

The Advent Review

AND SABBATH HERALD.

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

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UPON THE HEIGHTS.

Upon the mountain-top I stand,
Alone with God;
Far, far above the world of sin,
With Christ my Lord.

The foot of man has seldom trod
This awful height;
The rocks, the rills, the cliffs sublime,
Proclaim God's might.

Deep silence reigns, no sound is heard;
Oh, stillness grand!
This mass of earth is e'er for aye
With breezes fanned.

The sun above shines bright and clear,
With dazzling light;
The clouds below hang o'er the vale,
Like banners white.

Upon the heights! O may I be
In spirit here!
'Tis sweet to know, 'tis sweet to feel
God's presence near.

Upon the heights! O let us all
Look toward the skies!
And to our God, and Christ, and home,
Lift streaming eyes.

Upon the heights! We soon shall dwell
Forever there;
Within a city rich and grand,
Mount Zion fair.

ELIZA H. MORRIS.

Allen's Corner, Me.

General Articles.

HOLIDAY PRESENTS.

BY MRS. E. G. WHITE.

THE holidays are approaching. In view of this fact, it will be well to consider how much money is expended yearly in making presents to those who have no need of them. The habits of custom are so strong that to withhold gifts from our friends on these occasions would seem to us almost a neglect of them. But let us remember that our kind heavenly Benefactor has claims upon us far superior to those of any earthly friend. Shall we not, during the coming holidays, present our offerings to God? Even the children may participate in this work. Clothing and other useful articles may be given to the worthy poor, and thus a work may be done for the Master.

Let us remember that Christmas is celebrated in commemoration of the birth of the world's Redeemer. This day is generally spent in feasting and gluttony. Large sums of money are spent in needless self-indulgence. The appetite and sensual pleasures are indulged at the expense of physical, mental, and moral power. Yet this has become a habit. Pride, fashion, and gratification of the palate, have swallowed up immense sums of money that have really benefited no one, but have encouraged a prodigality of means which is displeasing to God. These days are spent in glorifying self rather than God. Health has been sacrificed, money worse than thrown away, many have lost their lives by overeating or through demoralizing dissipation, and souls have been lost by this means.

God would be glorified by his children should they enjoy a plain, simple diet, and use the means entrusted to them in bringing to his treasury offerings, small and great, to be used in sending the light

of truth to souls that are in the darkness of error. The hearts of the widow and fatherless may be made to rejoice because of gifts which will add to their comfort and satisfy their hunger.

Let all who profess to believe the present truth calculate how much they spend yearly, and especially upon the recurrence of the annual holidays, for the gratification of selfish and unholy desires, how much in the indulgence of appetite, and how much to compete with others in unchristian display. Sum up the means thus spent all needlessly, and then estimate how much might be saved as consecrated gifts to God's cause without injury to soul or body. Mites and more liberal gifts may be brought in, according to the ability of the giver, to aid in lifting debts from churches which have been dedicated to God. Then there are missionaries to be sent into new fields, and others to be supported in their respective fields of labor. These missionaries have to practice the strictest economy, even denying themselves the very things you enjoy daily, and which you consider the necessities of life. They enjoy few luxuries.

If, after prayerful consideration of this matter, you are not moved to prompt and zealous action, we shall know that you have forgotten your first love, that you have lost sight of the sacrifice Jesus has made for you that you might be blessed with the gift of eternal life. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." Self-denial is a mark of Christianity. To offer to God gifts that have cost us something, a sacrifice that we shall ask him to use to advance his cause in the earth, will be pleasing to him. The Saviour will accept the free-will offerings of every one, from the oldest to the youngest. Even small children may participate in this work, and enjoy the privilege of bringing their little offerings. While we have been mindful of our earthly friends from year to year, have we not neglected our heavenly Friend? In bestowing our gifts liberally upon our friends, have we not forgotten God and passed him by?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

Heavy debts are upon several of our churches. Let us consider from this time how we may economize in expending our means, and help to remove these incumbrances. As Christians, we should follow the directions of the inspired apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves."

The apostle Paul gave directions to Timothy similar to the instruction given by Peter: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

It would be well pleasing to God if extra ornaments, twice so explicitly forbidden in the word of God, were laid off. Now is a favorable opportunity to present these as

offerings to God. They may be sold for something, and the money thus received may be used to advance the precious cause of truth. Let the wearing of useless trimmings and adornments be discarded. Extravagance should never be indulged in to gratify our pride. Our dress may be of good quality, made up with plainness and simplicity, for durability rather than for display. Our appetites must also be brought into subjection, and not gratified to our injury. The question should come home to every heart, "How much owest thou unto my Lord?" He has granted us privileges and blessings without number; and now should not the bands of selfishness be broken and removed from us, and the just claims of God and humanity be met?

Missionaries are planting the standard of truth in foreign lands. Publications must be multiplied, and scattered like the leaves of autumn. These silent messengers are enlightening and molding the minds of thousands in every country and in every clime. As a people, we come far short of moving forward as fast as the providence of God opens the way. He gives the command, "Go forward." Thousands are thirsting for living truth. The Macedonian cry is coming to us from every direction, "Come over and help us." We look about us and inquire, "Who will go?" One and another may respond, "Send me. I long to do something for my Master." But to do this requires money.

Time and again I have had presented before me a vision of people, across the broad ocean, standing in perplexity, and pale with anxiety, and earnestly inquiring, "What is truth?" Say they, "We want the bread of life. Our churches are backslidden from God. We want to find the old paths. We want to come back to the simplicity of gospel religion." Our tears will flow as we see this picture, like a reality, rising vividly before us. The voice from Heaven pleads, "Go ye therefore into all the world, and preach the gospel to every creature." While so great a work remains to be done, shall not we, as Christ's followers, arouse to a sense of our God-given responsibilities, and be active in doing our part?

The lands that have never heard the truth are yet to hear it. They are to become vocal with the praise of God, and to lift their voices in proclaiming the last note of warning. If the church of Christ will now use all her talents of means and of influence according to God's order, the great work may be carried forward gloriously. We need men who are adapted to the work. Money is also needed to carry it forward. Let the church show that she is in earnest. A steady flow of means from each member will keep the treasury supplied with funds. "Bring ye," says God, "all the tithes into the storehouse, that there may be meat in mine house." If all the sin-offerings and peace-offerings and thank-offerings are brought into the treasury, we shall see that souls will not be so dark and backslidden from God. They will show by their works that they have a lively interest in the success of the truth, and the advancement of the glory of God in the earth. That which costs little, we have no special interest in; but that in which we have invested our means, claims our interest and attention, and we will labor to make it a success.

We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances, and festivals gotten up for the purpose of gathering means into the church treasury. Here is a method invented by carnal minds to secure means without sacrificing. Such an example makes an impression upon the minds of youth. They notice that lotteries and fairs and games are sanctioned by the church, and they think there is something fascinating in this way of obtaining means. A

youth is surrounded by temptations. He enters the bowling alley, the gaming saloon, to see the sport. He sees the money taken by the one who wins. This looks enticing. It seems an easier way of obtaining money than by earnest work, which requires persevering energy and strict economy. He imagines there can be no harm in this; for similar games have been resorted to in order to obtain means for the benefit of the church. Then why should he not help himself in this way? He has a little means, which he ventures to invest, thinking it may bring in quite a sum.

Whether he gains or loses, he is in the downward road to ruin. But it was the example of the church that led him into the false path.

Let us stand clear of all these church corruptions, dissipations, and festivals, which have a demoralizing influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes. Such offerings are lame and diseased, and bear the curse of God. They are the price of souls. The pulpit may defend festivals, dancing, lotteries, fairs, and luxurious feasts, to obtain means for church purposes; but let us participate in none of these things; for if we do, God's displeasure will be upon us. We do not propose to appeal to the lust of appetite or resort to carnal amusements as an inducement to Christ's professed followers to give of the means which God has intrusted to them. If they do not give willingly, for the love of Christ, the offering will in no case be acceptable to God.

Death, clad in the livery of Heaven, lurks in the pathway of the young. Sin is gilded over by church sanctity. These various forms of amusement in the churches of our day have ruined thousands who, but for them, might have remained upright and become the followers of Christ. Wrecks of character have been made by these fashionable church festivals and theatrical performances, and thousands more will be destroyed; yet people will not be aware of the danger, nor of the fearful influences exerted. Many young men and women have lost their souls through these corrupting influences.

While God in his providence has laden the earth with his bounties and filled its storehouses with the luxuries of life, there is no excuse whatever for allowing the treasury of God to remain empty. Christians are not excusable for permitting the widow's cries and the orphan's prayers to ascend to Heaven because of their suffering want, while a liberal Providence has placed in the hands of these Christians abundance to supply their need. Let not the cries of the widow and fatherless call down the vengeance of Heaven upon us as a people. In the professed Christian world, there is enough expended in extravagant display, for jewels and ornaments, to supply the wants of all the hungry and clothe the naked in our towns and cities; and yet these professed followers of the meek and lowly Jesus need not deprive themselves of suitable food or comfortable clothing. What will these church members say when confronted in the day of God by the worthy poor, the afflicted, the widows and fatherless, who have known pinching want for the meager necessities of life, while there was expended by these professed followers of Christ, for superfluous clothing, and needless ornaments expressly forbidden in the word of God, enough to supply all their wants?

We see ladies professing godliness wear elegant gold chains, necklaces, rings, and other jewelry, with a profusion of feathers and ribbons and expensive trimmings, while want stalks in the streets, and the suffering and destitute are on every side. These do not interest them, nor awaken their sympathy; but they will weep over the imaginary suffering depicted in the last novel. They have no ears for the

cries of the needy, no eyes to behold the cold and almost naked forms of women and children around them. They look upon real want as a species of crime, and withdraw from suffering humanity as from a contagious disease. To such, Christ will say, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

But on the other hand Christ says to the righteous: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 35-40. Thus Christ identifies his interest with that of suffering humanity. Deeds of love and charity done to the suffering are as though done to himself.

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." There will be feasting and merriment, sorrow and want and anguish, until the end comes. Then the wicked shall reap that which they have sown—corruption.

THE BELIEF OF DIFFERENT NATIONS RESPECTING THE RESURRECTION.

BY ELD. D. M. CANRIGHT.

THE EGYPTIANS.

The Egyptians were among the most ancient of nations. It is a well-known fact that they were celebrated for embalming the dead. This they did at great expense, and so effectually that many bodies, called mummies, are preserved in quite a perfect condition to the present day.

Their object in thus embalming their dead was to preserve the body for the resurrection. This is admitted by the ablest scholars, as will be seen by the following testimonies which are from the very best authorities. The first is from Calmet's Dictionary of the Holy Bible: "The ancient Egyptians, and the Hebrews in imitation of them, embalmed the bodies of the dead. . . . The art of physic was by the Egyptians ascribed to Isis, and in particular the remedy which procured immortality, which, in my opinion, was no other than that of embalming bodies, and rendering them incorruptible."* This language is remarkable. Their first idea of immortality was to preserve the body from decay till it should live again, and thus become immortal. "That the custom of embalming was very ancient in Egypt, is shown from the practice of cutting the bodies with an Ethiopian stone. Some mummies also bear the date of the oldest kings."†

Our next testimony on this point is from that celebrated work, "Kitto's Biblical Cyclopedia." Kitto says: "The feeling which led the Egyptians to embalm the dead, probably sprung from their belief in the future reunion of the soul with the body. Such a reunion is distinctly spoken of in the 'Book of the Dead,' and obscure as is the subject, probably on account of the obscurity of the details of the Egyptian belief, the statements are sufficiently positive to make this general conclusion certain."‡ Thus we see that this critical author considers it certain that embalming was practiced to preserve the body from decay till its reunion with the soul, or till it should live again. What is more natural than this conclusion? and if this were not their object in embalming their dead, what could it have been? Mr. Chambers says: "This art [that of embalming] seems to have derived its origin from the idea that the preservation of the body was necessary for the return of the soul to the human form, after it had completed its cycle of the existence of three or ten thousand years."¶

We will now introduce another witness, Mr. Bunsen, whose testimony on this subject should be decisive. No author could be better prepared to judge than he is. "The real meaning," he says, "of the celebrated passage in Herodotus (ii. 135) about the reason why the Egyptians bestowed so

much care on the preservation of the body, and, as it were, on preventing it from passing away, must have been this: *The belief in a resurrection of the body.* . . . Man justified is one with God, the eternal Creator, self-created. His bodily organ, therefore, is holy. This doctrine we may now read in every page of the sacred books. Hence the popular notion in Egypt, that, unless its old human envelope were preserved, the soul would be subject to disturbances and hindrances in performing its destined course. . . . The Greeks and Romans had an equal faith in burial as necessary to insure the entry of the soul into the invisible world of spirits."

Another able author says: "The practice of embalming was not peculiar to Egypt. It was practiced among many nations of the Old World, and is in use among some people even at the present day."§

Thus the earliest doctrine of a future life was that it must be obtained through the resurrection of the body.

THE ANCIENT PERSIANS.

The ancient Persians were among the oldest nations of antiquity, the immediate descendants of Noah. It is well known that they too hoped for a future immortality through the resurrection of the body. Says Alger, stating their doctrine: "But at last Ormuzd will rise in his might, and put an end to these awful scenes. He will send on earth a saviour, Sosiosch, to deliver mankind, to wind up the final period of time, and to bring the arch-enemy to judgment. At the sound of the voice of Sosiosch the dead will come forth. Good, bad, indifferent,—all alike will rise, each in his order. Kalomorts, the original single ancestor of men, will be the firstling. Next Meschia and Meschiane, the primal parent pair, will appear. And then the whole multitudinous family of mankind will throng up. The geni of the elements will render up the sacred materials intrusted to them, and rebuild the decomposed bodies. . . . 'At the appointed epoch, Ahriman shall be subdued,' and 'men shall live again, and shall be immortal.'"**

Here, again, the same primitive faith in a future immortality through the resurrection is expressed.

THE ANCIENT ARABS.

Between Egypt and Persia lived the Arabians, one of the most ancient of the nations. They believed in a future life, but not in the immortality of the soul. So says the very learned Dr. Good, who was himself a believer in the doctrine that the soul is immortal. He writes thus: "If we turn from Persia, Egypt, and Hindoostan, to Arabia, . . . we shall find the entire subject left in as blank and barren a silence as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; but the future existence it alludes to is that of a resurrection of the body and not of a survival of the soul after the body's dissolution." "And the same general idea has, for the most part, descended in the same country to the present day."†

This is another good proof as to what was the ancient faith of men.

