don't foster it by haste, and hurry in doing something. Let it alone, let it dry, and it will be more easily settled than you think now. Time has a wonderful power in such matters, and it is surprising how many things in this world would be far better arranged, and how many difficulties easily got over, by judiciously letting them dry.—*Ex.*

### VOLTAIRE'S SNEER AT SIR ISAAC NEWTON.

SIR ISAAC NEWTON wrote a work upon the prophecy of Daniel, and another upon the book of Revelation, in one of which he said that, in order to fulfill certain prophecies before a certain date was terminated, namely, 1260 years, there would be a mode of traveling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said: "Now look at Newton, that man of mighty mind, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study the book called the Bible; and it seems that in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!" exclaimed Voltaire, in the self-complacency of his philosophy. But who is the dotard now?—*Sel.*

THE USES OF INSECTS.—We often talk about the plague of insects. They are often great plagues, but we must not forget that we owe insects a great debt of gratitude. Only a very small portion of the insect world are noxious; the others are engaged in good works for us. Some are engaged in warring against the same insect foes that we war against, and others in clearing away dead and injurious matters. On this last head an English scientific paper well says: "Insects are useful in destroying dead vegetable substances,

which are even more pernicious to man than animals in the same condition; and not only the soft and succulent portions, but even the solid wood is destroyed by them. In the immense forests of the tropics, the ground would be covered, and new shoots choked up, by the ruins of trees which had fallen by accident or age, and which it would require ages to disperse without the aid of insects. But no sooner is a tree fallen than one tribe of animals cuts its bark to pieces; another bores holes in it in all directions so that the moisture from dew or rain may stand, decompose, and soften; others come in to eat off the portions that are softened, and so on, until it is entirely broken up and scattered; and this is done with such expedition that they will, in a few weeks, destroy and carry away the trunks of large trees, without leaving a particle behind; and in places where, two or three years before, there was a populous town, if the inhabitants, as is frequently the case, have chosen to abandon it, there will be a very thick wood, and not a vestige of post to be seen."

## Obituary Notices.

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

DIED of quick consumption, at the home of father Morrel, near Serena, La Salle county, Ill., Aug. 3, 1878, Eld. J. E. Morin, aged 26 years. Bro. M. was a Frenchman by birth, well educated in the French language, and a man of more than ordinary ability. He embraced the Sabbath about three years ago in the State of New York, and was ordained at the camp meeting at Kankakee, Ill., two years ago this month. Before he died, he made a full confession of some errors in his religious course which had crippled his usefulness, and he died in the full faith of the third angel's message and the soon-coming of Christ. Although he died away from home, in a foreign land, with not a relative to follow him to the grave, yet he was surrounded by kind friends and good brethren, who did everything possible for him, and mourned his decease. Discourse by the writer, from John 3:16. J. F. BALLENGER.

DIED of consumption, at Partello, Mich., Sept. 2, 1878, Sr. Harriet Siebolt, aged 38 years. Sr. Siebolt embraced the present truth six years ago. She was a confirmed invalid for many years; but though she scarcely ever heard a sermon upon the Advent faith, she was a consistent and earnest believer. The last act of her life was to consecrate to the English mission the sum of fifty dollars and fifty cents (received in last week's REVIEW), saved up by painful labor and care. Such an offering will be blessed. On the occasion of the funeral, a discourse was delivered by Eld. J. Slogon, of Olivet, to a large audience of sympathizing friends. One more awaits the coming of the Lifegiver. D. H. LAMSON.

CHRISTENA, daughter of Reuben and Susannah Worick, died of diphtheria, in Center township, Jewell county, Kansas, Sept. 27, 1878, aged 12 years, 6 months, and 2 days. She was born in Cadiz, Green county, Wis. Her sufferings were intense the most of the time for ten or eleven days. We have good reason to believe that she will have part in the first resurrection. REUBEN AND SUSANNAH WORICK.

