

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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THE WAY THITHER.

"Does the road wind up hill all the way?" "Yes, to the very end."

PILGRIM, the way is up that leads to God,
And feet that gain the far-off, shining height,
Must nobly strive, not as the eagle's flight,
Which soars with pinions strong toward the light,
But step by step the long, rough way is trod.

Ah! once the lonely way was dark as night;
Wild thorns clung to the mountain's rugged side;
No cover near which might the fainting hide,
No angel came, when hearts in anguish cried;
In vain the pilgrim watched for morning light.

But One saw all, and left his throne above
To walk the weary, weary way alone,
Despised by all; and where a crown had shone
Upon his brow, men twined the thorns; no moan
Escaped the patient lips, so great his love.

But where the thorns were crushed by his pure feet
Now bloom luxuriant flowers with fragrance rare;
And where at nightfall he but knelt in prayer,
His words of love still vibrate on the air,
And hearts are rested by their music sweet.

O pilgrim, then press on, with courage strong!
For nevermore from us can darkness hide
The footprints that he left our feet to guide;
And God's own angels walk our way beside—
The way but leads to Peace, and is not long.
—M. Goodwin.

Our Contributors.

THE COMING OF CHRIST IS NEAR

BY M. WOOD.

"BEHOLD, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

In this text of Scripture there are several prominent points presented to our view by the inspired penman: 1. The coming of Christ; 2. That man does not receive his reward at death, but at the second advent of Jesus Christ; 3. That man is not rewarded according to the amount of faith he may possess, but according as his works shall be. The coming of Christ is a theme of most thrilling interest, especially to those who have ever stood faithfully at their post of duty, laboring in the fear of God.

Many years have passed away since our dear Saviour blessed the world with his divine presence, and caused the true light to shine. A little while he abode with his own, instructed them in heavenly truths, gave them power over all the devices and attacks of Satan, and strength to patiently endure the persecutions of a frowning world. Of all the promises which Jesus made to his disciples, there are none more comforting than the following:—

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:1-3. This blessed promise he not only gave to the apostles, but also to all those who through their word should believe in him. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:22. "Unto them that look for Him shall he appear the second time without sin unto salvation." Heb. 9:28.

The second coming of Christ is not a myth, as popular theology teaches, but a personal and visible coming of our blessed Lord. See Acts 1:9-11; Matt. 24:30; Mark 13:26.

His coming will be visible not only to his faithful, patient, waiting children, who are looking for that blessed hope and the glorious appearing of our Lord and Saviour Jesus Christ, but it will be witnessed also by those that pierced him. Rev. 1:7. But note the contrast: The people of God are caught up to meet the Lord in the air, and safely borne to the haven of eternal rest; but the ungodly shall perish, and be eternally destroyed. Job 20:7; Luke 13:3, 5; 2 Pet. 2:12. In that day neither their silver nor their gold shall be able to deliver them; they will cast these earthly treasures, the curse of their life, "to the moles and to the bats." Isa. 2:20.

As Jesus is seen coming on the great white cloud (Rev. 14:14), the saints will look up and exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. While, upon the other hand, those who have rejected proffered mercy and scorned the offer of salvation on God's own terms, now unite their voices in the most solemn prayer-meeting ever held upon earth. The high and the low, the rich and the poor, seek shelter from the unmingled wrath of God. John saw them. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

Reader, are you numbered among those who put the coming of the Lord far in the future? Are you indifferent about understanding the true import of the sacred word? Are you one of those who say, Lord, Lord, but are not careful to do the will of our Heavenly Father? Is your faith pinned upon the coat-sleeve of those who preach much concerning sanctification, but often use the same as a hypocritical cover for iniquity? If so, come out from among them; seek for the old paths, and walk therein, and ye shall find rest for your souls. Jer. 6:16.

The world, the world, has filled the heart. Ministers and people grasp after riches and honor. "From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 6:13, 14. The apostle Paul says, "When they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3.

When the soon coming of Christ is urged upon the people by God's faithful servants, then we hear, even from those who profess to love the Lord, "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 Pet. 3:4. Thus they unwittingly fulfill one of the signs of the last days. Ridiculing and opposing those who wait for their Lord, they continue to "eat and drink with the drunken." Upon such the Lord "shall come in a day when he looketh not for him, and in an hour that he is not aware of." Matt. 24:50.

The evidences that we are living in the last days, near the second coming of Christ, are plain and positive. They increase in number as the end draws near. Are not wars, pestilences, and earthquakes being multiplied? Matt. 24:7. Have not many false prophets appeared, and deceived many? Verse 11. Are they not crying, "Peace and safety" more zealously than ever? 1 Thess. 5:3. The greatest efficiency of these false prophets lies in daubing with untempered mortar, and crying, Heretic! when they neither will nor can prove their mistaken theories from the word of God. They are strong to speak evil of others in their absence, but will not meet a man

face to face. They seek to win the hearts of men with sweet words and a flattering tongue, but neglect to declare that the great day of the Lord is near and hasteth greatly. Zeph. 1:14. Professed prophets can joke and jest while the wrath of God is about to be poured out without mixture; and the people love to have it so. The priests "teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us." Micah 3:11. And thus they are lulled to sleep by the siren song of peace and safety, and a good time coming, —eating and drinking, marrying and giving in marriage, as Christ said it should be just prior to his second coming. Matt. 24:38, 39. In consequence of this pernicious doctrine of these false prophets, thousands and thousands of poor deceived souls soon must weep and wail for pain and anguish of soul, when the plagues shall fall upon their unsheltered heads. Blessed be God, some are waking up and preparing to meet the coming King. May many more be aroused before it is too late.

Again, we read that "because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. Read the news of the day,—the innumerable records of fraud, theft, murder, fornication, surfeiting, and drunkenness that fill the land. The very atmosphere is poisoned with oaths and curses. And where are the watchmen? Echo answers, Where. God says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1.

We are in the midst of a crooked and perverse generation, a rebellious people, children that will not hear the law of the Lord. They "heap to themselves teachers having itching ears," saying, "Speak unto us smooth things." There are many ministers fulfilling this very Scripture. They are dearly paid to speak of love, while hearts are as cold as ice. How many are there who love God and the appearing of Jesus Christ more than they do the world, and who seek to advantage their neighbor as well as themselves? Few, very few indeed, although we are taught to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. Yet these poor slaves of the world and of fashion are called members of the body of Christ. Oh, vain pretension! Well may Satan laugh, and angels weep. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

Do not multitudes now exhibit a form of godliness, but deny the power thereof? 2 Tim. 3:5. Many who once tasted the love of Christ, and were moved by the Holy Spirit, have been lulled to sleep on the enchanted ground. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. People will eat and drink, sing and dance, turn the house of God into a house of merchandise, until the judgments of Heaven burst over their heads. Then shall they gnaw their tongues for pain when the time for repentance is past. Rev. 16:10, 11.

The glorious appearing of Jesus is indeed, as Paul expresses it, a "blessed hope." It is the grand event by which the Christian's hope will be fully consummated; for "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. Then we shall see as we are seen, and know as we are known. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but

we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

Reader, do you truly realize that the end of all things is at hand, and that the day of God cometh, cruel both with wrath and fierce anger, to lay the land desolate, and to destroy the sinners thereof out of it? Isa. 13:9. Will it be said by you in that great day, "The harvest is past, the summer is ended, and I am not saved"? The sun which ripens the wheat for the garner, ripens also the chaff which the wind carries away. Likewise the proclamation of the messages, which ripens the harvest for the heavenly garner, ripens also the tares for the devouring flames.

Soon He who shall come will come, and will not tarry. Reader, are you prepared for the coming of Jesus? Do you have fellowship with God? Do you live and walk in the light of his countenance? Do you watch and pray always? Do you diligently read the word of God, and seek to know his will concerning you? Do you seek first the kingdom of God and his righteousness? Or do the things of this life engross all your thoughts? Does the love of money fill your soul to the exclusion of the Spirit of God? Are you living in pleasure, seeking the good things of this life, without a thought that soon you must stand before the great tribunal of God and render an account of your stewardship? To some it will be said, "Ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Jas. 5:1-3.

In a little from this the angels of God will be commissioned to go forth and gather his saints, those that have made a covenant with him by sacrifice. Ps. 50:5. Reader, will you not clear away the rubbish, and let the Spirit of Christ come into your heart? Can you return ingratitude for all the infinite love and mercy he has shown? Besides the countless blessings which have followed you all your life, he has given his only begotten Son to die for you. Is it unreasonable that he requires your love in return? Jesus invites you to come unto him. The Spirit and the bride say, Come. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

What promises and inducements are here offered to the sin-sick soul. Will you reject proffered mercy? Jesus calls, "Come unto me." Will you turn away? Oh, come to your Saviour. Repent of your sins. Prepare to meet thy God. Look to the bleeding Lamb of Calvary. His blood cleanses from all sin. Accept of salvation on God's own terms. Walk in the footsteps of Jesus, whether your friends will go with you or not. Sin will sink you into everlasting destruction; but Jesus will save you as a brand from the burning. Come while Jesus pleads for you in the heavenly sanctuary. Keep the commandments of God and the faith of Jesus. Rev. 14:12. You may secure a mansion in the Father's house, an everlasting name that shall not be blotted out, a crown of glory that can never fade away. You may join in the glad hallelujahs that shall mingle with the sweet music from the heavenly harpers. Dear reader, make haste, and delay not to obey God, for Jesus has said in the words of the text, "Behold, I come quickly, and my reward is with me." To which the church responds, "Amen. Even so come, Lord Jesus." Rev. 22:20.

—WHATEVER is worth doing is not only worth doing well, but is worth asking the Lord's blessing upon.

—WE paint ourselves in fresco. The soft and fusil plaster of the monument hardens under every stroke of the brush into eternal rocks.

THE HARVEST.

BY R. S. OWEN.

"Yet a little while, and the time of her harvest shall come." Jer. 51:33.

The harvest time is the season for gathering the fruits of the summer. The farmer sows his seed, and patiently watches the grain as it springs up, clothing the fields with verdure. He expects a rich harvest to repay him for his labor. Harvest comes at last, when the grain is separated from the straw, the chaff, and the tares, and is stored away in the garner. This illustrates God's work for the salvation of men. Christ plainly teaches this in Matt. 13:38. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil: the harvest is the end of the world."

For nearly six thousand years this great field has been growing up to wheat and tares. The weeds have grown rank and tall, and many times have nearly choked out the good seed; but as was said of Babylon just before its destruction, so may it be said of the world to-day: "Yet a little while, and the time of her harvest shall come." Soon will appear upon the white cloud the one to whom it will be said, "Thrust in thy sharp sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

Let us notice some of the harvests of the past history of the world, that we may better understand the nature of the great harvest for which the world is now fast ripening off. Farmers do not harvest crops until they are ripe; so we shall find that God ever waits until mankind have ripened for destruction or salvation; then comes the harvest. The flood affords an example of this. "The long-suffering of God waited in the days of Noah." For one hundred and twenty years, God's Spirit strove with men after he had determined to destroy them on account of their sins. Noah faithfully warned them; but their wickedness increased until the earth was filled with violence. When they were fully ripe, the harvest came. They had scoffed at the servant of God, had grieved his spirit, and now from the anguish of their hearts they cry out amid the raging waters, "The harvest is past, the summer is ended, and we are not saved."

Turn from this to the case of Sodom. The inhabitants of that city had become very wicked when Lot went to dwell there. Gen. 13:13. God spared them twenty years longer; but they had been ripening for destruction. Abraham pleads before the Lord for the city. "Wilt thou destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place, for the fifty righteous that are therein?" He was assured that the city should be spared if fifty righteous persons could be found therein. He then pleads that "forty-five," "forty," "thirty," "twenty," and even "ten," might be enough to preserve the city. And God said, "I will not destroy it for ten's sake." But the city was ripe for destruction. The number could not be found, and the city was doomed. Their harvest came, the summer ended, and the great mass were not saved.

Infidels sometimes accuse God of cruelty in sending his people to destroy the Amorites, and those who occupied the land that was promised to Israel. If we examine the record, we shall find that God was very merciful to them. He kept his people back from that land four hundred years because the iniquity of the Amorites was not yet full. Gen. 15:13-16. Truly the long-suffering of God was manifested toward them. He would not bring destruction upon them until they were fully ripened for it.