THE MOHAMMEDANS.

The Mohammedans arose in Arabia in the seventh century, and now number over 160,000,000, more than one-tenth of the entire population of the world. Says Alger: "A very prominent doctrine in the Moslem creed is that of the resurrection of the body. This is a central feature in the orthodox faith."‡

"They are not agreed on the subject of the condition of the soul between death and the resurrection. On this they have argued and speculated much, but they are still divided. The souls of the prophets, it is thought, are admitted directly to Heaven. The souls of martyrs, according to a tradition received from Mohammed, rest in Heaven, in the crops of green birds that eat of the fruits and drink of the rivers there. As to the location of the souls of the great mass of the faithful, the conclusions are various. Some maintain that their souls and those of the impious will alike sleep in the dust until the end, when Israfil's blast shall stir them into life to be judged."¶

The learned Dr. Good confirms this tes-

timony thus: "Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before us is merely, as I have just stated it, a patriarchal or traditional belief of a future state of retributive justice, not by the natural immortality of the soul, but by a resurrection of the body. And the same general idea has for the most part descended in the same country to the present day; for the Alcoran [the sacred book of the Mohammedans] which is perpetually appealing to the latter fact, leaves the former almost untouched and altogether in a state of indecision; whence the expounders of the Eslam scriptures, both Sonnites and Motazzalites, or orthodox and heterodox, are divided upon the subject, some embracing and others rejecting."§

From modern nations they have to some extent imbibed the notion that the soul lives without the body, though this view is not held by all. The primitive doctrine of the resurrection is still firmly held.

THE JEWS.

The Jews were the near neighbors and cotemporaries of the Arabians. We have the history of their ancestors from Adam. God directly and frequently instructed them concerning a future life. That, as a nation, they were firm believers in the resurrection of the dead, is well known to all readers of the Bible. We need not argue that point here. But many learned men who believe in the immortality of the soul have frankly confessed that nothing is said upon this subject in the Bible.

Olshausen, in his comments on 1 Cor. 15: 13, says, "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible." This is a good confession, and here is another of the same kind. Bishop Tillotson, in his sermons of 1774, vol. ii., says, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." This is virtually admitting the whole question.

Dr. Bagnall, in the *Methodist Quarterly Review* for April, 1852, while advocating the natural immortality of man, makes this confession: "In the Bible, we think, there is no passage which can be strictly said to declare that all human souls are immortal. The celebrated Richard Watson corroborates this statement thus: 'That the soul is naturally immortal . . . is contradicted by the Scripture, which makes our immortality a gift dependent on the will of the giver.'"**

Mr. Alger, in his late popular book, says: "The whole tenor and drift of the representations in the Old Testament show that the state of disembodied souls is deep quietude. Freed from bondage, pain, toil, and care, they repose in silence."†

Archbishop Whately, in his "Revelations of a Future State," says: "To the Christian, indeed, all this doubt would be instantly removed, if he found that *the immortality of the soul, as a disembodied spirit*, were revealed in the word of God. . . . In fact, however, no such doctrine is revealed to us; the Christian's hope, as founded on the promises contained in the gospel, is the resurrection of the body."‡

Bishop Lowth, in his "Lectures on Hebrew Poetry," p. 78, says, "We there find no exact account, no explicit mention, of immortal spirits."¶ This is a significant confession, since the bishop was a firm believer in the soul's immortality.

Dr. Neander says, "It was an old Jewish notion that immortality was not founded upon the nature of the soul, but was a peculiar gift of divine grace."§

Here is another good admission from an orthodox writer: "We would express our conviction that the idea of the immortality of the soul has no source in the gospel, that it comes, on the contrary, from the Platonists."**

Says Gibbon: "We discover that the doctrine of the immortality of the soul is omitted in the law of Moses."†† Milman thus admits the same: "Modern writers have accounted in various ways for the silence of the Hebrew legislator on the immortality of the soul."‡‡

Nemesius, bishop of Emesa, in the fifth century, thus states the doctrine of the Jews: "The Hebrews say that originally man was made evidently neither mortal nor immortal, but on the confines of either nature; so that if he should yield to the bod-

ily affections, he should share also the changes of the body; but if he should prefer the nobler affections of the soul, he should be deemed worthy of immortality."¶ This plainly shows the faith of the ancient Hebrews, as well as the doctrine of the Bible upon this point.

CHRISTIANS.

It is well known that, with isolated exceptions, simply here and there one, the great body of the Christian nations have from first to last firmly held to the doctrine of the resurrection of the dead. This is true of the Greek Church numbering about 70,000,000; the Catholic Church, about 170,000,000; and the Protestant churches, about 90,000,000, about one quarter of the race. We mention this to show how large a place the doctrine of the resurrection has always had in the faith of men; and it is because this is what God taught men from the very beginning of the world. Since that time, they have corrupted this simple doctrine by a thousand speculations of their own.

† De Natura Hominis, chap. i. Quoted by Hudson, Debt and Grace, p. 310.

THE SITUATION IN THE EAST.

WITHIN a few months three treaties have been made to settle the affairs of the East. If that of St. Stephano had not been resisted by England and Austria, we should at least have known where we were. We should have been under Russian influence, but we should have had peace and a period of repose. The treaty of Berlin and the Cyprus treaty have placed us in such a position that confusion reigns everywhere in the empire, and no one but a prophet could pretend to predict anything of the future.

I can do no more than give you an idea of the situation as it exists to-day. In European Turkey, Austria was to have peacefully occupied Bosnia and Herzegovina for a few years; but she has thus far failed to come to any understanding with the Porte, and has been forced to conquer these provinces at a cost of millions of money and thousands of lives. It is generally believed here that she will not only annex these provinces, but come on, in the spring, to Salonica.

Montenegro was to have had an addition to her territory, but she has not yet obtained possession of it. A formidable insurrection, under the name of the Albanian League, not only resists this annexation to Montenegro, but now defies the Turkish government, and is murdering the Turkish officials. It is understood here that this movement was originated and fostered by the Turkish government to furnish it with an excuse for not giving any territory to Greece, and to this day it is spoken of with favor by the Turkish newspapers in Constantinople; but it has now gone beyond the control of the government, and there is talk of sending 50,000 troops to put it down. It is more than doubtful, however, whether Turkish troops will fight against their Mohammedan brethren in Albania, and what the end will be no one can foresee. Coming a little nearer to Constantinople, we have another insurrection in the Rhodope mountains; which is directed by three Englishmen, and is supposed by the people there to be under the patronage of the English government. It will probably unite with the Albanian League.

A little farther off we have Greece threatening war to compel the rectification of her frontier which was recommended at Berlin, but which the Turks have no idea of granting. Near at hand we have the new province of Eastern Roumelia, which is still occupied by the Russians, but the Berlin Congress appointed a commission to organize this province, and decreed that the Russians should leave it in three months after the work of the commission was completed. At the same time the Turkish troops were to occupy the Balkans between this Province and Bulgaria. The commission is now holding its sessions in Constantinople; but the Bulgarians declare that they will not accept the decision of the Congress which divided them into two provinces. They have organized an army, and are prepared to resist by force. The impression here is that the commission will fail to come to any unanimous conclusion, and that the Russians will remain to assist the Bulgarians. Who will undertake to drive them out?

Crossing the Bosphorus into Asia, we have all Armenia in a state of ferment, the Christians leaving in crowds to emigrate to Russia, and the Kurds in open rebellion. Farther west, we have a formidable rebell-

* Art. to Embalming.
† Egypt, and the Books of Moses, p. 71.
‡ Art. Embalming.
§ Chamber's Cyclopedia, art. Embalming.

§ Egyptian Antiquities, vol. 2, p. 121.
¶ The Doctrine of a Future Life, Alger, part I, chap. i, pp. 138, 139.
† Book of Nature, Series 3, § 2, p. 372.
‡ Doctrine of a Future Life, p. 201.
§ Ibid.

§ Book of Nature, pp. 372-3.
¶ Theol. Inst., vol. ii., part 2, chap. xviii., p. 83.
† Doctrine of a Future Life, chap. vii., p. 153.
‡ Quoted by Horne in the Watch Tower, p. 8.
§ Ibid., p. 12.
¶ Church History, p. 444.
** Darby's Hopes of the Church.
†† Decline and Fall, vol. i, chap. 15, p. 530.
‡‡ Ibid., note.

in the Kozan mountains and the Arabs a state of discontent as far south as Bagdad, a rebellion in Arabia, and general insecurity all through Asia Minor.

At Constantinople the government seems paralyzed. There is no man among the pachas strong enough to rule, and no such unity of sentiment as might result in a strong party combination. The Sultan is no doubt a well-meaning man who would be glad to do the right thing if he knew what it was, but he is constitutionally timid, not to say cowardly, and he can know but little of the true state of the country. In practice he simply obstructs everything and defends his absolute power as the only hope of the empire.

When we consider the difficulties which now beset this feeble and tottering government, the only wonder is that it can stand for a day. Aside from the funded debt of \$1,000,000,000, upon which it pays no interest, it has an enormous floating debt representing all the expenses of the war, its employes are unpaid, its army has been disbanded or even reduced, its paper money has become almost worthless. The people have lost heart and expect every day some new revolution or a renewal of the war. The government does not know which to distrust the most, its friends or its enemies. It fears that England intends to appropriate Asia Minor, and Austria to take what is left of Turkey in Europe. The Sultan is almost ready to throw himself into the arms of Russia as his only refuge. Indeed, it is difficult to see what he can do unless he is ready to become the vassal of England, and so far as the immediate humiliation is concerned, it could be greater than would be involved in a close alliance with Russia.

It was generally believed in America and in England that the treaty in regard to Cyprus implied the practical supremacy of England, but it now appears that neither England nor Turkey had any clear idea of meaning. The Sultan regarded it as a guarantee of his power, and the English Cabinet had no idea about it beyond the fact that it secured Cyprus as a place where, in case of need, they could concentrate an Indian army. But it may have results which will equally astonish Beaconsfield and the Sultan. Thus far England has done nothing but offer advice to the Turks in regard to certain administrative reforms. This has as yet been neither accepted nor rejected by the Turks. They wish to reject it, and if they accepted it they have no money and no men to execute the reforms proposed. So everything remains in suspense. Every day some new plan is proposed and found to be impracticable.

There can be no doubt that the best thing for the people, both Turks and Christians, would be for the Sultan to put himself unreservedly into the hands of England, and to force the English government to furnish the men and the money necessary for the government of the country. Will he do it? No one can answer this question today, but it may be answered before this letter reaches America.—*Correspondence of Christian Union, Constantinople, Oct. 8.*

"AND the children of Israel pitched before them like two little flocks of kids." 1 Kings 20: 27.

With thirty-three kings roaring drunk in the tent this chapter opens. They were plotting to crush the Lord's Israel. You know when a lion roars how a flock of kids will shiver and huddle together. You know that one lion can conquer a thousand kids. A great battle opens. The army of the Syrians, under General Hadad, a vast multitude, as strong as the army of Israel, under Ahab—strong and weak, "like two little flocks of kids." Who beat? The lions, of course. The kids. After the battle was over they lay dead on the field one hundred thousand Syrians; and twenty-seven thousand Syrians having fled along by a great wall, the wall topples and crushes them to death; so that what the swords could not do the bricks accomplished. So, in every case, everything depends upon whether you are on the side of the lions or the kids. Which was the mightier weapon, great Goliath's sword or little David's sling? All David's ammunition was five smooth stones in the brook, and he had five times more ammunition than was needed; for he only used one of these stones in bringing down Goliath, and he had four weapons left for other kings that might attack him. In the great conflict between Christianity and its enemies, everything depends on whether God is on the side of the shepherd boy or the giant.—*Talmage.*

TWO PICTURES.

THE POOR RICH MAN AND THE RICH POOR MAN.

In the excellent address delivered by Mrs. Matilda Fletcher to "Farmers' Wives and Daughters," at the Nebraska State Fair, we meet with two pictures of farm life, which are so suggestive, that we reproduce them here, regretting that we have not space for the entire lecture.

FIRST PICTURE: THE POOR RICH MAN.

A short time since I visited at the home of one of these gentlemen: a good man, and a gentleman he supposed himself to be. To eat, to sleep, to accumulate money and land, was the extent of his aspiration; and yet at family prayer he informed God complacently that he "presented himself and family a living sacrifice to the service of Heaven." Living, indeed! He was the dearest sacrifice extant,—dead to all grace and harmony and form, of color, of feeling. He had hundreds of acres of grain, extensive woodlands and orchards, droves of horses and herds of cattle; and his great barn of a house had not a single carpet or picture, only the very plainest furniture, and not enough of that. His extensive library consisted of Patent Office reports, "Robinson Crusoe," "Pilgrim's Progress," and a few interesting volumes upon horse-doctoring and sheep-raising. Good enough books in their way, and perhaps necessary to him, but not a book or a picture to minister to the eager young souls clustering about his hearth. His wife was a silent, broken-spirited woman; his eldest boy had fled to the far West, hoping upon some crag or peak of the dear old mountains to catch a glimpse of the sunshine of life; the eldest daughter, a sweet, intelligent girl, was maid of all work. In the evening she came and sat in my room until a late hour, and I was not surprised when, in sentences broken with tearful emotion, she gave me an account of her trials. One thing was, they never had anything to lighten their labor; no sewing, washing, or wringing machine, nor even a pump in the cistern; but she merely referred to this; she was willing to work, and work hard. The burden of her complaint was, that they never had anything to make the home attractive or home-like. Once she had planted some flowers, but the father had mowed them down as a sinful waste of time. She moaned again and again, "We never have anything beautiful or nice, and we are so unhappy, mother and us children;" and yet the dear heart kept saying, "Father is a good man; he doesn't understand how we suffer."

THE RICH POOR MAN.

I went with my young friend one day to visit the "poor farmer," the man with "only forty acres and one team," and the grounds about his home were like a lovely park. The house was a little brown gem of a cottage, with green blinds, and dainty green trellis-work here and there, with vines and flowers, while a great spreading oak, at a little distance beyond the shrubbery, gave it all such a restful, comforting look that we were prepared for anything to come, even in the line of miracle. As we passed to the door we deliberately paused at the threshold to survey its fresh loveliness. The farmer was there, as it was evening, and he never works late except in great emergencies. He wore a fresh linen suit, with gay slippers. It was decidedly the children's hour, and they, five in number, were distributed around papa. The mother was reading aloud in a new book. Her dress and hair had received attention, and the appointments of the whole house and of the farm, as I took pains to ascertain, were in good taste and wholly for the use and happiness of the family. Every room was carpeted, and, although there were no expensive adornments, there were pretty lithographs and engravings; there were delicate shells, and vases and bouquets in abundance. There was a liberal supply of books, but their real library consisted in an excellent array of papers. A poor man, indeed! He lived for the happiness of his family, and he was rich and blessed in their love and intelligence. He could well afford to smile at the abundance that dwarfed and enslaved his rich neighbor.—*Inter-Ocean.*

NOTES OF NEWS.