DIED, in Genoa, N. Y., Sept. 24, 1878, Sr. Betsey A. Lane, wife of Bro. E. S. Lane, aged 44 years. Her death was sudden, and her physician could not assign a cause for it. Sr. Lane had been a firm, consistent believer in the third angel's message for twenty-five years. A large circle of neighbors and relatives deeply feel their loss, and while the church mourn, they live in hope of a glad meeting in the resurrection morning. GEO. D. BALLOU.

DIED, in Brunswick, Maine, June 30, 1878, Sr. Lettie Walker, daughter of Stephen and Joan Walker, aged 16 years and 11 months.

"Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest,  
No fear, no woe, shall dim that hour,  
That manifests the Saviour's power."

Discourse by the writer. R. S. WEBBER.

DIED of congestive chills, near Sigourney, Iowa, Sept. 14, 1878, Edward A. Hilton, aged 25 years. Also his wife, Charlotte Hilton, died Sept. 18, 1878, aged 19 years. Sr. H. was a daughter of our beloved brother and sister, Thomas and Almira Smith; but they sorrow not as those that have no hope. Funeral services in the Christian church. Discourse by the writer from John 11:25. J. BARTLETT.

DIED, near Savoy, Texas, Aug. 23 and 31, my dear sisters, Sue A. Tedrow, aged 28 years, 4 months, and 14 days, and Mantie J. Flowers, aged 18 years and 5 months, daughters of T. J. and Martha A. Flowers. We know our sisters sleep in Jesus, to await the resurrection morn. Sister Sue received present truth in the fall of 1873, under the labors of Bro. Rogers and Cook, in Lafayette county, Mo. She died of consumption. Sister Mantie was very much afflicted. She could neither walk nor talk. We mourn not as those without hope. ROCKIE FLOWERS.

DIED, in Milford, N. H., Oct. 2, 1878, at the residence of her daughter, Mrs. Freeman S. Stowell. The deceased was born in Washington, N. H., and was for many years a member of the S. D. A. church in that place. She leaves a companion and six children, who deeply feel their loss; but they mourn not as those who have no hope. N. I. S.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Oct. 24, 1878.

### "Systematic Benevolence,"

The Bible Plan of Raising Means to Support the Gospel," is the title of a new work of 72 pp. on the important subject above mentioned.

The subject has been carefully considered during the past year by the General Conference Committee. It was laid before the General Conference held at Battle Creek, Oct. 2-13, when a committee of five was appointed to prepare the work for the press. It is now ready. It is published by the General Conference. Price, 10 copies, post-paid, for one dollar. Single copy, 15 cts. It is designed that a copy shall be put into the hands of every S. D. Adventist who can read the English language. All are invited to assist in its circulation. Donations to meet the expenses of the work are solicited. The entire proceeds will be put into the General Conference treasury, which is \$1,500 in debt. J. W.

### Notice.

It is impossible for me to say whether I can be present at the meetings appointed for New York. My daughter Mary is in so critical a state of health that it is at present impossible for me to leave her. She seems to have quick consumption. Will our brethren remember her in their prayers. J. N. A.

**CORRECTION.**—In the report of the work of the Office on page 124 of last week's REVIEW, a couple of dollar signs (\$) surreptitiously slipped through the fingers of printers, proof-readers, and editor, and took their position before some rows of figures which were designed simply to show the number of pages of books printed, thus ridiculously transforming them into dollars. We did not design to say that we, in three-quarters of the year last past, had printed fifteen million dollars' worth of books more than the *Crisis* office had issued during the whole year, but only fifteen million more pages of books and tracts. Those signs were so evidently usurpers that we have no doubt all our readers have treated them as such.

### The Work in Ohio.

ACCORDING to the request of the Ohio Conference that the General Conference would appoint a president for that Conference, I have been appointed to that office. And as it was voted that the president of the Conference should be the president of the T. and M. Society and of the S. S. Association, these offices will devolve upon me.

All these things will involve a large amount of hard work to bring the Conference up where it should be; but by the blessing of God and the co-operation of our brethren, it can be done, it must be done. Eld. A. O. Burrill goes with me to assist in the work.

