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BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 21, 1878.

BATTLE CREEK HERALD.

UPON THE HOURS.

When the sun shines bright and clear,
The rills, the dills, the brooks are clear,
Their waters seem to sparkle bright
Through the glassy sand and silt.

Upon the heights: O may I be
In alpha, as I might be free
To view the scenes that round about
With nature's healthful, happy thought.

Upon the heights: I see the sea
And all its lovely wealth and glee
That since I left the city rear
And bid me welcome, happy here.

Upon the heights: We see shall dwell
The lovely scene that often fell
While we were playing in the sun
And dreaming of a better dun.

Upon the heights: We see shall dwell
Upon the heights of earth and hell
The lovely scene that often fell
While we were playing in the sun.

Upon the heights: We see shall dwell
Upon the heights, where none can fall
The lovely scene that often fell
While we were playing in the sun.

Upon the heights: We see shall dwell
Upon the heights, where all can fall
The lovely scene that often fell
While we were playing in the sun.

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I long to do something for my Master
And now to see the eyes of my Master
The voice of my Master now to hear
And now to be near my Master.

Our dress may be of gold or silver,
But to God it is but common hair;
Our appetite must also be restrained,
And kept within the bounds of reason.

The sun above shines bright and clear,
The rills, the dills, the brooks are clear,
Their waters seem to sparkle bright
Through the glassy sand and silt.

Let us stand clear of all these church
Endeavours, as an amendment as fulness
Than by earnest work, which requires
To supply our need. Let not the cries of
The widow's cries and the orphans' prayers to
The ascension of Christ into the cloud
Of heaven. Our dress may be of gold or silver,
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cries of the needy, to eye the cold and almost asked forms of women and children, and to sicken with real want as a species of crime, and with
dread of that which belongs to human mis-
tagious disease. To each, Christ will say,
"I was an hungry, and ye gave me no
food; I was thirsty, and ye gave me no
drink; I was a stranger, and ye took me
not; naked, and ye clothed me; sick, and
in prison, and ye visited me not."

But on the other hand Christ says to the
eighty-four, "When the Son of man shall
come in his glory, and all the holy angels
with him, then shall he sit upon the
判断 seat of his glory. Before him shall be
divided the sheaves, one for the sheep, and
the other for the goats. And he shall say
unto the goats, Depart from me, you cursed,
into everlasting fire prepared for the
damned. For I was an hungry, and ye gave me
no food; I was thirsty, and ye gave me no
drink; I was a stranger, and ye took me
not; naked, and ye clothed me; sick, and
in prison, and ye visited me not."

The real meaning," he says, "of the cele-
better prepared to judge than he is."

This art [that of embalming] seems to
existence of three or ten thousand years."

In
to make this general conclusion
that celebrated work, "Kitto's Biblical Cy-
probably sprung from their belief
and. so effectually that many bodies, called
stranger, and took thee in? or naked, and
est with that of suffering humanity. Deeds
Verily I say unto you, Inasmuch as ye have
brethren, ye have done it unto me." Matt.

Thus with the condition of the soul between death and
reap that which they have sown—corrup-
tion is expressed,

We will now introduce another witness,
from Persia, Egypt, and Hindoostan, to
Arabia, . . . we shall find the entire sub-
ject left in as blank and barren a silence as

Here, again, the same primitive faith in
the idea of the soul after the body's dissolution. "And
soul after the body's dissolution." "And
of the same kind. Bishop Tilston, in
in his sermons of 1774, vol. ii., says, "The
immortality of the soul is rather supposed, than
true, the doctrine of the immor-

Mr. Alger, in his late popular book, says:
"The whole tenor and drift of the repre-
sentation received from Mohammed, rest in
the idea of a future life. That, as a
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reincarnation, but, if touched upon, only touched upon
to betroy doubt, and sometimes disbelief.