The destruction that was threatened upon Babylon did not come until the king had filled the cup of his iniquity by drinking wine from the sacred vessels, defying the God of Heaven and praising the gods of gold. Then the writing was seen upon the wall, telling him, "Thy kingdom is divided and given to the Medes and Persians." The Jewish nation were once the chosen people of God, and they enjoyed special favors from him. But they filled the cup of their iniquity by crucifying Christ, who came to save them. Since then they have been wanderers in the earth, a hissing and a by-word among all nations.

To-day the world is fast ripening for its harvest. Increase of crime is one of the marked features of our times. Preparations for war is another omen. The prophet Joel, just before describing the harvest, says, "Prepare war; . . . beat your plowshares into swords, and your pruning-hooks into spears." Never was there a time in all the history of the world when such preparations for war

were being made as in our own days. Even now, while the winds of war are being held in check, preparation goes on with unabating energy. The nations are arming with the most effective implements of destruction. Prominent among the late inventions of the age are seen terrible death-dealing engines; and extensive gun works are now in operation in various parts of the country. The nations of earth are preparing for war. These signs, with scores of others, speak plainly to the inhabitants of the world, "Yet a little while, and the time of her harvest will come." Infidelity is making rapid strides toward ripening the world for destruction. Its devotees are drawing vast crowds into its meshes. Infidel books and papers are being everywhere scattered, to draw men away from God and the Bible. Last-day scoffers, many even within the pale of the churches, are saying, "Where is the promise of his coming?" They are thus preparing the world to reject him.

But there is yet a bright side to this subject. Satan does not get all the harvest. God ever has a portion, and his are the first-fruits. Though the number may be small when compared to Satan's hosts, yet one golden grain safe in the garner of God will be worth more than all the tares. Noah and his family rode safely above the dark waters of the flood, securely protected by God, for they were his portion of the harvest. Lot, a just man, was saved from Sodom. A noble band of apostles were rescued from the Jewish nation when it was rejected. So in the end some will be "redeemed from among men, being the first-fruits unto God and to the Lamb."

The gospel was to be preached to all nations before the harvest. From Asia, its birthplace, it has pressed its way over the continent of Europe, penetrated even dark places in Africa, crossed the ocean, and from New England has scattered its light across the American continent. Its race is nearly run, and soon its work will be finished. The last work to ripen the world for the harvest is the third angel's message, which was to go forth just before the reaper appeared with sickle in hand to reap the harvest of the earth. Rev. 14. The world is now hearing that closing message. God is raising up a people who are blowing the trumpet with no uncertain sound. With the burden of this message resting upon them, they are proclaiming it with a loud voice, and a people are ripening for God's harvest. This people will not compose the great masses, not the large clusters into which the world is bound up. God's people will be gathered one here and one there, like "the gleanings of grapes when the vintage is done," or "as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches." Isa. 17:6; 24:13. The lonely child of God, away from the society of God's people, neglected or despised by the society of the world, may be assured that it is his privilege to have a home and friends by-and-by. When the Master comes to make up his jewels, not one will be overlooked.

But at that day what becomes of the great mass, the clusters who reject God and his work? Let God's word answer. "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." Rev. 14:18, 19. Oh! solemn hour to those who have rejected the offers of mercy. God has made ample provision for their salvation, and they alone are responsible for the fate they meet. In bitter anguish they cry, "The harvest is past, the summer is ended, and we are not saved." O sinner, flee to Christ while mercy lingers. Backslider from God, return, I entreat you, before it is too late. Laborer in the vineyard of God, "What will the harvest be?" Are we doing all we can to save perishing souls?

After the harvest will come the harvest supper: but what a contrast here? On the one hand the fowls of Heaven are called to a great supper, to feed upon the flesh of kings and mighty men, and of all men, both great and small; while God's people are called to the marriage supper of the Lamb. Rev. 19:9, 17. Says Christ, "Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

—THERE is too much of the cold silence of ingratitude amongst us. May not many of our barren seasons be ascribed to the fact that we did not thank God for fruitful ones.—*Spurgeon*.

"WE ARE SO SCATTERED."

We often hear these words from our brethren and sisters when anything is said about the T. and M. work, "We are so scattered that we can do but little." But if we are scattered, do we not have a wider field in which to work? We can visit our neighbors and friends, and get them interested in the truth; and perhaps they may receive it, and unite their efforts with ours in winning precious souls to Christ.

The Saviour has said, "Ye are the salt of the earth." We know that salt is of a preserving nature, and must be scattered throughout whatever it is intended to preserve. "But if the salt have lost its savor, wherewith shall it be salted?" If we lose our zeal in the cause of God, and are content merely with the theory of the truth without the power, we shall be like the worthless salt, fit only to be cast out and rejected at last.

None of us are too weak to do something in this work. Simply the giving of a paper or a tract may be the means of accomplishing good. We should be deeply in earnest, and seek God for heavenly wisdom. "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." These words are sufficient to encourage any who have the love of the truth in their hearts, and an interest for perishing souls around us. Jesus is waiting for us to finish our work, that he may come and take us to himself. Oh, let us be faithful in serving him, that we may at last be received into the home prepared for us from the foundation of the world.

NELLIE A. PORTER.

RELIGION

Is something that is calculated to fill our minds with joy unspeakable. It is no fancy of the brain, no imagination of the heart; but it is something real. Religion is more desirable than any other enjoyments on earth, or all earthly pomp and grandeur combined. Without it, man is miserable. He may possess all the luxuries of this life, yet he finds no true happiness. But he who is in possession of pure and undefiled religion, enjoys that peace which passeth all understanding. It consoles him in the hour of adversity and distress. Although the hand of affliction may be laid heavy upon him, yet he can rejoice, knowing that all things work together for good to them that love God. When night throws its dark mantle around him, and the light of the sun is hid from his vision, he still has the light of the Sun of righteousness. When he is about to retire to rest, he lifts up his heart to Heaven in thankfulness for protection during the day; he lies down in peace and quiet, and submits himself into the hands of Him who never sleepeth. In the morning he arises with a thankful heart, and offers his devotions to Him who has kept him through the night. He gathers his family around the altar of prayer, and invokes the blessing of God upon them. Peace and harmony dwell in that household where pure religion reigns. Strife and contention are alike unknown. Happy indeed is that family whose God is the Lord.

On the other hand, behold the man destitute of religion. He is a stranger to true joy. Though in his splendid mansion, surrounded by earthly comforts, yet he is unhappy. When the toils of the day are ended, he retires to rest with a troubled conscience; no prayer is offered to Heaven, but the mind is perplexed with the cares of life. In the morning, prayer is neglected; and he goes forth to meet the perplexing cares of the day, without that peace and assurance which come only from close communion with God. His mind is fixed upon the fading, transitory things of earth, and he never catches glimpses of the bright glory beyond. His treasure is on the earth; therefore his heart is there.

If in the enjoyment of religion, only, true happiness can be found, let us practice its precepts, and it will guide us to that city whose builder and maker is God.

E. C. T.

ETERNITY, AND WHERE SHALL I SPEND IT?

MR. MOODY, in a sermon in Chicago, told the following:—

When I was there (in London) in 1867, they told me a story of something that happened in that city, which made a deep impression on my mind. A young French nobleman came over from Paris, and brought letters from the emperor. He was troubled in his mind, and they thought he was going to be insane. His friend, Emperor Napoleon III., wanted Dr. Forbes Winslow to do all he could to save this young man, for he thought a great deal of him. So he wrote a letter, and the doctor was of course very

much interested in the French nobleman, and tried to find out the cause of the disease. He knew there was something weighing on his mind, and he tried to find out what had brought him into that state. He said to him, "Have you lost any property?" "No, sir." "Well, what is it that troubles you? There is something floating on your mind." He said he did not know that there was anything in particular. But the doctor said: "I know better. Have you lost any relations?" "No; I have not lost any during the past few years." "Well, what is it that is troubling you? Have you lost any reputation or standing in your country?" "No." And the doctor kept urging, and finally he said, "Well, now, I must know what is floating upon your mind before I can help you."

At last the nobleman, as if ashamed, replied briefly as follows: "Well, doctor, my father was an infidel. But for the last two or three years this word has haunted me by day and night—eternity, and where shall I spend it?" He became excited, and arose and began to walk the room. Said the doctor, "Take your seat and be calm. You have made a mistake, sir. You have come to the wrong physician. I cannot help you." And the man sprang to his feet and said, "Doctor, is there any hope? I am haunted with this horrible thought day and night. I lie down at night and try to go to sleep for an hour, but at midnight I wake up and it comes to me—eternity, and where shall I spend it? and you speak as if there was hope for me."

The doctor replied, "For years I was an infidel, and I found hope in the gospel of the Lord Jesus Christ." And then he opened the Bible and read the fifty-third chapter of Isaiah: "He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him; with his stripes we are healed." He read on through the chapter. The young nobleman looked at the doctor, and said, "Do you believe that Jesus Christ was with God in Heaven, and that he voluntarily left and came down here and suffered and died that we might be saved?" "Yes," said the doctor, "I do believe it. It was that, my friend, that brought me out of infidelity; and I have got it well settled in my mind where I am to spend eternity. I am to spend it in those mansions that he has gone to prepare for me." And he preached Christ, and told him of Heaven. Then they both got down on their knees, and he prayed with that man. And when I was there in 1867, that young French nobleman was writing to Dr. Forbes Winslow as one Christian writes to another. The question was then settled, and the man was troubled no more.

PRAYER.

WHY was Christ so constant in prayer to his Father? Why did he so often exhort his disciples to watch and pray? He knew the weakness of our nature, and the strength of the enemy. He well knew the strength that might be attained by closely walking with God, and he knew the weakness of such as neglect prayer, and think to overcome without faith and without the Spirit of God.

By having a large measure of the Spirit of God, we soar above the low level of carnal desire. By reading his word with much prayer, we seem to hold intercourse with good angels; and we have a foretaste of the heavenly world; already it seems to open its gates, inviting us to enter.

Prayer, linked with warm desire for the influence of the Holy Spirit, rouses the soul from her deathlike stupor, at the same time reaching the throne of God, and bringing down upon the humble supplicant the sweet and elevating influence from above.

J. CLARKE.

PATIENCE.

"In your patience possess ye your souls." Luke 21:19. It is easy for a man to profess attachment to a good cause, when that cause meets with the general approbation. It is an easy thing to boast of virtue that has never been tried by temptation, and to exult in fortitude that has never had to bear the storm of opposition; but true fortitude is found to consist in supporting evils with resignation, and in enduring opposition with resolution and dignity. "He that loseth wealth," says the Spaniard, "loseth much; he that loseth friends, loseth more; but he that loseth his spirit, loseth all." The man of fortitude, strong in conscious integrity and the knowledge of the right, though wealth may desert him, though his friends may forsake him in his greatest need, yet possesses his soul in patience; he rejoices that his soul is free. The cause of truth he knows can never fail. This makes him magnanimous both to do and dare.

D. F. EWEN.

TWILIGHT THOUGHTS.

The god of the day has vanished,
The light from the hills has fled,
And the hand of an unseen artist
Is painting the west all red.
All threaded with gold and crimson,
And burnished with amber dye,
And tipped with purple shadows,
The glory flameth high.

Fair, beautiful world of ours!
Fair, beautiful world, but oh,
How darkened by pain and sorrow,
How blackened by sin and woe!
The splendor pales in the heavens
And dies in a golden gleam,
And alone in hush of twilight,
I sit, in a checkered dream.

I think of the souls that are straying
In shadows as black as night,
Of hands that are groping blindly
In search of the shining light;
Of hearts that are mutely crying,
And praying for just one ray,
To lead them out of the shadows,
Into the better way.

And I think of the Father's children
Who are trying to walk alone,
Who have dropped the hand of the Parent,
And wander in ways unknown.
Oh, the paths are rough and thorny,
And I know they cannot stand;
They will faint and fall by the wayside,
Unguarded by God's right hand.

And I think of the souls that are yearning
To follow the good and true;
That are striving to live unswayed,
Yet know not what to do.
And I wonder when God, the Master,
Shall end this weary strife,
And lead us out of the shadows
Into the deathless life.

—Ella Wheeler.

MRS. MADISON'S DREAM.

