

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 BIBLE.

POISED between earth and Heaven, its loftier edge
Is swept by angels' wings;
And yet, so low it swings,
A little child may touch its secret springs.

All the glad songs of earth, or sea, or sky
Wake not the joyful strain,
Or give such sweet refrain,
To soothe an aching heart, or bed of pain.

The poet sweeps afar on fancy's wing;
But here our thoughts may rise
Beyond ethereal skies,
Still on and on, when nature faints and dies.

Towering where earthly wisdom cannot reach,
And yet so simply clear,
Sublimest truths appear,
The wayfarer with confidence draws near.

There may be gathered, with a skillful hand,
The fairest things of earth;
But oh, their frail birth
Stamps them forever with a meaner worth.

Nations and kings may utter their behests;
This voice, though small and still,
Softer than murmuring rill,
Can sway with readier might the human will.

Love born of earth may shroud itself in tears;
But this love never drew
A veil of somber hue,
But what some promise sweet might struggle through.

Afar its healing flows, yet oh, how near!
How wide, yet deep within,
Covering all space of sin,
Along the track where human step hath been.

From darkest border up to Heaven's bright verge,
From desolate shore of gloom
To hope's perennial bloom,
It floods with light the cradle and the tomb.

—Elizabeth R. Dunbar.

The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim. 4:1, 2.

THE SABBATH QUESTION.*

BY ELDER N. WARDNER.

REV. B. B. EDWARDS, in his Encyclopedia of Religious Knowledge, says: "It is generally concluded that Baal was the sun; on this admission all the characters which he assumes in Scripture may be easily explained. The great luminary was adored all over the East, and is the most ancient deity acknowledged among the heathen."

Josiah put to death the idolatrous priests that burned incense to the sun. He took away the horses that the kings of Judah had given to the sun, and burned the chariots of the sun with fire. 2 Kings 23:11.

The worship of Baal and the worship of Jehovah were the great rival religions in Old-Testament times. As observing the seventh day of the week was a sign of the allegiance of God's people to him as the Creator, so observing the sun's day was a sign of the allegiance of the sun-worshippers to that god. Mr. Edwards says: "The ancient Saxons gave to the first day of the week the name of Sunday, because upon it they worshipped the sun."

In the first Christian churches, Jewish converts were in the majority, and they sought to bring Gentile converts to adopt circumcision and other ceremonial observances. On the other hand, Gentile converts came into the church infected with heathen proclivities and prejudices. When the Gentile converts came

to be in the majority, the ruling power in the churches passed into their hands, and their prejudices and old predilections led them to adopt principles and practices more and more in conformity with heathenism and in opposition to the Jews, as the history of the church from the second century to the Reformation abundantly proves. Especially was this true in adopting Sunday in place of God's Sabbath. Constantine's first decree in its favor was published when he was yet a professed idolater. Two years later, when he professed Christianity, he re-enforced that decree with the avowed object of making a distinction between Jews and Gentiles. "Let us have nothing in common with that most odious brood of the Jews," he said, as his reason for this act.

Historians tell us that "at this time nearly all semblance of the former purity of the church had disappeared." Roman Catholicism took form under Constantine's fostering hand; and the bishops of Rome, who became popes, enforced the sun's day in place of the Sabbath, under the false pretense of being Christ's vicegerents. Thus a controversy arose between the Eastern and Western churches in regard to the Sabbath and the Sunday, which continued hundreds of years, until the Roman Catholic element, becoming almost universally predominant, crushed out the observance of the Sabbath by fines, confiscation, and torture. The Waldensian churches, however, would not yield; but all through the Dark Ages clung to the Sabbath at the peril of their lives.

It should be borne in mind that the essential principle of Protestantism is, "the Bible and the Bible only is the rule of faith and practice in religion." Hence, every appeal to human authority or power, unsupported by Scripture, is a repudiation of Protestant principles, and a virtual yielding to the distinctive claims of Roman Catholicism. "To the law and to the testimony," then. "If they speak not according to this word, it is because there is no light in them." If it can be right to yield to convenience or expediency in opposition to a divine law, then circumstances, instead of the word of God, form the rule of duty; and were God to sanction it, he would thus treat his own laws as impositions and his moral government as a farce. He says he sanctified the seventh day of the creation week, and Christ says he did it "for man." The object evidently was that man might not forget his Creator, and that he might have a fixed time, divinely appointed, in which to dismiss the toils and cares of this world and turn his thoughts Godward and Heavenward. It is generally admitted that this is necessary to secure man's highest moral good. God evidently so regarded it, and therefore provided it for him at the commencement of his existence. To have withheld it would have been to rob man of what he needed to fulfill the highest end of his being. It was the monumental proof of God's relation to man as Creator, and his right to demand worship and service from him. To remove it from the decalogue would be to take from that law the seal of his authority—the evidence that it came from the Author of nature instead of from some other deity.

Men talk about the Sabbath as a non-essential part of the law, and are anxious to substitute Sunday in its place; but they do not reflect that they thus affix to that law the seal of a false god. God commands us to keep holy the seventh day, because he rested on it when he finished the work of creation, and sanctified it for that reason. It was of necessity a definite day, and not an indefinite seventh part of time. To substitute in its place the first day is to make the fourth commandment contradict and thus nullify itself. How can a command to work on the first day and rest on the seventh, be a command to work on the seventh day and rest on the first? How could the same sanctifying act make the seventh day holy and the first day common, and make the first day holy and the seventh day common? How could God's declaration that he wrought on the first day and rested on

the seventh, be a declaration that he wrought on the seventh day and rested on the first?

If men rest from work and devote themselves to religious meditation and worship, they must have a definite time for it. If the fourth commandment enjoins simply a seventh day, indefinitely, each one may choose any day or time he pleases; for "every one of us shall give account of himself to God." Rom. 14:12. If each one is to give account of himself, he must decide and act for himself in view of what God commands; and no one has a right to dictate or interfere with this God-given liberty. Has God so revealed his law as to defeat his own design in regard to the Sabbath institution? The miracles of the manna are God's interpretation in regard to which day he meant by the seventh, and which he declared to be the one on which he rested at the close of creation. A double portion fell on the sixth day, and none on the seventh. If kept over from any other day than the sixth, it bred worms and stank. Why did these events never vary if God intended men should have the liberty of choosing another day if they preferred to? Resting on the seventh day of the week is declared, in the New Testament, to be keeping "the Sabbath day according to the commandment," Luke 23:56; and the next day is called "the first day of the week." Luke 24:1; Matt. 28:1. It is admitted that neither God, Christ, nor the apostles ever commanded men to keep the first day sacredly or called it the Sabbath. The "Lord's day," Rev. 1:10, is not said to be the first day of the week in Scripture, while the Lord always claimed the seventh day to be his sacredly. John wrote his gospel after he did the Revelation, and neither in that nor in any of his epistles does he intimate that the first day is sacred, but, like the rest of the evangelists, he represents the seventh day to be the Sabbath, and the first day of the week to be the day after the Sabbath. Paul, 1 Cor. 16:1, 2, exhorted the Corinthian brethren each one to reckon up his accounts on the first day of the week, and to lay by him according as God had prospered him, for the suffering saints at Jerusalem, that there might be no collecting when he should arrive on his way to relieve them. He said nothing about a Sabbath, a Lord's day, or an assembly.

The meeting at Troas, Acts 20:7-15, was either on the night following the Sabbath or on that following the first day of the week. If the latter, then it was on the second day of the week according to the divine rule for measuring days. See Gen. 1; Lev. 23:32; Nehemiah 13:19; Mark 14:30. Compare Luke 13:14 with Mark 1:21, 32. The breaking of bread was after midnight, which would bring it on the second day of the week, even according to the Roman mode of reckoning days. If it was on the night following the Sabbath, as is evident, then the apostles and brethren traveled from Troas to Mitylene on the first day of the week, from fifty to seventy miles, which proves that they did not regard that day as sacred; and this is the only instance on record of their assembling for a religious purpose on the first day of the week, and this was a night meeting.

The meeting of Christ with his disciples after his resurrection was necessary to prove his own prediction that he should rise the third day. Had he not thus appeared, the Jews might, with propriety, have declared him to be an impostor. This was a sufficient reason why he should appear on that day. There is no intimation that it was to confer sacredness or dignity upon the day. It must occur on some day, and it no more made the day holy than his birth, death, or ascension made the days holy on which they occurred. God's resting on the seventh day at creation was not what made it holy, but his act of sanctifying it was. Where is there a Scripture record that the first day had been divinely sanctified, or any reason assigned why it should be kept holy? If there is none, then thus to teach or practice is presumption and a sin.

Some claim exemption from obligation to

keep the seventh day because the fourth commandment is not, in so many words, repeated in the New Testament; yet they insist that men ought to keep the first day as the Sabbath, although the Scriptures nowhere enjoin it, while they still teach that the Bible and the Bible only is their rule of faith and practice. Can the re-enactment of a law be necessary in order to perpetuate the duty it enjoins, while no command is needed to establish and enforce a new institution? Can men be under stronger obligation to do what God has not enjoined than to do what he has enjoined? Is it more sinful to neglect what God has not commanded than to disobey what he has commanded? God commands us to work on the first day, while Protestants teach that to do so is a sin. He commands that on the seventh day men shall not work; but Protestants teach that men may work on it. Thus they oppose their authority against God's, and claim that he is pleased and glorified thereby! "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

1. It is claimed that "redemption is a greater work than creation," and that "redemption was completed by the resurrection of Christ."

God has revealed no such thing. Where do men get their measuring line with which to fathom infinite power and wisdom? If redemption were proved to be the greater work, it would not prove that creation should not be commemorated as God has ordained; nor would it make the first day or any other day holy without a divine appointment and a sanctifying act, setting it apart to a holy use, as the seventh day was set apart. But redemption is nowhere in Scripture attributed to the resurrection of Christ, but to his death and blood. Do the Scriptures of truth teach falsehood here? Christ instituted the Lord's supper to commemorate redemption, and baptism to commemorate his resurrection; and to substitute a day for that purpose, unauthorized, is casting dishonor upon these institutions and impeaching his wisdom.

The apostles continued, after Christ's resurrection, to keep the seventh day, as before, declaring it to be "the Sabbath day according to the commandment," and that the first day of the week was the next day after the Sabbath; and neither they nor any of the disciples, during New-Testament times, were ever complained of by either converted or unconverted Jews for teaching, by word or deed, that the day of the Sabbath was, or was ever to be, changed, or cease to be holy. Thirty years after the resurrection, Paul declared publicly, before his enemies, that he had done nothing against the law of the Jews or the customs of their fathers. Acts 25:8; 28:17. This would not have been true if he had ever taught, by word or deed, that the seventh day had lost any of its former sacredness, and they would not have needed to bribe false witnesses to condemn him. He had established many churches, and had "not shunned to declare all the counsel of God;" Acts 20:27; and he said that should an angel from Heaven preach any other gospel than that he had preached, he should be accursed; Gal. 1:8; for a greater than an angel had taught him what gospel to preach.

2. But we are told that "the Sabbath of the fourth commandment is Jewish, hence we Gentiles have nothing to do with it." If so, then God is Jewish; for he claims it to be his Sabbath, and therefore Gentiles have nothing to do with him. The same is the case also with the decalogue and all the Old-Testament Scriptures. All were given through the Jews and to the Jews. Hence, according to this argument, Gentiles have no interest in the promises therein recorded. It follows, then, that there is no moral law revealed for Gentiles, nor any redemption from its curse; for Christ came to redeem those who were under the curse of the law that existed when he died, which was the only curse he ever bore for man. Gal. 3:13. Hence, if Gentiles are not amenable to that law, then they have no part in the redemption of Christ. But what

*A discourse preached at Milton Junction, Wis., by Eld. Nathan Wardner, S. D. Baptist. It is issued by the author in pamphlet form.

did Christ mean, when he prayed, "Father, sanctify them through thy truth; thy word is truth"? (The New Testament did not then exist.) "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee." Did this prayer include none but Jews? All who were here prayed for bore the same relation to the word of God, and were to be alike sanctified through it. If Gentiles are subjects of God's government they need God's Sabbath for rest and worship, and to commemorate creation, and to honor their Creator, as well as do the Jews, and for the same reason.

3. Again, we are told that "the Sabbath law was abolished at the death of Christ."

If so, then the other nine precepts of the decalogue were also abolished; for James teaches that they are one law, and that he who fails in one point is guilty of all; Jas. 2:8-12; for the same divine authority is involved in one command as in all, and may be repudiated in one the same as in all. Paul taught that men who are dead to sin are buried with Christ in baptism, and rise with him to newness of life. But some charge him with teaching that it is the law that is dead. If so, then the law should be buried, instead of the sinner. The grave is the place for the dead, and not for the living. On the contrary, Paul taught that the law that slays the sinner is spiritual, and is served after the inner, or renewed man. But if the decalogue were abolished, then what was sin before was innocent afterward! Then why did Christ call on men to repent of the transgressions of that law, if he were about to release them from its claims by destroying it, whether they repented or not? Only fifty days after his resurrection, the apostles, according to his instructions, went on, preaching repentance for what was done before he died, without intimating that any change had taken place in the law they had transgressed. The decalogue is the only moral code ever given to man; if it were abolished, then we have no need of an atonement, High Priest, or Mediator; for "where no law is, there is no transgression." Rom. 4:15.

4. But says another, "Although the ten commandments were abolished, nine have been re-enacted, so that we are bound to obey the decalogue the same as before, except the fourth commandment, which was left out!"

Where is the passage that teaches this? Who is it that says, "Thus saith the Lord," when the Lord has not spoken it? Has God ever abrogated his own government and dethroned himself? No government can exist an instant without laws. Did he ever break down the distinction between right and wrong, and take away the only rule by which his subjects can know their duty, and then go through the farce of re-enacting nine precepts just as they were before, and do it privately, so that no man could know it, and thus expose them to ignorant transgression and its eternal consequences? Where is such re-enactment recorded? Only "those things which are revealed belong unto us." Deut. 29:29. Some say this re-enactment occurred on the day of Pentecost. But no such thing is revealed in Scripture. If it were a fact, then there were fifty days in which no moral law or government existed, hence no sin nor righteousness! Yet the first sermon preached on that day thundered the command, "Repent," and that too with reference to what they did before Christ died.