We shall begin at Bowling Green, Friday evening, Nov. 1, and continue there two Sabbaths. Any requests or business may be directed to me at this place.

D. M. CANRIGHT.

### Important Meetings.

We wish to call attention to the meetings which are appointed to be held in N. Y. If it is consistent, Eld. J. N. Andrews and Eld. J. N. Loughborough will attend these meetings on their way to Europe. This, besides the important matters to be considered at these meetings, will make them doubly interesting. We therefore look for a general attendance.

S. N. HASKELL.

### Meeting at Wellsville, N. Y.

We are able to state that all persons coming over the Erie R. R. to attend the meeting to be held at Wellsville, Nov. 9-11, will receive return tickets at one-third the regular fare. Pay full fare to the meeting, and the reduction will be made on return fare. We are very glad to secure this reduction, as it will considerably lessen the expense to those who wish to attend from Cattaraugus and Chautauqua counties, as well as from the East.

We hope to see a full attendance of the brethren from this part of the State. We also urge the brethren in Pennsylvania to make a special effort to attend. We shall probably have the same help as at the State meeting, and we are anxious that those who cannot attend that meeting on account of the distance shall avail them-

selves of this privilege. This meeting has been appointed to accommodate them, and we hope they will improve the opportunity. Let us have a general rally. B. L. WHITNEY.

### To the Michigan Conference Church Clerks.

THE secretary of the General Conference says in his report of the annual session of that body, in the last REVIEW, that he has received no report of the standing of the Michigan Conference for the past year.

The facts in the case are these: Only sixty reports from church clerks in Michigan have been received this year, and as a summary of these would give only half the actual standing of the Conference, it was thought best to leave the figures as they were last year.

Now, the church clerks will see, that, in order to make a report of the standing of the Conference, the State secretary must have a report from every church in the State, and he would earnestly request that the delinquent clerks at once send in the reports which they failed to send to the Conference, and that all attend to this matter punctually in the future.

A. B. OYEN, State Sec.

### Michigan Conference Directory.

#### PRESIDENT.

J. Fargo, Battle Creek, Michigan.

#### SECRETARY.

A. B. Oyen, Battle Creek, Mich.

#### TREASURER.

H. W. Kellogg, Battle Creek, Mich.

#### EXECUTIVE COMMITTEE.

J. Fargo.  
S. Brownsberger, Battle Creek, Mich.  
S. H. King, Chadwick, Mich.

### North-Western Kansas Camp-Meeting.

THIS meeting opened well Wednesday evening, Oct. 16. From 150 to 200 Sabbath-keepers are in attendance. Good attention is given to the word spoken, and the brethren and sisters take hold well in the prayer-meetings. We expect help from the General Conference today. The weather is beautiful.

SMITH SHARP.

Bethany, Kansas.

### The Health Annual.

LAST year many of the noble workers in our missionary corps complained on account of not receiving the Annuals in time to dispose of them in advance of the drug almanacs. We would say, dear friends, This year we are on time. We have on hand a liberal supply of Annuals. Send in your orders. Our State secretary, Sr. Eliza Thayer, South Lancaster, Mass., will fill all orders with promptness, and will consider it a privilege to do so.

The Annual for 1879 far surpasses anything of the kind we have ever had. The secular papers speak of it in the highest terms. Let us use the Annual, brethren, as an entering wedge for other publications devoted to the Master's cause. M. Wood.

### Notices.

BRO. E. G. RUST's resignation of his office as secretary of the Texas T. and M. Society, leaves the books in my hands. The librarians, and all others having any business whatever with the tract society, will please address me at Peoria, Hill county, Texas, until further notice.

R. M. KILGORE.

It will be noticed in this week's paper, that the meetings in New York at Wellsville and Rome are postponed one week. The object of this is to secure the labors of those attending the Kansas meetings, which otherwise would be impossible.

TILL further notice my post-office address will be Seward, Seward county, Neb.