PERHAPS Mrs. Madison was not so much to blame for the inveterate habit of fault-finding into which she had fallen. One's natural disposition must be taken into account, as well as the circumstances which tend to develop internal traits. She was several years beyond her teens at the time of her marriage, and during the three years of her wedded life, no children came to spread confusion and disorder where all was prim and proper, and her husband was trained to such habits of order and exactness that some of the uncharitable neighbors said he left this world to find a place where comfort was not entirely sacrificed to order and precision. After his death she had only herself to care for, and there was no reason why she should not have everything to her liking. But if the mother of a family did not have her garments as fashionably made and elaborately trimmed as did this worthy lady, she made no allowance for the deficiency, but at once began to criticize and find fault. For instance, when she entered the house of her neighbor, Mrs. White, and found that lady making a dress for her daughter, with which the young girl was highly pleased, she exclaimed: "Why did you not get a different shade, Mrs. White? This color was worn last year, and this overskirt is too short for the latest style."

"This shade is very becoming to Louise," said Mrs. White.

"The darker shade would have been just as much so, and a great deal more fashionable," returned Mrs. Madison, intent on carrying her point.

"I thought it very pretty," said the young lady, looking at it regretfully.

"So it is; but when you can have the latest style, of course it would be better," said Mrs. Madison. "Is not that basque too long to suit Louise's form?"

"Long basques are very much worn," said the mother, uneasily.

"True; but the form must be taken into consideration. I am sure she would have looked better in a shorter one." And after having made the girl discontented with what had previously given her so much pleasure, Mrs. Madison took her leave.

She met a little boy with a happy and contented look, and accosted him with, "Good morning, Johnny. You have a new suit of clothes, I believe."

"Yes, ma'am," answered the child, with a smile.

"Why did n't your mother make the sleeves shorter?"

"I won't wear it out this year; and she thought they looked very well now, and would do after I had grown some," replied the child.

"I would have made it to fit properly now. Those sleeves look very slovenly."

The smile faded from the child's countenance, and he walked slowly onward.

And this habit of making people unhappy by fault-finding seemed to be a part of her nature. "Mrs. A. did not keep her house in such order as she ought;" and this, coming to the ears of the overworked woman who had so much to do that she was obliged to

forego the pleasure which it would have given her to have had everything in tasteful order about her premises, caused her to burst into tears, and lament the unequal burden which she was compelled to bear.

One night Mrs. Madison dreamed that she had

"Crossed the stream whose narrow tide
The known and unknown worlds divide,"

and stood upon the other side, looking around upon the strange and beautiful scenery. Suddenly she saw an angel approaching, as if to welcome her to the land of souls; but as he drew near, true to her nature, she asked, "Why do you wear those old-fashioned white wings? They are all out of style. The very first angel I ever heard of wore white wings, and I am sure that seal-brown trimmed with cardinal red would be much nicer."

The angel looked at her with an expression of pity, and she continued: "Your wings should have been made long enough to trail slightly, and been tipped with some rich color, at least. I had expected to see everything in good taste here, after all the imperfections I have been harassed with during my life; but not even here do I find it."

"Madam," said the angel, "your own dress is not appropriate to this place."

"Why not?" she asked. "I am sure that every fold and every gather has been carefully studied, and every part measured with the most conscientious exactness."

"You have neglected to wear an important garment, and none can abide here without it," replied the angel.

"And what is that, may I ask?"

"The mantle of charity," replied the angel; "and you will turn to the left, where the portals will open at your coming, and enter the realms where it is not required."

"The mantle is but little worn; indeed, it has been entirely cast aside by some of the most fashionable people; and I am surprised at finding the inhabitants of this realm so much behind the times. However, it may be better in the region to which I am assigned."

She advanced in the direction indicated by the angel. The massive doors swung open, and she found herself in a country so new and strange that she was filled with astonishment. A creature having a seal-brown body and cardinal red wings came to meet her.

"Welcome, my dear madam," he said, with a bow that shook the heavy black plumes upon his head. Accept the thanks which I tender you in the name of our great master, for the services which you have rendered."

"I am not aware of having served you in any capacity whatever," replied the lady, coldly; for in spite of the fashionable colors which he wore, the creature was not at all prepossessing.

"O my dear madam, you underrate your abilities. The object for which we labor is to cause unhappiness in the world; and although the privilege of creating war and bloodshed has been denied you, you have done what you could, and caused discord and bitterness where all would have been harmony and happiness had it not been for you. There are places which dire disasters, such as famine and pestilence, overlook; and the work of sowing discord in pleasant places is very important, and attended with results scarcely inferior."

"I disclaim all praise which you bestow upon me. I have never done this work," exclaimed Mrs. Madison, gazing with increasing terror upon the disagreeable-looking visages of the beings with seal-brown bodies and cardinal red wings who began to gather around her.

"Did you not cause Mrs. White's daughter to find fault with her mother after the poor woman had worked with aching head and weary fingers upon that dress? And did not you destroy the child's happiness over his new suit, and make Mrs. Brown dissatisfied with the pattern of the new carpet her husband bought, to please her, by sacrificing a great many personal comforts, and tell Minnie Lee that the book of poems presented by her father was bound in old style, thus robbing the treasure of half its value? Tell me, if you can, my dear madam, when you have lost an opportunity of creating unpleasantness, or been guilty of bestowing happiness."

"I have given a great many times for charitable purposes," answered Mrs. Madison.

"We can easily overlook that," quickly replied the strange being, "for giving publicly only serves to conceal your real nature, and whenever you bestowed alms upon a private individual, you did so with a manner which made it almost as hard to accept your gift as to do without it. You have never donned the real mantle of charity, and went among the sick and suffering with tender compassion and cheering sympathy, nor tried to reconcile the discontented with their lot, by directing attention to the bright side, nor driven despondency from their sinking souls with words of cheer and hope. Tell me, if

you can, when you have been guilty of bestowing happiness upon any living being by an act of direct self-denial."

Mrs. Madison tried in vain to recall an instance of this nature, but she had always considered it a duty to take care of number one.

"You have served us well," continued the strange being; "and our great master has commissioned me to tender you a position second only to my own. You will rank above all the bright and shining beings which you see around you."

Mrs. Madison glanced with a sensation of horror upon the brilliantly-clad creatures who trailed their flaming robes, and waved their glaring wings, and scowled with sullen envy.

"Mercy on us!" shrieked the terror-stricken woman. "Not another moment will I remain with such a set of vulgar, disgusting wretches! Old-fashioned angels are a thousand times better! I will return this instant!"

"Madam, you cannot retrace your steps. You found fault with the most perfect beings which God ever made, and were allowed to pass on to a more congenial realm. Not being satisfied here, you will pass on to another region; and should you find fault with that, you will be given another chance."

Another ponderous door swung back, and Mrs. Madison saw another set of beings in garments with fashion so intensified as to be hideous and disgusting, with colors of flame, and heathenish ornaments, and with repulsive and scowling features, and discordant voices.

A sound of fierce contention, with shrieks of baffled rage, fell upon her ear, and she drew back with a groan of horror; but suddenly recollecting that if she found fault with this region, she might be consigned to worse, she stood trembling upon its portal.

"Pass on," commanded the being who had welcomed her to his domain; and with a shriek of terror Mrs. Madison awoke.

There was a change in her conduct after that, which people attributed to a real change of heart, and gave the new minister credit for having transformed a selfish and fault-finding woman into a sincere and consistent Christian whom the mantle of charity became exceedingly well. But Mrs. Madison kept her own counsel.—Isadore Rogers, in *The Ohio Farmer*.

LOOK UNTO JESUS.

HE was despised and rejected of men; his life was sought for by Herod; he was tempted by Satan; hated by the world which he came to save; set at naught by his own people; called a deceiver and a dealer with the devil; was driven from place to place, and had not where to lay his head; betrayed by one disciple and forsaken by all the rest; falsely accused, spit upon, and scourged; set at naught by Herod and his men of war; given up by Pilate to the will of his enemies; and a murderer preferred before him; he was condemned to a most cruel and shameful death; was crucified between two thieves; was reviled in the midst of his torments; had gall and vinegar given him to drink; suffered a most bitter death, yet submitted with patience to the will of his Father.

We should take all things that befall us as coming from God's providence, for our particular profit. And though they are evil in themselves, yet as he permits, or does not think fit to hinder them, they may be referred to him.

God no sooner discovers in our hearts an ardent desire of well-doing, and of submitting to his will, than he prepares for us occasions of trying our virtue; and therefore, confident of his love, we should receive cheerfully a medicine prepared by a physician that cannot be mistaken, and cannot give us anything but what will be for our good.

"And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Matt. 10:22. It is absolutely necessary that we be first partakers of his sufferings, and then of his glory.

"The disciple is not above his master, nor the servant above his lord." Matt. 10:24. He who keeps this saying in his heart will never complain of what he suffers, nor seek for any other way to save himself but by humiliation and the cross.—Sel.

"SAY IT."—The Duke of Wellington often remarked that those gentlemen who had been trained in the business correspondence of the East India company made the best diplomatic writers in the English service. They wrote clearly and precisely what needed to be said, and nothing more.

Dr. Nicholas Murray, famous twenty years ago for his pithy and effective style, used to tell with great glee how he acquired it. When he was a student in Williams College, he thought he could write well, and took a composition to Dr. Griffin, the president, expecting commendation for its eloquence.

President Griffin glanced through the first sentence, and said, "Murray, what do you mean by this sentence?"

He answered modestly, "I mean so and so, sir."

"Then say so, Murray;" and across line after line went the broad pen, erasing what Murray thought the most eloquent passages. Passing to other sentences, "Murray, what do you mean by this?" again asked the merciless critic.

With a trembling voice the answer came, "Doctor, I mean so and so."

"Please just to say so," was the quick reply.

When the reading was ended, the beautiful manuscript was spoiled, and the erased portions nearly equalled what was left unmarked. Dr. Murray always maintained that those simple words, "Say so," made him a writer.—*Youth's Companion*.

HOW TO MAKE MONEY.

"HERE is the rule for making money, applicable alike to all classes: 'Be diligent,' 'behave yourself,' practice the ten commandments, and keep the golden rule in your left coat pocket, nearest the heart."

The foregoing sentiment was uttered by Prof. C. D. Wilber in an address to the people of Harlan Co., Neb., Aug. 20, 1879. S. D. Adventists may find in it a useful hint. J. S. HOYT.

EDUCATION

SHOULD give us command of every faculty of body and mind; call out all our powers of observation and reflection; change the creatures of impulse, prejudice, and passion, to thinking, reasoning, loving beings; lead to objects of pursuit and habits of conduct favorable to the happiness of every individual, and of the whole world; multiply all the means of enjoyment, and diminish every temptation to vice and sensuality; and true education will do all this.—Bronson.

Our Basket.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43:11.

—IN the sight of God no man is poor but he who is wanting in goodness; and no man rich but he who abounds in virtue.

—TRUE politeness is perfect ease and freedom. It simply consists in treating others as you love to be treated yourself.

—GOD'S treasury is absolutely inexhaustible. He never grows weary of ministering to the needs of his people. If this were ever kept in remembrance, we should hear less of the accents of impatience and discontent, and more of the sweet language of thankfulness and praise.

—MAKE a firm-built fence of trust
All around to-day;
Fill the space with loving work,
And within it stay.
Look not through the sheltering bars,
Anxious for the morrow;
God will help in all that comes,
Be it joy or sorrow.

—MANY a Christian trusts Christ to carry him through the valley of the shadow of death, who does not rely upon him to take him through the dread to-morrow. If you are Christ's, you have no right to worry. He is a safe pilot. You can trust him in the shallow, quiet river as well as in the sea beyond.

—GOD will not accept the tongue alone, though it were of the most sublime orator; not the lips alone, though they were the lips of chosen Israel itself; not the head alone, though it were the head of a learned Diotrophes; but God will accept any contribution that may be entered under this head: "A broken and a contrite heart." He will accept all the former with the latter; but he despises every surrender that does not embrace the heart.—W. Kellenway.

—"If any one speaks ill of thee," said Epictetus, "consider whether he hath truth on his side; and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ah!" said he, "then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him, said, "It is no matter; I shall live so that none will believe them." Hearing at another time that an intimate friend of his had spoken detractingly of him, he said, "I am sure he would not do it if he had not some reason for it." This is the surest as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for the great and only relief against the pains of calumny.

The Review & Herald.

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

BATTLE CREEK, MICH., OCT. 2, 1879.

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

THE LORD OF THE SABBATH.