This theory implies that Christ abolished the Father's laws, destroyed his government, and set up one of his own over its ruins, and thus became the ringleader in rebellion, and so justified men in their disloyalty to God! Was this what he meant in his prayer when he said, "I have glorified thee on the earth, I have finished the work which thou gavest me to do"? If Christ did what he is thus charged with doing, he did the will of Satan, and what that fallen angel had for thousands of years been trying in vain to do! If he redeemed men from obligation to obey the decalogue, he redeemed them from the duty of righteousness, instead of redeeming them from sin. But he says, I came not to destroy the law. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

5. But another asks, "Is not Christ said to be the end of the law for righteousness to every one that believeth?"

If this means that believers are thus made free to disregard the ten commandments, then Christ's mission was to secure to his followers the privilege of Sabbath-breaking, profanity, adultery, theft, murder, etc., with the approval of God, who will say to them, "Well done, thou good and faithful servant,"

enter thou into the joy of thy Lord." But since this freedom is limited to believers, it follows that Christ is not the end of the law to unbelievers, and therefore they are obligated to be moral, and obey God's law, Sabbath and all. What did the apostle mean when he said, "This is the love of God, that we keep his commandments"? Is it not equivalent to saying, This is enmity against God, that we disobey his commandments, or desire to do so? "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The apostle says love to God makes men delight in his law. Regeneration puts that law and love into men's hearts, and makes obedience to it a pleasure. All truth is of God, and is like him. All error is of Satan, and has his nature in it. He who imbibes truth, imbibes a characteristic of God. He who imbibes error, imbibes a characteristic of Satan, which is enmity to God and his law. Yet we are told, "It makes no difference which we imbibe, if we are only sincere!" It makes but little difference if we are not sincere; for insincerity vitiates everything. But it makes all difference if we are sincere; for what we sincerely embrace becomes a part of ourselves, whether good or bad. The decalogue is the only code that teaches what true love to God and man is, and what it enjoins. This is why love fulfills it, being the essence and spirit of it. It is as perfect a revelation of God's character as infinite wisdom could give. The beast (Dan. 7:25) is said to exalt himself against God, by attempting to change times and laws which he instituted. And now Christ is charged with doing the same thing. Is this honoring him?

6. Again, we are told that "Christians are led by the Spirit, and therefore do not need the letter of the law to guide them."

God's true children have always been led by the Spirit; and if such need not the letter of the law to guide them now, they never did; and why was it given? To claim that a Christian's impulses and reason are a sufficient moral guide, is to claim infallibility for them,—which is the essence of Popery. God says, "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." Isa. 8:20.

7. But says another, "We cannot keep the commandments if we try, and therefore should turn from them to Christ."

We, of course, cannot atone for past sin by keeping the commandments, even if we should keep them perfectly, and therefore must turn to Christ for pardon or be lost. But how can we follow Christ and live in disobedience to God's holy law? Did he do so? If he did, he is no Saviour, but a fellow-sinner and under the curse of the law. He said he kept his Father's commandments, and no one can follow his example and not do the same. He says, "Follow me; I am the way, the truth, and the life." Every known departure from God's commandments is a known departure from Christ; for he kept them all in letter and in spirit. He kept the spirit of the Sabbath by keeping the seventh day of the week, "according to the commandment."

8. Again, says another, "It is only the righteousness of faith that is required under the gospel; for the apostle says, 'The just shall live by faith.'"

The apostle quoted from Habakkuk 2:4, which shows that the Old Testament saints all lived by faith. The eleventh chapter of Hebrews has many names of such saints, "of whom the world was not worthy;" and their faith made them obey God's commands, thus proving the divinity of their faith. How can faith in God's wisdom incline men to turn away from the rule God has given for man to walk in? Faith without obedience is the faith of hypocrites and devils. Disobedience shows that God is neither believed nor loved; for the apostle says, "This is the love of God, that we keep his commandments," 1 John 5:3, and that faith does not make them void. Rom. 3:31. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

9. But says another, "The object of the Sabbath institution can be secured by keeping the first day as well as by keeping the seventh. The particular day is not essential."

Has God said so? Why did he make a distinction? Why did he not say a seventh day, or one day in seven if that was what he meant? No translator of the Bible ever dared to put "a seventh day" or "one day in seven" into the fourth commandment; simply because God so worded that command as not to allow of such a rendering. Why was God so particular to point out a definite day to be kept holy, first, by resting on it himself; secondly, by sanctifying it;

thirdly, by three distinct miracles each week for forty years, making it impossible for his people to keep any other day of the week without starving? What kind of reverence does it show for him to insinuate that he thus deceived the world for 5,000 years, even down to A. D. 1595, till Dr. Bounds, of England, detected and exposed the deception, by showing that the fourth commandment meant a seventh day instead of the seventh day, as God declared!

To charge God with thus commanding and specifying what he was indifferent about, is to charge him with trifling in matters with which he has connected eternal blessings and penalties. It also charges him with trifling with his own veracity, pretending to be particular when he is not. If we have a right to assume that one thing which God has specified in a command is non-essential, we have a right to assume that all the rest are non-essential; hence we would have non-essential murder, adultery, theft, lying, covetousness, etc., etc.! His authority is as much involved in one specification as in all of them.

10. Again, we are told that "the apostles kept both days."

If so, then they did not teach that the Sabbath was either changed or abolished, but that it was not, and therefore still kept it as the Sabbath. But there is no evidence that the apostles ever kept the first day of the week sacredly, and it is well known that the regard paid to it in after times was simply as a "church festival," the same as "Holy Thursday and Good Friday." Historians agree that the primitive Christians kept the seventh day as the Sabbath for more than three hundred years after Christ, and that it was kept by some of them all through the Dark Ages. Dr. Heylin says that no day but the seventh was called Sabbath for more than a thousand years after Christ. (History of the Sabbath, part 2, chap. 2, sec. 12.)

11. Again, we are told that "it is not essential to salvation which day we keep, and therefore we may as well keep one day as another."

This is presuming without Divine authority, and is making self-interest, instead of God's will, the motive of action. Christ's motto was, "Not my will but thine be done;" and Paul says, "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Christ never intimated that any disobedience is non-essential; but said, "Ye are my friends if ye do whatsoever I command you." Hence, disobedience proves men not to be his friends. God's commands are his commands, he being "God with us." What did Christ mean when he prayed that his disciples might be sanctified and made one through the truth? Did he mean to pray that they might be one in rejecting and disobeying a part of God's law? The Revelator was told that true disciples "are they that keep the commandments of God and the faith of Jesus."

12. Another objector says, "We cannot tell when the seventh day comes."

Why not, when it is unmistakably pointed out in Scripture? Luke tells us that the women who saw Jesus laid in the tomb "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Chap. 23:56. And upon the first day of the week they came to the sepulcher, bringing the spices which they had prepared, and found not the body of the Lord Jesus. Chap. 24:1. Matthew says, "In the end of the Sabbath, as it began to dawn toward the first day of the week," etc. Chap. 28:1. With such inspired testimony, who can doubt which is the seventh day that God commanded to be kept holy? After Constantine's edict, A. D. 321, the churches became divided in regard to whether the Sabbath or the sun's day should receive the most honor,—not which was the seventh day. This controversy raged for a thousand years, and has continued, more or less, ever since; and to suppose that all these opposing parties, and the Jews, should drop the same day out of their calendar, all over the earth at the same time, and no one mistrust it, is too absurd for even a lunatic to believe. But those who wish to keep Sunday are not troubled with doubts in regard to when that day comes; and no one who is willing to obey God finds any difficulty in deciding when either day comes. Civilized nations agree, and always have agreed, upon this question, as their almanacs and national records prove.

13. Again, the question is triumphantly asked, "Have so many wise and good men all been mistaken?"

This is not a question to be decided by human wisdom or goodness, but by Divine authority. Wise and good men have always agreed that God commanded that the seventh day be kept holy. In this they have not been mistaken. Now, when men take issue with what God commands, whose authority should we respect most? Can it be right to

exalt theirs above God's on the plea that they are wise and good men? Are they wiser and better than God? Let them show their wisdom by producing one "thus saith the Lord," that the first day is the Sabbath, in place of the seventh, since, as Protestants, they profess to take the Bible only as their authority. If there is such a passage, they are the ones who can produce it. Yet, after 1800 years, not a single text has been found which says that the Sabbath has been changed, or that the first day is sacred.

No class of men differ more widely among themselves than these men; hence some or all of them must be in error. There is scarcely a question about which they differ more widely than on this Sabbath question. Some claim that the fourth commandment is still binding, but that the day has been changed. Others, that the day has not been changed, but that no particular day was ever enjoined. Others, that the day has been changed twice, once in Egypt and again by Christ. Others, that Christ did not change, but that he abolished the Sabbath. Others, that he abolished the whole decalogue, etc., etc. Thus they contradict each other on almost every phase of the subject. But the Bible teaches one uniform truth,—“The seventh day is the Sabbath of the Lord thy God.”

14. Again, says another, "We may keep the spirit of the fourth commandment, and not keep the letter."

Has God said so? This is saying that we may obey a command and not do the thing commanded, nor purpose to do it! If this principle be true, Eve might have eaten the forbidden fruit, and still kept the spirit of the command, "Thou shalt not eat of it"! Men might worship idols and keep the spirit of the command which says, "Thou shalt not bow down thyself to them, nor serve them"! Or steal, and keep the spirit of the command which says, "Thou shalt not steal!" etc., etc. Such a principle would justify the reversing of every command in the Bible, and every threat and promise. When professing Christians resort to such pleas to justify themselves in neglecting a plain command of God, what wonder is it that deism and infidelity make such rapid strides? It does more to bring the Scriptures and Christianity into disrepute than the ranting of all the infidels on earth could do. How can we know the spirit of a command except by the author's language? The decalogue was proclaimed by God and written with his own finger; and who knows its spirit if he does not? and who so capable of expressing it truthfully? Christ kept the spirit of the fourth commandment by keeping the seventh day, and he has not taught that we can keep it in any other way. To be his follower is to follow his example and teaching.

15. Others say, "Although God commands us to keep the seventh day holy, yet Christians being united in keeping the first day, it is better to let well alone, and wrong to disturb the public harmony."

This is equivalent to saying that it is well to disobey God, if men are united in doing so, and a sin to obey him if it is contrary to human custom! If so, then Christ was a sinner; for he taught and practiced in opposition to God's professed people whenever they deviated from the Scriptures, and said, "I am come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." "And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:34-38. Here is Christ's denunciation against all compromising of God's word for the sake of being on good terms with men; and it shows that no one can do it and be in harmony with him. "Thou shalt not go with a multitude to do evil." The question at issue is between the authority of God and the authority of man. "And whether it be right in the sight of God to obey man rather than God, judge ye." The majority of human votes is of no account against God's word; for God alone is an infinite majority. Seven-eighths of mankind are idolaters; two-thirds of professing Christians are image-worshippers; and is it therefore the duty of all to conform to such practices, because the majority thus practice?

16. But says another, "God has abundantly blessed Christians in keeping Sunday, which he would not have done had it been displeasing to him."

What man or people has not been abundantly blessed of God? "He maketh the sun to shine on the just and the unjust" (Matt. 5:45), thus blessing them alike. David was staggered in view of the prosperity of the wicked, and the afflictions that often fell upon the righteous. The contrast in the Divine favor seemed to him to be on the side of the wicked till he learned from God's word what their end would be. Christ said, "Judge

not according to appearances, but judge righteous judgment;" i. e., judge by God's standard of righteousness—"the law and the testimony." If success in this world is proof of God's blessing, no Christian sect has so much proof as Roman Catholics. For a thousand years they were almost the only representatives of Christianity, and to-day they far out-number all Protestants together. See how God has blessed them in praying to saints and mutilating the Scriptures! Would God thus prosper and bless them, they ask, if he were displeased with their image-worship and selling indulgences? No nation has had so long and prosperous a reign as the Chinese. Their history reaches back four thousand years. Surely, God has abundantly blessed them in their idolatry; and would he have done so if it had been displeasing to him? But the saved are "they that keep the commandments of God and the faith of Jesus." Rev. 14:12. "Do we then make void the law through faith? God forbid; yea, we establish [confirm] the law." Rom. 3:31. "Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7:14.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

THE SABBATH CONFERENCE AT BERNE.

Berne, Switzerland, Sept. 9, 1879.

THE Conference of the Evangelical Alliance at Basle last week, which closed Sept. 6, is followed this week by a two-days' Conference of the "International Union for the Observance of the Sabbath," held at this fine city of the bears, where the old and the new in architecture and in life are so well blended. There is a large attendance of delegates to this, the second meeting of the Union—chiefly from Germany, Switzerland, and France, with some from the other Continental nations, and from England, and four from the United States.

The Conference was formally opened Tuesday forenoon, in the Church du St. Esprit, by an appropriate and excellent address in French by the president, Hon. Alexander Lombard, followed by a similar address in German by Gen. Otto von Büren, Senator and President of the Bernese municipality. The report of the Executive Committee of the Union detailed a year's work of well-directed efforts to secure a better observance of the Lord's day, and a fair measure of success. A few cordial words were then spoken by a Prussian General in behalf of Kaiser Wilhelm, whose sympathy and good will he was charged to convey.

At the afternoon session, a paper was read reviewing carefully the progress made in all the sessions of the Union since 1876, proving that the cause is generally and surely gaining ground. Next came an excellent address from Rev. W. Atterbury, Secretary of the New York Sabbath Committee, offering the cordial salutations of American Christians and showing how profound an interest we must needs take in the work of the International Union, since our own welfare is so much at stake in the character of the flood of immigrants unceasingly pouring upon our shores from Europe. Our American Sabbath is a heritage from our fathers, not the Puritans only, but the Royalists, the Hollanders, the Quakers of Pennsylvania, and the Roman Catholics of Maryland. All the thirteen original states had Sabbath laws from the outset—and one cannot well overestimate how much our past and our future owe to this national institution.

It is threatened by the flood of unchristianized and pleasure-loving immigrants—who are too often led to regard as an infringement of their rights what is in fact their surest guarantee—and by the vast extent of our railroad system and the eager rivalries of business interests. Hence our lively sympathy with any movement to make our European neighbors Sabbath-keepers, and our ready sympathy and aid. The institution is divine, not human, and our great dependence for both laws and customs is in its full and hearty acceptance by the Christian church as the holy day of God.

The address was warmly received, and resolutions unanimously passed thanking America for its sympathy thus expressed, and by many letters to the Union, and hoping that its encouragement and its noble example might be still more useful in Europe.

The evening of Tuesday was enlivened by a social reunion in the Münster Terrace, and an organ concert in the Münster itself.—W. W. R., in *Illustrated Christian Weekly*.

CLOUDLESS HEAVEN.

No shadows yonder!
All light and song!
Each day I wonder,
And say, How long
Shall time me sunder
From that dear throng?