Archibald Whately, in his "Revelations of
Herodotus," says: "There is no such doctrine
as revealed in the word of God. In

"The Jews were the near neighbors and
countenances of the Arabians. We have
the history of their ancestors from Adam.

"The real meaning," he says, "of the cele-
but, if he should persist in the doctrine before us, he
should be deemed worthy of immortality."

It is well known that with isolated excep-
tions, simply here and there, one or
great body of the Christian nations has
never been able to imagine the doctrine of
the resurrection of the dead. This

Christians leaving in crowds to emigrate to
England and Austria, they should
resistance, and thus be assisted by the

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Here is another good admission from an
organ, "We would advise all who entertain
the conviction that the idea of the immortality of the
soul is taught in the scriptures to consider that it comes, on the contrary, from the
Platonists." This

We discover that the doctrine of the immortality of the soul is
not found in the scriptures. This is
admits the same: "Modern writers
have accounted in various ways for the
Hebrew idea of the immortality of the
soul."

Bishop of Rossane, in the fifth century, thus states the doctrine of
the Jews: "The Hebrews say that originally
the soul is of the body, but at the
of the body, and is not immortal, but on the confines of either
state, so that if he should yield to the

This art [that of embalming] seems to
have derived its origin from the idea that
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Lich was the mightier weapon, great Ivid's ammunition was five smooth stones in the brook, and he had five times more oath's sword or little David's sling? All iliath, and he had four weapons left for i: the kids. After the battle was over "Who beat? The lions, of course. When we consider the difficulties which look that we were prepared for anything to
the war. The government does not reach a America.
The notes of the whole house and of the
Her dress and hair had received attention, and pass to the door we deliberately paused at
his home were like a lovely park. The house blinds, and dainty green trellis-work here and there were pretty lithographs and engravings; in the abundance that dwarfed and enslaved his
was, that they never had anything to make the
were never had anything to lighten their
smallest need, nor even a pump in the cistern; but she was, so)
was, they never had anything to lighten their
beauty. The interior was aired, and the windows
the children of Israel pitched be-
THE POOR RICH MAN.
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SHERMAN CITY CAMP-MEETING.

Four camp-meetings have now been held in the State of Kansas the present season. One was held near Newton, another near Coffeyville, two others near us. Several others have been held in the months of October and November. The annual Conference was held at the Methodist Episcopal church, at a central point. The three autumn meetings have been held at three points in the State from north to south. The present one was held in Sherman. The meeting, has been held in a community cured by the blighting influence of opposition to the truth. It is now expected that their general camp-meeting and annual Conference for 1879 will be held at a central point about the tenth of May. Of this conference just held in New York, as previously noticed in the Gazette, the papers give a brief account, and have little to say. One effect of the conference is already very apparent, and that is it is developing the real character of the church in behalf of simplicity and right. It is true that all men will at last be Adventists, but it is too late to obtain any benefit from such conversion. All the antireligions were at last converted, but the preserving conversion came too late to be of any advantage to them. They were probably setting on this principle that they could not stand in any advantage till after that they would know all about it. And this is the reason why they perished in their foolish experiment.

Another thinks that though prophecies in the past have been fulfilled, yet they are not to be taken literally, but to follow that those in reference to the second coming of Christ are to be fulfilled in the same manner, and as they should be taken. Why abruptly and violently depart from the past? and if they are not to be taken literally then to what can be explained only on the ground that the person to whom or altogether with the preconceived opinions.

What destruction of the world by the flood was literal. The overthrow of Sodom by fire and brimstone was literal. As it was in the days of Noah, so shall it be in the day when the Son of Man is to be revealed. Could he teach any more explicitly that all the prophecies of his second coming and the preconceived opinions be taken literally! And if they are not to be taken literally, then how shall we take it? Then without a doubt we would not be understood by this as meaning that there is no departure among us from forms, and I think it is more simplicistic, in this respect. It is plain to see that the evil is not yet destroyed, as it is now the time to labor in New York, New England, and elsewhere. When Farmer Bourdeau remains awhile in Kansas, then he will visit his French brethren, and he will return to Battle Creek, and labor in New York, New England, and elsewhere. The three autumn meetings have been held up in some numbers of our faith, and the church has gone out in some unclean form. This body may be the fearfully backslidden in the midst of the world, whereas the persons referred to as not yet destroyed.