All who are laboring in the employ of the Nebraska State Conference are requested to report to the above address, where they are and what they are doing, at the close of each month. CHAS. L. BOYD, Pres.

### APPOINTMENTS.

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

### New York and Pennsylvania Conference.

THE New York and Pennsylvania Conference will hold its annual meeting for the present year at Rome, N. Y., Nov. 13-19, 1878. It is especially requested that all churches shall represent themselves by delegates. Let all church clerks see that the delegates are immediately furnished with proper credentials, and that the reports due from the churches are properly prepared.

If there are churches or unorganized companies of brethren that wish to come under the watchcare of the Conference, we invite them to make their wishes known to the Conference,

and, if possible, to represent themselves by delegates.

We request all s. b. treasurers to bring or send their s. b. records, that they may be audited by the Conference.

B. L. WHITNEY, } Conf.  
A. H. HALL, } Com.  
A. M. GREEN, }

THE seventh annual session of the New York and Pennsylvania T. and M. Society will be held in connection with the meeting at Rome, N. Y., Nov. 13-19, 1878. Every director in the society is requested to be present.

The third State quarterly meeting for the present year will be held at the same time.

B. L. WHITNEY, Pres.

I DESIGN holding meetings in Nebraska as follows:—

At the Pine school-house, five miles southwest of Weeping Water, Nov. 2, 3. Stromsburg, Polk Co., " 9, 10. York Creek, Washington Co., " 23, 24.

These meetings will commence with the Sabbath. The first day of the week will be especially devoted to the interests of the tract and missionary work. All officers of the society are urgently requested to be present at the meetings in their respective districts.

Let us get this work correctly started, and then, in view of the shortness of time, in the strength of the divine One, unitedly put forth our best efforts to gather in sheaves.

CHAS. L. BOYD.

PROVIDENCE permitting, I will be with the church at Parkville, Mich., Nov. 2, 1878. The brethren at Colon and vicinity are earnestly requested to be present. JOHN BYINGTON.

DOUGLAS, Michigan, Sabbath and first-day, Oct. 26, 27. A full attendance of all our people is earnestly desired. E. R. JONES.

PRINCEVILLE, Ill., Oct. 25-27.  
Mackinaw, " Nov. 2, 3.

Friends, please circulate these appointments, and all attend these meetings.

G. W. COLCORD.  
C. H. BLISS.

No providence preventing, I will meet with the church at Hartland, Me., Nov. 2, 3.

J. B. GOODRICH.

EAST RICHFORD, Vt., Sabbath and Sunday, Oct. 26, 27, at 10:30 A. M., 2 and 7 P. M. each day. Brethren from Enosburgh, Berkshire, and Sutton are invited. Eld. L. Bean will probably attend.

Eden Mills, Sabbath, Nov. 2. Providence permitting, will commence a course of lectures there Friday evening, Nov. 1.

C. W. STONE.

I WILL meet with the church at Bancroft, Mich., Nov. 2, 3, and want all the Sabbath-keepers in Dist. No. 11 to be there as far as possible. Come to work for the missionary cause. ALEX. CARPENTER.

Nov. 2 and 3, I will meet with the brethren at Hickory Corners, Mich. Will organize a T. and M. society. Should be pleased to meet the friends from Baltimore and Johnstown. Come, brethren and sisters, let us get into working order and do valiant service for the Master. With the church at Maple Grove, Nov. 9 and 10. Will Eld. T. M. Steward be present?

L. G. MOORE, Director.

## Business Department.

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

A SABBATH KEEPER wishes to rent a farm with everything furnished, or to work by the year for a Sabbath-keeper. Address, Thomas Adams, Percival, Fremont county, Iowa.

If there are any Sabbath-keepers in Riley and Ellis counties, Kansas, I should be glad to hear from them. JOSEPH W. SHELDS.

Durand, Ill.

I wish to dispose of my property, consisting of a small house and barn and eight lots, situated in Green-up, Cumberland county, Ill. We have a small church in this place. I will sell cheap, and on time to suit purchaser. C. H. BLISS.