No weeping yonder!
All fled away;
While here I wander
Each weary day,
And sigh as I ponder
My long, long stay.

No partings yonder!
Time and space never
Again shall sunder;
Hearts cannot sever;
Dearer and fonder
Hands clasp forever.

None wanting yonder,
Bought by the Lamb!
All gathered under
The evergreen palm;
Loud as night's thunder
Ascends the glad psalm.—Bonar.

PRAYER.

THOUGH we cannot see Jesus, we can speak to him. We can pray. We are permitted, yea, even commanded, to do this. How great a privilege to be allowed to speak to God! "Call upon me in the day of trouble." "Watch and pray." "Pray without ceasing." Prayer requires no fine, well-arranged sentences. The simplest utterance of the heart's desire is prayer. Those desires themselves, unbreathed, are prayers. We need not wait until we enter a church to pray. We may pray everywhere. Jesus is always waiting for the prayers of poor sinners, so that none ever escape his notice. His ear is always open.

It is difficult to speak to kings and princes. They can only be seen occasionally, and then but few persons are permitted to come near them. But all, however poor and despised, may at any time come to Jesus with their petitions. Whatever good things you want for the soul, pray. You cannot pray in vain. You may be assured that such prayers will be answered. There are some things which even God cannot do. He cannot refuse to listen to a poor sinner's prayer, for he has promised, "Him that cometh to me I will in no wise cast out." "Ask, and it shall be given you," said Jesus; and his word declares, "He cannot deny himself." Then be encouraged to pray. However vile and helpless you may be, you are not too bad to pray. Pray, if you can only utter the petition, "Save, Lord, or I perish."

Make a habit of prayer. Find some place where you can be alone. "When thou prayest, enter into thy closet, and shut thy door." Rise before the work of the day begins, that you may have time to pray. Lay open your heart before God. Tell him how vile and helpless and wretched you are. Confess your sins and cry for pardon. Read the Bible, and ask for that holiness which is commanded there. Say, "Lord, I am ignorant, teach me. My heart is hard, soften it. Convert me by thy Holy Spirit. Help me to come to Jesus, to believe, love, and obey him. Save me from sin, and fit me for Heaven." And throughout the day let your heart often ascend to God, even while engaged in your necessary labor. "Pray without ceasing." If the answer does not seem to come at once, pray on, and success is certain.

A praying soul can never be lost. You never will perish while you are sincerely calling upon Jesus, saying, "Lord, have mercy upon me a sinner."

MRS. ALICE THORP.

WAITING FOR THE COMING.

IF in this world only we have hope, we are of all creatures the most miserable. It is comparatively easy for the few of us who live in comfort, who have been refined by culture and thought till we can see how the shadows of time lend a new intensity and beauty to its lights, and how pain and suffering are a discipline in wisdom and goodness, to think this world a very tolerable one, and to regard human life as a grand and sacred possession. But think what life is to the countless myriads of our race; think what the world is, and has been, as a whole. Remember how in all ages the vast majority of men have been plagued by toil, by care, by fear, by sordid penury; how they have been crushed under the bloody heels of tyrants who were bound to protect them, maimed and tortured, stultified and coerced, by the very

priests who were bound to enlighten and emancipate them; how they have been decimated and degraded by war, by famine, by disease, by ignorance, by superstition; and who can deny that, if this world be all, then human life, taken as a whole, is the most fatal of blunders, of curses the most terrible? If the tragedy of human life be pregnant with no Divine purpose, if there were no better time coming, no golden age of righteousness and peace—if, in short, we can no longer believe in the advent and reign of Christ, then surely every thoughtful spectator of this vast tragedy must say, "It were better for men that they had never been born!"

But if we believe in this great promise, if we cherish this great hope, then can we with patience wait for it. And this is the very posture which our Lord enjoins. He would have us be like servants who watch for the coming of their lord, that, when he comes, they may open to him immediately. He would have us believe in, and look for, the advent of a better world, in which all the wrongs of time will be rectified. He would have us sustain ourselves under all the toils and sorrows of our individual lot, and under the still heavier oppressions of the world's lot, by looking forward to that end and purpose of the Lord God Almighty which will vindicate all the ways in which we have been led, and all the painful discipline by which we have been tried and purified and refined. And whosoever holds fast this great hope for himself and for the world at large, he is a true believer in the distinctive promise of the New Testament, viz., the second advent of Christ, and may use with sincerity all the words and phrases in which it has been expressed.—*The Expositor*.

HOME AND ITS QUEEN.

THERE is probably not an unpurged man or woman living who does not feel that the sweetest consolations and best rewards of life are found in the loves and delights of home. There are very few who do not feel themselves indebted to the influences that clustered around their cradles for whatever good there may be in their character and condition. Home based upon Christian marriage is so evidently an institution of God, that a man must become profane before he can deny it. Wherever it is pure and true to the Christian idea, there lives an institution conservative of all the nobler instincts of society.

Of this realm woman is queen. It takes the cue and hue from her. If she is in the best sense womanly—if she is true and tender, loving and heroic, patient and self-devoted—she consciously and unconsciously organizes and puts in operation a set of influences that do more to mold the destiny of the nation than any man uncrowned by power of eloquence can possibly effect. The men of the nation are what mothers make them, as a rule; and the voice that these men speak in the expression of power is the voice of the women who bore and bred them. There can be no substitute for this. There is no other possible way in which the women of the nation can organize their influence and power that will tell so beneficially upon society and the State.—*Scribner's Monthly*.

A NEW THEORY.

THE *Christian Weekly*, in its issue of Oct. 11, gives a new and somewhat significant theory of the hard times. The anxiety manifested to attribute the various social disorders to a disregard of the "Christian Sabbath" is one of the straws showing which way the winds of the religious and political world are blowing, and an evidence of the advancement of the Sabbath controversy. The *Christian Weekly* says:—

The *Presbyterian*, in an editorial on "Corporations and the Sabbath," suggests a thought that is worthy of careful consideration. As self-interest is the chief incentive by which they are governed, it may be well for them to inquire whether their persistent transgression of Divine law is not for their own hurt. The uniform judgment of business men is, that the country has suffered since 1873 by the over-production of its manufactured products. Taking the iron trade as an illustration of the ruinous prostration experienced in these years by this cause, it states the fact that "one-seventh of all the iron in market in some of its stages of production was made on the Sabbath;" and then propounds these practical and significant questions, which may well be weighed by other Sabbath-breaking corporations, and influence their action, now that prosperity seems about to return:—

"If in 1874 one-seventh of all the iron in

the market had been annihilated, would there not have been a fair demand—at a fair price for the rest? If one-seventh of the coal consumed by this Sunday production of iron had been left in the mines, would there have been need for the suspension of work to reduce the plethora at the seaboard, and would the rails and rolling stocks of our roads have been in the condition we find them if they had rested one day in seven or one year in seven? or if they are in good condition, would not their stocks be one-seventh better in market value than they now are, and stockholders who have been ruined be on their feet, and the helpless that have been breadless in consequence have a fair living?"

SELFISHNESS.

SELFISHNESS seems to be the concentration of all vices. The love of self, when predominant, excludes all goodness and perverts all truth. It is the great enemy of individuals, societies, and communities. It is the cause of all irritation, the source of all evil. People who are always thinking of themselves have no time to be concerned about others; their own pleasure or profit is the pivot on which everything turns. They cannot even conceive of disinterestedness, and will laugh to scorn all, who appear to love others as well as themselves. Selfishness is the very essence of the first original sin, and it must be corrected, or we are lost.—*Bronson*.

Our Basket.

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

—God has promised forgiveness to your repentance; but he has not promised a tomorrow to your procrastination.

—THE great secret of avoiding disappointment is not to expect too much. Despair follows immoderate hope, as things fall hardest to the ground that have been nearest to the sky.

—I RENEW daily my covenant to become altogether Christ's, and to watch every moment, that I may not lose one opportunity of doing good to the souls of men.—*Mrs. Fletcher*.

—In the wilderness of sorrow, temptation, and care, Jesus often goes forth to meet and converse with his people; and when he meets with them, he speaks to their hearts.

—If you like a man, he may jump into water all over and not be wet; but if you dislike him, the very way he carries his food to his mouth will look ugly to you.—*Arthur Helps*.

—To comprehend the beginning and the ending of things is an infinite thought, and therefore it requires an infinite mind to grasp it. Why, then, should a finite being darken his soul by doubt because he cannot compass infinity?

—We need to learn the lesson that this life is given us only that we may attain to eternal life. For lack of remembering this, we fix our affections on the things of this fleeting world, and when the time comes that we must quit it, we are all aghast and terrified.

We are but pilgrims—like the tribes who roam in every land, but call no land their home,—And what their ancient Canaan is to them, So is to us the New Jerusalem; Then while our hopes, our hearts, our homes are there, "Thy Kingdom come" must be our fervent prayer!

—A GREAT man of the last century said: "He who lives not by rule lives not at all." Perhaps there is more truth in that assertion than some are at first disposed to admit. Confusion greatly hinders all good things. There is no example of success without a plan. Method is essential to a good habit, and imparts vigor to character.

—Is there anything better than the tongue? Is it not the bond of society, the organ of truth, the expression of reason, the instrument of kindness to man and of praise and adoration to God? Is there anything worse than the tongue? Is it not the instrument of strife, the means of contention, the source of divisions and wars, the organ of error, of lies, of calumny, of blasphemies?—*Asop*.

—Wise and good men will avoid controversy and disputation, as far as they can; yet they must not determine against them, or condemn them indiscriminately; for when false teachers come in unawares to subvert men's souls; when the fundamental truths of the gospel are opposed or perverted, and the principles of men are poisoned by pernicious tenets, we ought to "contend earnestly" (though in meekness) "for the faith once delivered to the saints;" and to decline controversy in such circumstances argues lukewarmness and cowardice, rather than meekness and wisdom.—*Dr. T. Scott*.

The Review & Herald.

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

BATTLE CREEK, MICH., OCT. 16, 1879.

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

GENERAL CONFERENCE.

THE readers of the REVIEW will notice on the last page of this week's issue the appointments of our General Conference, also the anniversary meetings of our several associations and societies. These are to be held in the Tabernacle at Battle Creek, Mich., at the dates given in the appointments.

For several years in the past our General Conference has been held at the time of our great Michigan camp-meeting, in connection with the anniversary meetings of the Publishing Association, the Educational Society, the Health Reform Institute, and the General Tract and Missionary Society.

And while some have urged that the great amount of business necessary in this arrangement detracted from the spiritual interests of the camp-meeting, on the other hand it has seemed necessary to hold the annual business meetings of our legal associations and societies at the time of the greatest gathering of their friends who were stockholders in them, as the majority of stock in some of them must be represented in person or by proxy in order to elect officers and transact other business according to the law under which they are incorporated.

Our camp-meetings have come to be of great importance; and in order that they continue to be that source of strength to the cause they have been, general attendance throughout the several States in which they are held should be encouraged. And as our people and our work are practical, all the friends of the cause should be encouraged to take a lively interest in all branches of the work discussed at our business meetings. Our general meetings should therefore be held at such places, and at such times, as will secure general attendance.

No part of the field needs the blessings of a general camp-meeting as much as that portion of the State of Michigan where our institutions are located. The reports of such meetings in past years show that they have been the means of the conversion of many college students, persons at the Sanitarium, and those connected with the publishing work. During the present camp-meeting year, this matter has been controlled by others. And however much we may regret that the old plan, proved to be successful in the days of our prosperity, is exchanged this year by those who desire the benefits of new experiences, it is very probable that experience may convince them that changes are not always improvements.

And as experience is valuable, and as it is always best to do the very best we can, we have urged the necessity of a Biblical Institute, to be held with the series of meetings on the occasion of the General Conference and the several society meetings, as the means of calling together at Battle Creek many of our ministers and those who have the ministry in view.

At a business meeting of the church at Battle Creek, held after the Sabbath on the 11th, a committee of five was appointed by the chairman of the meeting, to take into consideration the matters of the General Conference, Biblical Institute and annual meetings of our several institutions located in this city, to report the following evening. The result of the work of this committee may be seen in the appointments on the last page, and the following resolution reported by Eld. McCoy, chairman of said committee, which was adopted by a rising vote of the Battle Creek church, at a brief session after the close of the service on the evening of the 12th:—

Resolved, That we, the S. D. A. church at Battle Creek, cordially invite the General Conference to hold its next annual session with us, and in connection therewith a Biblical Institute; and that we solicit not only an attendance of delegates from distant States, but a full attendance of brethren and sisters so far as practicable, cheerfully offering the hospitalities of our homes to all who may attend, while with us.

As the members of the church at Battle Creek take upon themselves the blessed burden of entertaining so large a crowd as they hope to see at our General Conference, several things may be suggested.

1. That those who come should bring bed clothes, buffalo robes, straw ticks, camp-chairs, and other conveniences and provisions similar to those usually taken to our camp-meetings, excepting stoves and tents. Lodging quarters can

be found for one thousand in the old meeting-house, in the spare rooms of the printing buildings and College, and on the floors of spare rooms in all our dwellings.

2. That as the Biblical Institute will hold during the autumn college term of nearly nine weeks, the class should be a select one, its members to be selected by the trustees of the Educational Relief Fund of the several Conferences. In those Conferences where no such trustees have been appointed, the Executive Conference Board are requested to act in this matter.

3. The members of the Biblical Institute class may expect board free during the Conference week only.

4. That the first object of our educational efforts has been, and should be, the education of men for the ministry, so far as time, means, and circumstances will permit.

5. That the length of the term will give ample time for only one lesson each day, excepting on each first day of the week, when there may be two; therefore students can take a special course of other studies suited to their wants.

6. That the opportunities for improvement will probably be better the present autumn and the next winter than they will be at any future time. Mrs. W. and the writer design to remain at Battle Creek to assist in those departments of the work where our labors are most needed.

7. That the time has come for the friends of education to act liberally and with vigilance. The trustees and officers aforementioned will please act promptly in the performance of their official duties. Many will need no assistance, a less number will need some help, while a still smaller class will need means by loans or donations to pay their board. In all doubtful cases, correspondence should be held between trustees and managers of the Institute before such leave their homes.

8. That in most cases delegates to the General Conference can be taken from those who attend the Biblical Institute.

9. That as the Educational Relief Fund is not designed to pay traveling expenses, but to relieve those who need help in defraying expenses at our college, no encouragement should be given of assistance to meet traveling expenses.

10. And, finally, a crowd of students is expected at the autumn and winter terms of the Battle Creek College, as special attention is to be given to the theological department of our beloved school.

J. W.

SABBATH, OCTOBER 11.