In a number of instances in the New Testament, Christ proclaims himself Lord of the Sabbath day. And there is no mistaking the day that is meant: it is the seventh day of the week, the ancient Sabbath of Jehovah, which had come down from paradise. But nearly all Christendom have now enthroned another day, the first day of the week, as the Lord's, because they claim that Christ is Lord of it.

Now it is not a little amusing to notice how marvelously the signification of the expression, "the Lord of the Sabbath," changes as it is applied to those different days. For instance, in the little tract, "One Hundred Facts about the Bible Sabbath," it is argued that Christ was Lord of the Sabbath "to sustain and protect it." This tract, it seems, fell into the hands of one B. D. Haskell, of Haverhill, Mass., whereupon he came out in the *Messiah's Herald* of Feb. 19, 1879, in a fiery charge against said tract, accusing the author of "handling the word of God deceitfully," and claiming that Christ was "Lord of the Jewish Sabbath to abrogate it, and he has so done."

But lo! this same B. D. H. is a zealous partisan of the Sunday Lord's day, believing that Christ is Lord of that day. We accordingly wrote him, inquiring in what sense he considered Christ the Lord of the first day of the week, when and how that day became the Lord's day, etc. To these questions he refused to reply, choosing rather, like some other writers of that class, the ignominious course of keeping himself concealed behind his paper breastworks, and carrying on a guerrilla warfare in ambush. He did, however, condescend, instead of returning fair answers to plain and appropriate questions, to hurl imperiously at our head a few solemn admonitions to "confess in penitence before God, and deplore your offense, and receive pardon" for contending that Christ is Lord of the Sabbath to sustain and protect it. Nevertheless the question remains, In what sense is Christ the Lord of the Sunday? What does the expression signify when applied to that day? Now behold the inconsistency of these Sunday advocates. When the seventh day is spoken of, lo, Christ is Lord of it to abrogate and abolish it! but when Sunday is the day in question, presto! what a change! then he is Lord of it, hallelujah! glory! to establish, confirm, exalt, honor, and sanctify it! Oh, shame! where are thy blushes at the trifling these men are guilty of when handling a sacred institution of the Lord our God?

Our Saviour, by proclaiming himself Lord of the Sabbath, bestowed upon it the highest honor. He acknowledged it an institution of Heaven. He showed the intimate relation existing between himself and it. Was this to indicate that he had abolished it? How absurd. God declared of Abraham, Isaac, and Jacob, that he was not the God of the dead, but of the living. He would have considered it a dishonor and reproach to his name and government to call himself the God of those who had passed hopelessly out of existence. So we may say of Christ and the Sabbath. He would not proclaim himself Lord of a dead institution, or one that was soon going out of existence. That would be a dishonor to his name.

The argument of our opponents on Matt. 12: 1-8, either nullifies itself, or leaves those who use it on the side of the wicked Pharisees who accused Christ of breaking the Sabbath, and hence charged him with being a sinner. Thus they say that Christ was justifying his disciples in doing that which was contrary to the Sabbath law, and gave as a reason that he was Lord of the Sabbath, which proves that he had abolished it.

But hold! this was some two years at least before the cross; and the Sabbath was in full force, and any desecration thereof was sin, up to that time, as all admit. Therefore all that Christ did, or justified his disciples in doing, was strictly in accordance with the Sabbath law, or else he was a sinner and the minister of sin! Our friends may take this latter view if they think it safe. But if he was only doing what was strictly according to the Sabbath law, then his words that he was "Lord of the Sabbath," cannot, except by willful perversion, be taken to in-

dicating that he was relaxing its claims, or that he designed to do so, but only as showing why he was so solicitous to defend it against the abuse and superstition of the Pharisees. Any attempt to dispose of this matter otherwise simply shows the perversity and malignity of that carnal heart which Paul says is not subject to the holy law of God, and cannot be.

WHO WILL ANSWER?

ABOUT A MONTH SINCE, a controversy sprung up in Quincy, Mich., over the right or wrong of running a pleasure steamboat on Sunday. Three ministers of the place are reported to have forbidden the captain to run the boat. Whereupon a non-professor closes up an article in the *Quincy Times* on the subject with the following tough questions for the Sunday-keepers:—

1. On what authority do they rely, who assert Sunday to be a day more holy unto the Lord than the day he blessed and sanctified, or any of the secular days of the week?

2. How came the seventh day of the week, the Sabbath—the day God blessed and sanctified, to be supplanted in its character as a "holy" day, by the first day of the week, Sunday?

3. Point us to the record where God ever appointed or recognized any other than the seventh day—the Sabbath, as a day of rest, to be kept holy, etc.?

I ask these questions in the strong hope that some one, learned in historic lore, will withdraw the veil and enlighten us by a truthful exposition of the above questions.

We venture to say that our friend's questions have not been answered yet; and they can only be answered truthfully by saying that, 1. There is no authority for saying that Sunday is more holy to the Lord than his own sanctified day; or that it is holy at all in any other sense than the other secular days are. 2. It is not by divine authority that the seventh day has been supplanted by the first day of the week. This work has been wrought by the "man of sin," coming in gradually through the working of the mystery of iniquity. 3. There is no record that God ever appointed or recognized any other day than the seventh as a day of rest to be kept holy. The questions admit of no other answers. This is a great practical subject. Now will our friend as candidly consider what the Lord of the Sabbath requires of him in this matter.

TO CORRESPONDENTS.

42.—THE JEWS AND HADES.

Was the word *Hades* considered by the Jews as meaning the spirit world? A minister here so declared, quoting from Josephus in proof. G. W. R.

ANS. According to the essay of Josephus, if he correctly represents their views, they so regarded it. But what they thought, or what they taught, has no more to do with our views, that is, we are no more to be influenced by them, than by the views of the old monks of the dark ages on the doctrines of the Sabbath and the immortality of the soul. The Jews had fallen into many errors, and by their traditions had made void even some of the commandments of God. We have all the authoritative writings which they had on which to base our belief, that is, the Scriptures; and our appeal, at all times and on all questions, is to them, in preference to traditions of darkened Jews or apostate Christians. The question is not, what say the monks? what say the fathers? or what say the Jews? It is simply, what says the word of God?

43.—A HALL FOR A CHURCH.

When we rent a hall in which to hold our meetings, is it right to rent it for a band of music to practice in? or for the Methodists to hold pound sociables (really lotteries) festivals, &c., when the Methodist minister would not hold them in their own church, not thinking it was right? Is the hall, while we hold it, the same as a church?

ANS. If entire control of the hall is held by the society, we should regard it the same as a church, not to be used for any purpose for which it would not be proper to use a church, certainly not for church fairs and festivals, nor for any gatherings which would defile the room with tobacco juice, or otherwise render it unclean.

44.—NO MAN ASCENDED TO HEAVEN.

Please harmonize John 3: 13 with 2 Kings 2: 11 and Gen 5: 24. H. G.

ANS. Genesis (compared with Heb. 11: 5) and Kings declare positively that Enoch and Elijah have been taken up from this earth into Heaven without seeing death. If John is speaking simply of going up into Heaven, and declares that no man has so ascended, limiting it to this idea, then there is a contradiction. But is this the subject in John 3? Christ is here teaching Nicodemus in regard to heavenly things, and says, "We speak that we do know, and testify that we have seen." Verse 11. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Verse 12. Then comes the statement of verse 13: "And no man hath ascended up to

Heaven, but he that came down from Heaven, even the Son of man which is in Heaven." Now what is the subject under consideration? What has the simple declaration that no man has ascended up to Heaven to do with the matter of his discourse, which is receiving instruction from Heaven. It is evident that this idea of gaining knowledge from Heaven, is the only one involved in the declaration; that is, No man hath ascended up to Heaven, to return and bring back information from thence, except He who came down from Heaven, even the Son of man, who, so far as his knowledge of heavenly things is concerned, was the same as if even then in Heaven. Paul uses a similar expression, but immediately explains it, thus: "Who shall ascend into Heaven? (that is, to bring Christ down from above:)" In a similar sense we believe the expression is used in John 3: 13: "And no man hath ascended up to Heaven," that is, to bring back knowledge from thence for his fellow-men. In this sense there is no conflict between this passage and Genesis and Kings; for Enoch and Elijah did not ascend, or rather were not taken, to Heaven for this purpose. We may add that John 3: 13 implies a voluntary action under the will and control of the man: "No man hath ascended," of his own will, purposely, voluntarily. But this was not the case with either Enoch or Elijah: they were taken up passively.

45.—EZEKIEL'S CONDITIONAL PROPHECY.

Please explain Eze. 36: 25-27. J. M. L.

ANS. Many other verses naturally belong with the verses referred to, which would be too lengthy to quote in full. The reader will therefore please turn and read them with the context. Remembering, then, that Ezekiel was with his people in captivity when his prophecy was written, let us consider its natural and evident meaning. The great object which that people would have before their minds, would naturally be their deliverance from captivity. Is it not, then, in reference to this that God speaks by his prophet? For verse 24 says: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Then follows the promise of a great spiritual blessing to be bestowed upon them, in the language of the verses referred to, set forth under the figure of sprinkling clean water upon them, and cleansing them from all uncleanness. (The false use of verse 25 in reference to baptism is exposed in Bro Waggoner's work on that subject, pp. 32, 33.) Various promises are enumerated to the close of chapter 36. In chap. 37 the resurrection of the dead is described; and this sublime event is set before them as a fit representation of their glorious restoration, which God had then in mind. Then follows, in chapters 38 and 39, a statement of how God would deal with their enemies, in the famous prophecy concerning Gog. Then from chapters 40-48, the remainder of the book, is given a description of a wonderful sanctuary which God proposed should be erected among them. But this prophecy was conditional. The condition is expressed in verse 11 of chapter 43: "And if they be ashamed of all that they have done, show them," etc. But they were not ashamed, Jer. 6: 15, and so, the condition never having been complied with, the prophecy never could come to pass. It has long been a settled question that all this prophecy of Ezekiel concerning the sanctuary was a conditional prophecy, never fulfilled because the conditions were never complied with. See this point discussed in the late work on the Sanctuary, pp. 162-166. The query we now propose is, Does not this conditional prophecy extend back beyond chapter 40, even as far as chapter 36? If so, it includes, and disposes of, those much vexed chapters concerning Gog, the 38th and 39th of Ezekiel. Then we have there simply a description of the way in which God would have punished the enemies of his people, had the latter done what he proposed to them. As they did not thus do, those chapters never have been, and never are to be, fulfilled. But God's purposes are not to be thwarted or marred in the least degree on this account. He changes his plan of action somewhat to suit the exigencies of the case. He breaks, to be sure, the captivity of his people, but not so fully nor gloriously as might have been. He prolongs the time. He throws in another dispensation. He now works toward "the eternal purpose, which he purposed in Christ Jesus our Lord," Eph. 3: 11, in another manner; and Gog and Magog do not appear again in prophecy till the end of the one thousand years of Rev. 20: 8; to be disposed of then, in the manner there described, and not as they would have been had the prophecy of Ezekiel 38 and 39 been fulfilled.

46.—PSALM 102: 18; LUKE 18: 1-8.

1. To what does Ps. 102: 18 refer? 2. Does Luke 18: 1-8 have a special reference to the time just before the coming of the Lord? C. P. B.

ANS. 1. Probably to the gathering out from the Gentiles of a people for the Lord. Rescuing these from their lost condition is likened in Scripture to raising them to life from the dead, or new creating them. 2. We think Luke 18: 1-8 represents the earnest importunate prayer of the people of God, just before Christ comes, and shows by contrast with the unjust judge, how surely God will avenge his people who cry unto him.

CALIFORNIA CAMP-MEETING.

WE ARE ENCAMPED upon the best ground ever occupied by our people in California. The shade is all that can be desired. Large spreading oaks completely overshadow the large tent, which is 60 by 96 feet. There are about one hundred tents up. Almost all the churches in the State are well represented. Several teams came from Fresno and Tulare counties. The Fresno camp-meeting made them long for more; and for this some drove over the dusty plains about three hundred miles. May they receive a blessing according to the effort they have made.

The meeting commenced the 17th, but all day on the 18th teams and tents were coming. A good feeling seems to prevail, and we confidently look for good results. An earnest desire is manifested to see the work advanced. There is evidently a mind to work, among the people, and we believe the work will go forward.

Who will be president? is an interesting question in the camp; and the earnestness with which the question is asked shows that they realize their need, and are anxious to remedy the difficulties under which they labored the past year.