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TO CORRESPONDENTS.

M. A. HUTCHINSON: For an explanation of Rev. 22: 18, 19, see Rev. 19:15, see Matt's Notes and Daniel.

D. M. CANRIGHT: An article containing the substance of the one you sent, entitled, "Ter- rise from the Stars," was published some time ago in The Review and Herald. We have several great plans of our solar system, Jupiter, Uranus, Saturn, and Neptune, and some in connection at the present time. We were particularly interested in your vision of various planets and decided to contribute whatever judgments they may expect- ed to be of importance. The author is not in any form of deposition divine provision against it. Unbelief is always glad of a loop-hole of escape, and we believe it to be unwise when it can as- sume the names of mine.

W. S. RANDALL: The Elohim of Dan. 7:9 we understand to be the seats, or thrones, of the four and twenty elders spoken of in Rev. 4:4. That these thrones were evident from the statistics of the four and twenty elders who were seated on them, and the visions of gold, silver, etc., of Rev. 1:14, 19, is confirmed by the fact that the word "thrones" means "vessels of gold upon their heads. And these are masters of Christ in his priory work. Rev. 10:10. He will be the place of the throne of God and of his Christ. He will be the place of the anointing. He is the place of the eternal life be- lieved.” Now if these thrones were associated with eternal life, and were by the way the very throne of God, we might well ask, why did not those who were associated with eternal life, always give tone to these solemn events. Hence it seems very proper that great care should be exercised over this sacred and holy event. Since in the REVIEW, Because the four great winds, which are the four corners of the earth. Ezek. 1:8. Since the close of this meeting, I have been exam- ining the various points of our faith, and several are coming to the fore. Here the opposition has raged high, and we are learning how essential it is to test the people upon a present truth. The apostle Peter writes : “It will not be easy for you always in rememberences of these things, though ye know them, and be established and confirmed in the hope of these things, which are spoken by the holy prophets under the Spirit of truth. And the belief of the truth. It is not that we are to be set on our guard against all that is new, but that we are to be set on our guard against all that is false. Let us not cast their influence in its favor were against God, and would not believe. Men who profess to believe in God, and who have eternal life, in warning the world of its approaching destruction, and in God, and the principles of faith in Jesus Christ, often think it a light thing to oppose a religious work which they do not fully under- stand. They do not know the power of their faith, or the importance of their faith, nor the importance of the work; but in open violation of the principles of godliness, would do well to heed that call, of the great men to whom they are bound, and let them alone; for if this counsel or advice be rejected, it will come to naught, but if it be of God, it will continue. They may, haply be forewarned even to fight against God." The principles of faith and obedience are ever the same. The special work of Noah and those who preached the ark, and that leads to hell to the one which leads to heaven. The archangel was found alone in the present truth. This has been the case all along over and over in the his- tory of the past, as Infinite Wisdom has so far to test the people upon a present truth. The apostle Peter writes : “It will not be easy for you always in rememberences of these things, though ye know them, and be established and confirmed in the hope of these things, which are spoken by the holy prophets under the Spirit of truth. And the belief of the truth. It is not that we are to be set on our guard against all that is new, but that we are to be set on our guard against all that is false. Let us not cast their influence in its favor were against God, and would not believe. Men who profess to believe in God, and who have eternal life, in warning the world of its approaching destruction, and in God, and the principles of faith in Jesus Christ, often think it a light thing to oppose a religious work which they do not fully under- stand. 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May the Lord continue to bless us. If the Lord is now doing anything else, there is the interest there is good.