For the first time since the 4th of June last, the church in Battle Creek had the pleasure of again listening to Bro. White, on Sabbath, Oct. 11. He comes out of the labor and fatigues of thirteen camp-meetings the past season showing that he has endured the strain of the long campaign remarkably well.

A full congregation assembled at the Tabernacle on the day above named, and listened to a discourse on Matt. 5:16. The text led him to take up the preceding portion of the chapter to ascertain who these are, and what character they exhibit, who are the light of the world; and from the great ocean of truth furnished by our Lord's sermon on the mount, many gems were brought forth and set in pleasing array before us. The truth was presented in a close, searching, and pointed manner, and the solemn and important question was pressed home upon the congregation, *Are we such characters as the salt of the earth and the light of the world?* If not, we need to be in earnest haste to become such—to be poor in spirit, to mourn, to be meek, to hunger and thirst after righteousness, to be merciful, pure in heart, peace-makers, and to so hold up the standard of godliness that the world will now, as it ever has done to the righteous in ages past, persecute us for righteousness' sake. And if we are such characters as are here set forth, then our duty is equally clear to take that high elevation before the world which is here enjoined. We must not hide our light under a bushel, but let it shine to all around. God has made us debtors to the world by giving us a truth which is to test the last generation; and this can be done only by our boldly proclaiming it, and faithfully living it out, before our fellow-men.

In the afternoon further remarks were offered upon the same theme, supplemented by a social meeting.

In the evening a meeting was held to decide upon the coming anniversary meetings, and make provision therefor, as elsewhere noticed in this paper.

Sunday evening sister White spoke to a large congregation in the Tabernacle. Her discourse

was based on Luke 21:34-36, and was an impressive delineation of the dangers which especially threaten the religious life of God's people to-day. Intemperance, in eating as well as drinking, and in the cares of this life, was set forth as one of the great causes of spiritual apathy and blindness; and a strong appeal was made in behalf of Bible temperance as essential to the success of any efforts to live out the Christian religion.

A striking comparison was drawn between the days of Noah and Lot and our own time. This was forcibly presented as a significant sign of the times, inasmuch as Christ declared that as it was in the days of Noah and Lot, so it should be in the days just before his second coming. Luke 17:26-30. Then they were eating and drinking, marrying and giving in marriage, planting, building, buying and selling—not that there is anything wrong in these things, in themselves considered, and when followed in a moderate degree and for the right purpose,—but in excess lies the sin and the evil; and this is the experience of many today; this is the tendency of the age; this is the danger.

The discourse was throughout a wholesome warning against those things which tend to hinder the spiritual advancement of professors of religion, and was listened to with marked attention.

After the discourse a committee was appointed to make preparations for the coming General Conference, and the anniversary meeting of the Educational Society, Health Institute, and Publishing Association, as appointed in this number. The resolution welcoming the General Conference and the Biblical Institute here, as found in another column, was adopted, also the following resolution inviting Bro. and sister White to remain with us during the winter and labor for the important branches of the work in this place, as much as is consistent with other duties.

Resolved, That we invite Bro. and Sr. White to remain with us through the winter, and labor so far as consistent with other duties in behalf of the church and the institutions located here, promising to second their efforts and co-operate with them to the extent of our ability.

Unanimously adopted by a rising vote.

THE SOUL AND THE RESURRECTION.

A FEW months ago we received a note from the Rev. Mr. Pettengill, of Philadelphia, a special contributor to the *Bible Banner* published in that city, asking to exchange his work entitled, "The Theological Trilemma," for a copy of our little work, "The Soul and the Resurrection." We very readily complied with the request, and took much pleasure in perusing the "Trilemma," though finding in it many statements which we could not indorse, and arguments which did not seem to us able to bear the test of logical criticism. In sending a copy of "The Soul and the Resurrection," we invited Mr. P. to offer such criticisms on the work as might occur to him, which he accordingly did in a lengthy review of the book, which appeared in the *Bible Banner* of May 22.

In his review, Mr. Pettengill seemed in several instances to mistake the meaning of the language employed in the work, and in opposing the positions taken, employed arguments and announced theories which seemed to us to require a review of the reviewer, which the editor of the *Banner* kindly published in the issue of the journal for Aug. 7. This was followed by a rejoinder from Mr. Pettengill the following week, in the concluding paragraph of which we were given to understand that any further discussion of the subject in that journal was not considered desirable either by the editors or the readers of the same. We have had no communication on the subject from the editor, but letters from several of the readers of the *Banner* led us to believe that some, at least, of the readers of that paper would be glad to hear more of the subject; and as the last article by Mr. P. not only fails to present our views in a proper light, but assumes positions which are both illogical and inconsistent in a high degree, we have yielded to the solicitations of a number of those interested in the subject, to reply to Mr. P.'s rejoinder through these columns.

At the risk of leaving those who do not read the *Bible Banner* somewhat in the dark respecting the points at issue in the former part of the discussion, we will, for the sake of necessary brevity, pass at once to the consideration of the last article by Mr. Pettengill, published in the issue of the *Banner* for Aug. 14; and in so doing we shall endeavor to maintain the same courteous manner that has heretofore characterized the discussion.

1. Mr. P. says: "You speak of matter and force as distinct from each other, and then deny your premises in your reasoning; for in your reasoning you make this force to be an essential element, a constituent part of matter, without which there is and can be no matter." Mr. P. grants that force and matter are always found together, and then goes on to say that "we have here two conceptions, or we should not need two words to express them,—two entities."

The thoughtful reader will see at once the fallacious character of this argument, but it may be well to devote a word to it. Overlooking the inaccuracy of the language employed, we need but to call attention to two errors into which he has inadvertently fallen.

a. He seems to think that because we use the two words matter and force, we recognize them as distinct entities, capable of independent existence. If this logic be sound, then we must return to the long-ago-exploded philosophy of the ancient Greek, Plato, of whose views our reviewer in another place speaks with just disparagement. Plato believed in a roundness existing apart from round things; in the separate existence of sweetness, weight, color, form, and all other qualities, independent of the things possessing those properties. Mr. P. would also have us believe that because we form conceptions of these qualities, and have words to represent them, they exist without any relation to material objects. We would respectfully ask him to show us *how* the smallest degree of sweetness, roundness, weight, resistance, or any other property or form of force can exist without being connected inseparably with some material thing. If he could show this, it would be the easiest task imaginable to establish the existence of an immaterial, conscious, thinking entity, which might be called the soul, and which would answer to all the requirements of the orthodox notion of the soul. This whole fallacy is based upon Plato's doctrine, which Mr. P. allows was erroneous. With the fall of Plato's "postulate," the whole baseless doctrine of a conscious, thinking entity falls to the ground.

b. We are much surprised that a writer apparently so good a scholar as Mr. P., should be guilty of so grave a blunder as to suppose that a conception is necessarily an entity. He can undoubtedly form a conception of sound, of light, of heat; yet will he claim that these are entities? Sound is an action produced by moving air impinging upon the auditory apparatus, the ear. Light and heat are other forms of motion. The thing which moves is a substance, an entity; but the motion of the entity is certainly not itself an entity, even though we can form an idea of it, and therefore give it a name. Hence we claim that our reviewer's point is really no point,—an actual non-entity.

2. Mr. P. agrees with us that the physical force and the so-called vital force are really but different manifestations of one great force. The facts offered by scientific investigation are such as to make this conclusion irresistible to all candid, critical minds. At this point, however, Mr. P. announces a theory for which he offers no better proof than simple assumption. Speaking of all the different forces manifested in the mineral, vegetable, and animal worlds, he says, "I hold that they are spiritual forces, or a spiritual force." This hypothesis—for it can be nothing more, and not the slightest evidence or pretense of argument is offered in its support—has at least the advantage of apparent consistency. We have attempted to show, in the work reviewed by our friend, that if man has such a spirit as is claimed for him by Mr. P. and others, the beast must be granted the same. This our reviewer evidently admits—at least he does not deny the force of our arguments—and even goes so far as to announce a theory which requires that a vegetable, a tree, a shrub, a flower, a cabbage, even a lifeless stone or a lump of clay, should possess a spirit, as well as man. According to his theory, what is popularly known as the soul or spirit in man is only a peculiar manifestation of the same force which, in the matter out of which the man is made, before its organization, was manifested as heat, weight, form, color, resistance, etc. According to this theory, also, the dead body of a man possesses the very same spirit which actuated the man during life; the "spiritual force," which during the period of living activity was manifested in nervous and muscular efforts, thought, speech, and movements of various sorts, being after death occupied in the various molecular processes by which the changes of decomposition are effected, and the living form reduced to its original inorganic condition. As the body returns to dust again, each one of the constituent atoms carries away with it its due proportion of the "spiritual force" which in the aggregate once constituted the individual's soul.

Now as Mr. P. declares, "that the notion of the resurrection of the same identical particles and parts of the human body" "has fallen by the weight of its own absurdities," and is now held by "but few intelligent men," we would respectfully ask him to tell us in what manner he hopes to be able to secure the resurrection of the identical person who dies, since he acknowledges that the atoms will not be the same, and by his theory necessitates that the soul is scattered to the four winds along with the atoms which once composed the individual's body?

3. Mr. P. asserts that this spiritual force is pure spirit, wholly independent of matter, and yet admits that it manifests itself to our senses only through matter. Again we put to him the question, What other means of information respecting matter and force have we except our senses? Inspiration is silent on the subject. If Mr. P.'s assertion is true, and we believe it is, viz., that force is only manifested through matter, then have we no evidence that force does or can exist independent of matter. The assertion made by Mr. P. and by others of a certain class of pseudo-scientific theologians to the contrary is not sustained by evidence, and cannot be, from the very nature of things. We grant that *absolute* proof is wanting; but what evidence there is, is on the opposite side. We are bound to believe what *appears* to be true, until it is proven false, no matter how much it may conflict with anybody's hypothesis which has no better basis than pure assumption.

4. Mr. P. next makes, in support of his favorite theory, the astounding assertion that scientists recognize the existence of "many gases" of which they have had "no sensible evidence of their existence." Unfortunately he does not mention by name the gases so recognized. We never have heard of the recognition of any "gases" or any other form of matter of which there was offered "no sensible evidence of their existence." Mr. P. may recognize some such "gases," as he confessedly does, of a hypothetical entity; but no such "gases" and no such entities of any sort are known to science. True science deals only with evidence which can be recognized by the senses. When we accept evidence which has no better basis than the imagination, we are in danger of getting sadly befogged, since every person's imagination may become fertile in evidence which would furnish material for the foundation of as many theories on all these subjects as there are individuals to think.

5. Says our reviewer, "What conception can you form of the attraction of gravity?" "It is certainly not matter itself, and you can conceive of matter without this force." "I relegate it to the realm of spirit, as I do all the other forms of energy in the universe."

We do not pretend to be able to explain the nature of gravitation. We cannot form any conception of it separate from matter. Mr. P. claims to be able to form a conception of force, yet here questions the possibility of doing so. We may possibly conceive of matter without gravity, but not without some form of force. Every property of matter by which we distinguish it or form conceptions of it, is due to force. Mr. P. says, "I relegate it to the realm of spirit." We ask, By what authority does he so relegate it? Science gives him no such authority, neither does Inspiration, unless he has a special revelation on the subject, of which he does not apprise us. We call for the evidence. We want more than mere dictum.

6. Again he says, "You admit of a First Great Cause, but you seem to deny it in your reasoning, or rather to regard it as its own Creator."

Certainly we admit, and implicitly believe in, a First Great Cause, in God, the Creator of the universe. As to the origin of God we have not pretended to speculate. That is a question which cannot enter into any human scheme of philosophy. It is above and beyond all human fathoming; but we would respectfully ask if, supposing that everything must have a beginning somewhere, our reviewer has any better suggestion to make than that the Creator is self-existent, self-created?

7. Mr. P. asks, "What is your idea of God?" We believe in the God of the Bible, the God whose "back parts" Moses saw, of whom Christ was the express personal image, who has a definite, tangible form, who is the ruler of the universe, and has a definite, actual throne at his seat of government, from which go out his angels as "ministering spirits." We can form no conception of a God who is an immaterial entity, whose form is indefinite, whose throne and abode are everywhere and nowhere in particular, who is, in fact, nothing better than an idea, a metaphysical abstraction. The popular theory, which our friend seems to hold, appears to us to

be nothing more than a flimsy "cloud-shadow of God," a "divin abstraction."

After a stirring exhortation to us of the danger we are incurring of running into infidelity because we do not believe in the sort of a God last referred to, our reviewer continues, "You should remember that we have two sources of knowledge,—nature and revelation."

This fact we fully believe, and have endeavored to keep in mind. Our effort has been to show that these two sources of knowledge harmonize when correctly understood. Our chief complaint against our worthy friend is that he insists, practically, on adding another source of knowledge which he does not mention, but continually draws from, viz., the human imagination. We are willing that all evidence which can be drawn from either the book of Inspiration or the book of nature should be adduced as argument in this discussion; but cannot yield to unestablished hypotheses.

8. Our reviewer next asserts, "You leave no room for a religious faith." Our friend is mistaken. We have a religious faith, but he readily sees that our arguments leave no room for the essential tenets of his religious faith, whence he draws the erroneous conclusion that no room is left for any religious faith. He further says, "The great spiritual truths of revelation . . . you exclude from your philosophy." Not so. We only exclude the metaphysical abstractions concerning the nature of God and of his creature, man, which are the modern remnants of an exploded heathenish philosophy, and which are based upon the human imagination rather than upon either Inspiration or nature.

As we have already prolonged this article much beyond the limits intended, we must overlook several minor points to which we would like to call attention, and notice in conclusion an argument which is directed at our view respecting the resurrection. Says Mr. P., in speaking of man in the intermediate state, "Under what condition he exists until the resurrection, in which we both believe, or in what way his identity is maintained if he is unconscious, I do not know, and therefore I do not attempt to say or guess. But it seems to me that the continuity of something—of some entity—is necessary to the preservation of his identity. If a knife were to lose its blade and receive a new one, I might perhaps call it the same knife; or even if it were to lose both blade and handle successively and have them replaced at different times, I might not possibly dispute the identity of the knife. But if both were to be destroyed together and another one made, however closely the model of the old knife might be imitated in the new one, I could not say it was the same identical knife. And yet, this is your theory of the identity of man in the resurrection."