Clinton, De Witt Co., Ill.

The post-office address of the secretary of the Nebraska T. and M. Society is Mrs. Annie Shepherd, Nebraska City, Neb. Every officer of this society is requested to send her his or her address at once.

LEFT on the Madison, Wis., camp-ground in the forty-foot tent, No. 39, one dark comfortable and one quilt; any one having the same will please inform, by card, B. McCormick, Cassville, Grant county, Wis.

FARM for sale at a bargain. 120 acres, three miles from Osawatimie, Miami County, Kansas. 20 acres timber, 50 under cultivation, the balance prairie. Well watered, 3 acres of good apple orchard, plenty of peaches and small fruits. Good stone house and large stone barn. For further particulars, address Amasa Beeson, Parma, Jackson county, Mich.

Eld. J. N. Ayers' post-office address is, for the present, Battle Creek, Mich., Sanitarium.

### RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Susan H. Vedder 54-14, David Crawford 54-14, Hannah Harrington 54-16, Hattie Stone 54-16, S.

P. Lowell 54-16, Eli Preston 54-16, Mrs. Jerusha Vanorman 54-16, Albert C. Hardy 54-15, W. J. Wilson 56-19, Warren Sanborn 54-16, Mary J. Bardwell 54-17, N. L. McCormick 54-16, Anson Worster 54-14, Wm. Haverland 54-1, H. D. Hollenbeck 54-17, Simon Woods 56-4, John Vogt 54-16, Amelia L. Tubbs 54-13, D. N. Gibbs 54-16, Mrs. Margaret Osterhout 54-16, Daniel Poss 54-16, Charles Shorridge 54-15, E. Van Deusen 52-10, John F. Baker 54-16, L. Green 54-14, C. E. Green 54-20, Francis D. Green 54-16, C. Sandborn 54-13, C. A. Wilber 54-13, Carrie A. Towle 54-14, R. S. Owen 54-10, A. W. Atherton 54-16, J. M. Newell 54-13, M. E. Hunt 54-14, F. Holinden 54-16, W. McGraw 54-16, J. Fargo 54-7, J. S. Van Deusen 54-13, Ferdinand Stein Kraus 54-16, C. S. Briggs 55-1, Gardner Sweet 55-2, Mrs. L. T. Henry 54-16, J. Jacobson 54-16, I. W. Griffin 54-15, Geo. T. Smith 54-16, Marcus Gould 54-16, Wm. White 54-13, Isaac B. Marquiss 54-16, Sarah Jones 54-16, E. M. Lewis 54-16, Mrs. S. L. Welch 54-20, Mrs. M. Root 54-16.

1.00 EACH. Mrs. D. H. Bullock 53-15, G. W. White 53-16, Silvia Diamond 53-11, S. P. Swan 53-16, Mrs. Eliza Jones 53-16, Mrs. E. J. Straw 53-16, M. A. Dennis 53-1, E. V. Wiard 53-16, M. Colwell 53-16, John Hurd 53-14, Mrs. Daniel Blue 53-25, Mrs. I. L. Mosher 53-25, Hiram C. Jones 53-16, C. L. Thinius 53-16, B. F. Lee 53-16, W. Sanders 53-16, C. Sheldon 53-12, Daniel Houghtaling 53-16, H. W. Dodge 53-19, Mrs. Thomas Brott 53-16, Hattie F. Howard 53-16, Martin Brigham 53-16, Mrs. M. F. Mullen 53-16, S. Glascock 53-16, Daniel G. Wrightman 53-16, C. C. Ball 53-18, S. A. Godfrey 53-16, L. H. Robinson 53-13, Sarah L. Downer 53-16, David Ferrin 53-7, John Martin 53-16, Calvin Kelsey 50-13, T. B. Ransom 53-13, E. E. Jones 53-22, C. Z. June 54-8, M. A. Reed 53-16, L. A. Kellogg 54-9, Peter Moore 54-16, E. M. Butler 53-12, John Curdick 53-21, Nathan E. Baker 53-16, Mary Parsons 53-24, A. M. Taylor 53-16, Mrs. Dr. W. A. Clark 53-16.