—THE Northumberland coal-miners have accepted a twelve and one-half per cent reduction in wages.

—MONCASTI, who attempted to assassinate the king of Spain, has been sentenced to death.

—A NOTE from the Czar gives assurance of his desire faithfully to respect the treaty of Berlin.

—THE Porte has accepted the principle of the rectification of the Greek frontier.

—A TELEGRAM from Berlin states that Germany will occupy the whole of the Samoan Archipelago.

—THE total number of deaths in the South from yellow fever is reported at 13,921.

—THE Afghans are preparing for war, and late dispatches indicate that hostilities may commence soon.

—Nov. 13, snowstorms of exceptional severity were prevailing in the north of England and throughout Scotland.

—A DISPATCH from Rome says that the very Rev. Monsignore McCabe, Vicar General to the late Cardinal Cullen, has been selected to the Archbishopric of Ireland, and will probably be made cardinal.

—GENERAL LOMAKINE'S Russian expedition, marching from the Caspian Sea in the direction of New Turkistan, by constant fighting has reached the Up-

per Attrek Valley. A Russian corps 8,000 strong, also stands on the road to Balkh and Herat.

—THE Porte has handed the Eastern Roumelian Commissioners a draft of a constitution for Eastern Roumelia. It embraces provisions for a partly elective council general, and popular election for certain local officers. The Commissioners have accepted the Porte's draft.

—THE elections for members of the Great Council of the Canton of Geneva resulted in favor of the Democratic Conservative party. This insures the return of dispossessed Catholic priests, the cessation of the religious war, and the eventual separation of the Church and State.

—PELLEGRA, a malady which commences with the skin, but impairs the digestion, and finally becomes fatal, has attacked 40,000 Lombard peasants. The disease is induced by overwork, want of cleanliness, unhealthy dwellings, and eating flour made from damaged maize.

—A DISPATCH from Rome, dated Nov. 14, says that violent storms have been raging throughout Central Italy, and the damage caused by them is almost unparalleled. Travel on all railways between Rome and the North is interrupted. The 15th, the Tiber had overflowed its banks, and the lower part of the city was inundated. It is expected that the flood will become as widespread as the disastrous one of 1870.

—THE iron firms of Ashton, Hyde, Staleybridge, Newton, and Guidebridge, England, give notice of a reduction of two shillings per week in the wages of workmen. The Bolton cotton spinners have decided to make a reduction of 5 per cent in the wages of their employes. The cotton manufacturers of Glasgow will reduce the working hours one-third. This will affect 8,000 employes. At Blackburn 8,000 operatives are out of employment.

—THE new Art Museum in Boston is profusely decorated with panels of terra cotta, which is also used in the construction of mullions, window caps, sills, etc. All kinds of terra cotta articles are now made in this country. It will stand heat better than any other known substance, as indeed it will may do since it is subjected, during the process of manufacture, to a temperature of 2,000 degrees (Fahr). Nor is it liable to crack if cold water is thrown upon it when in a heated condition.

—THE Afghans, the dominant race in the kingdom of Shere-ali, now menaced by England, call themselves Jews and claim to be descended from King Saul. In defense of these claims it is asserted that they are unquestionably of the Jewish type, are divided into tribes, clans, and families, that they practice the ceremony of the scape-goat, and celebrate their religious rites on the hills. There is, however, no trace of Hebrew dialect in their language. In other respects their religion is that of the Mohammedan Sunnites, and they regard the Sultan as the legitimate successor of the Caliphs.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON XXII.—THE SONS OF JACOB.

QUESTIONS.

1. To what place was Jacob directed to go, after he had come into the land of Canaan? Gen. 35: 1.
2. What were Jacob's family required to give up before going up to Bethel to worship?
3. What was done with these things?
4. To what place did Jacob finally journey?
5. What sad affliction came upon him near Bethlehem?
6. What reference is made to her being buried near that place? Gen. 35: 19; Matt. 2: 17, 18.
7. Did the Lord bring Jacob again in peace to his father's house?
8. By whom was Isaac buried?
9. How many sons had Jacob?
10. Which of them were the sons of Rachel?
11. Which was Jacob's favorite?
12. How did he manifest a special regard for him? Gen. 37: 3.
13. How was Joseph regarded by his brethren?
14. What caused them to have such feelings toward him?
15. What course did they take to get rid of him?
16. How did they deceive their father?
17. What did the merchants do with Joseph?
18. How did Joseph gain the confidence of his master?
19. What did Potiphar intrust to Joseph?
20. What reverses did Joseph meet?

SYNOPSIS.

When Jacob had come into the land of Canaan, the Lord told him to go up to Bethel, and build an altar there. Bethel was the place where the Lord had appeared to him and given him such a remarkable dream so many years before, when he was on his way to Padan-aram. Before going up to Bethel to worship, Jacob took all the false gods and earrings belonging to his family, and hid them under an oak. This would be a good example for all to follow. Jacob finally journeyed on toward Hebron, the place where his father then dwelt. When he came near to Bethlehem, Rachel, his beloved wife, died, and was buried near that place.

When the wicked Herod slew all the children under two years of age, in Bethlehem, and in all the coasts thereof, Rachel is represented as weeping for her children. Jacob at last came to Isaac his father, at Hebron. So the Lord brought him to his father's

house in peace, as Jacob had requested. When Isaac died, his sons, Jacob and Esau, buried him.

Jacob had twelve sons, the two younger, Joseph and Benjamin, were the sons of Rachel. Joseph was his father's favorite, but was hated by his brothers. They hated him not only from envy, but because he had dreams that seemed to indicate that he was to be exalted above them, and because he told his father of their wicked actions.

One day, while in the field, far from home, they sold him to some traveling merchants who were going down to Egypt. They then killed a kid, and dipped Joseph's coat in the blood, and carried it to his father. Jacob's grief was great; for he supposed that Joseph had been torn in pieces by wild beasts.

The merchants took Joseph to Egypt, and sold him as a slave to Potiphar, a captain of the king's guard.

By good conduct, and the blessing of the Lord, Joseph gained the entire confidence of Potiphar; and as Potiphar noticed that everything prospered in Joseph's hands, he gave him charge of all his affairs.

One day Potiphar's wife tempted Joseph to do wrong, and because he would not consent, she told a wicked falsehood about him. Potiphar, believing his wife's story, was very angry with Joseph, and cast him into prison.

LESSONS FOR BIBLE CLASSES.

LESSON XXII.—APARTMENTS OF THE HEAVENLY SANCTUARY.

QUESTIONS.

1. For what did the priest first make an atonement on the tenth day of the seventh month? Lev. 16: 11-14.
2. What was the next step in the important services of that day? Verses 15, 16.
3. What work of cleansing was performed in the first apartment? Verses 18, 19.
4. After he had made an end of reconciling, or purifying, both holy places, and also the altar, what did he do? Verses 20-22.
5. What was then done with the scape-goat? Verse 22.
6. What was employed in cleansing the worldly sanctuary? Heb. 9: 7.
7. What must be employed in cleansing the heavenly sanctuary? Heb. 9: 12.
8. What was typified by the sin-offerings of the tabernacle service? Heb. 9: 24-26; 1 Cor. 15: 3; 2 Cor. 5: 21.
9. How may we know that the heavenly sanctuary has two apartments? Heb. 9: 23, 24.
10. What might be inferred from Heb. 9: 8; 10: 19?
11. What can you say of the Greek word here rendered holiest?
12. How is it rendered in Heb. 8: 2?
13. How in Heb. 9: 24?
14. How does the Douay Bible render it in all these passages?
15. How is it rendered in Macknight's translation?
16. Then what do these passages show, when properly translated?
17. Who had a view of the first apartment of the heavenly sanctuary? Isa. 6; Rev. 4.
18. What did they both see? Rev. 8: 3.
19. What did they both hear?
20. In speaking of what he saw, what does John say of the opening of a door?
21. What door must this be?
22. What did John see in his vision that is not noticed in Isa. 6?

SYNOPSIS.

When the high priest had completed the work of making an atonement for the sanctuary, to cleanse it, he went to the door of the tabernacle, and laying both his hands upon the head of the scape-goat, confessed over it the sins of the people. Then the goat, bearing the sins of the people, was sent away by the hand of a fit man into the wilderness, and there released.

Thus we see that the worldly sanctuary was cleansed by the blood of sin-offerings; so the heavenly sanctuary must be cleansed by the blood of Christ; for the priests of the worldly sanctuary served unto the example and shadow of heavenly things, and Christ is the great sin-offering, of which those of the worldly sanctuary were but types.

The heavenly sanctuary must have two apartments; for the holy places of the earthly sanctuary were patterns of things in the heavens,—figures of the true holy places.

From Heb. 9: 8; 10: 19, some infer that Christ ministers only in the most holy place of the heavenly sanctuary; but the Greek word here translated holiest, is *hagion*, a noun in the plural number, meaning holy places. In Heb. 8: 2 the same word is translated sanctuary, and in Heb. 9: 24, holy places. In the Douay Bible it is rendered *holy* in all these passages; and in Macknight's translation, *holy places*.

So we see that when these passages are properly rendered, they show positively that our Lord does minister in both apartments of the sanctuary above.

Both Isaiah and John had a view of the first apartment of the heavenly sanctuary, both saw the golden altar, both saw the throne of God with the holy beings near it, and both heard the same words.

In speaking of what he saw, John says that a door was opened in Heaven, not into Heaven; this door must have been the door of the sanctuary. John also saw the seven lamps of the golden candlestick, and in Rev. 11: 19 he says, "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." G. H. BELL.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 21, 1878.

JAMES WHITE, }
J. N. ANDREWS, } - - - Corresponding Editors.
U. SMITH, - - - - - Resident Editor.

SHERMAN CITY CAMP-MEETING.

FOUR camp-meetings have now been held in the State of Kansas the present season. One was held in May, at Neosho; and three others have been held in the months of October and November. The annual Conference was held at the first meeting in the spring, at a central point. The three autumn meetings have been held at three points in the State from north to south. The last, the Sherman City camp-meeting, has been held in a community cursed by the blighting influence of opposition to the health reform, and to the testimony of Jesus, which is the spirit of prophecy.

This meeting appeared small when compared with our camp-meetings in older States, yet it was large when compared with the attendance at the Methodist camp-meeting held on the same ground two months ago. The country is new, and the meeting was located at a great distance from villages of importance, where there is but here and there a humble dwelling.

The Sherman meeting commenced Oct. 31. There were ten family tents and a large number of covered wagons on the ground, besides two congregational tents. One of the large tents was used as a chapel for conference and prayer meetings, and the other was divided into apartments for families. There were not far from one hundred brethren and sisters on the ground. It seemed to be a general gathering of the scattered ones. They were gathered from Southeast Kansas, from Arkansas, Kentucky, Missouri, Nebraska, Tennessee, and some from Iowa and Michigan. Mrs. W. attended the Richmond meeting near Topeka, which was much larger than the Sherman meeting, and was on the ground at this last meeting one day in advance of us. When Elder Bourdeau and the writer reached the ground, sixth-day, November 1, Elder Haskell was preaching to a good audience. Mrs. W. preached in the afternoon. Few here had ever heard her, and the deepest interest was felt in what she had to say. The brethren continued to come in until the sun went down, reminding us that the holy Sabbath was at hand.

A general gathering of the entire camp was called as the sacred hours of the Sabbath drew nigh. At this meeting we took the stand and made remarks appropriate to the occasion; then we enjoyed a season of prayer. It was evident to all that the presence of the Lord of the Sabbath was with us. This interesting meeting was more than one hour in length. After a brief intermission, Elder Bourdeau gave a discourse on the subject of redemption, and was followed by remarks from the writer until the time to retire had come.

Elder Haskell was on the ground in advance of us, and had erected a comfortable tent, furnished with a board floor, covered with a plain carpet; in this tent was a good bed, a table, a stove, chairs, and other things necessary for a week's sojourn in camp. Here we were made comfortable, and found rest in sleep such as we ever enjoy in tent life. The weather has been dry and very mild, excepting the slight chill of evening and morning. While we write, it is as mild as a Michigan September morning.

Sabbath morning we spoke for nearly two hours to a tent full of eager listeners, on the words: "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. Elder Haskell spoke in the afternoon on the subject of sacrifice.

And as the sun was sinking in the west, and the close of the Sabbath drew nigh, the camp was assembled under the large tent to take leave of our dear friend, the blessed Sabbath. At this meeting we spoke quite fully of the proper manner of observing the Sabbath, and especially of guarding both ends of it. We stated that while it is yet light on sixth-day, complete readiness should be made for the Sabbath, embracing chores, bathing, and change of clothing; the family should be assembled in the best room in the house, and one or two chapters should be read from the blessed Bible by the light of day, and the entire family should be bowed in prayer, waiting for the coming of the Sabbath. And the best definition of family prayer is, a brief prayer from each one of the family.

When an earthly friend is expected, prepara-

tions are made with care. How much more should we prepare for the Lord of the Sabbath to come into our homes and hearts at the very introduction of holy time. Be in season. If there is a period of from thirty to eighty minutes between the full light of day and the darkness of night, it is much safer to give the Lord's Sabbath the benefit of the entire period of doubt as to the beginning of the day. Let the hour of prayer cover the ground, that the first end of the Sabbath be not marred. The close of the Sabbath should also be guarded. The season of prayer should cover all ground of doubt as to the close of the day, and upon our knees we should part with the Sabbath as with a very dear friend.

At seven in the evening, Mrs. W. spoke to a crowded tent on the subject of Christ's triumphant ride into Jerusalem. It was very evident that the interest of the meeting was deepening.

First-day morning there were probably five hundred persons on the ground. In the forenoon we spoke for nearly two hours, giving the reasons of our faith and hope, and Mrs. W. spoke on the subject of Christian Temperance in the afternoon. Her appeals to slaves of intoxicating drinks and tobacco were pointed and forcible. One gentleman remarked that he could listen to that woman on the important subject of temperance twelve hours, and not get tired on his rough board seat. Elder Haskell preached in the evening.