By no means is this our theory. Our friend could not possibly have made a greater mistake than to suppose that we believe man in the resurrection to be in the same case as a new knife made in imitation of an old one. He cannot have read with attention that portion of our book devoted to the subject of identity, or he would not have been guilty of so gross a blunder. It is quite probable, too, that a little more careful reading would have enlightened his mind upon the subject of identity in general sufficiently to have saved him from so grave a mistake as to suppose that a knife which has lost its blade and had a new one put in place is the same as the original knife. He even admits that if the handle were after replaced by another, the identity of the knife would still be preserved. To show the monstrous absurdity of such reasoning we have only to inquire, Suppose that some one should find the original blade and the old handle, and should place them together, what knife would that be? Such an occurrence is entirely possible. It is this style of reasoning, jumping at conclusions without going carefully over each step of the line of evidence, that leads so many to adopt the popular views concerning the nature of God and man, which we cannot accept, although we may be accused of infidel tendencies in consequence. We have no sympathy with infidelity in any guise; neither have we a whit more of sympathy with a scheme of theology which is supported by such flimsy arguments.

Mr. Pettengill admits that by his theory he is unable to explain how identity is preserved in the resurrection. As we endeavored to show in a former article, published in the *Banner*, his theory leaves no chance for identification. According to his theory, the resurrected man is in precisely the situation of a knife made like another, but not identical with it. He might have similarity, but could not have identity. He admits that "the continuity of something—of some entity—is necessary to the preservation of his

identity." The doctrine that this entity consists of the original particles composing the body has, as he well states, "fallen by the weight of its own absurdities." He admits, also, that all the spirit which man possesses is simply the common force which actuates all matter, and is possessed by stones as well as men. The Bible clearly shows that there is no conscious existence in death, that the whole man is dead. Are we not, then, shut up to the conclusion arrived at in the work which gave rise to this discussion, that it is the organization of the individual as distinct from the matter organized, which constitutes the means of identification in the resurrection—which bridges over the dark chasm between death and the resurrection? So it seems to us; and by means of this view we are enabled to so harmonize the teachings of science with the truths of Inspiration as to allow us to believe in both as avenues of heavenly truth to the human mind.

J. H. KELLOGG, M. D.

STATE QUARTERLY MEETINGS.

THE time of the fall meetings of our State T. and M. societies is right at hand; and as the coming quarter is the best time in the year to work, we ought to be deeply interested in the success of these meetings, and alive to our duty in connection with them. We here call attention to a few of the many important matters that should come before these meetings for consideration.

Besides the business of the tract society, the Health and Temperance Society and the Sabbath-school Association should each hold a quarterly convention.

THE TRACT AND MISSIONARY WORK.

For the tract society, the coming quarter is the most important of the year. The hurry of the summer is over, and the long winter evenings are at hand, and now people will pay more attention to reading matter than at any other time of the year. Now is the time for our tract and missionary members to work. Especially is this the time to secure subscribers to our periodicals. Old canvassers say that the next two months is the best time in the year for canvassers and book agents. Money is more plenty than it will be after the holidays, and between this time and New Year's most people supply themselves with reading matter for the year.

We appeal to our people to arouse to the importance of our work, and to the advantages of the present as a favorable time to work.

If you are usually successful in attracting the attention of your neighbors and friends to the strong evidences of our faith as presented in our tracts and papers, this is a good time to work. If you prefer to labor by mailing copies of our papers to strangers, and afterward persuading them to subscribe, there is no time when you may be more successful than the present. But it is the work of canvassing which should receive the most attention for the coming quarter. We hope our tract societies will instruct and encourage canvassers and colporteurs; for in many places they can do more to spread the truth than a minister who devotes his time to preaching.

Each society should search out and encourage two classes of workers,—those who will devote their entire time to canvassing for our papers and books during the fall and winter, making it a means of support, and who will enter those counties and towns where there are no tract societies; and those who cannot go far from home, but will work faithfully in their own neighborhoods.

It will be a good plan for the director, as he holds meetings from church to church, after explaining this work, to call for volunteers, and receive pledges from the members that they will devote one, two, or four weeks to this branch of the work during the year. After getting volunteers, thoroughly instruct them about the work to be done, and then get their promises to correspond with you regarding their success or failure.

Each director should carry with him from the State meeting canvassers' outfits for *Good Health* and the *Youth's Instructor*, with enough premiums so that when he has found and instructed a worker, he can furnish him the tools with which to commence work immediately. He should also have a Canvasser's Roll with "Way of Life" and copies of the *Review* and *Signs*, and also copies of our best selling books, so that he may get agents and set them to work at once.

We have precious truths in our books and papers, and thousands are ready to read and receive them if brought before them in the right manner. We want our T. and M. members to

take the time and trouble necessary to become very successful in this work.

We know of nothing better to interest and instruct people in this work than the reading of the *True Missionary*, and the thorough study of the Constitution and the instruction to members and officers that accompanies it. The new edition of the Constitution contains instruction on how to canvass and an address to T. and M. workers, which are of interest and profit to every member.

Each librarian should see that all have this little book and study it. It would work well in many places to devote a part of the next quarterly meeting to a class exercise to consist of questioning the members on their knowledge of the Constitution.

THE HEALTH AND TEMPERANCE WORK.

We hope the officers of the H. and T. societies will improve this opportunity to complete the organization of a working force to increase the membership of the society during the fall and winter, and to establish clubs with regular meetings. Good work was done at the camp-meetings, but it was necessarily hurried and cut short by the close of the meeting.

Besides discussing at the quarterly meeting the Bible standard of temperance and the objects and aims of our society, there should be agents appointed to push forward the various branches of the temperance work.

Each minister should be enlisted as a special agent to obtain members and to organize and visit clubs. There should also be an organizing agent in each T. and M. district to labor with the minister in this work, and to carry it forward in his absence.

Besides these, the State officers or the organizing agent should appoint local agents to circulate pledges and secure members in every church. All of these agents should be given full instruction how to work, and should be furnished with all the pledges, certificates, temperance quarterlies, and other printed matter necessary to carry forward the work successfully.

THE SABBATH-SCHOOL WORK.

The quarterly meetings may be a great help to the S. S. work, if those interested in it will attend the meeting with a desire to be benefited and a determination to encourage each other. Teachers and officers should make a special effort to attend. The Class and Secretary's Record Books should be carried or sent to the meeting for examination, and it is hoped that every S. S. scholar and teacher in attendance will study the lesson for that day, and come prepared to join in a general Sabbath-school on Sabbath morning.

Besides giving instruction on the best methods of studying and teaching, the officers of the meeting should appoint a committee to examine Record Books and make corrections, and suggestions as to how they should be kept. If any schools are represented at the meeting that failed to report at the end of the quarter, show them how to fill the blank, and secure a report before the meeting is closed.

A teachers' and officers' council will be found one of the most interesting and profitable meetings. In this meeting the leader may point out the responsibility and describe the duties of the teacher, and then answer questions which they ask. After this a free discussion of the various interests of the S. S. work will be very interesting, and of profit to all. W. C. W.

THE NEW ANNUAL.

THE Annual for 1880 is now ready, and our careful examination proves to be the best we have ever had. The change of name last year, making it *Health Annual* instead of *Health Almanac*, was an improvement; but just at this time, amid the earnest appeals for temperance, when strong advocates are urging it everywhere, the addition of the word "*Temperance*" to the name of our Annual this year gives it a peculiar adaptation to public sentiment. During the next three or four months these Annuals should find their way into 10,000 families in the N. E. Conference. This can be done only by individual effort. Are there not fifty persons here who will use one hundred each? fifty more who will use fifty each? one hundred who will use twenty-five each? Do this, and your ten thousand will be used up. Can this be done? It can. Whether it will or not depends mainly on the efforts of our brethren and sisters. Do you say that there are many who can do nothing in this work, and consequently my estimate for each is large? That might be true providing the above number embraced all the members, but it includes not quite one-half.

We should not put forth all our efforts in one direction, but we should have an interest in every enterprise connected with the last message of mercy. I will pledge myself to be one of thirty for the ten thousand. I do not mean to simply give them away, but to *sell* them. They will in some cases prove to be an introduction to the truth. May God help us to see when good comes, and to use every available means that his providence places within our reach. D. A. ROBINSON.

A LITTLE LONGER.

Yet a little longer labor,
Toil, for day is not yet done;
For the rest that you are longing,
You must wait till set of sun.

Yet a little longer labor,
Sow the seed in many a field;
Somewhere still a golden harvest
Waits its ripening grain to yield.

Yet a little longer labor,
Stay with patience at the gate;
Angels will undo the portal
If you labor while you wait.

Yet a little longer labor;
You must take of grief your share;
Yet your Father will not give you
Greater than your strength can bear.

Yet a little longer labor
Through the mist of by-gone years,
For, the happy moments gathered,
All too short the time appears.

Yet a little longer labor;
Day by day and year by year,
Nearer, by our heart's devotions,
Will the golden gates appear.

Nearer, by our prayers, the praises;
Nearer, by our songs, the sun;
If we falter while we say them,
Something will be left undone.

Yet a little—and the longest
Day of all our life is done;
The long journey is accomplished,
And Heaven's glory is begun!

—Selected.

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.

Cedar Lake, Oct. 6.—I attended the quarterly meeting at Stanton. Some here celebrated the ordinances for the first time, and good resolutions were made. The Sabbath-school work is rising. Steps were taken to secure blank books, so that proper records may be kept. Some intend to be baptized at my next visit. My address is Cedar Lake, Mich., as I expect to labor here for a time.

ORLANDO SOULE.

KANSAS.

Star Valley, Oct. 4.—We have commenced a series of meetings here which will probably continue till camp-meeting. The interest is good, though quite a number are adopting the stay-away policy. To-night I take up the Sabbath question. The prospect is good for a small church to be raised up in this place. There is one family of Sabbath-keepers here. They were brought out by reading. May the Lord add to the church such as shall be saved.

L. D. SANTEE.

LATER.—The interest is deepening, and the prospects for good are increasing.

ILLINOIS.

Hoopes-ton and Vicinity.—The battle goes well, especially in a field four miles from Hoopes-ton, whence our most interested hearers come to the tent. I have thoroughly canvassed the Sabbath question. Five more kept last Sabbath with us. These additions, with those of our converts who had moved here, make a company of twelve keeping all the commandments.

Bro. Tait, of Onarga, a dealer in fruit trees, has spared no pains in preparing the way for us by the distribution of tracts while attending to his business. "Go thou and do likewise."

Oct. 6. D. T. BOURDEAU.

Gridley.—I commenced meetings with the brethren here Thursday evening, Oct. 2, and remained over Sunday. A deacon was ordained, and a church clerk chosen. One good sister was reclaimed who through discouragement had given up the truth. Two were received by letter, and one by vote of the church. These dear friends of the truth are buckling on the armor anew. They have a good Sabbath-school. May the Lord abundantly bless them.

Oct. 7. R. F. ANDREWS.

OHIO.

Clyde and Clarksville.—I attended the church quarterly meeting at Clyde. We had quite an interesting meeting. They now have a good bell, furnished by the citizens. Three accessions were made to the church, two by baptism. An elder and deacon were chosen. A good degree of union exists in the church, and they solemnly promise to sustain their officers. I am now at Clarksville, to continue meetings for a season.

Oct. 10. H. A. ST. JOHN.

Leesburg, Oct. 6.—We have finished our work in this place. Only a few have begun to observe the Sabbath, but the brethren here have been greatly strengthened. We have just

organized a T. and M. society, with a fund of about fifty dollars to start with.

Our quarterly meeting last Sabbath was a profitable occasion. Several said it was the best meeting they ever attended. Three were baptized, two of whom were sisters who have just started in the service of the Master. Two or three others will become members of this church soon.

We go from here to New Antioch, for a few days.

E. H. GATES.
W. S. BOONE.

IOWA.

Dow City, Crawford Co., Oct. 7.—I have spent most of the time since my last report in this county, near Dow City. As the way opened, I presented the truth in private families and school-houses. Five have embraced the Bible Sabbath and its kindred truths. Four of these were Scandinavians and heads of families. A Sabbath-school has been organized with an average membership of eleven. The school was encouraged by meeting with other schools from Denison and Dunlap at the late quarterly meeting. I have sold about \$5 worth of books, the most of which pertained to the Sabbath-school work, and obtained eleven subscribers for our periodicals.

I met with the Denison church in quarterly meeting. A health and temperance society was organized, embracing the counties of Crawford and Harrison. The next meeting of this society will be held at Dunlap the 18th inst. Two united with the church. The Spirit of God was present in a large measure at the close of the meeting, as parents earnestly pleaded with God for their children and friends. Several asked the prayers of the church.

JAMES SAWYER.

MICHIGAN CONFERENCE.

The nineteenth annual session of the Michigan Conference of S. D. Adventists was held in connection with the camp-meeting at Lyons, Sept. 25-30, 1879. The first meeting was held Sept. 26, at 9 A. M., the president, Eld. J. Fargo, in the chair. After singing, prayer was offered by Eld. G. W. Colcord.

Fifty-eight delegates, representing forty-six churches, took their seats in the Conference. By vote, Eld. E. R. Jones was received as a representative for Marshall, Sister Anna Mills for Genoa, and Sister L. E. Carey for Deerfield.

On motion, Eld. G. W. Colcord, and all brethren and sisters in good standing in the Conference, were invited to take part in the deliberations of the session.

By vote of the Conference, the Chair was empowered to appoint the different committees. They were announced as follows: Nominating committee, W. C. White, M. B. Miller, and E. R. Jones; ministerial committee, E. H. Root, E. B. Lane, and R. J. Lawrence; committee on resolutions, G. W. Colcord, D. H. Lamson, and A. B. Oyen; auditing committee, Alex. Carpenter, Francis Nelson, A. W. Maynard, E. S. Griggs, J. Rumery, J. F. Carman.

Meeting adjourned to call of Chair.

SECOND MEETING. The second meeting was held Sept. 28, at 8:30 A. M. Prayer by Eld. James White.

Eight delegates, representing three additional churches, were received into the Conference, and Bro. Lewis was admitted as a delegate from Dimondale.

The following new churches were admitted into the Conference: Whitewater, Grand Traverse Co.; Rapid River, Antrim Co.; Kalamazoo, Kalamazoo Co.; Cedar Lake, Montcalm Co.; Seville, Gratiot Co.; Mt. Pleasant, Isabella Co.; Sidney, Montcalm Co.; Brookfield, Eaton Co. The unorganized companies of Sabbath-keepers at Sand Lake and Stanton were taken under the watchcare of the Conference.

According to the request of the Genoa church, its name was changed from Genoa to Howell.

The report of the previous meeting was then read and approved.

At this stage of the meeting, pointed remarks were made by Eld. James White in reference to the spiritual standing of our churches. He stated that only about one-third of the ministers belonging to the Conference are laboring in the State; hence the churches are in such a poor condition. Michigan should have more help. Young men should be encouraged to enter the work of the ministry.