The interest deepens at every meeting. This afternoon a large number came forward to seek a nearness to God, and to consecrate themselves anew to his service. Bro. Haskell is having good freedom, and is hopeful.

We are praying that this meeting may be a great and lasting benefit to the cause of present truth. J. H. WAGGONER.

Healdsburg, Sept. 19.

SAD MISTAKES.

To yield to the gratification of carnal desires, and thus compromise divine blessings, is a great mistake, although otherwise life may be embittered by the self-denial. Esau had an experience of this kind. He well knew that the blessings and privileges of the birthright were from Heaven; but this fact was overlooked in his desire for food.

"And Esau said to Jacob, Feed me, I pray thee, with that same red pottage: for I am faint. . . . And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me. And Jacob said, Swear to me this day; and he swear unto him: and he sold his birthright unto Jacob." This was a deliberate surrender of God's blessing for the gratification of appetite. At a time when he was hungry and faint, for one morsel of meat he sold his birthright. "Afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Gen. 25: 29-34; Heb. 12: 16, 17. All for one morsel of meat! How insignificant it must have looked to him when it was all over. But his mistake was fatal.

It is a mistake to indulge in sin of any kind, thinking that we can recover ourselves from it when we please. Solomon tried to do this. He said in his heart, "Go to now, I will prove thee with mirth; therefore enjoy pleasure." He gave himself unto wine and to lay hold on folly, and whatsoever his eyes desired he kept not from them. He yielded to his friends and worshiped other gods. He voluntarily went upon forbidden ground, thinking that he was able to recover himself. He deeply repented of this course at the close of his life. A dark cloud hung over him, and he found himself in the meshes of the net in which Satan had ensnared him. His life ended in bitterness and sorrow. The Lord had appeared to him twice, but he sinned and displeased God, and brought trouble, distress, and the frown of God upon himself. There are many who are following in the steps of Esau and Solomon. The Judgment will reveal the awful nature of the mistake they are making.

It is a mistake to bury our talents in the earth by devoting them to worldly pursuits, especially at this time when the cause is languishing for the assistance we may render it. This is the

time in which to labor, to devote our energies to the carrying forward of God's work. There are many who have means which, with a little effort, might be placed where it would aid in carrying the truth to thousands, and the persons themselves would not be deprived of a single comfort thereby. It would add stars to their crowns in glory. But many reason that they have already done something, and that if others would do as much as they, it would be sufficient. They are making a sad mistake. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Christ has purchased a home in glory for man; and that he may prove himself worthy of it, he has lent him talents. If he devotes these talents to the glory of God, he thereby makes friends with angels, and secures to himself the true riches; if not, he makes a mistake the magnitude of which he will realize when he hears the awful words, "Thou wicked and slothful servant."

Many possess the ability to teach the truth, and to advance the cause by their influence in different ways, but mistake in being anxious to first make provision for themselves and families. Our Saviour says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is a serious mistake to withhold our means from the cause of God while we live, with the idea of giving it to the Lord when we die. Past experience shows that in nine-tenths of such cases the cause never gets it. If an effort is made to secure it, it is lost in litigation. Such matters can be arranged while the person is in health, and thus all this trouble be prevented. Those who do not follow this course will find that they have been unwise. This is more especially true of the aged, who are tottering on the brink of the grave. "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they [the angels] may receive you into everlasting habitations." To fail to do this, and yet dream of Heaven, is like beholding a mirage in the desert, which will prove a fatal delusion. S. N. HASKELL.

WRONG ASSOCIATIONS OF IDEAS.

In the matter of soul and spirit, care should be taken to avoid forming ideas which are not wholly founded on fact.

The traveler who had conceived sublime thoughts about the scenery of Switzerland, but who happened to visit that country when it was rainy and foggy, and ever thereafter associated gloomy thoughts with that beautiful land, made a mistake. But such a mistake is of much less account than those mistakes which are committed at the sacrifice of Bible truth.

There are those who, believing that man has an immortal spirit, which thinks and acts independently of the body, find passages where spirit signifies angel, as in Acts 23:8, 9; or phantom, as in Luke 24:37, 39; Matt. 14:26; Mark 6:45-49, and they hastily conclude that the spirits of the dead, in the fabulous sense of that expression, are intended. And this false impression will follow them in their entire investigation of this subject, unless it is corrected.

As to Acts 23:8, 9, we think that Heb. 1:7 will shed some light upon it, giving us a clue to its true meaning. In this text Paul, speaking of angels, certifies, "Who maketh his angels spirits." The French translation reads, "Making winds his angels." Not that winds, in the common acceptation of that term, are angels, but that God has given angels, who are real, tangible beings, the faculty of doing their work either visibly or invisibly, that is, without manifesting their form. In the latter case they are like the wind, that does its work without our seeing it. They can serve in this manner, or can manifest the light and glory of Heaven with which they are clothed, and which resembles the brightness of the sun when it shineth in its strength, or a flame of fire. Read Matt. 28:3, 4; Luke 24:4; Judges 13:19, 20. This enables us to understand the difference that is made between angel and spirit in Acts 23:8, 9.

As to Luke 24:37, 39, where it is stated that on a certain occasion the disciples were frightened, believing that they saw a spirit, Mr. Greenfield in his Greek Testament puts in the margin of that passage, phantom, indicating that this word is found in Griesbach's Greek Testament. And that phantom is the proper term appears from the fact that the same word, (phantasma) is found in Matt. 14:26; Mark 6:45-49, where a similar fright of the disciples is recorded,

when, on another occasion, Jesus met them walking on the sea. It was while speaking of a phantom, a being that exists only in the imagination, or an appearance produced by a fallen angel, that Jesus said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Neither Christ nor the evangelists speak of the spirits of the dead in these passages. In fine, no inspired writer ever speaks of the spirits of the dead in the superstitious and deceptive sense of that expression.

D. T. BOURDEAU.

TO THE BRETHREN IN ILLINOIS.

VERY DEAR BRETHREN: I wish to call your attention to some matters in connection with the cause of God in our Conference.

1. Our spiritual condition is not what it should be. We have not that true sense of the solemnity of the times we are living in that we should have. Christ "stands at the door and knocks," and how few of us realize it. We need to give our hearts anew to God, to lay ourselves, with all that we have and are, a living sacrifice upon his altar.

2. Our devotion to the cause of truth is very deficient. As we grow in experience and knowledge, and become better acquainted with the evidences of our faith, our devotion should proportionately increase. But this is not the case, at least with the majority of us. Some have departed from their first love; their devotion to the cause is not as great as when they first embraced the truth.

"Oh! wake thy slumbering people."

3. The financial condition of our Conference is very bad. With the small compensation given our ministers, we are left \$400.00 in debt, and our treasury is entirely empty. This certainly is not as it should be. Besides, we owe nearly \$100.00 on tents. A part of this, however, is due from responsible brethren.

4. Against my wishes, you have put upon me the responsibilities of president of the Conference. With your hearty co-operation, it will be comparatively easy to discharge the duties of this office; but if you are indifferent and careless, these duties will be arduous and almost unendurable. Which way shall it be, brethren? Your actions will answer this question. You have said by vote that you will stand by your officers; but words and votes are cheap. Actions speak. We shall confidently expect your hearty co-operation. Do not disappoint us.

The districting of the State is a step in the right direction. Brethren, hold up the hands of the ministers laboring in your respective sections. Work with them for the up-building of the precious cause of truth. Be faithful in attending meetings, doing missionary work, reporting, paying your tithes, and maintaining your consecration to God. Labor earnestly for your own salvation, and that of your fellow-men. If you do these things, God will let his rich blessing rest upon you, you will be strong, and the cause in our Conference will prosper.

6. Remember that time is rapidly passing; therefore do not procrastinate. The Judgment is before you. The eye of the Judge is upon you. Let us marshal our forces, gird ourselves for the battle, and take hold of this work like men who expect soon to give account for our deeds.

7. Much depends upon the ministers and church officers. Brethren, be faithful. Remember, "every man shall be rewarded as his work shall be." May the Lord help us each to do his perfect will. R. F. ANDREWS.

Bloomington, Ill., Sept. 25, 1879.

VERMONT CAMP-MEETING.

SEVERAL circumstances combined to give us a less number of tents and campers at our meeting this year than when the meetings were held at Morrisville. Yet we have reason for gratitude for as much interest as was manifested, and for so good apparent results. More might have been accomplished, and the general interest of the meeting improved, had all been on the ground at the opening of the meeting.

We were thankful for the presence and labors of Brn. Butler and W. C. White. The Spirit of God aided Brn. Butler and C. W. Stone, in preaching the word. The tract and missionary work, the cause of temperance, and the Sabbath-school interest received a good share of attention. In regard to each of these branches many useful and practical things were said by Brn. Butler and White, showing us the importance of a united effort to redeem the time and save souls by working in the opening providence of God. Many witnessed a good profession. May none die spiritually from inactivity; but let us take hold of the work in all its branches,

and by "reason of use have our senses exercised to discern both good and evil."

Several young men are girding on the armor in our Conference, whom the Lord will bless and make useful if they keep humble, grow in grace, and are led by the unerring counsel of Heaven. Others see and confess the truth, who may win souls to Christ. I am impressed with the thought that if as a people we are not better both in the present and future for our recent camp-meeting, we are verily inexcusable. May our future fidelity and devotion of heart to the cause of God bear a favorable testimony here.

A. S. HUTCHINS.

A PECULIAR PEOPLE.

God's remnant church should be a peculiar people; not peculiar as the word sometimes signifies, that is, not noted for oddities and eccentricities, but a "peculiar people zealous of good works." If God's people live out the truth to the best of their ability, they will be peculiar enough without indulging in notions that are disgusting to the world, and that have their root in selfishness. They should be distinguished from the world by an upright life, by honest deal with those without, by holy conversation, by unassuming dress, and by much prayer. The constant tendency of the church is to a conformity to the world. Paul says, "Be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. 12:2.

Some Sabbath-keepers think to gain influence with worldlings by aping the fashions of the world, and indulging in its frivolities. But says James, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Chap. 4:4. As a person is called an adulterer who proves unfaithful to a chosen companion, so those who have espoused Christ by their solemn church vows are called adulterers if they have unlawful connection with the world, and thus prove unfaithful to their chosen Lord. This is spiritual adultery.

The apostle James also tells us that pure religion and undefiled is to keep ourselves unspotted from the world. Of course we are only to refrain from conformity to the world where the world is in opposition to the Scriptures. Vain and frivolous conversation is not in accordance with Christ's teachings; therefore it should not be indulged in. Dressing like the devotees of fashion is also condemned by the Scriptures. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3:3. By indulging in these things we show that we have more desire for the esteem of the world than for the favor of God.

We must be a peculiar people if we would be members of the "church of the First-born which are written in Heaven." Christ "loved the church, and gave himself for it; . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25, 27. E. H. GATES.

Leesburg, Ohio.

"THE DEAD MARCH."

It is estimated that some one dies every second, and that a funeral train is ever marching to the grave. When one burden is lowered into the ground and covered with turf, another follows. When one heart forgets its grief, another is plunged in woe. When one eye is dried, another is blinded with tears. There are few dwellings that have not been visited by the black carriage with nodding plumes. There are few families that have not opened their doors to receive the casket with silver handles. There are few hearts that have not swelled almost to bursting at the sound of clods on coffin-lids. To many the tramp, tramp of the dead march is but the driving of iron hoofs into the soul.

March on, ye funeral processions, march on! The day is coming when your horses will refuse to go, your carriages will remain empty, and the voice of weeping be hushed. The leader of your train will be vanquished. A mightier than he will take the command, and at his word the tramp, tramp of the dead march will be exchanged for the tramp, tramp of the resurrected host. Songs of joy will burst from lips that were once white and cold. Crowns of life will adorn brows that were once wet with the dews of death. Harps of gold will glitter in hands that had long been mingled with church-yard dust. All hail, glad morn of eternal day! The gleams of thy glory even now gild the darkness of the tomb.

The broken beauty of earth speaks of victory over death. The clay-cold corpses of our friends will be re-animated with life. The same eyes will sparkle as of old. The same hands will grasp ours as of yore, and the same voices will greet ours as in the past. The same, yet glorified and made beautiful. The same, yet redeemed and made immortal. March on, O years! Tramp on, ye funeral trains! Your heavy tread will soon be silenced by the tramp, tramp of the armies of Heaven.

ELIZA H. MORTON.

Allen's Corner, Me.

BEGINNING AT ONCE.