Monday was a day of labor. The morning meeting in the large tent continued five hours, from nine till two, and during nearly all this long meeting Mrs. W. occupied the stand, excepting the season of prayer for those who had come forward to seek the Lord. This meeting closed victoriously. Strong cries for mercy and grace to endure, and also shouts of victory, were heard. In the afternoon we spoke on the subject of baptism, after which six were buried by Elder Cook in the creek near by.

In the evening Mrs. W. spoke to a tent crowded with eager listeners, upon the subject of Bible sanctification. This was a clear, powerful, and timely discourse, in which the bogus sanctification of our time was shown up in its true character.

Early Tuesday morning the camp was called up to appear in the large tent for a morning meeting. Our beloved Bro. Santee was to be set apart to the work of the gospel ministry by the laying on of hands. We gave a short discourse appropriate to the occasion, and after the congregation had given a unanimous vote of approval, prayer was made by Eld. Haskell in connection with laying on of hands by Elders Haskell, Cook, and White. Charge by the writer. This was followed by breakfast, and the usual hurry and noise of axes and hammers taking down our cotton city. And away drove those hardy Kansas farmers, with their families, to their rural homes. That which everybody says, is supposed to be true. The united testimony of all our people on the ground is this morning that this meeting, from commencement to close, has been the very best they ever attended. And the outside attendance has been good and orderly. The general compliment has been that this has been the most orderly and most neat and cleanly and respectable camp-meeting they ever attended.

Kansas is a good field of labor. Kansas is increasing her population faster than any other State in the Union. The people are generally poor, but intelligent and ready to read and hear, and investigate the reasons of our faith and hope. But there is a great want of laborers in this extensive gospel field. God pity the people of Kansas, and send help to those who are perishing for the bread and water of life. 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. And we are under promise, if the Lord will, to be at that meeting on our way from Texas to Colorado.

Tuesday afternoon, Elder Haskell, Mrs. W., our daughter (Mrs. J. E. White), and the writer, took the train at Oswego, Kansas, for Dallas, Texas. At Muscogee, Indian Territory, we found a good hotel, where, to our happy disappointment, we found the best of accommodations. Wednesday we reached Dallas, dusty and weary, but glad that our journey of about one thousand miles from Battle Creek, Mich., to Dallas, Texas, was at an end. We tarried for the night at the home of Bro. Cole and family, and Thursday came to the good and comfortable home of Bro. McDearman. Here our daughter met her parents, brother, and sister, who have all been brought near the door of death by the fever which has prevailed in this State during the past season. Our coming to them is timely. They

have a large house and warm hearts, but as they move about they look more like walking corpses than living men and women. We remain here until Wednesday, the 13th, when we go to the Plano camp-meeting.

At present we can only say of Texas that the weather is mild and dry. We already suffer with the heat. Our post-office address at present will be Denison, Texas, where we may spend the winter. Elder Bourdeau remains awhile in Kansas, then he will visit his French brethren in Illinois. After the Plano camp-meeting, Elder Haskell will return to Battle Creek, and labor in New York, New England, and elsewhere. As we write, a gentle rain is falling, which betokens more clear, cool, and healthful weather. J. W.

THE PROPHETIC CONFERENCE.

OF this conference just held in New York, as previously noticed in the REVIEW, the papers the past week have had more or less to say. One effect of the conference is already very apparent, and that is it is developing the real infidelity which exists among the different denominations on the question of the second coming of Christ. The leading religious journals do not consider it beneath their dignity to speak out in reference to such a meeting and the views there advocated; and in speaking, their real opinions come to light. Their views of prophecy are little less than astonishing. One thinks prophecy can be understood only after it has been fulfilled! Why, then, was it given? Of what conceivable use is it? After the Lord has come, we shall all know it; but we can know nothing of it beforehand. Such is their position.

It is true that all men will at last be Adventists. But one class will become convinced when it is too late to receive any benefit from such conviction. All the antediluvians were at last converted to the preaching of Noah; but their conversion came too late to be of any advantage to them. They were probably acting on this profound principle that they couldn't understand prophecy till after it was fulfilled, but after that they would know all about it. And so they did; but they perished in their foolish experiment.

Another thinks that though prophecies in the past have all been fulfilled literally, it does not follow that those in reference to the second coming of Christ are to be fulfilled in the same manner. But why should we not take them so? Why abruptly and violently depart from the rule established by all previous fulfillments, with no apparent occasion for so doing? Such a course can be explained only on the ground that persons prefer to spiritualize all these prophecies, to correspond with their preconceived opinions.

The 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 and of Lot, so, says Christ himself, shall it be in the day when the Son of man is to be revealed. Could he teach any more explicitly that the prophecies of his second coming are to be taken literally? And if they are not to be taken literally, how shall we take them? Thus these teachers would take away from us the key of knowledge.

Another considers it the "gospel of despair" to suppose that "the thousands of millions of the world's present population are about to be suddenly and utterly surrendered to the devil, leaving nothing better than the history of Sodom and Lot as the type of this world's history even under the dispensation of the gospel of Christ and the Holy Spirit. Tell it to a Jew, but not to a Christian."

But unfortunately for this writer, this is the very illustration which Christ himself uses to set forth the condition of the world at his coming. As it was in the days of Lot, thus shall it be in the days when the Son of man is revealed. Luke 17:28-30. If we put off this coming to the end of the millennium, does it help the matter any? Does it grate any less harshly upon the mind to suppose that after all men have been converted, and so lived a thousand years, they are to suffer such a terrible apostasy that Christ at his coming would scarcely find faith on the earth, and all but a few would perish at last, after so much light and glory, like the antediluvians and the Sodomites? What kind of a gospel is this?

Tell it to a Jew, says this writer, but not to a Christian. Just so the Jews said in reference to the great facts of Christ's first advent. Tell them to a Christian, but not to a Jew. Thus both Jews and Christians have shown themselves to be in the same condition: each ready

to accept the truth rejected by the other, both equally blind to the truth which belated to their own time.

LIKE THE WORLD.

THIS is the death-knell to all spiritual life a prosperity. Any class of professing Christians of whom it can truthfully be said that they like the world, have sealed their doom unless speedy reformation they shall recover themselves from this snare of the enemy.

A sister writes from Indiana: "How did it come that S. D. Adventists dress so much like the world? Three years ago, when a camp-meeting was held at Bunker Hill, it was very easy to tell who were Adventists and who were not. But I am sorry to say that at the last camp-meeting the present season, I could not tell an Adventist from a person of the world, unless by personal acquaintance. If we are the peculiar people that are to be brought out in the last days, must we not dress more plainly, putting into the cause the extra time and money which fashionable dressing would involve?"

This sister, no doubt, has too much ground for her anxious inquiry. But there is one fact to be borne in mind, and that is, that our camp-meetings are every year calling out a large number of those not of our faith, and who dress would not accord with the profession they make. Some of these may perhaps, unless care is taken, be supposed for some reason to be S. D. Adventists, and thus the conclusion may be drawn that S. D. Adventists are becoming like the world.

This mistake has sometimes been made in regard to the church in Battle Creek. Quite a proportion of our congregation every Sabbath is made up of people of the world or of other denominations; and in the matter of adornment and costly array, the dress of some of them would be such as any one acquainted with the Bible standard must at once condemn. And these have been taken for members of the church, the report has gone out in some places that the church in Battle Creek is fearfully backslidden in the matter of dress, whereas the persons referred to were not members of the church at all.

We would not be understood by this as saying that there is no departure among us from the teaching of the Bible, or even from our former simplicity, in this respect. It is plain to be seen that there is, and that the evil is fast gaining upon us. It calls for serious consideration and alarm. What can be done? This, at least, can be done. Every one who sees the evil, keep himself or herself from it. It must be after all, an individual work. We judge from our sister's letter quoted above that there is at least one on the Indiana camp-ground who could be distinguished from the world. Let us maintain her integrity. Let all others who like her, see the evil, do likewise. Thus there will be an influence, which, although it will help the personal responsibility of those who are carried away by the foolish fashions of day, will nevertheless be a testimony in the church in behalf of simplicity and right.

PREPARED FOR THE TRUTH.

THE following from a sister in Georgia shows how the hearts of the people in places of which we have no knowledge are being prepared for the reception of the truth. From such cases those mentioned herein, may we not suppose that there are myriads in a similar condition, waiting and hungering for the truth? And when we think of the shortness of time, and the increasing difficulties and perils of the way, what zeal and energy should we be moved to place the light before those who are stretching up their hands to God for it, and to whom God designs that we should be instrumental in bringing it, since by his providence he has placed it in our hands. The letter is dated Reynoldsville, Ga., Nov. 13, 1878, and reads:—

"Over a year ago, a few first-day Adventists here were conversing together, and one remarked that we were at a standstill; and no progress being made by us, nor by our paper, *The Crisis*. Another said, 'It seems to me we ought to have a sealing message.' Not two weeks after, the Lord sent Bro. Taylor and wife to teach us the way more perfectly. In one hour after he came, he had a room full of hearers. He hung up his chart and explained it. As soon as he spoke about the sanctuary, we all felt that here was something for our attention. He staid with us and preached fifteen sermons, and fifteen signed the covenant to keep the seventh day as the Sabbath. We have had regular

r, prayer-meetings and Sabbath-school from that
 elo time. Since we have entered the school of
 Christ, we find that we were wretched, miser-
 able, poor, blind, and naked, and we have gone
 to work to buy gold, eye-salve, and white rai-
 ment."

An account of the general meeting in Rey-
 nolds then follows, which we omit, as it was
 given by Bro. Taylor last week.

TO CORRESPONDENTS.

M. A. HUTCHINS: For an explanation of Rev.
 22: 8, 9, and Rev. 19: 10, see Man's Nature and
 Destiny.

W. CRITTENDEN: An article containing the
 substance of the one you send, entitled, "Ter-
 ror from the Stars," was published some time
 since in the REVIEW. Because the four great
 planets of our solar system, Jupiter, Uranus,
 Saturn, and Neptune come in conjunction at the
 time of their perihelia in 1880-1, people will
 attribute whatever judgments they may experi-
 ence to this circumstance, rather than to any in-
 terposition of divine providence against sin.
 Unbelief is always glad of a loop-hole of escape,
 and is never better pleased than when it can as-
 sume the name of science.

W. S. RANDALL: The thrones 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 were thrones is evident from the
 statement that the elders who sat on them had
 crowns of gold upon their heads. And these are
 assistants of Christ in his priestly work. Rev.
 5: 10. The last clause of Acts 13: 48 cannot
 be made to teach unconditional predestination.
 "As many as were ordained to eternal life be-
 lieved." Now if these were unconditionally
 predestined to eternal life, and were by the
 fixed decree of God to be saved, and nothing
 could prevent it, why did they believe? What
 necessity was there for that act on their part?
 If it is said that they could not have eternal life
 without believing, we reply that that is just the
 kind of ordination we understand the Bible to
 teach—one suspended upon sanctification of the
 Spirit and belief of the truth. But it is no-
 where said that any are ordained to believe:
 that is a voluntary act.

Please explain Matt. 5: 23, 24? Have these verses
 any connection with Matt. 18: 15-17?

Ans. The same wrong seems to be brought
 to view in both cases, but the conditions in one
 case are the reverse of those in the other. Thus
 in Matt. 5, the person in the wrong is sup-
 posed to feel convicted of the wrong, and is then
 instructed to act accordingly. In Matt. 18, we
 are instructed how to act toward one who does
 not see or acknowledge his wrong.

ANSWERED BY LETTER. M. Haynes, H. H.
 Brunsteter, H. S. Boyd, E. P. Daniels, Albert
 Waters, D. Phillips, J. O. Carlson, L. McCoy.

ADMISSION OF MEMBERS INTO THE
 CHURCH.

AMONG the most solemn and marked events
 in a person's religious experience should be his
 conversion, baptism, and admission into the
 church of Christ. Indeed, if these are a reality,
 they are the most solemn events in all one's
 spiritual life. They mark the point where a
 soul breaks away from darkness into light,
 where it turns from Satan to God, from a path
 that leads to hell to the one which leads to
 eternal glory. Here the soul is born anew, and
 all its relations and motives are changed. If a
 person at this time is soundly converted to God,
 he always looks back upon these events with the
 deepest interest, and with pleasure. If, on the
 other hand, his conversion is not deep and genu-
 ine, he soon comes to regret these steps, and
 they are a source of sorrow to him in all after
 life. Hence it seems very proper that great
 care should be exercised over this sacred and
 important work.

The minister in charge of the work is the one
 who always gives tone to these solemn events.
 Candidates are passive in his hands, and do as
 he directs. Therefore, the minister should
 study the subject carefully, and in the fear of
 God take that course that will be productive of
 the greatest good.

Seventh-day Adventists have not been very
 formal in any of their worship. This is not to
 be regretted in most cases, yet in some respects
 it is. In the matter of receiving members for
 baptism and admission into the church, in
 many instances we think a great improvement
 might be made. Indeed, we have heard the
 most of our leading brethren express regret at
 the little care that is taken in this solemn mat-
 ter. At the camp-meetings this is particularly
 the case; we are always in a hurry, with a great

many things to do. Baptism generally comes
 about the last thing, when there is the greatest
 hurry. Persons do not decide to seek the Lord
 until about the last day. What is done must
 be done quickly or not at all. There is no or-
 ganized church there to formally receive them;
 hence frequently persons come forward, rise up
 and speak once or twice, express a desire to be
 baptized, and immediately are taken to the
 water and baptized, with very little examina-
 tion. Perhaps this is unavoidable in most
 cases, yet it is to be regretted. But there is no
 reason why a different course may not be pur-
 sued at home in our churches.

Then there is another thing to be considered,
 —the way persons are admitted into the church.
 Generally, some brother makes a motion to re-
 ceive them, and they are accepted by a rising
 vote, and this is all. They make no promises,
 no pledge, nor is there anything done particu-
 larly to impress them with the solemnity of the
 act. This subject came up at the Minnesota
 camp-meeting last spring, and was discussed at
 some length. There it was suggested that it
 would be a great improvement to have more
 form and ceremony on receiving members into
 the church.