Several requests for ministerial labor, from churches and unorganized companies, were, by vote, referred to the Conference committee.

The subject of dividing the Conference and distributing labor was next brought up, and after remarks by several, the chairman was empowered to appoint a committee to consider this matter, and report at this session. The committee was announced as follows: James White, W. C. White, E. H. Root, H. W. Kellogg, and J. S. Day.

The committee on resolutions then presented the following:—

Resolved, That we recommend to our brethren and sisters a careful reading of the articles in Review Vol. 54, Nos. 3 and 11, written by Sr. White and Bro. G. I. Butler, on the subject of attending our camp-meetings and other general gatherings; and we urge all to act in harmony with the instructions therein given, by attending the entire sessions of all such meetings.

Whereas, It is painfully manifest that many of our church-members have departed from the simplicity of the gospel in the matter of dress, therefore

Resolved, That we earnestly entreat all to strive to develop and cultivate the grace of humility, and that we hereby instruct our ministers and elders to

frequently present this duty to our brethren, and to insist on a scriptural form of discipline.

Resolved, That we hail with joy the movement that has been inaugurated among us in reference to the subjects of health and temperance, and

Whereas, A State Health and Temperance Association has been organized in our Conference, therefore

Resolved, That we recommend that all our people sign the teetotal pledge, and so far as possible become full members of the association, and aid in the work of organizing local clubs, and of generally prosecuting this noble enterprise.

The first resolution was adopted both by the Conference and by a rising vote of the congregation; the second and third were unanimously adopted.

The meeting then adjourned to call of Chair.

THIRD MEETING. The third meeting convened Sept. 28, at 6 P. M. Prayer by Eld. G. W. Colcord.

One additional delegate was received. The minutes of the last meeting were read and accepted.

The report of the committee on credentials and licenses being called for, they presented the following:—

For credentials: James White, Mrs. E. G. White, J. H. Waggoner, John Byington, D. H. Lamson, R. J. Lawrence, I. D. Van Horn, E. B. Lane, A. O. Burrill, H. M. Kenyon, U. Smith, E. R. Jones, J. O. Corliss, O. Soule, M. B. Miller, E. Van Deusen, E. H. Root, James Sawyer, W. H. Littlejohn, J. Fargo.

For licenses: W. C. White, H. S. Guilford, Mrs. E. S. Lane, J. L. Edgar, G. K. Owen, Frank Starr, Geo. Gilbert, Isaac Morrison, Knud Brorsen, A. B. Oyen, E. P. Daniels, L. A. Kellogg, Wm. Ostrander, B. F. Richards, Jacob Jacobson.

It was also recommended that D. A. Wellman and John Sisley receive ordination and credentials, and that the case of J. B. Frisbie be referred to the Conference committee.

All these names were voted upon separately, and the recommendations of the committee were adopted.

The committee on resolutions reported still further:—

Resolved, That we heartily approve of the action of our brethren in Battle Creek and the General Conference committee, in building the Dime Tabernacle; that we consider it necessary to the good of our institutions and of our youth and friends connected with them; and that we manifest our interest in it, as individual members of our several churches, by liberal donations to help pay the existing debt.

Resolved, That we heartily welcome to their home-Conference our dear Bro. and Sr. White; that we rejoice that we may again listen to their words of admonition, counsel, and encouragement; and that we hereby express our sincere gratitude to God for thus sparing them to us and the cause of the Lord.

These resolutions were unanimously adopted.

The treasurer then presented the following statement of the financial standing of the Conference:—

H. W. Kellogg, treasurer, in acc't with the Michigan Conference of S. D. Adventists.

Oct. 1, 1878, to cash on hand,	\$10,555.04	Dr.
To cash rec'd from the different churches from Oct. 15, 1878, to Sept. 25, 1879,	\$8,280.48	

Total,	\$18,835.52	Cr.
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By cash paid out from Oct. 1, 1878, to Sept. 24, 1879,	\$11,070.20
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Cash on hand to balance,	\$7,765.32
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On motion, the above report was accepted by the Conference.

Adjourned to call of Chair.

FOURTH MEETING. The fourth meeting was held at 9:30 A. M. Sept. 29. Prayer was offered by Eld. D. H. Lamson. In the absence of the secretary, Sr. Jennie Thayer acted as secretary pro tem. The report of the previous meeting was read and accepted. Eld. James White, acting as chairman of the committee appointed to consider the divisions of the Conference, submitted the following:—

REPORT OF SPECIAL COMMITTEE.

Your committee beg leave to make the following report:—

In view of the facts that the Michigan Conference occupies a large territory, and that its number of churches is too large for one officer to preside over alone, we recommend that the Conference be divided into three sections, with one president as chairman of an executive committee of five, the second, third, and fourth members of the committee to be ministers, each to take charge of a division under the general supervision of the president.

All of which is respectfully submitted.

JAMES WHITE,	Committee.
H. W. KELLOGG,	
J. S. DAY,	
E. H. ROOT,	
W. C. WHITE,	

It was moved and seconded to accept this report. A second reading was called for, when it was suggested that the constitution must be amended before this report could be adopted.

Art. 2, Sec. 1, of the constitution was then read as follows: "The officers of this Conference shall be a president, secretary, treasurer, and an executive committee of three, of whom the president shall be one; and they shall be elected annually."

W. C. White then offered the following resolution:—

Resolved, That the constitution be so amended that Art. 2, Sec. 1, shall read, "an executive committee of five, of whom the president shall be one."

After some remarks by Eld. White, explaining the seeming necessity of this division, the above resolution was adopted, and the report of this committee accepted.

The following resolution was then read:—

Resolved, That it is the duty of those members of the Conference committee who have special charge of the three sections of our Conference to take an active interest in the missionary, temperance, and Sabbath-school, as well as in the Conference, work, and that they should take special charge of, and be held responsible for, the prosperity of all these branches of the work in their sections, and that the president of the Conference take the general supervision of all branches of the work in the entire Conference.

After some discussion, this resolution was adopted.

W. C. White, chairman of the committee on nominations, then submitted the following:—

President, J. Fargo; secretary, A. B. Oyen, treasurer, H. W. Kellogg; executive committee, No. 2, E. R. Jones; No. 3, A. O. Burrill; No. 4, M. B. Miller; No. 5, S. Brownshberger.

On motion of M. B. Miller, these nominations were considered separately, and the nominees were unanimously elected.

The summary of church reports was then read and accepted. Reports from seventy churches show that there were nineteen hundred and twenty-eight members last year, and that there are twenty-five hundred and twenty-two members at the present time. Twenty churches have failed to report. Eight new churches have been added during the year, and two unorganized companies were taken under the watchcare of the Conference.

Eld. Fargo then stated that the church at Morley had made application to be received into the Conference. On motion of M. B. Miller, this church was received. This made the number of churches received during the year read nine instead of eight.

The Educational Relief Fund was next considered. W. C. White moved that the Conference indorse the following resolutions, which were presented at the Eaton Rapids camp-meeting:—

Whereas, The demands for efficient labor in the cause of God are very great, and

Whereas, The laborers already in the field are so few that scarcely half of the calls for help in the various departments of the missionary field can be met, therefore

Resolved, That this Conference recommend that a State Educational Relief Fund be raised, and managed as specified hereafter.

Resolved, That we recommend that this fund be made up by loans and donations; that the loans be made for three years in sums of not less than \$10, without interest; that donations to this fund be made in sums of not less than one dollar; and that three trustees be elected by this Conference to take charge of this fund, to decide who are proper persons to receive aid from it, and to grant all such persons aid to the extent that seems best in the judgment of the committee.

Resolved, That at the first appointment one of these trustees be elected for a full term of three years, one for two years, and the third for one year, and at each annual meeting, ever after, there be one trustee elected to fill the regularly recurring vacancy.

Resolved, That one-third of the fund actually under the control of the trustees at any one time, be kept in the treasury as a reserve to secure the payment of loans falling due.

Resolved, That the time for which any loan is made, will begin when the money is actually paid into the treasury.

After some very interesting and pointed remarks by Bro. and Sr. White and others, these resolutions were adopted; and on motion, Eld. Fargo appointed W. C. White, E. H. Root, and J. S. Day, a committee to nominate three persons who shall act as trustees for the Relief Fund provided for in the above resolutions. The names presented by the committee were as follows: S. H. King, one year; J. Fargo, two years; H. W. Kellogg, three years. These persons were, by vote, elected separately.

It was moved by W. C. White that the Chair appoint a committee of three to consult with the Conference Committee in regard to dividing the State. Eld. J. White, W. C. White, and G. H. Bell were appointed as such committee.

It was further moved, that those members of the Conference Committee who have charge of the three divisions be a committee to select and suggest persons who should receive help from the Educational Relief Fund, and also to solicit funds.

Several applications in regard to furnishing aid for repairing meeting-houses were referred to the Conference Committee.

A vote of thanks was tendered Mr. Roof, for the free use of the grounds on which the meeting was held.

The meeting then adjourned to call of Chair.

J. FARGO, Pres.

A. B. OYEN, Sec.

PENNSYLVANIA STATE CONFERENCE.

The first session of the Pennsylvania Conference was held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 17-23, 1879.

Nine churches were represented by thirteen delegates. Four new churches were received into the Conference, and three companies were taken under its watchcare.

Our leading brethren from abroad were invited to participate in the deliberations of the Conference.

The several committees were appointed by the Chair as follows: On nominations, G. W. Knapp, F. Peabody, and J. C. Morehouse; on credentials and licenses, J. W. Raymond and S. Thurston; on resolutions, W. C. White, S.

B. Whitney, and J. W. Raymond; Conference auditors, Wm. Coats, J. W. Raymond, and S. Thurston.

The nominating committee reported as follows: For president, B. L. Whitney; secretary, D. T. Fero; treasurer, O. P. Galloway; executive committee, B. L. Whitney, D. B. Oviatt, and G. W. Knapp. The report was accepted, and each person named elected to the office designated.

The following resolution was adopted:—
Resolved, That the second member of the executive committee of the Pennsylvania Conference be considered as holding the position of vice-president, and doing the work usually devolving upon those holding such office.

A renewal of credentials was granted to J. W. Raymond, and Brn. D. T. Fero and J. G. Saunders were recommended for and received ordination and credentials. Licenses were given to Brn. E. Russel, F. Peabody, D. B. Oviatt, L. Wing, and Sr. S. A. H. Lindsey. Colporteurs' licenses were given to John Lindsey, Walter Graves, D. B. Welch, Samuel Winkley, A. R. Fitch, and Sr. L. A. Thurston.

The committee on resolutions presented precisely the same report as was adopted by the New York Conference, which will appear in their minutes. They were adopted by a rising vote.

The Conference adjourned Sept. 23, 1879.

B. L. WHITNEY, Pres.

D. T. FERRO, Sec.

KENTUCKY AND TENNESSEE CONFERENCE.

THE fourth annual session of the Kentucky and Tennessee Conference was held in connection with the camp-meeting at Powder Mills, Hart Co., Ky., Sept. 30 to Oct. 6, 1879. The first meeting was opened with prayer by Eld. Osborn. The report of the last session was read and accepted.

Eld. D. M. Canright and M. J. Bowers, and all Sabbath-keepers in good standing, were invited to take part in the deliberations of the session.

The chairman, being authorized to appoint the different committees, announced the following: On nominations, C. Owen, C. Barr, and P. A. Williams; on credentials and licenses, D. W. Barr, C. Owen, and J. B. Forrest; on auditing, R. G. Garrett, D. W. Barr, C. Owen, G. Bronstetter, G. Nevel, and H. N. Bray; on resolutions, G. K. Owen, R. G. Garrett, and S. P. Sample.

Adjourned to call of Chair.

SECOND MEETING. The second meeting opened at 9 A. M. Oct. 3. Prayer by Eld. Canright.

The nominating committee reported the following officers for the ensuing year: For president, Eld. S. Osborn; secretary, Bettie Coombs; treasurer for Kentucky, J. B. Forrest, for Tennessee, C. Owen; executive committee, S. Osborn, G. K. Owen, and R. G. Garrett.

The committee on credentials and licenses recommended that credentials be renewed to S. Osborn and G. K. Owen, and that licenses be given to Sister Julia Owen, R. G. Garrett, and P. D. Moyers.

Adjourned to call of Chair.

THIRD MEETING. Opened with prayer by Eld. G. K. Owen. Report of last meeting read and accepted.

The committee on resolutions submitted the following:—

Whereas, Our work is great and our time for doing it is short, therefore

Resolved, That we publicly express our gratitude to Almighty God for his mercy and aid during the past Conference year.

Resolved, That we will do all in our power to spread the light of truth during the coming year, and that we earnestly appeal to such persons in the South as can do so with the approval of the Conference, to qualify themselves as fast as possible for this work.

Resolved, That this Conference look after the cause of temperance within its bounds this year, so as to bring the matter before our people as a part of their Christian duty; that it be made the special duty of our ministers to present the subject, not in its general sense only, but especially in its Bible sense; that an association be formed in each church within this Conference, and that the Constitution and regulations recommended by the General Association be adopted.

Resolved, That the importance of the great and grand work of the Sabbath-school, the nursery of the church, should be urged upon our Conference as never before; that each member and each Sabbath-keeper should be made to feel that he is personally responsible to the Lord for the neglect of his duty in this work; and that in order successfully to carry on this work, our unparalleled Sabbath-school publication, the *Youth's Instructor*, should be made a weekly visitor in each family, and its good lessons carefully studied and regularly recited.

Whereas, We believe that the Bible plan of supporting the ministry and cause of God by giving the *tithe* of all our increase for this purpose is binding on us as Christians, therefore

Resolved, That we will conscientiously, cheerfully, and punctually observe this plan, and recommend it to all believers in the truth in this Conference.

Adjourned to call of Chair.

FOURTH MEETING. This meeting was held Oct. 5. Prayer by Eld. S. Osborn.

It was voted that the name of the Powder Mills church be changed to Rio church.

Adjourned to call of Chair.

FIFTH MEETING. Opened at 6 P. M. Oct. 6. Prayer by Eld. Osborn.

Voted, That \$10 be raised to supply Eld. Osborn with tracts for distribution.

Resolved, That we recommend each of our churches to procure a full supply of our blank-books.

Resolved, That we recommend that all our young people who can possibly do so should attend the Bat-

tle Creek College; and that there should be a general waking up on the subject of education.

SIXTH MEETING. Opened at 8 A. M. Oct. 7. Prayer by Eld. Canright.