THERE is great gain in beginning at once to be a Christian. Besides the time lost that might have been given to God and men, there is the matter of personal development. Just as, in this life, two persons may not get the same amount of pleasure from one of Beethoven's symphonies, so, in Heaven, one person may find a thousand times more than another, because of developed capacity and fitness to receive. He who stands on the border land the truest in service, and the most highly developed, will be the best fitted to enter in and possess the glory and happiness and beauty.

Since, then, Christianity is the law of human perfection, any lack of allegiance to it is high treason against man. The life of one is inextricably intertwined with the other. Not a selfish thought is entertained, or a selfish wish harbored, but is a wrong against man. Not a selfish pleasure is tasted, or a selfish scheme pursued, but is just so much obstruction placed across the path of human progress. Suppose that during the fearful conflagration in Boston there had been one engine house in the city that contained machinery and appliances capable of immediately stopping the flames; and suppose that some person had possessed and retained the key. While granite walls are crumbling, and fortunes are shivering in the heat, while men and women and children are struggling to save themselves or their goods, while homes are being ruined, while strong men strive, and women weep, the possessor of the key, the knowledge of which might end it all, goes lounging about, whistling or humming a tune, with hands in his pockets. Is there any plummet of language capable of sinking so low as to measure the depth of his guilt? Not a heart pang, nor a falling tear; not a broken home, nor a ruined fortune; not a lost dollar, nor a lost life, but would equally and justly be chargeable on him. And if the number of persons holding keys were a hundred, or a thousand instead of one, the principle would be the same.

This is but a fair illustration of the case we have in hand. Each man holds in his hand the key to the deliverance from all evil of the sphere which he occupies and controls. Only let each one accept and live out the Christ ideal, and evil would disappear as the mist flees the valleys and hillsides when the sun is up.

The first and pressing duty, then, of every man is to become a practical Christian. You have no right to delay it an hour, for nothing else can be so important. As an individual, for the sake of your own development and highest self-interest, you are bound to the duty of being a Christian. For the sake of the disordered and broken family life of the world, and by the importance of perfected households, you are bound to be a Christian. For the sake of society, and that its infinite wrongs and wounds may be healed, you are bound to be a Christian. Your first political duty, that national and international relations may be perfected, and that the dawn of the world's future morning may hasten the rising of its star, is to become a Christian. No reason is valid against, and every voice of Heaven and earth combines in, the one ceaseless and urgent utterance, It is your first great duty to become a Christian. —Savage's "Christianity the Science of Manhood."

THE worst error in religion, after all, is that of the skeptic, who records triumphantly the weaknesses and wanderings of the human intellect, and maintains that no trust is due to the decisions of this erring reason. We by no means conceive that man's greatest danger springs from pride of understanding, though we think as badly of this vice as other Christians. The history of the church proves that men may trust their faculties too little as well as too much, and that the timidity, which shrinks from investigation, has injured the mind, and betrayed the interests of Christianity, as much as an irreverent boldness of thought. —Channing.

THE man who cannot perceive good in others, is not perfectly good himself.

AWAKE.

Ye saints of God, awake, arise!
Soft glory tinges far-off skies!
"Creation's day-break" is at hand,
The sunshine of a fairer land!

Your feet are on "enchanted ground."
Beware, lest sleeping you be found,
When morning dawns, and splendor bright
Dispels the gloomy shades of night!

"At ease in Zion" fatal rest!
Oh, know ye not the fearful test?
Oh, feel ye not the need of prayer,
When darkness deep is everywhere?

O church of Christ! the hour is near!
Your absent Lord will soon appear!
The time of labor will be o'er,
When glory dawns for evermore!

Oh, till ye now the fruitful soil,
And shrink not from the weary toil!
A blest reward soon yours will be,
E'en joy for aye—eternity!

ELIZA H. MORTON.

Allen's Corner, Me.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

MICHIGAN.

Edmore, Sept. 23.—Closed services at this place yesterday, after continuing nearly six weeks. I have sold \$4.80 worth of books, and received donations to the amount of \$12.00. Three or four will keep the Sabbath as the result of the meetings. Last evening I held a meeting with the brethren at Cedar Lake, most of whom are going to the Lyons camp-meeting. ORLANDO SOULE.

KANSAS.

Coopersburg, Rice Co., Sept. 22.—I began meetings here the 11th inst. The interest has been increasing. The school-house was filled last evening, and many were unable to get in. The Lord has blessed in speaking his word. Four have decided to keep the Sabbath of the Lord, and we hope for others. Pray for the work here. R. F. BARTON.

WISCONSIN.

Attica, Tent No. 5, Sept. 15.—We closed meetings in this place yesterday. The attendance has been good when the weather was favorable. As the result of the meetings here, some have decided to keep all the commandments of God; some have been reclaimed, and others encouraged. We organized a church here, to embrace the Sabbath-keepers in Albany, Monticello, and others in this vicinity. As a church, they voted to adopt the plan of S. B. A leader was chosen. N. M. JORDON.
A. W. FULLER.

PENNSYLVANIA.

Corydon, Sept. 20.—We think it will be a matter of interest to the lovers of truth to learn of the labors of Sr. S. A. H. Lindsay at Corydon, Warren Co., Pa.

After laboring in the vicinity a few weeks and meeting with bitter and persistent opposition from the M. E. church, four of their number, all heads of families, took a decided stand for the truth. One brother, a Sunday-school superintendent, and a leading member of the church, has fully embraced the truth, and is now superintending a Sabbath-school of about twenty members. A sister began the observance of the Sabbath by reading, just previous to Sr. L.'s labors with us. And since her departure another person, a man of good morals, but a non-professor, has commenced to observe the Sabbath. The little company here are encouraged, and feel to give God all the praise. WM. B. KNAPP.

CALIFORNIA.

Lafayette, Vacaville, and Rocklin.—Aug. 14-17, I met with the friends in Lafayette, and spoke in Pacheco on the Sabbath, and baptized four in Galindo's lake. Spoke upon temperance the last evening, and had the pleasure of hearing even some outside of our faith decide to leave their tobacco. The Lord gave freedom.

Aug. 22-24, in company with Bro. Haskell, met with the Vacaville church. Every one in the church signed the teetotal pledge and joined the Health and Temperance Association. The tithing system was adopted without a dissenting voice.

Aug. 25-31, labored with the friends in Rocklin; baptized four, and organized a church of eight. There are several others who will unite with the church, who were absent. Some outside the church signed the anti-rum and tobacco pledge here. B. A. STEPHENS.

ILLINOIS.

Lisbon, Sept. 25.—I have pitched the tent here at Lisbon, and have held five meetings.

Some interest is manifested. I am alone, and for that reason cannot leave the tent. Will the people of God remember me in their prayers. L. JOHNSON.

Greenup, Sept. 22.—We have just closed a series of meetings at this place. The Lord has greatly blessed our labors, for which we feel thankful. Six were added to the church, two by vote, and four were buried with their Lord in baptism. There are others here who are almost persuaded. May they seek wisdom from God, and decide aright. DENNIS MORRISON.

Parkersburg and West Salem.—After camp-meeting I held a few meetings in the vicinity of Parkersburg. Sept. 9, we pitched the tent in West Salem. The tent will not hold the congregations. The people are friendly, and I have more invitations to visit than I can fill. I realize my insufficiency more and more, and the necessity of entire dependence upon God. Will those that love the truth remember Southern Illinois. G. F. SHONK.

Hoopston, Sept. 24.—The following, which appears in this week's issue of the *Hoopston Chronicle*, will inform our readers of the progress of the work here:—

"Eld. D. T. Bourdeau took down his tent Monday, having spoken in it twenty times (in two weeks and one day). He expresses his gratitude for having also had the privilege of speaking once in the Christian church, and twice in the Methodist, by special invitation, when it was too cool to speak in the tent. He speaks to-night in Clarke's hall, on Satan, his origin, work, and final destiny; after which he will meet those who would like to hear him further at the parlor of the Hibbard house, Sundays at 3:30 and 7:30 P. M., Thursday and Saturday nights at 7:30 P. M., and Saturdays at 10:30 A. M."

We might have held meetings longer in the tent, had it not been for the sickness of our dear French brother Groshens, who has had a severe attack of intermittent fever. He is some better. He designs to spend one or two years at our College, to prepare for the ministry. One or two more of our French brethren will soon join him with the same intention.

I do not leave this place till I have given the people a fair chance, whatever may be the result. I also speak four times a week in the country. Bro. Gros, of St. Anne, will spend a season with me. D. T. BOURDEAU.

OHIO.

Vansville, Sept. 23.—Meetings still continue with good interest. Two families have lately resolved to keep God's commandments. The Sabbath-school numbers twenty-four, mostly grown people. I have obtained a few more subscribers for the REVIEW. I hope for more good yet to be accomplished. G. G. RUPERT.

Clarksfield, Sept. 23.—The weather is more favorable. Some unruly fellows endeavored to break up our meeting, but they signally failed. They exploded a large knot within a few feet of the stand, in the midst of a sermon. Fortunately the pieces all went from the tent, or some would have been badly hurt, if not killed. All is quiet now. The interest is reviving some. About six have decided to obey. We do not expect many, but hope for a few others. H. A. ST. JOHN.

Leesburg, Sept. 22.—For about five weeks we have been holding meetings three miles from Leesburg. Although this is a country place, our audiences have generally been good until lately. A few are keeping the Sabbath, and others are investigating the matter with unprejudiced minds. Nearly all here are non-professors. We have never before found people so friendly and hospitable.

Last Sabbath we were with the brethren at Antioch, and found them generally doing well. The Sabbath-school was particularly interesting. The lessons were well learned, and all seemed to manifest a deep interest in the school. May the Lord bless the Antioch church. E. H. GATES.
W. S. BOONE.

INDIANA.

Grant City, Tent No. 2, Sept. 25.—Have been in this place five weeks, and have spoken thirty-six times. The interest is still good. Among the interested ones are the best people of the community. Over fifty were present at our last Sabbath meeting. Nine have signed the covenant, and we have hopes of several more. Have sold \$6.00 worth of books, and our donations amount to \$4.40. Shall remain here this week, and then take down the tent and go to our Conference. J. M. REES.
J. S. SHROCK.
V. THOMPSON.

Tent No. 3, Sept. 25.—We have closed tent labor for the season. Six or eight are now keeping the Sabbath at Cicero, where we last labored. We have organized a church of thirteen members at Arcadia. The S. B. pledged to the Conference amounted to \$42.00.

and we are confident that this sum will be increased to \$50.00 when all have been called upon. At this place twenty copies of our papers were subscribed for, besides a club of ten *Instructors* for the Sabbath-school. Have sold about \$40.00 worth of books during the season. Arcadia and Cicero are only three miles apart, so that the members constitute one church, now numbering twenty-four. We expect some will fall away; but we have hopes of others, so we trust the number may continue good. Three of these were keeping the Sabbath before we came here. Bro. Lane rendered some valuable assistance. Bro. Henderson, who has a license from the Kansas Conference, has labored in connection with me, manifesting commendable devotion and energy in the work. WM. COVERT.

Madison Co.—As an item of encouragement for T. and M. workers, I send in the following report of labor. Having learned last winter of a few individuals near Frankton, in Madison Co., whose interest was awakened upon the Sabbath question, I determined to visit them for the purpose of getting reading matter before them, and also to speak in their neighborhood if opportunity offered. I soon found it convenient to put my resolutions into operation, but the heavy rains and deep mud made it impracticable to continue meetings as was desired; so I turned colporteur, and prevailed on the interested ones to buy books and subscribe for the REVIEW, and *Good Health* (which I regard as the pastor and deacon of our churches), and left them to keep up the interest, assisted by a monthly visit from the writer during tent season. And I can heartily thank God that I am now enabled to report at least ten of them keeping the Sabbath. I would advise all missionary workers to engage in a special effort to obtain subscribers for our periodicals. They are weekly reminders of many things of great importance, and will materially aid in keeping up the interest awakened by preaching. WM. COVERT.

MINNESOTA.

Mankato, Sept. 23.—Our meetings are now closed at Mankato and Eagle Lake, after a continuance of about twelve weeks. As the result of our labors, thirty have joined the Mankato church. Two members who had through discouragement given up the Sabbath, have taken a new start to serve God and keep his commandments. Several of those who joined the church were children of Sabbath-keeping parents; two or three were before keeping the Sabbath; the others came from the different sects and from the world. Seven adults that have begun to keep the Sabbath have not as yet fully connected themselves with us. We have had peculiar difficulties to contend with in these meetings, yet the Lord has blessed the word spoken. The brethren at Mankato helped us much in our labors. We are of good courage. W. B. HILL.
L. H. ELLS.