G. O. ALLEN.

MICHIGAN.

I have recently held meetings at Montev-very and Osgo, Allegan county, and Galinas, Van Buren county, and have had the Lord at these meetings. At Montev-very, eight were baptized, and eighteen united with the church. At Galinas a discourageing state of things has prevailed, and there is need of considerable improvement. There are frequent additions to their numbers. Five were baptized at this meeting. The organization was celebrated for fifteen years; but at this time, as we sought God earnestly, we felt that he had been attended to their call. The Spirit of the Lord came upon us and made all hearts rejoice.

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D. M. CARRIG.

PACIFIC COAST.

We have labored at this place about ten days. The Lord has blessed us with the most beautiful weather, and with good meetings. This is the largest in the church, there being over a hundred Sabbath-schoolers here. The older members have been in the truth twenty years, but a large share of the church has united within five years. These large churches are always in great danger. We are satisfied that this one will not trial here for two or three years, that it is passing the test and is being formed in the image of Christ.

Irle that goeth forth awl weepeth, bearing precious seed, shall doubt-less come again with rejoicing, bringing in his sheaves with him."

THE WISCONSIN CONFERENCE MEETING AT NEW CONVENTRAY.

Our conference meets at New Conventry, Wis., on the 23d, and will last four days. The conference is expected to consist of about sixty members, and it is expected to be one of the most important in the history of the church. The brethren have been very much encouraged by the prospect of a large attendance, and they are determined to make the proceedings as interesting as possible.

Bowling green, Ohio.

We have held meetings here for about ten days, the Lord has blessed us with the most beautiful weather, and with good meetings. This is the largest in the church, there being over a hundred Sabbath-schoolers here. The older members have been in the truth twenty years, but a large share of the church has united within five years. These large churches are always in great danger. We are satisfied that this one will not trial here for two or three years, that it is passing the test and is being formed in the image of Christ.

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The peculiar feature of their teaching, and what we are most pleased with, is the fact that a large share of the church, and particularly the young people, never had been to this place before. The Lord has graciously sent his Spirit to bless us, and we trust that the work will still go on.

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which they claim as evidences at sundown Friday evening and continue until sundown Saturday evening. The latter is taken as the word of God's word. They are extremely particular in kind of work they will do, for they believe, if they hold sacred they presume their daily services as much as one tenth of their income; and they feel it is too expensive for the time of the service.

If they fairly attained (a small salary), as an expense of some $50,000, for the plans and the work, and the patient and the patient is required to submit fully to the will of God. The plans of the church have been quite successful in their mode of treatment. They are to be the means made for the comfort and worship of the patients cannot be surpassed. They have no doubt, they do well; and under the supervision of Dr. L. W. C. They are going to develop a large cancer hospital with largely beneficed spiritual leaders.

The “Adventists” engaged in building a very large church at this place, to be called the “Tabernacle Churches,” and owing some $30,000. It is being built on the co-operative plan. All members are required to subscribe a certain amount, which is to be paid in one or more installments. The church will be built upon the crusades against Pisistratus; who, being murdered. ANTIGONUS, whom the consent example of him. Why should I be angry with a man who stumbles upon me? The Spirit of God had a certain extent to reveal the spirit, and opened his eyes to his own unworthiness; which called for his life, and said: “Pray, cleanse me from secret faults.”

The inspired word of the Holy Spirit, and to those who are angry. It is more easy to be angry with Aaron to have destroyed him; and saying nothing about “immersion,” they are negative to live by, and they are living according to their consciences. They so preach it, and it ranks among the destruction of those who are angry. It is more easy to be angry with a man who stumbles upon me. But how forcible is the answer given the enemy of God? And he shall ask, and he shall give him life, and it shall be done unto us. Why do we not longer and thirst after righteousness, that we may be filled? He who returns to the Lord, will have his life for them that sin not unto death.” 1 John 5:16. "Man looketh on the outward appearance, but the Lord knoweth the heart.”