When we came to Bowling Green, we resolved
 to carry out these impressions. We held meet-
 ings here over a week. At different times per-
 sons came forward to seek the Lord. We took
 down their names, and then made it convenient
 to talk with them. Finally, on the Sabbath
 about twenty-five came forward. We took all
 their names, and ascertained that most of them
 wished baptism and admission into the church.
 Their names were then read before all the breth-
 ren, with a request that if any one had any ob-
 jections to any of these persons, or had any advice
 to give them or suggestions to make in regard
 to them, that they would come to us privately
 and talk it over. We requested that the parents
 of all those under age should talk with us about
 their children, and talk with the children them-
 selves. We stated that these cases would be
 taken up the next day. This gave us a good
 opportunity to find out the character and stand-
 ing of each candidate.

The next day we got all the candidates to-
 gether alone, and carefully examined each one
 as to his convictions of sin, determination to
 bear his part in family devotions, meetings of
 the church, and expenses of the cause; to lay
 aside all jewelry and extravagance of dress,
 abstain from parties of pleasure, the use of to-
 bacco, etc. This gave us a good opportunity
 to advise young persons about obedience to
 their parents, older ones about flirtation, and
 companions about family duties. Furthermore,
 by this course, brethren were free to come to
 us in private and express their views on differ-
 ent persons, which they would not do in public.
 The result was that several were advised to
 wait awhile, for various reasons.

Then we gave out that on Sunday evening those
 who were accepted would be publicly received into
 the church before they were baptized the next day.
 Our church was crowded to its utmost capacity.
 About twenty persons, old and young, were to
 be admitted. The front seats were vacated,
 and each one came forward as his name was
 read. Then, as each case had been thoroughly
 examined, all were voted into the church unani-
 mously. We then invited them to stand upon
 their feet, and taking each by the hand, set be-
 fore them the solemnity of the step they were
 taking, committed them to the grace of God,
 and extended to them the right hand of fellow-
 ship in behalf of the church. The house was as
 still as a funeral, and it was one of the most
 solemn and touching scenes we have witnessed
 in a long time. Tears flowed freely, and we be-
 lieve that the Spirit of God witnessed to this
 beautiful ceremony. After all had thus been re-
 ceived, we knelt down and had a sweet season
 of prayer for them.

We felt so well pleased with this way of ad-
 mitting members that we think we shall ever
 follow it in the future. We are satisfied that it
 will make an impression upon candidates con-
 cerning the solemn step they are taking, and
 their duty to God and the church, which will be
 a help to them in after life.

D. M. CANRIGHT.

PRESENT TRUTH.

THERE is much danger that we may lose
 the spirit of the work of present truth. It not
 only requires faith in the general principles of
 the Christian religion, and a theoretical knowl-
 edge of the truth, but there is an importance at-
 tached to the work of God itself. Says the
 prophet, "I will work a work in your days
 which ye will not believe, though it be told
 you." God was to work a work, and men

would not believe. Men who profess to believe
 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. Those who have little or no knowledge
 of a work, unless it be in open violation of the
 principles of godliness, would do well to heed
 the counsel of Gamaliel: "Refrain from these
 men, and let them alone; for if this counsel or
 this work be of men, it will come to naught, but
 if it be of God, ye cannot overthrow it, lest
 haply ye be found even to fight against God."

The work of God varies in character, while
 the principles of faith and obedience are ever
 the same. The special work of Noah and those
 living in the antediluvian age was to build an
 ark, and thus prepare for the flood. It re-
 quired a knowledge on their part of the events
 about to transpire, and then the work of prepar-
 ing for that event was *present truth*, and it was
 the special work for the time. Those who did
 not cast their influence in its favor were against
 it. However high their profession, nothing
 could save them but an interest in the ark.
 The flood destroyed them all. Salvation is
 found alone in the present truth. This has
 been exemplified over and over again in the his-
 tory of the past, as Infinite Wisdom has seen
 fit to test the people upon a present truth. The
 apostle Peter writes: "I will not be negligent
 to put you always in remembrance of these
 things, though ye know them, and be established
 in the present truth."

Just before the second coming of Christ, there
 will be a present truth. "As it was in the
 days of Noe, so shall it be also in the days of
 the Son of man. They did eat, they drank,
 they married wives, they were given in mar-
 riage, until the day that Noe entered into the
 ark, and the flood came, and destroyed them all.
 Likewise also as it was in the days of Lot; they
 did eat, they drank, they bought, they sold,
 they planted, they builded; but the same day
 that Lot went out of Sodom it rained fire and
 brimstone from heaven, and destroyed them all.
 Even thus shall it be in the day when the Son
 of man is revealed." Luke 17: 26-30.

In Rev. 14: 6-12 we have a threefold warning
 to be given to the inhabitants of this world just
 before the Son of man takes his seat upon the
 white cloud. See verses 13, 14. This message
 will be given. Some will have all their interests
 identified with this work. They will give the
 warning, whether men will hear or forbear.
 They will have faith in it. They will lay their
 plans, invest their means, and shape all their in-
 terests as though they believed this work was of
 God. Scoffers will arise and say, "Where is the
 promise of his coming? for since the fathers fell
 asleep, all things continue as they were from the
 beginning of the creation." 2 Peter 3: 4. Some
 of our own brethren will become exceedingly cau-
 tious, and say in their hearts, "My Lord delay-
 eth his coming, and will begin to smite their
 fellow-servants, and to eat and drink with the
 drunken." "But and if that evil servant shall
 say in his heart, My lord delayeth his coming;
 and shall begin to smite his fellow-servants, and
 to eat and drink with the drunken; the lord of
 that servant shall come in a day when he look-
 eth not for him, and in an hour that he is not
 aware of, and shall cut him asunder, and ap-
 point him his portion with the hypocrites: there
 shall be weeping and gnashing of teeth." Matt.
 24: 48-51.

The Saviour's words in Luke 21: 34-36 are as
 follows: "And take heed to yourselves, lest at
 any time your hearts be overcharged with sur-
 feiting, and drunkenness, and cares of this life,
 and so that day come upon you unawares. For
 as a snare shall it come on all them that dwell
 on the face of the whole earth. Watch ye there-
 fore, and pray always, that ye may be accounted
 worthy to escape all these things that shall come
 to pass, and to stand before the Son of man."

These scriptures clearly show that the lives of
 God's people who have saving faith will be a liv-
 ing rebuke to the habits of the people in the
 last generation respecting eating and drinking.
 They will also conduct the affairs of this life dif-
 ferently from those who have no faith in the
 proclamation of the solemn truths which pertain
 to this time.

Our work is an aggressive work. It is mak-
 ing inroads into the ranks of the enemy by ad-
 vocating, both by example and precept, the com-
 mandments of God and the faith of Jesus Christ.
 The Lord is coming, and to prepare to meet him
 is the work for this time. Happy are they who
 can hear and understand the voice of God's
 providence, and bear a part, by a self-denying
 life, in warning the world of its approaching
 doom. We look upon the present facilities for
 labor, such as the cheapness of stationery and
 postage, the art of printing, and the various

modes of travel, and the facilities for learning to
 prepare ourselves for this work, as special provi-
 dences of God to enable every one to act a part
 in this closing work. Those who become over-
 charged with the cares of this life, earnest in
 seeking their own interests, and anxious to
 avoid self-denial and self-sacrificing labor, will
 find that they have made a great mistake. On
 the other hand, those who take up life's burdens,
 and constantly keep before their minds the pres-
 ent work, always upholding the hands of God's
 servants in seconding their efforts with their
 means and influence, will find in the day of
 Judgment that God is not unrighteous to forget
 their work and labor of love, which they have
 showed towards his name, in that they have
 ministered to his saints; but he will place upon
 the heads of such a crown of everlasting life in
 the kingdom of God. S. N. HASKELL.

NOTES FROM KANSAS.

HAVING enjoyed the privilege of attending
 our General Conference, and nearly one month's
 profitable stay at our good Sanitarium, I at-
 tended the Southern Kansas camp-meeting with
 Bro. and Sr. White and Bro. Haskell.

This was indeed a refreshing season. The
 presence and labors of Bro. and Sr. White re-
 moved a great amount of prejudice that had
 been raised against them and their work, espe-
 cially against our views on temperance, which
 had been greatly misrepresented. Sr. White's
 clear, reasonable, and forcible exposition of Bi-
 ble temperance was appreciated by many out-
 side of our ranks as well as by our brethren;
 and her discourse on progressive sanctification
 was very instructive, and must have been a
 great relief to those who had been annoyed by
 the preaching of the spurious article,—instanta-
 neous sanctification. She showed that those
 who are the farthest advanced in holiness are
 the last ones to boast of sanctification and per-
 fect love; that the nearer we get to God the
 more we see the need of humbling ourselves in
 view of our imperfections, and in view of the
 great work we have to do to imitate our perfect
 pattern; that those who boast of sanctification
 while indulging in calumny, and breaking God's
 commandments and encouraging others to do
 the same, are very inconsistent; and that if
 such men as the prophet Daniel, the man
 "greatly beloved" of God, and the beloved
 apostle, the disciple whom Jesus loved, could
 unite with others in the work of confession and
 humiliation, and if they felt to recoil under the
 sense of their unworthiness when wrapped in
 holy vision, and seeing the spotless purity of
 God and Heaven, we should be exceedingly mod-
 est in our pretensions to holiness.

Bro. White's discourse giving the reasons of
 our faith and hope was triumphant, and we
 trust that his valuable remarks on the Christian
 ministry will not be forgotten; and who that
 loves the missionary work could help thanking
 God for Bro. Haskell's instructions on this sub-
 ject and on the subject of sacrifice?

This meeting was indeed a success, so far as
 setting the duty of the people before them, and
 receiving the heavenly indorsement is concerned.
 The day before the meeting closed, as most of
 the congregation engaged in the work of hum-
 bling themselves and seeking the Lord, God set
 his seal to the work by drawing especially near
 to his people by the illuminating and strength-
 ening influences of his Spirit. It was a season
 long to be remembered.

Since the close of this meeting, I have been
 actively engaged in carrying on the same good
 work for the Oswego church and those connected
 with it. Here the opposition has raged high,
 and precious souls have been prejudiced and
 misled. But I have visited much and have
 spoken eight times, fortifying the disputed
 points of our faith, and several are coming to
 the light and settling on the sure foundation of
 the messages.

Here I unexpectedly met dear brethren and
 sisters with whom I formed very pleasant ac-
 quaintances in Iowa twelve years ago, when there
 was not an organized church in Kansas. Now
 there are nearly as many Sabbath-keepers in
 Kansas as there were in America when I em-
 braced the truth, and four camp-meetings must
 be held in one season to meet the wants of the
 cause here. And this is but a sample of what
 has been done in other fields. May God speed
 on the work to its most glorious conclusion!

I shall not forget the French in the West.
 D. T. BOURBEAU.

A GOLDEN sentence from Spurgeon, and worth
 repeating: "Right is right though all con-
 demn, and wrong is wrong though all approve."

THE REAPERS, WHERE ARE THEY?

I list for the sound of the reapers as they gather the golden grain;
I look on the world's great harvest, and my heart is filled with pain:
There's many a sheaf to gather before the twilight gray,
The fields are ripe for the harvest; but the reapers, where are they?

Yearnings so sad and painful trouble my heart to-day;
Many a sheaf that might be saved the wind is wasting away;
Many a soul to Christ would come, while it is "called to-day;"
The fields are ripe for the harvest; but the reapers, where are they?

The harvest work is heavy, the reapers are pale and wan;
But the time of resting soon will come, when the Master will say, "Well done."
Loving hands and earnest hearts the Master needs to-day;
The fields are ripe for the harvest; but the reapers, where are they?

There is pressing need of reapers on the world's great harvest plain,
Many are they in the shades of death who stretch their hands in vain:
Many are they in darkness who wait and watch and pray;
The fields are ripe for the harvest; but the reapers, where are they?

"Go work to-day in my vineyard," and He points to the golden grain;
Oh! may the zeal He has wakened never slumber again!
Even now the day is waning, now is the setting sun,
The sickles will rest from labor, and the reapers' work be done.
L. D. SANTEE.

Progress of the Cause.

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

MASSACHUSETTS.

Middleton.

WE commenced meetings in Middleton Oct. 1, and closed Nov. 5. The interest was good. Eight have decided to keep the Sabbath of the Lord, and many others are investigating. The Danvers church showed a commendable zeal in attending these meetings and doing missionary work.
G. F. HAINES.

IOWA.

Winterset, Nov. 12.

THE meetings we have just held were excellent. The Spirit of the Lord moved in mighty power. Hard hearts were melted, sinners were converted, and the people of God were encouraged. Eight more took their stand for the truth, six were baptized, and fourteen were added to the church. We trust the work will still move on.
But a number have moved away from Winterset since the tent-meeting, leaving the little band not much stronger than they were before.
I now go to Indianola.
J. H. MORRISON.

NEBRASKA.

Stromsburg, Nov. 13.

MEETINGS were held near Weeping Water, Nov. 2 and 3. We were all cheered by the presence of a company of the good friends from Nebraska City, also a load from Syracuse. A good interest in the tract society work was manifested, and a club was formed for the SIGNS. By request, I delivered a temperance lecture at Syracuse.

Last Sabbath and Sunday I spent with the church at Stromsburg. The director and secretary of this T. and M. district were present to assist in the work. Efforts were made to awaken an interest to labor for others, and the canvassers are at work.
Dear brethren and sisters, time is short. The night is far spent. What we do must be done quickly.
CHAS. L. BOYD.

WISCONSIN.

Clay Banks, Door Co.

WE commenced meetings at Clay Banks July 19, and continued them, with the exception of intermissions to attend general meetings, until Nov. 3. My brother joined me in the work there Sept. 26. The Lord has greatly blessed his truth. Over thirty have commenced the observance of the Sabbath. Twenty-six followed their Lord in the ordinance of baptism, of these only one was making a profession of religion when the tent was pitched there. They have commenced the building of a house of worship.

May the Lord continue to bless them. If they are faithful, others will join them. The interest there is good.

O. A. OLSEN.

MICHIGAN.

I HAVE recently held meetings at Monterey and Otsego, Allegan county, and Gaines, Kent county. We had the blessing of the Lord at these meetings. At Monterey, eight were baptized, and eleven united with the church.

At Gaines a discouraging state of things had existed, but there is now quite an improvement. There are frequent additions to their numbers. Five were baptized at this meeting. The ordinances had not been celebrated for fifteen years; but at this time, while engaged in this solemn duty, the Spirit of the Lord came upon us and made all hearts rejoice.

There is a growing interest in all these places in the Sabbath-school work, the recommendations of the General S. S. Association being generally adopted.