Voted, That the Kentucky and Tennessee Conference be divided, and that each State form a separate Conference.

Voted, That this Conference donate to Bettie Coombs \$15.00 out of the s. b. fund, and if necessary loan her \$10.00 to help defray her expenses at the commercial school at Battle Creek, which sum must be paid back during the year.

Adjourned *sine die*. S. OSBORN, Pres.
BETTIE COOMBS, Sec.

NORTH-WESTERN KANSAS CAMP-MEETING.

THIS meeting was held as appointed, at Bethany, Oct. 2-6, and has just closed. Although no help came from outside of our own Conference, yet we sought and obtained the help of the Lord. I had earnestly requested help from the General Conference Committee, and had given encouragement to the friends that help might be expected.

More than two hundred were encamped on the ground. There were twenty tents, and many camped in wagons.

At our Sabbath-school at 9 A. M. Sabbath morning, there were 250 scholars and about 20 teachers. The penny box contained \$7.65. The preaching during the day was practical, and when a call was made for sinners and backsliders to come forward for prayers, between 40 and 50 responded. The remainder of the day was spent in an especial effort to benefit them.

The railroad which crossed the ground gave us excursion trains on Sunday over both branches of the road. It was the first Sunday on a camp-ground that I ever felt that I would not regret to see it rain; but being alone except the few licentiates in that part of the Conference, and just getting up from sickness, I felt unequal to the task of meeting a crowd. But the day was "one of nature's best." Early in the morning the trains stopped on the ground, and people from all directions came with teams until many hundreds were poured into our camp. Several editors and reporters were there, and took notes during the day. This is the first excursion that we have ever been able to obtain in Kansas. The superintendents of the roads always claimed that it would not pay them, but the conductors who were on the ground during the day told me the company had been well paid.

We appointed canvassers for all our periodicals, and a good number of subscribers were obtained during the day. I never saw a more orderly company on a camp-ground. During Sunday and Sunday night, a large proportion gave close attention to the preaching, which was on the leading features of our faith.

Monday morning we took up the health and temperance work. It was ascertained that a large proportion of those on the ground had already signed the teetotal pledge; still there was considerable opposition to it on the part of some, and many questions were asked. Canvassers were appointed, and thirty-five signed the teetotal pledge and paid the initiation fee, besides many that signed without paying.

The camp-meeting fund and the T. and M. reserve fund were remembered, the friends subscribing liberally to both. On Monday a good number again came forward for prayers; and in the afternoon thirteen were baptized in the Solomon River.

Tuesday morning one hundred spoke in our parting meeting in thirty minutes, and all felt that they had been greatly benefited, and that the meeting had been a profitable one. The success of the meeting, under the blessing of God, is due to the fact that the brethren did not despond when they found no help came, but took hold in earnest to lift the harder. There was much preaching to be done besides a great deal of other hard work, and I had been sick in bed only a short time previous. Bro. and sister Enoch and Bro. G. H. Smith came not expecting to preach, but when they saw the circumstances, no one refused. The same may be said of the lay members when they were called upon to do anything. By the special blessing of the Lord in answer to the earnest prayers of the brethren, I was able to do at least half of the preaching. SMITH SHARP.

THE MAINE S. S. ASSOCIATION.

THE second annual meeting of the Maine Sabbath-school Association was held on the camp-ground at Waterville, Sept. 5, at 5 o'clock P. M. The meeting was opened with prayer by Eld. R. S. Webber, after which the delegates from the different Sabbath-schools were called. Eight responded. Delegates were then chosen for schools not represented.

The report of the last meeting was read and approved. Remarks were made by W. C. White and Sister White upon the importance of system, and the qualifications necessary properly to conduct a Sabbath-school.

Adjourned to call of Chair.

SECOND MEETING, Sept. 8. Prayer by W. C. White. The minutes of the last meeting were read and accepted.

The committee on nominations reported, and the following officers were elected for the ensuing year: For president, W. H. Blaisdell; secretary, Eliza H. Morton, Ira Baker alternate; executive committee, W. H. Blaisdell, J. B. Goodrich, and S. J. Hersum.

The committee on resolutions made the following report:—

Whereas, Many of our people do not engage in the Sabbath-school work, thus sustaining a great personal loss, besides missing opportunities of benefiting their children, therefore

Resolved, That it be the duty of the officers of the State Association to visit each church and company of Sabbath-keepers, to organize schools where there are none, and to encourage and instruct those already engaged in the work.

Resolved, That we recommend our schools to take clubs of the weekly *Instructor*, and to adopt the lessons in it and its supplement.

Resolved, That we recommend each teacher to keep a record of the attendance and membership of his class, and each secretary to keep a permanent record of the school.

Whereas, The usefulness and interest of teachers and officers may be greatly increased by frequent seasons of consultation about the work of the school, therefore

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

Resolved, That we recommend the adoption of the "penny contribution" as a means of financial support for the school.

Resolved, That we request our president to hold a Sabbath-school Institute, or Normal Class, in each tract society district, for the advancement of the work and the instruction of teachers and officers.

These resolutions were unanimously adopted. On motion of W. C. White, it was voted to appropriate one-tenth of the Sabbath-school fund to the General Sabbath-school Association.

Meeting adjourned to call of Chair.

J. E. ALLEN, Sec.

THE CALIFORNIA STATE S. S. ASSOCIATION.

(Condensed from the Signs of the Times.)

THE second annual session of this association was held in connection with the Healdsburg camp-meeting, Sept. 18, 1879. Twenty-nine schools were represented by delegates, and the report of the progress of the work for the past year showed a very gratifying increase in the Sabbath-school interest throughout the State.

Bro. J. E. White gave a very interesting account of his work among the Sabbath-schools in the southern part of the State, in which it was stated that nine schools were organized with memberships varying from 12 to 45; and that although traveling was very expensive, the expense to the association was nothing, as it was wholly made up from the sale of maps, charts, etc.; that these new schools had entered into the work with the greatest enthusiasm, the attendance being remarkably good, some coming miles to receive the advantages of the Sabbath-school.

Eld. Haskell spoke of the importance of maps in the school; he thought that schools should be supplied with every means of instruction upon Bible subjects within their reach.

Resolutions were passed expressing deep interest in the Sabbath-school work and a determination to continue that work systematically and energetically.

J. E. White was chosen president; W. J. Bostwick, secretary and treasurer; and J. E. White, M. C. Israel, and Geo. Manuel, executive committee.

M. C. ISRAEL, Pres.

W. J. BOSTWICK, Sec.

STIMME DER WAHRHEIT.

OUR German paper, *Stimme der Wahrheit*, made its first appearance a few months ago, the first number being issued in July. A few days ago we counted the number of our subscribers, and we were thereby led to praise God for his goodness in opening the hearts of so many of our countrymen to the present truth; we found our list to contain over twelve hundred subscribers.

May the Lord continue to bless the work which the *Stimme* is silently doing, to the salvation of many souls! And again we cordially request those of our brethren who have an opportunity, to work with the Lord in spreading the light among the Germans.

HEINRICH NIELSEN.

No department of literature is so false as biography. The object is, not to let down the hero; and consequently what is most human, most genuine, most characteristic in his history is excluded. Sometimes, one anecdote will let us into the secret of a man's soul, more than all the prominent events of his life.

OLD BUT GOOD ADVICE.

If you your lips
Would keep from slips,
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when, and where.

Notes of News.

—ABOUT 30,000 telephones are in use in this country.

—THE fair of Brazil will open at Rio Janeiro, Jan. 1, 1880.

—DURING the late war the Russians built 1,447 miles of telegraph in Turkey.

—ST. PETERSBURG, Oct. 7.—The *Golos* reports China actively preparing for war with Japan.

—A LARGE majority of the claims for arrears of pensions, amounting to nearly \$21,000,000, have been settled.

—AMERICAN watches, with the dials suited to the Arabic divisions of the hours of the day, are exported to Syria.

—It is estimated that the yellow fever of 1878, cost the country 22,000 lives, and \$200,000,000 of pecuniary loss in one form or another.

—It is a curious illustration of the ups and downs of life that Napoleon III.'s "Life of Cæsar" now brings in Paris the price of waste paper.

—THE Interior Department has decided that no wife of a polygamist can be permitted to obtain title to 160 acres of public land under the Pre-emption or Homestead laws.

—It is a significant fact that a recent advertisement for 25 skilled workmen brought only one application, while two others, one for a book-keeper and the other for a clerk, brought 347 and 180 respectively.

—THE destructive ravages of the rinderpest in southern Russia are disclosed by the figures in a dispatch from Odessa, showing that nearly 6,000 cattle have died of the malady since the beginning of the year.

—LONDON, Oct. 7.—A Berlin correspondent announces that if the Russian army is further increased, it is considered that proportionate increase of the German army will be absolutely and immediately necessary.

—THE Russian government proposes to sequester the property of the monasteries of the Greek Church, whose wealth is estimated at from \$150,000,000 to \$300,000,000, and whose annual revenues are estimated at \$2,500,000. The monks will be allowed a suitable support.

—On the morning of Oct. 10, a Michigan Central passenger train, while running at high speed to make up lost time, ran into a switch engine near Jackson, Mich. The scene that ensued was simply terrible. The latest accounts are that 19 were killed, and more than 50 were more or less injured.

—THERE is an imminent prospect of outbreaks in Ireland, where the tenants are unable to pay their rent, and are disposed to resist all measures to dispossess them. The whole question of land monopoly is assuming a fearful importance, and the Liberal party will make it a test question at the next election.

—THE settlers in southern Colorado are in great fear of the attitude of the Indians. Alarming dispatches are received by governor Pitkin, from various points throughout the State, all calling for arms and ammunition with which to defend themselves against the savages. Leadville is to be made the base of operations against the redskins.

—IN the British Cabinet council, the temporary occupation of Afghanistan was decided upon. There is a fresh outburst of hostility against England and Germany by the Russian press. In case of war, Austria and Germany are to unite their armies for defensive purposes. The British troops are before Cabul, and scenes of bloody retribution are feared.

—THERE is a significance that cannot be mistaken, in the brief announcement in a dispatch this morning, Oct. 9, that Russian staff officers have been ordered to the Austrian frontier for "exercise" in studying how best to repel invasion from that quarter. It is another indication of the activity with which Russia is getting in readiness for a great European conflict.

—THE few words in a cablegram from Madrid, Oct. 10, stating that 4,000 more troops are to be sent to Cuba, foretell more outrages and inhumanity than might be writ in columns. It signifies that the atrocious policy of Spain in the island is to be inflexibly carried out. Possibly it may precipitate the explosion, and hasten the reckoning which the Spanish are storing up against themselves.

—SAN FRANCISCO, Cal., Oct. 7.—From the Hong Kong mail it is reported among the Chinese that some great catastrophe happened within the walls of the imperial palace at Peking. Some say the emperor, and others that one of the empresses, is dead.

A great fire occurred in the French concession in Shanghai. Nine hundred and ninety-one houses burned. No lives lost.

—AT the session of the American Board of Foreign Missions, at Syracuse, Oct. 9, a summary of its work since its organization was presented, showing that it has received and expended, in all, about \$17,000,000; has organized nearly 350 native churches, with upward of 80,000 communicants; has sent about 550 missionaries, some 250 of whom were women, and has issued religious publications in forty-six different languages.

—VIENNA, Oct. 4.—The breach between Austria and Russia is widening daily. This is an indication that the relations between Germany and Russia are also growing more delicate and strained. What Russia feels most keenly as respects the new political attitude of Austria is the development of the latter's power and territory toward the east, thus placing herself directly across Russia's road to Constantinople and the Aegean sea. The aspect of eastern European politics grows daily more serious.

—WASHINGTON, Oct. 6.—A correspondent called the attention of the Hon. Horatio C. Burchard, Director of the mint, to the extraordinary movement of coin that is going on at present from Europe to this country. "Yes," said Mr. Burchard, "it is extraordinary. We have never known anything like it. Within the last three months \$34,312,745 in coin has been imported into this country, and I notice that more than five and a half millions are on the way, so that before many hours the importations will have amounted to over \$40,000,000."

—THE thickening of European complications is indicated by the retirement of Count Andrassy from the Austrian Cabinet; the announcement that a special envoy from the Emperor of Russia to the Emperor of Germany is expected at Baden-Baden; the statement that the German-Austrian alliance embraces provisions in certain contingencies for defensive and offensive action; the dispatches from Vienna that the breach between Russia and Austria is daily widening, and the rumor that Russia is reorganizing the navy yard at Cronstadt and mobilizing her armies. Granting that these dispatches are to some extent based upon conjecture, they denote the readiness that is being made for another great struggle, the result of which may be the reconstruction of the map of Europe, and which is liable to be precipitated almost any day.—*Inter-Ocean*, Oct. 6.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Oct. 16, 1879.

BIBLICAL INSTITUTE.

THE Biblical Institute will commence Oct. 22. The time is short. Those who depend upon their own resources to meet expenses in attending the Biblical Institute need not wait for the action of the board of trustees of the Educational Relief Fund.

And in view of the brief space of time between the appointment and the time given for the opening of the Institute, the friends of the proper instruction and drilling of our young ministers, especially Conference officers and trustees of the Educational Relief Fund, should act at once. The time is very short, and it is important that the class should all be present at the beginning.

JAMES WHITE.

We are preparing pledge papers in the interest of the Educational Relief Fund to be sent out in connection with an appeal upon the subject.

J. W.

The General Tract and Missionary Society will hold its annual meeting at the time of the General Conference.

The sermon this week takes up more than usual of our limited space; but we did not like to divide it, as every lover of the Sabbath will find it most entertaining reading. It is an able and candid examination of the question, such as would be excellent to put into the hands of those whom we wish to convince.

The article in another column, headed, "The Sabbath Conference at Berne," we know contains a misnomer so far as it uses Sabbath for Sunday, which is no Sabbath. But we print it just as we find it; and we give the article to show how the interest on the Sunday question is growing on the other side of the water as well as in our own country.

Quite a number of articles, some of which are in type, are necessarily deferred, for want of room, to the next number. Among these we may mention the Report of the Iowa S. S. Association, Report of the Indiana H. and T. Society, The first General Meeting in Colorado, an article on Peter's Denial and the Cock-crowings, Healdsburg, Cal., Camp-meeting, Kentucky Camp-meeting, Indiana Camp-meeting, etc.

The report of the meeting of the State Tract and Missionary Society of Indiana is received. Let reports of all the State meetings be promptly sent in after they are held, that the quarterly T. and M. Supplement may be issued without delay.

IMPORTANT NOTICE.