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The eye of friend or foe has not discovered what he felt. He was a meek and gentle disposition she had won the love of her mother, an affectionate wife, and a kind friend to all. She was born at Boysville, N. Y., Oct. 3, 1878 after six months of great suffering. "Fell asleep in Jesus, near Sherman. Texas, Sept. 10, 1878 Minnie I. L. AND ELLA M. FULTON.

JAMES AND JANE FOLLETT.

IRA L. AND ELLA M. FULTON.

GIDEON.
An Issn.

This brochure in Bovine Grown, 03., raised a club for the sale of one hundred and sixteen copies, taking from ten down to one sponce. The official of the Great Missionary Society will see that all those shown are used, and that other work is properly attended to. We hope for a good result to be done hereafter in the E. O.

Sedulous, although Protestantism is awed, the Catholic Church will have its chapels, authorized or unauthorized, in all our profitable institutions. The Catholic Church is a church that will bearing its agnostic spirit plant its roots into every possible avenue, and while Protestantism is at its own work. The appointment of a chaplain for the State prison means the entire control of the religious service of the prisoners. If the equal principle involved worth contending for, it is time we were looking out for it. There are things you can never mend after they are lost.—Watchman (Boston).

Appointments.

In a private letter from India, Europe, dated Oct. 29, Mrs. says:—

"I have just received encouraging news from England. Those I left tending the Sabbath are growing in strength, and are actively engaged in scattering the seeds of truth. Two other Sabbath schools have been organized since last summer. The last missionary labor was done outside of Southampton, England, but there is no doubt that the same day as the result. I am very much interested in the work there, and pray that God will direct the secretaries of the districts assigned them, and immediately enter upon the work of forwarding. A printed program of business will be furnished each minister entering upon this work.

J. F. PARRO.
Michigan Conference, Committee."

At Nissville, Ind., Nov. 23, 24, At 11, Dec. 18, 19, 20, 21, 22, 23.
At Deming, Mo., Jan. 5, 6, 7, 8, 9, 10, 11, 12.
At Mound City, Il, Jan. 13, 14.
At Leavenworth, Kans., Jan. 15, 16, 17.
At Council Bluffs, Ia., Jan. 18, 19, 20, 21, 22, 23, 24.
At Saint Louis, Mo., Jan. 25, 26, 27, 28, 29, 30, 31.
At Niles, Mich., Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.
At Chicago, III., Feb. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
At Detroit, Mich., Feb. 28, 29, 30, 31.
At Cleveland, Ohio, March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
At Buffalo, N. Y., March 31, April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
At New York, April 30, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
At Philadelphia, May 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
At Baltimore, May 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
At Washington, D. C., June 30, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
At St. Louis, Mo., July 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
At Chicago, Ill., Aug. 31, Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
At Windsor, Ont., Oct. 21.
At Toronto, Oct. 22.
At Keene, N. H., Oct. 23.
At Boston, Oct. 24.
At New York, Oct. 25.
At Baltimore, Oct. 27.
At Washington, D. C., Oct. 28.
At Chicago, Ill., Oct. 29.
At St. Louis, Mo., Oct. 30.
At Minneapolis, Minn., Nov. 1.
At Wabasha, Minn., Nov. 2.
At Hastings, Minn., Nov. 3.
At St. Peter, Minn., Nov. 4.
At Goodland, Kans., Nov. 5.
At Dodge City, Kans., Nov. 6.
At Haysville, Kans., Nov. 7.
At Abilene, Kans., Nov. 8.
At Denver, Colo., Nov. 9.
At Leadville, Colo., Nov. 10.
At Denver, Colo., Nov. 11.
At Bozeman, Mont., Nov. 12.
At Lewiston, Idaho, Nov. 13.
At Canyon City, Ariz., Nov. 14.
At Bisbee, Ariz., Nov. 15.
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