MISCELLANEOUS. Geo. W. Shumner \$1.50 54-16, Rachel Hamond 1.50 54-16, Mrs. Esther Trumbull 1.50 55-1, S. J. Starmer 65c 52-14, Mrs. Samantha Coo 50c 53-10, Mrs. M. J. Atkins 50c 53-9, Mrs. M. M. Ryland 50c 53-8, Joseph Ings 1.50 54-10, J. E. Titus 75c 53-7, Orlando Soule 1.50 54-12, David Herron 50c 53-8, W. H. Littlejohn 6.00 54-1, Hattie Hall 50c 53-8, Isabel Klace 1.50 54-16, Hattie White 1.50 54-16, W. S. Harrington 1.40 52-20, Mrs. Ann M. Whitaker 1.50 54-14, R. H. Shaw 1.50 54-16, Mary A. Deitrich 1.50 54-16, Sarah Forrester 1.50 54-16, Geo. W. Masters 50c 53-5, J. L. Rice 50c 52-16, Mrs. Geo. Stone 3.00 52-20, Jane Williams 50c 53-8, Alice Harrington 50c 53-8, Mary Gerner 50c 53-8, John Kemp 50c 53-8, B. A. Smith 1.50 54-16, H. W. Miller 1.50 54-16, Ida Stroup 1.50 54-16, N. Grant 1.50 55-7, Leslie Traves 1.50 54-16, Isaac Kaufman 1.50 54-22, Mary Randalls 1.50 54-16, Miss Emma Cushman 1.50 54-16, E. W. Case 1.50 54-16, Andrew Brorsen 1.50 54-17, Levi Karn 1.50 54-16, Mrs. R. Bishop 1.50 54-16, Mrs. E. J. Waterman 1.50 54-16, Mrs. Samuel Parker 1.50 54-16, Mrs. Emily Kline 1.50 54-16, Sarah J. Harp 50c 53-8, Mrs. J. E. Ingraham 50c 53-8, Melissa Felt 50c 53-8, F. D. Andrews 1.50 54-16.

### Books Sent by Mail.

J. G. Meyer Howler 90c, Mrs. W. A. Hubly 15c, Electa Drake 60c, Mrs. Ellen M. Fulton \$2.50, Loran Haynes 10c, Amos Anburn 1.30, Fred Shepley 5.50, Boss Biddgood 50c, C. N. Plumb 1.80, Miss E. A. Teague 15c, Olive T. Pierce 1.50, F. M. Mills 50c, Stephen Hardin 25c, Helen E. Cowles 75c, Robert Thompson 25c, D. P. Cawkins 25c, A. J. Proctor 25c, J. M. Root 20c, Miss Emily Hutchins 1.00, Auton Rushold 1.00, Mrs. Horace Harrington 25c, Hannah Harrington 25c, Mrs. Grace Haller 25c, Mrs. T. J. Baxter 25c, Ham Raver 25c, Mrs. Olive Smith 25c, Mrs. L. L. Lantry 25c, Mrs. G. A. Bailey 25c, Mrs. Sarah E. Higley 25c, Wm. Ailes 25c, S. Myers 25c, Mrs. Frank Standfield 25c, O. W. Bent 25c, Geo. B. Starr 25c, Mrs. M. E. Cudney 25c, Alexander Hackworth 25c, D. C. Kenison 25c, Mrs. H. M. Burleigh 25c, J. B. Stillwell 25c, E. D. Hoagland 25c, A. A. McKay 25c, M. O. Earle 30c, A. S. Hutchins 10c, Wm. Ings 5.43, Isaac Roxby 1.23, John Hollenbeck 83c, W. H. Canfield 6.00.