ALL persons holding stock in the Sanitarium, formerly known as the Health Reform Institute, who do not expect to be present at the annual meeting of stockholders to be held at this place according to appointment, Nov. 10, 1879, will please authorize persons who will be present to vote for them by proxy. It is important that every stockholder should be represented at this meeting; and it is necessary that each one holding stock should attend to this matter at once, as there must be a majority of the stock represented in order that the meeting may be held.

Those who appoint proxies would do well to appoint, so far as possible, persons residing in this place, so as to be sure of their attendance. Proxies appointed more than two years ago should be re-appointed, as most of the proxies of older date have been lost. Let every one who is not absolutely certain that he will be represented at this meeting either in person or by proxy, appoint a proxy at once. The following is the necessary form, which is accompanied by the necessary instruction. Certificates of proxy may be sent to the persons named in them, or direct to the secretary of the Board, Dr. W. B. Sprague, Sanitarium.

CERTIFICATE OF PROXY.

I _____, of the town of _____, in the State of _____, owning _____ share in the Health Reform Institute, of Battle Creek, Mich., being desirous of voting in the meetings of the Institute, hereby empower _____, of the town of _____, in the State of _____, to cast my vote on any question that may come before any meeting of the stockholders which I am not able to attend, until this proxy shall be revoked by some document issued to another person.

Witness my hand and seal this _____ day of _____, in the year of our Lord 187 _____.

Signed, _____
Dated _____, 187 _____.

Sec. 6. When such writing shall have been certified by the elder or clerk of the Seventh-day Adventist church to which such person belongs, or in case the person desiring to vote by proxy is not a member of any regularly-organized church, then an acknowledgment of the aforesaid writing, before any Seventh-day Adventist minister in good standing with the body, or before any justice of the peace, shall be sufficient to qualify the stockholder to whom said writing is sent or given to vote as proxy.

DIST. NO. 4, IOWA.

THE brethren in this district will see by REVIEW of Oct. 9, No. 16, that Bro. Ira J. Hankins and myself are designated to labor with them during the present Conference year. This district comprises Louisa, Des Moines, Lee, Henry, Jefferson, Van Buren, Wappello, and Davis counties. We wish to labor to the best advantage, and would like the address of the leaders of all the churches or companies of Sabbath-keepers, also the address of all isolated Sabbath-keepers in this district. Let us know if there are favorable openings for labor in new places near you.

Do you have a membership with the T. and M. Society?

Address me at Mt. Pleasant, Iowa.

C. A. WASHBURN.

TO S. B. TREASURERS IN THE NEW YORK CONFERENCE.

ACCORDING to arrangement with the newly elected Conference treasurer, and the former treasurer, Bro. Chas. E. Green, the s. b. for the quarter ending Sept. 30 should be sent as heretofore to Chas. E. Green, Sacket's Harbor, Jeff. Co., N. Y., as that quarter belongs to the past Conference year, and the money is needed to settle the accounts for that year. We request all treasurers to send all funds now on hand to Bro. Green, without delay, as they are needed for immediate use. After this send all funds to L. T. Nourse, Chittenango Falls, Madison Co., N. Y.

B. L. WHITNEY, Pres.

THE NEBRASKA CAMP-MEETING.

ON account of poor railroad connections at Omaha, I was hindered over a day, and did not get to the Seward camp meeting till Friday afternoon, Oct. 3. I found the meeting in progress. There were thirty-three small tents and two large ones pitched, and nearly two hundred and fifty of our people camped upon the ground. When we remember that a short time before they had held a camp-meeting in the southern part of the State with nearly one hundred and fifty of our people in attendance, we can see how the cause is growing in this new Conference, where a few years ago there was but a handful of Sabbath-keepers. I was glad to find among these friends many sensible, solid people, who will, I trust, be a help to the cause of God in the future. Nebraska is evidently an excellent field of labor.

There was much disappointment that Bro. and Sr. White were not present; but our meetings were quite good. A goodly number came forward for prayers Sabbath and Monday, and a number were baptized. As it is in many of our camp-meetings, the time was wholly filled up with business, social, and preaching meetings. This afforded an excellent opportunity for those who had the charge of the meetings to become weary and worn with perplexing care, and of doing work that, we trust, will bear some fruit in the kingdom of God.

This occasion had no special and striking features, but there was a readiness on the part of the people to have a hand in every good work presented before them. As usual, Sabbath morning we had a model Sabbath-school. A temperance society was formed, and many signed the pledge. Eld. Boyd had been working during the past summer in different parts of the State, and I understand that he had obtained about one hundred and fifty signers to the teetotal pledge. Many of these were present. At the close of the meeting all but a few had signed the pledge. One gentleman, a physician past middle age, an intelligent man of religious tendencies, a user of tobacco, coffee, etc., signed the teetotal pledge. He made some interesting remarks, in which he said he had always refused to sign the pledge before, and that this was the first real temperance pledge he had ever seen. It comprehended all intemperate practices and stimulants, which should be laid aside.

Young Nebraska voted her tithe of s. b. to the General Conference, \$134.79. She seems to be determined to do her share in supporting the good cause. She has raised the larger part of her reserve fund of \$1000, and at this meet-

ing raised quite a number of pledges on the camp-meeting and tent fund.

Bro. Geo. B. Starr was ordained to the ministry by prayer and laying on of hands. It was good to be there. The Spirit of God witnessed, by its presence, the solemn act. In the closing meeting, many spoke of the benefit they had received, and of their new determinations to live nearer to God.

We had beautiful weather most of the time. Indeed, the weather was warmer than during any meeting I have attended since July. Much the same might be said of the Iowa meeting the week previous. It is now warm as summer.

We see no reason to doubt but that Nebraska will make one of our strongest Conferences.

Oct. 8.

GEO. I. BUTLER.

MICHIGAN CONFERENCE DIRECTORY.

Pres., J. Fargo, Greenville, Montcalm Co.
Sec., A. B. Oyen, Battle Creek, Calhoun Co.
Treas., H. W. Kellogg, Battle Creek.

Ex. Com. { J. Fargo, Greenville, Montcalm Co.
E. R. Jones, Battle Creek.
A. O. Burrill, Berlin, Ottawa Co.
M. B. Miller, Battle Creek.
S. Brownsberger, Battle Creek.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

GENERAL CONFERENCE.

THE eighteenth annual meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Friday, Nov. 7, 1879, at 10:30 A. M., for the election of officers and the transaction of any other business that may come before the meeting.

JAMES WHITE, } Gen.
S. N. HASKELL, } Conf.
D. M. CANRIGHT, } Com.

THE EDUCATIONAL SOCIETY.

THE Seventh-day Adventist Educational Society will hold its fifth annual meeting at Battle Creek, Mich., Nov. 9, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

JAMES WHITE, } Trustees.
U. SMITH, }
W. B. SPRAGUE, }
J. H. KELLOGG, }
S. BROWNSBERGER, }
W. C. SISLEY, }
W. C. WHITE, }

THE HEALTH REFORM INSTITUTE.

THE stockholders of the Health Reform Institute will hold their thirteenth annual meeting at Battle Creek, Mich., Monday, Nov. 10, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting. Stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already provided for this, as a majority of the stock must be represented to make the doings of the meeting legal.

JAMES WHITE, } Directors.
W. B. SPRAGUE, }
L. MC COY, }
J. H. KELLOGG, }
H. W. KELLOGG, }
J. FARGO, }
W. C. WHITE, }

S. D. A. PUBLISHING ASSOCIATION.

THE Seventh-day Adventist Publishing Association will hold its twentieth annual meeting at Battle Creek, Mich., Tuesday, Nov. 11, 1879, at 9 A. M., for the election of officers, and the transaction of any other business that may come before the meeting.

JAMES WHITE, } Trustees.
MRS. M. J. CHAPMAN, }
H. W. KELLOGG, }
J. H. KELLOGG, }
U. SMITH, }
W. C. SISLEY, }
W. C. WHITE, }

NEW YORK T. AND M. SOCIETY.

THE next annual meeting of the New York Tract and Missionary Society will be held at Adams Center, Jeff. Co., N. Y., Nov. 1, 2, 1879. We request a full attendance of all officers of the society and all persons especially interested in the tract and missionary work, as it is proposed to hold immediately following this a Tract Society Institute to continue two weeks.

It is expected that every director and district secretary, and as far as possible every librarian, will attend this Institute. Full particulars in regard to board for those who may attend, reduction of fare on railroads, etc., will be given next week.

We have deferred the time of our annual meeting to accommodate those who wished to attend the Institute, and who could do so at this date better than if it were held earlier.

Let all the officers of the society at once make their preparations for attending this meeting, and come prepared to stay till the close of the Institute.

B. L. WHITNEY, Pres.

THE annual meeting of the New York Sabbath-school Association will be held in connection with the annual meeting of the T. and M. Society, at Adams Center, Nov. 1, 2, 1879.

As this will be an important meeting, every Sabbath-school in the State should send as delegates to

the Association such persons as will take a lively interest in the Sabbath-school work, and will attend the Institute which comes in connection with the yearly meeting. Matters which will have a great bearing on the future prosperity of the Sabbath-schools are to be considered.

The Sabbath-school work will be given its proper proportion of time in the Institute, and every effort will be made to make the most of such time, so that the Institute will mark a new era in this branch of the work in our State. The best methods of imparting instruction will be discussed, and the practical workings of the Sabbath-school will receive due attention.

The lessons in the Sabbath-school at the State meeting will be the lessons for the first Sabbath in November, found in the *Instructor* and the Lesson Sheets for Bible Classes.

M. H. BROWN.

No providence preventing, I will meet with the friends at Pine Grove and Kendall, Mich., Sabbath and first-day, Oct. 18, 19. We wish to see every Sabbath-keeper at these places at this time. They will please arrange among themselves for a place of meeting.

E. R. JONES.

No providence preventing, we will meet with the brethren at Grimes school-house, at Port Alleghe, Mc Kean Co., Pa., Oct. 18, 19. We earnestly request all the brethren in the district to attend this meeting, as it will be the only one we can hold with them this fall. Let all the librarians and S. S. secretaries bring their books, as special pains will be taken to have them corrected and balanced.

D. B. OVIATT.

If the Lord will, I will meet with the church in Parkville, Mich., Oct. 25. Will brethren in Colon, Three Rivers, and Brady meet with us?

J. BYINGTON.

No providence preventing, there will be a two-days' meeting at Burnham, Maine, commencing Oct. 24, at 7 P. M.

J. B. GOODRICH.

No providence preventing, I will meet with the church at Osceola, Clark Co., Iowa, Oct. 18, 1879.

C. A. WASHBURN.

MONTEREY, Mich., Sabbath and Sunday, Oct. 18 and 19.

E. B. & E. S. LANE.

Publishers' Department.

"Not slothful in business," Rom. 12:11.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

ANY periodicals sent me, postage prepaid, in the English, Danish, Swedish, or German language, will be thankfully received, and judiciously distributed to interested readers.

A. J. CUDNEY.

WANTED.—A carriage-ironer, one who is a Sabbath-keeper. Address, I. D. Stevens, Winslow, Stephenson Co., Ill.

THE P. O. address of Eld. S. S. Mooney will hereafter be Salem, Mass.

Books Sent by Express.

D W C McNitt \$3.88, Geo Foreman 10.34, Nettie G White 27.97.

Books Sent by Freight.

Daniel Carpenter \$34.63.

Cash Rec'd on Account.

Geo A King \$25.00, Ind T & M Society per Eld J W 100.00, James Sawyer per Robert Sawyer Sen 20.00, Ind M C Reserve Fund per S H Lane 28.00, Ind T & M Reserve Fund J P Henderson 10.00, C A Washburn 1.68, Christian Black 20c, V. T. & M Society A C Neff 1.37, Neb T & M Society 469.58, J O Corliss A O Burrill 2.80, N Y T & M Society widow's mite 25c, B C V M Society per W C Sisley 76.56, Ind T & M Society per W C W 78.00, A H & T Association, Ind H & T Association per Sada Edwards 23.75, Wm Ings per J M Rhodes 90.00, Colo T & M Society per J O Corliss 5.89.

Mich. Conf. Fund.

Alaiedon per Daniel Hale \$50.00, Memphis per J C Wade 38.00, Holly per S Wilson 10.40, Eaton Rapids per J F Ferris 39.25, Alma per Daniel Wood 20.13, Gowen per Lars Jorgensen 26.84, Jackson per L A B 15.46, Sheridan per C D Jones 20.00, Shelby per F W Newman 13.88, Greenbush per O B Sevy 30.00, Spring Arbor per A L King 142.46, Ithaca per W Reynolds 100.00, Adrian per B M Hibbard 10.70, Birmingham per A S Perrin 9.70, Greenville per J Fargo 92.00, Convis per J Sisley 20.00, Locke per J M Avery 11.39, Dimondale per S E Houghtaling 9.52, Jackson per D R Palmer 13.55, Bancroft per L E Rathbun 60.00, Matherton per A Dexter 10.00, J B Tinker 8.00, Hastings, Moses Randall 3.30, Battle Creek 300.00, Brookfield per Mary Lane 36.31, Watrousville per B Haskins 10.00, West Liberty per Jennie Shum 17.14, Hazelton per H A Feaner 40.79, Genoa per Wm S Belden 27.00, Estella per John Harvey 25.00, Fairgrove per Ella Perkins 24.70, St Charles 51.00, Pottersville per E R Jones 50.00.

Gen. Conf. Fund.

Lucinda Shear (Thank-offering) \$1.00, Ind Conf tithe per Eld J White 187.00, Geo Lowree 10.00, Iowa Conf tithe 375.40, Neb Conf tithe 184.79, C F Wilcox 3.00.

Mich. Camp-Meeting Fund.

M B Miller \$1.35, Geo Lowree 2.00.

Mich. T. & M. Society.

Dist 5 Shelby per F W Newman 20c, Dist 6 added ¼ per J Fargo 30.67, Dist 8 per J M Wilkinson 4.00, Dist 7 per W Reynolds 64.27, Dist 3 Quincy 10.00, Dist 15 Hastings per M Randall added ¼ 1.10, Dist 14 per E R Jones 73.42.

European Mission.

Mrs T M Walter \$2.57.

English Mission.

Carrie L Beaumont \$2.00.

Danish Mission.

L Kjalberg \$15.00, J F Hanson 20.00, John H Rasmussen 10.00, Jacob Broderson 8.00, Lars Jacobson 2.00, Angie Gotfredson 1.20, August Rasmussen 100.00, Frank M Reynolds 1.00, H G Buck 8.00, Robert Eager \$5.00.

Gen. T. & M. Society.—Donations.

E A Sevey \$1.00.