H. M. KENYON.

BOWLING GREEN, OHIO.

WE have labored at this place about ten days. The Lord has blessed us with the most beautiful weather, and with good roads.

This is the largest church in the State, there being over a hundred Sabbath-keepers here. The older members have been in the truth twenty years; but a large share were added about five years ago. Such large churches are always in great danger of trial, and this one has not escaped. Severe trials here for two or three years, have had quite a withering influence upon the church. Several had given up entirely; others simply held on to the Sabbath. Many took no part in public meetings; some used tobacco, others tea and coffee. Feathers and jewelry were put on, circuses and dances were attended by some. The whole church only took five copies of the REFORMER and about the same number of the INSTRUCTOR. The s. b. had run down very low, and little was done in the T. and M. work. In fact, the brethren were generally discouraged. Of course there were some personal trials between families, as there always will be when the devil gets hold of men.

It looked like a discouraging field of labor. We felt satisfied that we must have the special blessing of God, or the needed reform could not be accomplished. And as we sought God earnestly, we felt that he did help us in a remarkable manner. We held meetings evenings and daytime nearly every day. One encouraging feature from the start was that nearly everybody attended all the meetings promptly. We found them heartily sick of the state they were in, and most of them anxious to find some way out. But it was not so easy to get out; hence we held meeting after meeting all day, praying, preaching, exhorting, and confessing, with scarcely a ray of light.

It was apparent, and all confessed it, that a large share of the church, and particularly the young people, never had been converted to God. It was only a surface work which did not hold the soul in the hour of trial. We endeavored to deal thoroughly upon this point, until all should feel it. The whole of the last Sabbath from ten o'clock in the forenoon till sunset was spent in fasting and prayer, confessing sins, and seeking God. It was indeed a solemn and heart-searching time. Brethren confessed to one another, to their companions, to their children, and to God. Many times the whole congregation was in tears. Nearly all the backsliders were reclaimed, and quite a number who had never made a profession started to serve God. Those who had fallen back on the health reform, had taken up the use of tobacco, had attended parties, and done other things which were wrong, made full confessions, and solemnly vowed to God and the brethren to quit these things forever. We felt greatly encouraged.

Four, heads of families, embraced the Sabbath, and about twenty-five youth and children commenced to serve the Lord. We obtained a good number of subscribers for our periodicals, and sold a number of dollars' worth of books. About a dozen joined the tract society. We preached on the tithing system, and with only one exception all signed a solemn covenant to give to the Lord one-tenth of their income for the coming year. On Monday Bro.

Burrill went eight miles and baptized fifteen.

There is much more that might be done here. We were tempted to stay another week to solidify the work; but there is so much to do in the whole State that we could not do it. We find it an immense work to look after all the officers and their books, in the T. and M. society, Sabbath-school, churches, and Conference. Very little or no attention has been paid to these in this church.

On the whole, we feel greatly encouraged at this beginning of our work in Ohio. We shall remember these brethren with the deepest love, and gratitude to God. We desire our brethren to expect that the Lord will do a good work in their churches also, and to prepare their hearts for it.
D. M. CANRIGHT.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Santa Rosa, Cal.

Nov. 4, Brn. Healey and Rice report that forty-five have signed the covenant here, and others are almost persuaded.

Reno, Nevada.

Eld. B. A. STEPHENS reached Reno Oct. 18, and has given eleven discourses. The outside attendance has been small, owing to political excitement. He hopes for a better interest after the State election.

Eugene City, Oregon.

At Eugene City Bro. A. T. Jones has organized a church of seventeen members; s. b. \$60.

THE WISCONSIN CORNER OF THE MINNESOTA CONFERENCE.

THIS corner comprises the St. Croix Valley, and part of Dunn county. There have been a few Sabbath-keepers in this section for some time; but during the past year nearly fifty have been added to our numbers under the labors of Eld. Samuel Fulton, and his wife, who has rendered him valuable assistance. In the summer of 1877, Eld. Fulton assisted in bringing out a company of ten or twelve in Beldenville. About a year ago he returned with his wife, and they have labored here most of the time since; and by the Lord's blessing they have brought out small, but seemingly very promising, bands of believers at New Centerville, Lucas, Weston, and Eau Galle, besides laboring at Rock Elm and Beldenville.

As I was desirous of visiting all the churches in this district as T. and M. director, Eld. Fulton and myself met by appointment at Beldenville, Oct. 5, and held four meetings besides one in which the interests of Sabbath-schools were discussed, and, we hope, some new life added to the school. On Sunday Sister Fulton spoke in the church at Ellsworth on Bible hygiene, and all the friends, and also those not of our faith, pronounced the discourse one of the best they had ever heard. May the Lord bless her, and keep her humble and devoted.

Monday we went to New Centerville, where there are now, I believe, twelve keeping the Sabbath, besides seven who live at some distance, but who can meet with them on the Sabbath.

Leaving Sister Fulton to hold the interest here, we proceeded to visit Lucas, Weston, Eau Galle, Rock Elm, and Warrentown, Wis., and Lake City, Minn., where we closed our labors.

We started out in much fear and weakness, both of us leaving home with difficulty. But duty seemed to call us, so we cast our care on the Lord, and we believe he heard us, and helped our weakness. Wherever we went, we found most of the brethren active and interested; though I am sorry to say in two or three places the enemy had crept in, and a few seemed to be out of the way. This was very distressing. We had good, attentive audiences. Eld. Fulton preached almost every day, and also in the evening, though sometimes we had social or T. and M. meetings in place of preaching. We tried to bring up all the interests of the cause. We also organized Sabbath-schools and T. and M. societies wherever there were none, supplied the societies with tracts, sold about a dozen Bibles, and as many copies of the "Bible from Heaven," obtained about fifteen new subscribers to our papers, and sixty dollars on camp-meeting pledges and as s. b. and T. and M. money. It is fair to state that most

of this money came from Lake City, as that is the largest and nearly the oldest church in the district. May the Lord bless these liberal brethren, and help them to remove every root of bitterness, and to perfect holiness in the fear of the Lord.

Wherever we went, we met kindness, and most of the brethren seemed ready to be instructed in every good work, though a few seemed puffed up, contentious, and grumbling. As usual, the grumblers were not workers. We were much pleased with the brethren in the new churches. They seemed to be persons of intelligence and moral worth. May the blessing of the Lord rest upon them.
JOHN OLIVE.

Prescott, Wis., Nov. 11, 1878.

KENTUCKY AND TENNESSEE SABBATH-SCHOOL ASSOCIATION.

At the general meeting held at Powder Mills, Ky., a State Sabbath-school Association for the Kentucky and Tennessee Conference was organized. The meeting was held Oct. 26. Eld. Canright was chairman, and M. L. Williams secretary.

The following officers were elected: President, S. Osborn; Vice-president, G. K. Owen; Secretary and Treasurer, M. L. Williams; Executive Committee, S. Osborn, Clinton Owen, J. T. Crockett.

Voted, That each member pay one cent every week, that the treasury may not be empty.
S. OSBORN, Pres.
M. L. WILLIAMS, Sec.

AMONG THE SEVENTH-DAY ADVENTISTS.

EDITOR REVIEW: The following I clip from the *Herald and Presbyterian* (Presbyterian) of Cincinnati, Ohio. It is pleasant to know that those not of our faith sometimes speak well of us. And it is more pleasant to know that our people are in truth practicing those things found in God's "golden rule," so that the outside world are compelled to acknowledge our adherence to the standard of morality. Would that some things the writer has said of us were true to the letter. "Are strictly honest," yes, we mean to be; but how many notes run past due. How many promises we fail to meet. Every such act is a violation of the precept, "Thou shalt not steal." Again, "They are chaste in their conversation." How many of us are guilty of idle words which shall be brought into Judgment. Matt. 12:36. How many are guilty of improper language in times of trial or vexation, all of which "cometh of evil." Matt. 5:37. If others speak well of us, it should not lead us to self-righteousness, but incite us to greater carefulness, so that we may not only pass the criticism of men, but stand in the Judgment of God also.
J. P. HENDERSON.

BATTLE CREEK, Mich., Aug. 14, '78.

MR. EDITOR: Battle Creek is so called by reason of a battle fought here in 1835, between the whites and the Indians, on the banks of a small creek. The town is thriving, has a population of about 6,000, and considerable manufacturing is done.

It is also the "head center" of what is known as the "Seventh-day Adventists." They have a society of about 1,000 members, and are somewhat clannish in their social relations. Fifteen years ago they were looked down upon and ridiculed, but they quietly pursued the even tenor of their way, and by upright dealings in all their business relations, and by practicing outwardly what they professed to enjoy inwardly, they have gained the respect and good-will of the entire population. I do not believe a single citizen can be found who would not deeply regret their going away. I do not wish to say that "all men speak well" of them; for that would bring them under the Saviour's disapprobation—"Woe be unto you, when all men shall speak well of you;" but their total abstinence from the use of all intoxicating liquors—imitating, in this respect, the "Rechabites" of old—and tobacco in every shape, form, or kind, necessarily has a beneficial influence on the entire community. Oh that all professing Christians were as abstemious in respect to these two great evils. How much power we could wield on the side of Christianity were we free from these vices.

They have a college, attended by about two hundred and fifty students from all parts of the world, and their professors rank among the ablest men of the day. Their publications supply three large printing offices with all the work they can attend to, and they are now erecting a fourth, which will have a capacity greater than any two of the others. Their papers, periodicals, and books find a circulation all over the entire world, and they state that the demand is steadily increasing. Their methods of preaching their doctrines to the "unconverted" are after the "tabernacle-tent" manner. Where they have no organized society, they take a large tent, and, with a few of their "apostles," go from place to place and hold a series of meetings, the length of which depends on their success. They preach the "fundamental doctrines" of the Bible, and insist on "immersion" in "baptism."
The peculiar feature of their teaching, and what especially gives them prominence and notoriety as a sect, is the strict observance of the seventh day,

which they claim commences at sundown Friday evening and continues until sundown Saturday evening, basing their belief, as they think, on God's word. They are extremely particular in keeping this time holy, but on the day which we hold sacred they pursue their daily avocations as usual. They look for a "second coming," but set no time for the event.

This "sect" has very recently finished a "Sanitarium," at an expense of some \$50,000, for the cure of diseases of all kinds. The diet is very plain, and the patient is required to submit fully to their directions; and I learn that they have been quite successful in their mode of treatment. The location is very healthy, and the arrangements made for the comfort and welfare of the patients cannot be surpassed. What they do, they do well; and under the supervision of Dr. Kellogg, I have no doubt, they will largely benefit suffering humanity.

The "Adventists" are engaged in building a very large church at this place, to be called the "Tabernacle Church," and costing some \$30,000. It is being built on the co-operative plan. All members of the sect in all parts of the world contribute each ten cents a month. They carry this peculiar feature out in all their church enterprises, everywhere. They are rather "Pharisaical" in their giving to all the church enterprises, "giving tithes of all that they possess," generally giving one-tenth of their income. They do it cheerfully and freely; and may not that be the reason why they are so successful in all their business relations? They are noted for close dealing, but are strictly honest, and shrewd, sharp traders. They have no poor among them, and appear happy and prosperous. They are chaste in their conversation, and believe in "Bible holiness" and "heart purity" as among the essentials in order to get to Heaven. They have no hope for the wicked beyond this world. Total annihilation is to be their doom. They so preach it, and it ranks among their "articles of faith."

Leaving out the question of what constitutes the true Sabbath, the utter annihilation of the wicked, and saying nothing about "immersion," they are a sect that all Christians would do well to pattern after in many respects. What the church needs to-day is a positive Christianity. It needs—and the world demands of it—an outward exemplification of that spirit we claim to possess inwardly,—a showing forth, by our daily walk and conversation, by our honesty in business affairs, that we are "Israelites" indeed and in truth, "in whom there is no guile." Are there not many more professors than possessors? D. J. DEC.

A W A K E !

DEAR brethren and sisters in Missouri, let us awake to the wants of the cause here. This State is large. Many souls in it have not yet heard of the present truth. Has not the time come that they must hear? Our ministers are few, so let each one of us help speed on the work. We can all do something, though it may be but little. But if that little results in the salvation of a single soul, it will give us a star in our crown in the kingdom of God. While talking with men about this truth, the starting tear shows that it touches the heart.

"Tis sweet to work for Jesus,
There is resting by-and-by."

Let us arouse and work zealously for the Lord.
A. E. FLOWERS.
Johnson Co., Mo.

ANGER.

SENECA says: "Anger is an agitation of the mind that proceeds to the resolution of a revenge, the mind assenting to it. It is an idle theory to pretend that we cannot govern our anger; for some things that we do are much harder than others that we ought to do. Thrasippus, in his drink, fell foul upon the cruelties of Pisistratus; who, when he was urged by several to make an example of him said: 'Why should I be angry with a man who stumbles upon me blindfold?' The moderation of Antigonus was remarkable. Some of his soldiers were railing at him one night, where there was but a curtain between them. Antigonus overheard them, and putting it gently aside, 'Soldiers,' said he, 'stand a little farther off, for fear the king should hear you.'"

At another time his soldiers were taken into a foul road, and then they began to curse their leader. He went to them, without making himself known, and helped them out. "Now," said he, "you may curse him who brought you into the mire, provided you will bless him who took you out." Philip of Macedonia, the great king, was visited once by ambassadors from Athens. "Tell me, gentlemen," said he, "what is there that I can do to oblige the Athenians?" Democharos, one of the ambassadors, replied, that they would regard it as a great favor if he would be pleased to hang himself. Those around the king became very angry at this insult, but Philip coolly replied: "You, the rest of the ambassadors, pray tell the Athenians, that it is worse to speak such things than to hear and forgive them."

Many Christian professors could learn lessons from these heathen philosophers.

So many cannot understand how a man can endure the hard looks, the hard speeches, of those who are angry. It is more easy to bear all in meekness, than to wallow in the mire of anger with them. He who returns anger for anger is no better than he who was first angry. If the outward appearance of anger is so hideous, what must the mind look like? Reason cannot dwell where anger is; nor will good manners, friendship, good counsel, and sincere devotion find a lodgment in the angry heart. It is a vice that has neither pleasure nor profit in it.—Brethren at Work.

HOW NEAR!

"Now is our salvation nearer than when we believed." Rom. 13:11.

How near, my soul, how near,
Thy heavenly home appears!
The hour of thy deliverance comes,
The end of struggling years.
How near that end, how near!

Rest, peace, and perfect love,
The end of care and pain;
All earthly losses swallowed up
In everlasting gain.
How near that rest, how near!