### Books Sent by Express.

J. D. Pegg \$4.30, John Phillip Smith 3.00, J. G. Holroyd 7.80, Geo. Foreman 17.60.

### Books Sent by Freight.

A. G. Miller \$186.50, D. Nettleton 24.32, B. L. Whitney 37.27, B. L. Whitney 107.97, E. G. Rust 82.43, Permelia Dickey 15.15.

### Cash Rec'd on Account.

W. H. Littlejohn \$195.75, D. H. Lamson 38.34, E. B. Lane 185.51, M. S. Burnham 15.00, D. A. Wellman 9.03, H. D. Banks 20.84, J. Fargo 6.08, F. W. Hurd 37.80, V. T. & M. Society per A. S. H. 26.98, G. K. Gilbert 2.84, Wm. Ings per Julia M. Rhodes 200.00, North Pacific Mission 50.00, M. B. Miller 68.37, John Sisley 30.45, J. D. Pegg 5.00, B. C. V. M. Society per W. C. Sisley 145.61, Va. T. & M. Society per S. A. Keyser 45c, Christian Black 5.00, John Fulton 72.05, A. C. Bourdeau 29.18, Geo. I. Butler 49.10, C. L. Boyd 5.00, Wis. T. & M. Society per M. A. K. 185.35, Richard Sisley 5.30.

### Mich. T. & M. Society.

Dist 13 per D. H. Lamson \$23.00, Dist 6 per J. Fargo 27.73, C. McCoy added 1/8 17c, Dist 2 per L. A. B. 33.16.

### Mich. Conf. Fund.

Ithaca per J. O. Corliss \$22.10, Armada per M. F. Mulen 6.00, Pottsville per J. F. Carman 40.00, Hastings per D. A. Owen 2.50, Greenville per J. Fargo 83.20, Cynthia McCoy 36c, Burlington per E. R. Jones 10.00, Rapid River 5.00, Pottsville per J. Fargo 92.00, A. O. Burdill 42.82.

### Gen. T. & M. Society.—Life Members.

Eld. J. N. Andrews \$10.00, J. N. Loughborough 10.00, A. C. Bourdeau 10.00, S. N. Haskell 10.00, Mary E. Haskell 10.00, Maria L. Huntley 10.00, Mary E. Van Deusen 10.00, E. Van Deusen 10.00, F. T. Wales 10.00, A. L. Prescott 10.00, Mrs. A. L. Prescott 10.00, Chas. Boyd 10.00, L. M. Griggs 10.00, A. Carpenter 10.00, Newell Grant 10.00.

### Gen. T. & M. Society.—Donations.

Dan Newcomb \$5.00.

### Mich. Camp-Meeting Fund.

L. B. Kneeland 90c, Mrs. Elizabeth Wells 1.00, D. H. Lamson 5.00, M. A. Davis 4.00.

### Gen. Conf. Fund.

Mich. Conf. Fund \$3000.00.

### S. D. A. E. Society.

M. A. Dennis \$5.00, Lucy Dean 1.00, Lucy Lindsay 2.50, F. L. Jordan 5.00, A. A. Jordan 2.50.

### Danish Mission.

August Rasmussen \$50.00, Mrs. Pederson 1.00, Karl Hanson 2.00, P. A. Skibsted 1.00, Mrs. S. Olsen 2.50, Eld. J. F. Hanson 10.00.

### M. C. Reserve Fund.

R. J. Lawrence \$10.00, J. K. Gilbert 2.50, C. Green 5.00.

### The Thousand Dollar Fund.

H. J. Spicer \$5.00.

### European Mission.

W. J. Wilson \$10.00, Ruth Spencer 1.00, E. H. Root 50.00, A. friend per H. W. Decker 5.00, A. friend in Brookfield N. Y. 3.80, James Lane & wife 50.00.

### English Mission.

R. J. Lawrence \$25.00, Eliza Harding 5.00, Mrs. M. Beddoe Wales 2.00, I. Edgerton 25.00, L. P. King 25.00, H. A. St. John 5.00.