Mapleton.—We came to this meeting Friday evening. Found the 60-ft. tent pitched in a beautiful grove. About one hundred Sabbath-keepers were in attendance. The ministers present were Elds. Hill and Ells, and Eld. A. C. Spicer from Nebraska. As this meeting was appointed for the benefit of the brethren, the preaching was mostly of a practical nature. Sabbath morning a very interesting Sabbath-school was held, conducted by Bro. Hill, president of the State Sabbath-school Association. The afternoon was principally occupied in talking up the Sabbath-school work.

Sunday morning the temperance work was considered. The pledges being circulated, eighty names were received, with those present who had previously signed. A society was formed of twenty-four members, others waiting until clubs were started in their respective churches. We were pleased to see the interest manifested in this part of the work. At 3 P. M. Eld. Hill spoke to the young from John 10:11. The Spirit of the Lord rested down upon the congregation. An invitation being given, eleven, mostly young persons, rose for baptism. Bro. Hill and Ells, who have been laboring with good success at Mankato the present season, did most of the preaching. We look for the cause to rise in that district this Conference year. HARRISON GRANT.
J. FULTON.

Sept. 25.

TEXAS.

Brushy Knob, Dallas, and Turner's Point.—Our second arbor meeting at Brushy Knob was successful beyond our expectations. A larger number of our own people were present, and a much larger crowd from without. Twelve tents were pitched. My brother and Bro. Daniels were pitched, and assisted in preaching. At our Sabbath morning prayer-meeting, one hundred Sabbath-keepers were counted. Denison, Plano, and Dallas were represented. Bro. Jenson came with three others from Bosque Co. Besides a few scattered brethren, the churches of Peoria and Cleburne were nearly all present. The preaching was both doctrinal and practical. The social meetings were spiritual and excellent. Many were convicted, several were converted, and nineteen were baptized. Such was the interest that it was thought best to continue another week, which we did. We sold some books, and obtained ten subscribers for the REVIEW. Closed the meeting Sunday night, Sept. 8.

On my way north I spoke to a full house near Cedar Hill, Monday night. Tuesday night and Wednesday, I held meetings with the church at Dallas. Baptized one.

Friday, Sept. 13, we met again with the friends at Turner's Point, under the arbor. About twenty are holding on, and growing strong in the truth, amid bitter opposition. Organized a Sabbath-school, and appointed a leader for the class. Elder Dorson, a Presbyterian, was sent for, and brought to meet us publicly, asking equal time. We gave up our regular Sunday night meeting, and engaged with him in ten-minute speeches on the change of the Sabbath. All the position he would take was that the evening begins at 12 o'clock M.; that therefore, according to the Bible, the Sabbath began at 12 o'clock Saturday, and ended at 12 o'clock Sunday, with a night between them which was not counted; and that consequently they are as near right as the "Advents." We did the best we could to bring out all the truth on the negative. The people became disgusted with him, and called for another question. I refused to take up any other subject until they had brought a man who would honestly contend for, and intelligently bring out, what he thought was the truth. The brethren were confirmed in the truth. I go now to Savoy and Denison. R. M. KILGORE.

VERMONT CONFERENCE.

As previously appointed, the seventeenth annual session of the Vermont Conference of Seventh-day Adventists was held on the camp-ground at Essex Junction, Sept. 11-16, 1879.

The first meeting was held Thursday afternoon, Sept. 12, and was opened with prayer by Eld. Geo. I. Butler. Eleven delegates bearing credentials and representing nine churches responded to the call, and delegates were chosen for the churches at Wolcott and Andover.

After the reading of the minutes of the last annual session, the Cabot and Marshfield church, which has been under the watchcare of the Conference, was taken into full connection. The brethren from abroad and all members present in good standing were invited to take part in the deliberations of the Conference. The following committees were appointed by the Chair: On nominations, E. P. Farnsworth, H. W. Pierce, and C. N. Pike; on resolutions, C. W. Stone, R. S. Owen, and T. H. Purdon; on auditing, T. H. Purdon, Isaiah Stanhope, A. B. Gomez, C. P. Whitford, E. P. Farnsworth, and H. W. Barrows; on credentials and licenses, R. S. Owen, G. W. Page, and T. H. Purdon. Adjourned to call of Chair.

SECOND MEETING convened Sunday afternoon. H. W. Barrows was received as delegate from the Irasburgh church.

The nominating committee recommended the following as officers for the ensuing year, and they were unanimously elected: For president, A. S. Hutchins; secretary, C. E. Powell; treasurer, A. S. Hutchins; executive committee, A. S. Hutchins, Lewis Bean, and Hascal Peebles; camp-meeting committee, G. W. Page, E. P. Farnsworth, and B. F. Bicknell.

The following report was accepted at the hands of the committee on resolutions:—

Resolved, That we recommend to all the brethren and sisters of our Conference to adopt and carry out faithfully the tithing system.

Resolved, That our Conference pay a tithe of the S. B. it receives to the General Conference.

Resolved, That our churches should be punctual in making reports quarterly to the State secretary.

Resolved, That we recommend that as far as possible the laborers be evenly distributed in the State, and that they have an especial care of the Sabbath-school, temperance, S. B., and T. and M. interests in their respective sections.

Resolved, That we recognize the present temperance movement of the American Health and Temperance Association an important branch of the third angel's message; and

Resolved, That we recommend a hearty co-operation by our brethren in the organization of local temperance societies, and in living out the principles of Christian temperance.

Resolved, That the thanks of this Conference are due to Mr. McGregor for the free use of his beautiful grove for our camp-meeting.

The following was submitted by Bro. C. W. Stone:—

Resolved, That we recognize the need of laborers, and the advantages presented by our College for our young people to prepare for the work, and that we therefore recommend that our youth be encouraged to attend the College for this purpose.

The resolutions were freely spoken to by Bro. G. I. Butler, C. W. Stone, A. S. Hutchins, W. C. White and others, and unanimously adopted.

The committee on credentials and licenses reported, recommending that credentials be renewed to Elds. A. S. Hutchins, A. C. Bourdeau, D. T. Bourdeau, Lewis Bean, Albert Stone, and R. S. Owen; and that C. W. Stone be ordained and receive credentials. It was also recommended that licenses be renewed to M. E. Kellogg, G. W. Page, Chester E. Powell, and T. H. Purdon; and that license be granted to Frank S. Porter. The report was accepted, and credentials and licenses granted as per report.

At their request, the churches at Barford, Stukely, and the Westbury and Eton church, in the Canada Mission, were dropped from the minutes of the Vermont Conference.

Adjourned to call of Chair. THIRD MEETING, Monday, 6:30 P. M. The following resolution offered by Bro. Butler was adopted:—

Whereas, By the action of the General Conference, the Province of Quebec was separated from the Vermont Conference in the autumn of 1878, and constituted a mission field under the charge of Bro. A.

C. Bourdeau, subject to the action of the General Conference, and

Whereas, the line between this Province and Vermont runs through the church at Richford with a portion of its members and scattered Sabbath-keepers on each side of the line, therefore

Resolved, That this Conference recommend that Sabbath-keepers living near the church, and meeting there, pay their s. b. into the treasury of that church as heretofore, and that the s. b. treasurer of that church keep an accurate account of the amount of money paid by those living in the Province and those living in Vermont, and these sums respectively be paid to the treasurer of the Vermont Conference or the Association according to the place in which it was raised. And should the church by vote use any of the s. b. thus raised, in the church, it shall be taken from each part according to the sum each division has paid.

The following was presented by Bro. H. Peebles, and adopted:—

Whereas, Bro. C. W. Stone has been called from his work in Vermont to fill a place in the Battle Creek College, thus depriving the Vermont Conference of an efficient laborer, therefore

Resolved, That we express our regret at losing the labors of Bro. Stone, and if he be taken from us, we request the General Conference to send us, as help, Bro. Geo. I. Butler, or some other efficient laborer.

H. Peebles and H. W. Jackman were appointed as auditors for the coming year.

Voted, That the Conference donate \$75.00 for the completion of the church at Cabot.

Voted, that the proceedings of this meeting be sent to the REVIEW for publication.

A. S. HUTCHINS, Pres.

CHESTER E. POWELL, Sec.

VERMONT S. S. ASSOCIATION.

THE Vt. Sabbath-school Association convened upon the camp-ground at Essex Junction, Friday, Sept. 12, at 9 A. M. In the absence of both president and secretary, the meeting was called to order by Bro. W. C. White. Prayer by Eld. Butler. C. W. Stone was appointed to act as president *pro tem*, and Chester E. Powell, as secretary. Remarks were made by Eld. A. S. Hutchins to the effect that there were Sabbath-schools in nearly all the churches in the State, and as a general thing with a good and increasing interest. This was followed by brief remarks from several of the brethren in different churches, all saying that the schools were doing well.

Bro. Stone asked to be informed as to the best way to take the collections, and was satisfied by Bro. W. C. White's reply that he believed the Lord had delight in free-will offerings, and that the best way was to have a box in a conspicuous place. No one need be urged, but all have the privilege of paying something. Bro. Butler then arose, expressing his great interest in the work. He made some excellent remarks, saying that the Bible and common sense plainly tell us that we should teach our children in youth and infancy what we would have them practice in maturer years.

Bro. Martin, from the Barford church in Canada, said that through the instrumentality of the Sabbath-school, three had been converted and brought into the church.

Bro. White then announced the hour for the camp-meeting Sabbath-school at a quarter before nine Sabbath morning, and also gave some very good advice relative to learning the lessons, and the duties of a good Sabbath-school teacher.

The delegates were then called, and a committee on nominations and one on resolutions were appointed.

Adjourned to call of Chair.

SECOND MEETING, Monday P. M., Sept. 15. Summary of last year's reports read by Bro. H. Peebles. Report of nominating committee called for, and read as follows:—

For president, H. Peebles, So. Lunenburg; secretary and treasurer, Frank S. Porter, North Fayston; executive committee, H. Peebles, H. W. Pierce, and M. E. Kellogg. These were unanimously elected. The committee on resolutions reported as follows:—

Resolved, That we urge all our people to avail themselves of the advantages of our Sabbath-schools, and encourage those outside our faith to attend.

Resolved, That we recommend the officers and teachers of our Sabbath-schools to hold a teachers' meeting on the fourth Sabbath of each month.

Resolved, That we express our satisfaction with the plan of the penny contribution, and recommend all Sabbath-schools to adopt it fully.

Resolved, That we recommend the Sabbath-schools to pay a tithe of their contributions to the State Association, and the State Association to pay a tithe of its receipts to the General Association.

Resolved, That we recommend the president of our association and the ministers in our Conference to hold Sabbath-school institutes, for the instruction of teachers and officers, as often as practicable.

These resolutions were acted upon separately, and all adopted. The financial report was then read by the secretary. The treasury being left so low, Bro. W. C. White took the liberty to take a contribution; and the sum of \$7.30 was soon raised. Bro. White made a few remarks relative to the use of the money raised in the different schools, saying it should be used to supply the schools with maps of Palestine, Bible dictionaries, concordances, etc., for the benefit of teachers and scholars. The meeting then adjourned *sine die*.

H. PEEBLES, Pres.

FRANK S. PORTER, Sec.

VERMONT H. AND T. ASSOCIATION.

AFTER having thoroughly canvassed the camp-ground at Essex Junction, with pledge papers, obtaining 187 signers, 119 of whom became members of the H. and T. society, a meeting was called upon the grounds on Monday, Sept.

15, at 9 A. M., for the organization of a State Health and Temperance Association.

After some very appropriate remarks by Eld. G. I. Butler, it was voted to proceed to the organization of a State society. Eld. Butler was elected chairman, and W. C. White secretary of the meeting. The Constitution and By-laws were then read, and adopted by a unanimous vote.

Voted, That the Chair appoint a nominating committee of three.

Eld. A. S. Hutchins, C. W. Stone, and T. H. Purdon were appointed. They soon reported, for president, M. E. Kellogg, Berkshire, Vt.; secretary, Frank S. Porter, North Fayston, Vt. These were unanimously elected.

After a few brief remarks by W. C. White and others about the organization of local clubs, the meeting adjourned.