How near the latest sigh,
How near the latest tear;
Then Jesus on his Father's throne
In glory shall appear.
How near that day, how near!

Soon shall these earthly scenes
Forever pass away,
And I my Saviour's face shall see,
In light of endless day.
How near that sight, how near!

Shadows and earth-born clouds
Now intercept faith's view:
Yet hope, midst all, expects to see
Jesus make all things new.
How near that change, how near!

A few more nights and days,
A few more fleeting hours,
Then adoration shall absorb
All my immortal powers.
How near that time, how near! —Selected.

PRAY ONE FOR ANOTHER.

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." 1 John 5:16.

How much more frequently is it the case that if we see any of the brethren in the commission of a wrong, we are tried with them and indulge in a hopeless state of feeling in regard to them, instead of praying earnestly in secret that the Lord would forgive their sins. It is imperatively enjoined upon us to pray for even our enemies; and how frequently do the teachings of Christ enforce the duty of prayer.

When we pray for ourselves, our prayers may savor of selfishness; but when we pray for others, with that fervor of affection which the second great command enjoins, such prayers avail much, and they come up before the throne as sweet incense. May such prayers be more frequent among us.

How rich the promise, "He shall give him life for them that sin not unto death." The writer confesses with sorrow that he has never appreciated it until within a few years. Lack of faith and love causes this deficiency;—lack of faith toward God in not realizing what he will do in answer to prayer; and lack of love to our fellows, it being enjoined upon us to love them as ourselves.

If the Israelites in their journeyings in the wilderness were a type of us "upon whom the ends of the world are come" (1 Cor. 10:11), nothing can be more instructive or profitable than the example of Moses in his continued fasting and prayer for Aaron and all Israel, when they sinned so grievously against God. At two different times this dear servant of the Lord, who was faithful in all his house, spent forty days in humble fasting and prayer for this rebellious people. Moses said: "I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also. And the Lord was very angry with Aaron to have destroyed him; and I prayed for Aaron also the same time." Deut. 9:18-20. Had it not been for this importunate interposition on the part of Moses, doubtless these stupid idolaters would have been cut off at a stroke. And Aaron, for his astonishing weakness and sin, would probably have had his portion with hypocrites and unbelievers, instead of

being raised to the high priesthood and being called by inspiration "a saint of the Lord." We have no record of any other instance of such continued fasting and prayer. But who can tell how many souls were thus rescued from eternal death? Had it been but one, the reward would have been infinite.

"He shall ask, and he shall give him life for them that have not sinned unto death." There is no chance for a doubt as to the success of our effort. The language is clear, unequivocal, and explicit. It is astonishing that its force has been hidden from us so long. When our prayers are exhausted upon self alone, unconnected with the interests of the cause of God, it is no wonder that they avail so little. But when they are offered with a great solicitude that our course of action may not be injurious but beneficial to the cause, such prayers will avail; but when the motive is based in selfishness, our prayers are altogether useless.

When shall we drink so deeply into that which is perfect that we shall ask what we will, and it shall be done unto us? Why do we not hunger and thirst after righteousness, that we may be filled? Has the infinite storehouse failed or become exhausted? Certainly not. It is even now overflowing, ready to pour inexhaustible riches upon our unworthy souls.

Oh! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! STEPHEN PIERCE.

THE DECEITFULNESS OF SIN.

THE inspired psalmist well expresses the deceitfulness of our own corrupt hearts, when he exclaims with fervor: "Who can understand his errors? Cleanse thou me from secret faults." The Spirit of God had to a certain extent revealed to him his sinful heart, and opened his eyes to his own unworthiness; which called from his lips the earnest prayer, "Cleanse me from secret faults."

How apt are we to place a false estimate upon ourselves. If our circumstances were only more favorable, what an amount we would contribute toward the advancement of the cause of God. The fact is, we are not acquainted with our own hearts.

Again, we are often deceived in others, so apt are we to look upon the outward appearance. When the Lord commanded Samuel to anoint one of the sons of Jesse to be king over Israel, the prophet caused them all in order to pass before him. First, the eldest, tall, noble, and grand as any king, stood before Samuel; and even he, a prophet of God, was so moved by his striking appearance as to declare his opinion that the Lord's anointed stood before him. But how forcible is the answer given the prophet, by the almighty Searcher of hearts: "Man looketh on the outward appearance, but the Lord looketh on the heart." We are like Samuel,—prone to decide in favor of appearances. The brother whose prayers are the most eloquent, the minister whose discourse is filled with logic or flowery language, has our profoundest regard and respect; nay, we are too often ready even to covet his talents and piety, thinking surely, as did Samuel, the Lord's anointed standeth before me.

Then again, who of us but has secret faults, known only to himself and his God? The eye of friend or foe has not discovered, and perhaps never may discover, these hidden, buried sins; but be assured it will not be always thus. For the day is coming when even the hidden thoughts of the heart will be made manifest.

We may now be so blinded by the subtle veil of pride or selfishness, that our sins may be hidden even from our own eyes. But be sure there is an eternal, ever-watchful Eye which penetrates to the depths of these selfish hearts of ours, and knows their very thoughts. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" Are we willing to invite an investigation of our hearts by this great God? Are we ready to say as did David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me." We had better endure the investigation now than by-and-by, when it will be too late—forever too late! Let us daily search our hearts diligently, and pray that the Lord will discover unto us our secret faults, that we may put these things far from us, and be ready to meet Him with joy at his soon coming.

MRS. L. D. AVERY STUTTLE.
Vernon, Mich.

THREE-FOURTHS of the difficulties and miseries of men come from the fact that most want wealth without earning it, fame without deserving it, popularity without temperance, respect without virtue, and happiness without holiness. The man who wants the best things, and is willing to pay just what they are worth, by honest effort and hard self-denial, will have no difficulty in getting what he wants at last. It is the men who want goods on credit that are disappointed and overwhelmed in the end. Happiness cannot be bought by the bottle. It does not exist in any exhilaration, excitement, or ownership, but comes from the use of the faculties of body and mind.

Obituary Notices.

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

DIED of consumption, in Parkville, St. Joseph county, Mich., Oct. 19, 1878, Ellen Sidler, aged 28 years. Sister Sidler was converted at the camp-meeting at Battle Creek four years ago, and was there baptized. She was a bright and shining light and faithful to the end. She was ambitious in teaching school, but had to leave it and go home to die. Her last hours were very triumphant. Sermon by Eld. E. W. Farnsworth. J. BYINGTON.

DIED of typhoid fever, near Reensselaer Falls, N. Y., Oct. 31, 1878, Mrs. Rachel Swift, aged 48 years. Mrs. S. was converted to the doctrine of the second coming of Christ under the labors of Bro. Wm. S. Ingraham, in 1850. She married one not of our faith, and did not live up to her convictions, but has left the evidence that all was well. She was a kind mother, an affectionate wife, and a kind friend to all who knew her. MRS. A. O. THOMPSON.

DIED of aneurism, in Brighton, Washington county, Iowa, Oct. 3, 1878 after six months of great suffering, my dear husband, Daniel Carmichael, aged 62 years, 11 months, and 7 days. After a funeral discourse by Mr. Vincent from the solemn words, "Prepare to meet thy God, O Israel" (Amos 4:12), we laid his dear form in the silent grave, to rest until the Lifegiver comes. MRS. E. D. CARMICHAEL.

DIED, at his residence, near Peru, Madison county, Iowa, Oct. 26, 1878, Jacob Brown aged 68 years. Father Brown embraced present truth under the labors of Bro. R. M. Kilgore, in the fall of 1876. Although after embracing present truth he was able, on account of poor health, to attend meetings but little, yet he was true to his convictions of right, and showed his faith by his works. He leaves an aged widow, and six children, most of whom are grown up, besides a large circle of relatives and friends, to mourn their loss; yet they mourn not as those that have no hope, having the blessed assurance that he belongs to that class whom the apostle Paul denominates "the dead in Christ." Words of comfort by the writer, from Rev. 1:18. W. D. McLAUGHLIN.

DIED of membranous croup, in Schonberg, Warren county, Iowa, our two little daughters, Winnie E. Oct. 21, aged 4 years and 3 months; and Stella May, Oct. 24, aged 2 years and 8 months. Winnie was sick only twenty-four hours, Stella about two weeks. Their sufferings were intense. The night shadow is not long; the day will dawn in glory. Christ will soon come, and gather up the precious jewels that are hidden in dust and darkness. J. H. AND JENNIE MORRISON.

DIED of diphtheria and croup, near Independence, Montgomery county, Kansas, Oct. 22, 1878, our babe, Robbie, aged 2 years, 7 months, and 13 days. Our hearts are sad, but we look forward to the resurrection with the fond hope that we shall then be an unbroken family. Funeral services by Bro. Carpenter. IRA L. AND ELLEN M. FULTON.

DIED of typhoid pneumonia, in Palermo, Oswego county, N. Y., Sept. 10, 1878, Minnie F., daughter of Bro. and Sr. Henry Satterlee, aged 6 years and 1 day. Little Minnie was a very interesting child, and the sunshine of her parents' home. By her meek and gentle disposition she had won the love of all who knew her. A very comforting discourse was given by Eld. P. Wheeler, from Rev. 21:4. LUCY J. EDSON.

FELL asleep in Jesus, near Sherman, Texas, Sept. 28, 1878, our infant son, Daniel Silas, aged 10 months. A. E. AND D. C. STONE.

ELSIE, daughter of James and Jane Follett, died of inflammation of the brain, at Lowell, Ill., Sept. 11, 1878, aged 3 years and 8 months.

"When we see the precious blossom
That we tended with such care,
Quickly taken from our bosom,
How our aching hearts despair."

"It shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh!
Blessed be the Lord that giveth!"

JAMES AND JANE FOLLETT.

DIED, in Stowe, Maine, May 5, 1878, Mrs. Nancy Howard, aged 30 years, 5 months, and 5 days. L. L. HOWARD, JR.

DIED in Boylston, N. Y., Sept. 6, 1878, Thomas Sliter, in the seventy-fifth year of his age. Bro. S. embraced present truth under the labors of Bro. Taylor and Wilcox, about eight years ago. He fell asleep in full assurance of hope. D. W. COMSTOCK.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 21, 1878.

The post-office address of Elder James White and Mrs. Ellen G. White is Denison, Texas. Box P.

A friend sends us a copy of the Iowa State Register of Nov. 8, 1878, containing a ridiculous article headed, "The Millerite Craze," from the N. Y. Herald, in reference to the prophetic conference just held in that city. It is entitled to no consideration, one-half of it being recklessness, and the other half ignorance of the views the writer claims to be discussing. We therefore pass it by.

The Roman Catholic Cathedral on Fifth Avenue, New York, has just been opened. Fifty years have been occupied in its building. It is the largest ecclesiastical structure on the continent. Seventeen thousand five hundred persons can be comfortably convened within the vast edifice. There are only ten larger religious houses in the world. St. Peters at Rome, will contain fifty-four thousand persons, and Notre Dame at Paris twenty-one thousand.

In the article in another column entitled, "Among the Seventh-day Adventists," quoted from the Herald and Presbyter, the writer mistakes somewhat in his figures. Thus the Sanitarium cost a much larger sum than he stated; but the Tabernacle will cost much less—not over \$20,000, it is confidently expected.

The following paragraph from the Advance of Nov. 14, 1878, has a strong squint in favor of the religious amendment movement of the National Reform Association, with which movement our readers are well acquainted:—

Our governors are all seconding the recommendation of the President of the United States for a national thanksgiving day. They are not alarmed by the resurgent ghost of the "union of Church and State" that troubles our religious contemporary, the Independent. They hold that they have a right to represent and serve the people who have elected them, in thus, according to a custom existing since the founding of the Plymouth Colony, designating a day for special acknowledgment of our dependence, as a nation, upon the divine will. Can it be possible that these governors and the President of the United States do not read the Independent? or, reading it, do not believe in the oft-reiterated doctrines of this apostle of secularism? To be sure, this Republic would never have been possible, nor will its continuance be possible, without the morally empowering force of Christianity. There would be no more possibility of it than there would be for the proprietor of the Independent, for instance, to "give away" the moon as a "premium" for "three new subscribers." For a civil officer, as such, to declare a preference for the Christian's God as an object of national thanksgiving over Jupiter or Josh, is deemed a thing for religious papers and people to denounce and protest against! Well, that is not our view of the matter. Until sandlot oratory comes to have a less significant following than it has had of late, it will be as well for our nation, as a nation, not to be ashamed to own that it is God whose kingdom is over all.

An Explanation.

BRO. J. P. JASPERSON wishes to say to the brethren of the Minnesota Conference that he has been delayed in the fulfillment of his promise to labor among the Scandinavians of that State by the sickness and death of his father. He is now at work in his appointed field.

Mother Shipton's Prophecy.

In answer to a correspondent inquiring for what purports to be "the prophecy of Mother Shipton," the Inter-Ocean of Chicago, says:— In Feb. 21, 1878, we "exposed the so-called prophecy of Mother Shipton, and showed that it was a clever fraud, perpetrated only a few years ago by Charles Hindley, of Brighton, England. We said then that the prophecy was not worth reprinting, as it runs the circuit of the press every year or two. We presume it can be bought at any good book store."

The Glory of Riches.

SPEAKING of the stealing of the body of A. T. Stewart, by which the thieves designed to extort a large sum of money from the widow, The Christian Union of Nov. 13, 1878, says:— "It does not tend to increase one's respect for the power and value of riches to read in the daily papers on one day, the reports of the wretched family quarrel over the will of Com-

modore Vanderbilt, and on the next this hideous story of the spoliation of the tomb of A. T. Stewart."

"Milleriteism"—Spiritualism.

A BROTHER sends us an article published in the Chicago Journal of Nov. 5, copied from the N. Y. Herald, entitled, "Silent Nancy Beckwith—The consequences of Milleriteism,—Declared a Lunatic," and asks if we can let it pass without rebuke or refutation. It is an account of a woman who has become insane under—not Millerism, so-called—but spiritualism as the exciting cause. It is not said that this woman was ever an Adventist; but she has all along been a spiritualist, and under that terrible delusion has at length lost her reason. This statement we have no desire to try to refute, for we presume it is correct: and we have no occasion to rebuke it, for it is well for such facts to be known. The only allusion to Millerism is in the heading, as above quoted. But it is as absurd to call this a consequence of Millerism with which this woman had nothing to do, as it would be to call it the consequence of the sewing machine which dates from about the same time.