M. E. KELLOGG, Pres.

FRANK S. PORTER, Sec.

A PLEA FOR DUMB THINGS.

"MAMMA," says the average little girl to her mother, as, suddenly reminded of a great moral question, she pauses in the loving squeeze which she is administering to the feline pet in her arms—"mamma, do all good people go to Heaven?"

"Certainly, my child," responds the average mother, with cheerful confidence; although all the time conscious of a little dread as to what question may come next.

"But what if they can't read, mamma? and can't study Sunday-school lessons, and read good books? Will they go to Heaven just the same, if they are good?"

"Surely," replies mamma, a little reassured; "some poor people never have a chance to learn, as you do—they cannot go to school, or learn to read, perhaps; but if they do as well as they know how to do, and are never unkind or wicked, the Lord loves them just the same. He is no respecter of persons; he does not love the wisest man in the world any better than the poor, ignorant little child; so they both alike try to live an innocent life, and are as good as they know how to be."

The child's face brightens, and she finishes the interrupted squeeze, with—

"Good! then my white kitty can go to Heaven, can't she?"

"A kitty go to Heaven? No, indeed! Kitties and puppies and chickens do not go to Heaven."

"But why?" with sudden disappointment clouding the pluzzed face. "I am sure, my kitty does as well as she knows how to do; she never steals nor scratches, and is just as good as she can be. You said it was no matter about reading and being wise; and every other way, my kitty is as good as anybody can be."

"But kitties have no souls, and it is the soul that goes to Heaven."

"What is the soul?"

"This is deep water. But the mother makes another plunge.

"The soul, dear, is the part of you that loves and knows and remembers,—the part that does not die when the body dies,—the immortal"

"But, mamma, my kitty has something to love with, too; and she loves me, and knows me from all the other girls, and remembers where her milk-saucer is, and has learned lots of things; and why isn't that her soul just as it is mine? And why must she all die when her body does, if I don't?"

Alas, why? and many a little child never gets a satisfactory answer to this question. The mother generally finishes by alluding in a vague way to the Bible; but she cannot, for the life of her, think of a passage therein which would prove her position; and though adroitly changing the subject for the present, she inwardly determines to have a little private consultation with Cruden at her first convenience. She is much disappointed and disquieted, afterward, at the unsatisfactory result of the conference.—*Elizabeth Akers Allen.*

BLESSED ARE THE PURE.

"BLESSED are the pure in heart; for they shall see God."

Blessed, indeed, are they who are thus pure, not alone because they shall at last enjoy the unspeakable glories of an endless life in the city of God, but because of the peace and happiness afforded them even now in this present life. But how much is contained in those three little words, "pure in heart." In order to be thus pure, we must be freed from all unholiness and desires, from all the polluting ideas that the enemy of all righteousness and of our souls is ever too ready to suggest to the mind. It is a real affliction to be buffeted by Satan in this manner. There are those who seem to have a stock of low anecdotes always on hand, and who ever delight in peddling them out whenever or wherever they can catch a listening ear; and how such ideas stain and pollute the minds of those who hear. How such recitals cling to us, and how hard it is to keep them from the mind. It is sweet at night to look back on the day that is past and feel that our mental visitants have all been pure. A great and glorious work is given each one of us, to take a soul all stained and polluted with sin and fit it for a home among the pure and holy angels. It is a grand work! and happy will he be who can return it to the Master in spotless purity. Thank God it can be done. Ample provision is made for us, and we may all be purified and made ready to have it said of us, "Blessed are the pure in heart."

J. E. GREEN.

ARE THE FALSE RELIGIONS DOING NOTHING?

THE current view of the present condition of the world's false religions is, that they are in hopeless decline. We are here in a Christian land, and, breathing the air of an active religious life, are accustomed to victory both at home and abroad. Indeed, we have gradually grown into the conviction that all we have to do abroad is to go over and possess the land. The false faiths seem to us to have run their race, and are now in their state of aged despair. But there is another side to the question. We must remember that the missionaries whom we have sent abroad, with all their valor and quenchless zeal, are as one to many thousands. Idolatries of long life and vast wealth stand up to oppose every step of their way. Numbers, and prejudices, and laws, and gold, are all against the men who bear the cross to the ends of the earth.

We would not say a discouraging word to them, or of them; and yet it is well that we look the facts squarely in the face. There is much power yet left, in some of the grossest of the Ethnic faiths; and to such an extent does it exist that several of them are making important movements toward the further propagation of their faith. This is no new phenomenon in the history of the church. It seems to be a law of its progress. No sooner do we find it gaining great victories, than we find its foes striking out on new campaigns, and endeavoring to win on new fields what it has lost on old ones. Take Jesuitism as the most remarkable illustration of this very law. When the German Reformation had achieved its brilliant triumphs in the world of thought and in territorial grasp, Roman Catholicism produced Jesuitism, which immediately set to work to recover—in the old seats of the Eastern Church, and at the leading courts of Europe, and over the far-off regions of India and the American continent—what it had lost through the thunderbolt of Luther and his coadjutors. We see the same process going on in off-setting the marvelous triumphs of the gospel in pagan lands. Those faiths are not dying of absolute inactivity. Their devotees are witnessing the triumphs of Christianity, and yet are not sitting down in inactivity, accepting their own decay and extinction as a foregone conclusion.

Suppose we take Mohammedanism as an illustration. It has shed blood enough, and ground down millions enough, to have bitten the dust long ago. But such is by no means the case. The Moslem of to-day, despite his great defeat in European Turkey, is a thorough missionary. He is sending out his emissaries into every hopeful field, and is determined to contest with Christianity every inch of the disputed territory. In a late number of the *Bibliotheca Sacra* we find an array of facts on this point from the pen of Dr. Aiken, of Princeton, which is well calculated to arouse the attention of the whole Christian world. His paper seems to have been suggested by Max Muller's division of the world into two great classes—non-missionary and missionary; Christianity, Buddhism, and Mohammedanism being classified under the former head.

We have abundant testimony that this lost faith is marching with rapid pace, even in this bright day of Christian faith and progress. A writer in the leading German Missionary serial says of it: "To-day its forward movement is not arrested; instead of this, it is moving toward the interior of Asia and Africa at such a rate that it alone may claim to make as many proselytes as Christianity and Buddhism together." J. M. Arnold, of long experience as a missionary, says: "None but those who have witnessed the missionary zeal of the modern Arab merchant, would believe what efforts are still being made to proselytize the pagans in the interior of Africa." Grundemann testifies to the advance of Islam about Gambia, and Sierra Leone, and in the islands of the Indian Archipelago. Von Kremer and Vambéry declare that Mohammedanism has every prospect of gaining its lost religious ascendancy in British India.

Dr. Ellinwood writes, in 1875, of the Mohammedan training school for missionaries in Cairo, which, in 1838, had declined to five hundred students, that it is now visited by ten thousand students, representing all lands where Mohammedanism is known. There are three hundred and fourteen professors. The students come from Morocco and Algiers, Soudan and Darfour, Zanzibar and the Vale of Yemen, Persia and Turkestan, India and Malaya. They have no lodgings, but roll themselves up in their rough blankets, throw themselves down in the hall-ways to sleep, live on coarse Arab bread, and thus prepare to preach Islamism in the far-off lands.

It is well for us here at home to remember that neither gold nor men must be spared to make sure the conquest of the world for Christ. As in his incarnate life, the powers of darkness contested with him the dominion of the world, so now goes on the same warfare. The old faiths of ages are going to hold on as long as they can. Some of them will fall suddenly when they do fall, but let us make the day of their ruin as near in the future as faith and wealth can do.—*Christian Advocate.*

A SUGGESTION.

I KNOW of a brother who some four years ago handed a lady a few tracts, and as she was a stranger to him, he took her address and gave her his. As a result, she wrote for more tracts,

which she loaned to her neighbors, and soon five persons began to keep the Sabbath, convinced of the truth by reading these tracts. A few months after this, a church of some thirty members was raised up in the neighborhood where these tracts were read. This was in consequence of the brother giving the stranger his address. Would it not be well for the T. and M. workers, when they give strangers reading matter, to do as this brother did in regard to addresses.

J. F. BAHLER.

Denison, Texas.

Notes of News.

—THE total number of yellow fever cases in Memphis up to Sept. 19 were 1,216. The cases the week before numbered 80.

—LONDON, Sept. 26.—The Russian official *Messenger* states that 2,987 fires occurred in Russia during August, causing damage to property to the amount of 20,000,000 rubles.

—AFFAIRS continue very unsettled in Eastern Roumelia, is the intelligence cabled from Constantinople concerning the cloud no larger than a man's hand that appears in the horizon, full of portent to Europe.

—THE influx of gold into this country is indicated by the figures showing that the aggregate receipts at New York since the 1st of August, in round numbers, amount to \$27,000,000. The rate at which gold has begun to pour into the country since the crop movement began is shown by the fact that up to the first day of August the total gold receipts for the year were but little over four millions.—*Inter-Ocean.*

—LONDON, Sept. 22.—A dispatch from Calcutta says reports from Cashmere are still very gloomy. All European eye-witnesses agree that great corruption prevails among officials. The Mahajarah and his ministers show want of energy in relieving the wants of the people. A ghastly story has been going the rounds of the papers, that two boat loads of famine-stricken people were taken out into the lake and drowned. The story has been contradicted, apparently on the authority of Durbar; but it obtained general credence among people and visitors in the valley.

—DISPATCHES received Sept. 24 indicate how the complications are thickening in European politics. While at Vienna Bismarck and Andrassy confer as to the late alterations in the map of the continent, Disraeli at London conveys a quiet assurance to the French ambassador that Great Britain will take no action in the present crisis in European affairs without first agreeing with France upon a definite policy to be conjointly pursued by the two nations. The little game at which Germany and Austria are engaged is evidently one which they will not be allowed to play out alone.

—BISMARCK, D. T., Sept. 26.—The burning of Deadwood this morning threw all Dakota into a fever of excitement. This was the richest and largest town in the Territory. No details can be received during the day. The military telegraph line was occupied all day with commercial messages, ordering stocks of goods, and preparing for the emergency that was threatening the homeless people. General Sturges, commanding at Fort Meade, twenty miles away, early responded to the cry of the sufferers, and tendered them rations and shelter at the barracks. The estimated loss of property in the city is \$2,000,000. In fact, the whole town is in ashes.

—THE most terrible incendiarism of modern times is briefly detailed in the dispatches received Sept. 23, resulting in the almost total destruction of the city of Kiev, in Russia. During a severe storm the city was fired simultaneously in a number of places, including the powder magazine, and the flames raged unchecked until the second day after breaking out. Besides the vast destruction of property, necessarily impoverishing the mass of the population, a number of lives were sacrificed, adding the crowning horror to one of the most hideous crimes of the century. If it be the work of the Nihilists, Nihilism can have no more terrible definition than that furnished by the charred ruins of Kiev.—*Inter-Ocean.*

Obituary Notices.

"Blessed are the dead which die in the Lord, from henceforth." Rev. 14:13.

MOORE.—Died of consumption, Sept. 9, 1879, at Rolla, Mo., our brother E. S. Moore, aged 27 years. Bro. Moore united with our church about nine months ago. He was convinced of the truth by reading, having never seen an S. D. A. minister. His life was that of a Christian, and he sleeps in hope of a part in the first resurrection.

HENRY BEDDOE.

ALBERT.—Died of diphtheria, at Cream Hill, Iowa, Sept. 14, 1879, our little Benna, aged 4 years and 9 months. In the midst of his suffering he looked up and exclaimed, "Pa, when the Lord comes and takes us over there, then we won't get sick any more." We miss him sadly, but hope to meet him at the time to which he looked forward. Funeral discourse from Rev. 21:4, by Bro. R. H. Johnson.

D. W. AND M. I. ALBERT.

URICH.—Died of hemorrhage of the lungs, in Noblesville, Ind., Sept. 16, 1879, David Urich, husband of sister Anna Urich, aged 48 years, 5 months, and 24 days. The deceased was a member of the Albright church, and was highly esteemed as a person of moral worth. Sister Urich, having buried the last of three children, and now her husband, is left alone in the world. But we believe she has a firm trust in God, and a true source of comfort in time of affliction. By request of sister Urich, the writer, assisted by the pastor of the Albright church, officiated on the occasion of the funeral, speaking from Amos 4:12.

J. P. HENDERSON.