Church Fairs.

MR. MOODY, at Baltimore, thus paid his compliments to "church fairs":—

"And there are your grab-bags—your grab-bags! There is too much of this. Your fairs and your bazars won't do, and your voting, your casting of ballots for the most popular man, or the most popular woman, just helping along their vanity. It grieves the Spirit; it offends God. They've got so far now that for twenty-five cents young men can come in and kiss the handsomest woman in the room. Think of this! Look at the church lotteries going on in New York. Before God, I would rather preach in any barn, or in the most miserable hovel on earth, than within the walls of a church paid for in such a way. What is the use of going to a gambling den when you can have a game of grab with a lady for a partner?"

The words are pertinent, and it is time churches everywhere had put an end to such methods of raising revenues.

England.

IN a private letter from Bale, Switzerland, dated Oct. 28, Bro. Ings says:—

"I have just received encouraging news from England. Those I left keeping the Sabbath are growing in strength, and are actively engaged in scattering the seeds of truth. Two others have joined them since I left. Much of my missionary labor was done outside of Southampton, and I do not doubt but others are observing the seventh day as the result. I am very much interested in the work there, and earnestly hope the General Conference will not fail to send a missionary to England. I believe many good souls are ready to receive the truth when it is carried to them. The same difficulties will not be experienced there as here on the continent."

"A friend of mine has received good news from the Red Sea. I supplied him with copies of the SIGNS OF THE TIMES. After reading them he sent them to a friend of his in the English navy, and by the request of the men he reads them Sundays to those assembled for that purpose, and quite an interest is awakened. A local preacher who embraced the truth while I was in England writes that where he has been among his friends people are starving for the truth. I am supplying them with papers and tracts."

"I have heretofore forgotten to mention the great interest people have to read Sr. White's writings. Nearly all I visited spoke in regard to them. I had Vol. 3 of Spirit of Prophecy, which I loaned to those desiring to read her works. The demand was so great that it was promised in advance, and each took his turn. Many of her works, as well as our other publications, could be sold, wherever the English language is used. I feel very grateful to God for what he is doing in all parts of the world. My courage is good, and I rejoice in the prosperity of the work."

Is there no contradiction in this?—"Then we cannot obey Christ by doing what Moses taught? Not at all! for Moses himself said, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things.'"—Selected from a serious argument.

An Item.

THE brethren in Bowling Green, O., raised a club for the SIGNS of one hundred and sixteen copies, taking from ten down to one apiece. We formed a Vigilant Missionary Society that will see that all these SIGNS are used, and that other work is properly attended to. We hope now for a good work to be done here by the T. and M. society. D. M. C.

SERIOUSLY, unless Protestants are awake, the Catholic Church will have its chaplains, authorized or unauthorized, in all our penal institutions. The Catholic Church is an institution that will bear watching. Its aggressive spirit pushes its plans into every possible avenue, and while Protestantism is asleep it does its work. The appointment of a chaplain for the State prison means the entire control of the religious instruction there in the end. If there is any principle involved worth contending for, it is time we were looking out for it. There are some things you can never mend after they are broken; some things you can never find after they are lost.—Watchman (Boston).

APPOINTMENTS.

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

It is suggested by the Michigan Conference Committee that the following named ministers visit the churches in the Michigan Conference in the districts assigned them, in accordance with a resolution passed at the State T. and M. meeting held at Battle Creek, Oct. 3, 1878, inviting the Conference Committee to arrange the State into sections and appoint ministers to accompany the director of each district, to more fully call the attention of our brethren and sisters to the missionary work, and to urge upon them the necessity of entering upon the work in earnest, and in the fear of God. The following order is suggested:—

- Sec. 1, Dist. No. 1, F. D. Snyder, director. " " 2, E. P. Giles, " Eld. M. B. Miller.
Sec. 2, Dist. No. 3, R. Sawyer, director. J. Fargo.
Sec. 3, Dist. No. 4, Alex. Carpenter, director. Eld. H. M. Kenyon.
Sec. 4, Dist. No. 5, E. H. Root, director. Eld. E. H. Root.
Sec. 5, Dist. No. 6, F. Howe, director. Eld. D. H. Lamson.
Sec. 6, Dist. No. 7, F. Squire, director. Eld. E. Van Deusen.
Sec. 7, Dist. No. 8, John McGregor, director. " " 9, Wm. Ostrander, " Eld. E. R. Jones.
Sec. 8, Dist. No. 10, S. Woodhull, director. " " 14, J. F. Carman, " Eld. E. B. Lane.
Sec. 9, Dist. No. 11, Charles Stuttle, director. " " 16, David Randall, director. Eld. J. O. Corliss.
Sec. 10, Dist. No. 12, Peter Smalley, director. J. Fargo.
Sec. 11, Dist. No. 13, Wm. H. Mills, director. Eld. R. J. Lawrence.
Sec. 12, Dist. No. 15, L. G. Moore, director. Eld. T. M. Stewart.

We expect these ministers will notify the directors of the districts assigned them, and immediately enter upon the work and prosecute it thoroughly until finished. A printed programme of business will be furnished each minister entering upon this work.

J. FARGO, S. H. KING, S. BROWNSBERGER, Michigan Conference Committee.

AT Noblesville, Ind., Nov. 23, 24; Alto, Nov. 30 and Dec. 1; Deedsville, Dec. 7, 8. Hope to see a general turnout at each of these meetings. S. H. LANE.

NOTHING preventing, I will meet with the church at Convis, Mich., Sabbath, Nov. 30, at 10:30 A. M. G. C. TENNEY.

AT Otsego, Mich., Nov. 23, 24; meetings to continue evenings through the week, and over the following Sabbath, if the interest demands. Meetings will commence Friday evening, Nov. 22. Will Bro. M. S. Burnham join me at this meeting? H. M. KENYON.

MEETINGS in Wisconsin will be held as follows:— Fremont, Nov. 26 to 28. Poysippi, " 30 " Dec. 1. Berlin, Dec. 3 " 5. Mackford, " 7 " 8. Meetings at Fremont will be held afternoons and evenings. A general attendance is solicited. H. W. DECKER.

Business Department.

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

If there are any in the western part of the Kansas Conference that wish me to hold meetings with them this winter, they can address me at White Rock, Republic county, Kansas. SMITH SHARP.

J. W. BAGBY of Tabor, Clay county, Kansas, wishes to dispose of his farm of 160 acres that he may devote his time and means to the present truth. For particulars, address him as above.

Will the person who received \$2.00 of Bro. Benton R. Rowell at the Vermont camp-meeting, to renew his subscription for the SIGNS, please inform A. S. Hutchins, Irasburgh, Vt.

To the S. S. Superintendents of the Minnesota Conference. I have to-day (Nov. 12) sent to each of your churches blanks for S. S. reports, and request that you will fill them out and return them to your secretary immediately.

Be sure to give name and address of both superintendent and secretary. Address, LEONIS A. CURTIS, Kingston, Meeker county, Minn.

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. Myron Dunn 54-20, Thomas L Brown 54-20, Mrs Mary A Nourse 55-1, Edson Powers 54-20, Wm Armstrong 54-19, Eld J Byington 54-20, Wm Fenner 54-1, Reuben Ford 53-18, Jehiel Mead 54-20, Mrs C Morton 54-20, C S Fox 54-17, Asa Bullard 54-18, Mrs Elizabeth Townsend 54-20, M E Archer 55-4, Mrs H S Brown 54-23, Louisa Willbite 54-15, Hattie M Hadden 54-20, Levi Marsh 54-1, Mrs Rachel Stem 54-19, Julia Lauer 54-20, R E Taylor 54-21, Orlando Hammond 54-12, Wm Lea 54-20, O Maynard 54-20, James Davidson 54-20, Geo Slough 54-20, J H Coffman 50-20, N W Vincent 54-22, Wm Kelley 54-21, Joseph Ball 54-20, Horace Lamb 54-18, Benjamin Goyer 54-20, Seth Pae 54-20, E J Connet 55-1, O O Bridges 54-17, Wm Dougherty 54-18, Mrs Clarissa Brown 54-21, B M Osgood 55-1, Daniel Bowe 54-19, Cornelius Waldron 55-1, Nancy Saunders 54-21.

- \$1.00 EACH. Lewis Edsal 53-17, Jane A Wood 53-20, W B Davis 53-1, Nasou Hoyt 53-18, M J Cornell 53-8, Isaac Morrison 53-18, D E Cronch 53-20, Alexander McAlray 54-5, Mrs Lovina Videto 53-20, James C Roberts 53-20, Susan Willie 53-20, J F Robbins 53-15, Mrs Emily Hill 53-20, A Johnson 53-18, E Slocum 53-20, Nancy Gibbs 53-17, Warren Beebe 53-20, Harriet E Stowell 53-20, G W Varney 53-19, Wm Burton 53-20, Mrs C W Bisbee 53-1, Mrs Jane Cook 53-20, G L Davis 53-20, Laura Bullock 52-16, Mrs Alice Corrier 53-20, Lizzie S Campbell 54-1, W J Stone 53-16, Asa Hayes 53-20, Hattie E Smith 53-2, Richard Conradi 53-20, Neomia Bolinger 53-20, B Blake 53-20, Geo Jennings 53-20, Eld J H Cook 53-18, J McLaughrey 53-20, Chas F Stevens 53-14, M Weaver 53-19, C B Osborn 53-20, E M Town 53-20, J M Slaughter 53-20, Tbos Pritchard 53-20, Delilah Witt 53-11, John F Ballard 53-16, Mary Trebrick 53-21, Andrew Keefer 53-20, T J Hathaway 53-11, Mrs D Sterling 53-18, M L Tyson 53-22, A J Knepper 53-21.

- MISCELLANEOUS. Mary J Mann 50c 53-9, John Jones 50c 53-9, Miss Mary Borden 50c 53-9, S W Roberts 75c 53-20, Mrs Jennie Ferris 75c 53-20, Niels Larsen \$1.50 54-16, Mary A Newberry 50c 53-10, B B Bixby 50c 53-3, J N Calboun 50c 53-7, F M Smith 50c 53-3, M Hand 50c 53-3, W E Armstrong 50c 53-10, Wm S Moon 60c 54-17, John Hughs 75c 53-20, Eunice Howland 75c 53-20, R P Hoff 1.50 54-20, Mary Woods 50c 53-11, N P Dixon 50c 51-6, Wm Harcastle 75c 53-20, Harvey Ludington 50c 53-9, Jacob Brubaker 1.50 54-20, John Q Beck 50c 53-11, M D Finch 1.50 54-20, A B Hammond 9.00 52-12, Jas Adams 50c 53-11, D P Curtis 50c 54-20, G F Riechmond 1.50 54-19, Mrs G W Holt 75c 53-20, Lewis C Burdick 1.50 54-20, Sarah A Janes 1.50 54-20, F Cooley 1.50 54-20, G W Curby 1.50 54-20, E Star 1.50 54-20, Jane Bailey 75c 53-20.

Books Sent by Mail.

- S H Lane \$1.00, J M White 38c, M N Jenkins 38c, H A Hayden 38c, Mrs Charity Gannon 38c, G W Ellicott 25c, J W Bagby 1.00, C P Rawlings 24c, L H Rogers 50c, Julia Whipple 1.00, Joseph Merry 1.15, Mrs W H Hall 1.00, C G Hobart 30c, Judson Taber 50c, Paul B Wood 4.90, J A Stauffacher 25c, Mrs P T Maynard 50c, D P Curtis 50c, Royal Weed 30c, C Sorensen 15c, Carl Samuelsen 10c, C Nelson 10c, Susan H Vedder 80c, Addie May Ledingham 50c, Samuel K Pottinger 50c, Isaiab Ryder M D 50c, Fred Sheffel 60c, Thomas Dobbie 1.00, E M Kallcock 1.00, J L Simpson 35c, Eugene Persons 30c, John W Moore 25c, Wm Eccles 5.00, W J Hilt 15c, A H Wentworth 20c, Mrs M Sheppard 15c, Louisa M Evans 50c, F Starr 60c, W H Littlejohn 10c, E H Gates 2.00, Elden H Pullen 2 1/2, E A Wilhelm 36c, R J Goodrich 10c, C S Veeder 3.50, Oscar Hill 60c, Eld Newton Batin 5.75.

Books Sent by Express.

- Fred Sheffel \$10.00, A H Clymer 15.96, D M Canright 21.30, B L Whitney 53.60, Emma J Long 5.09, Geo Foreman 14.80.

Books Sent by Freight.

- J N Loughborough \$205.42, A M Mann 124.56, J B Gregory 251.56, S M Holly 41.18, S N Haskell 86.58.

Cash Rec'd on Account.

- B C V M Society per W Sisley \$28.00, Ind Conf Fund J F Ballard (s s) 1.00, Obio T & M Society per J B Gregory 100.00.

Gen. Conf. Fund.

- L N Miller (s s) \$2.00.

Mich. Conf. Fund.

- Carson City per J E Bennett \$19.77.

Gen. T. & M. Society.—Donations.

- E H Winchester \$5.00, Neomia Bolinger 80c.

M. C. Reserve Fund.

- R T Payne \$1.00.

Mich. T. & M. Society.

- Dist 1 per C S Veeder \$20.00.

English Mission.

- Mary E Dunn \$50.00, A M Green 10.00, W H Snook 1.00, John Ely 100.00, L Wells 10.00.

S. D. A. E. Society.

- A L Brown \$5.00, M Robinson 5.00, E Robinson 5.00, Sarah Wire 10.00.

Danish Mission.

- August Rasmussen \$50.00.

European Mission.

- H A Place \$50.00, E W Farnsworth 9.00, S R Hogue 20.00, Albert Hardy 25.00, C B Childs 1.00, Geo Gardner 1.00, E Clark 100.00, S Vinton 75.00, Ezra Vinton 25.00, James Bollis 25.00, Mattie Childs 5.00, E Lapland 5.00, M H Andres 10.00, Vista Hart 10.00, J W Adams 9.00, Celina Stranahan 5.00, Lucy Tomlinson 2.00, Patience Welsh 5.00, Mary L Conklin 8.00, W W Conklin 15.00, Mary Wheeler 5.00, Z Nicola 25.00, John Brown 13.75, Hannah Brown 10.00, Sarah Brown 1.00, Elizabeth Brown 5.00, John Johnson 15.00, F A Rhodes 5.00, Rachel Buck 5.00, N J Henly 1.00, Wm Stoner 1.00.