

The Advent Review

AND SABBATH HERALD.

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

VOLUME 54.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 20, 1879.

NUMBER 21.

The Review & Herald

IS ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President.

M. J. CHAPMAN, Secretary, H. W. KELLOGG, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address, Review & Herald, Battle Creek, Mich.

READY.

I would be ready, Lord,
My house in order set,
None of the work thou gavest me
To do, unfinished yet.

I would be watching, Lord,
With lamp well trimmed and clear,
Quick to throw open wide the door
What time thou drawest near.

I would be waiting, Lord,
Because I cannot know
If in the night or morning watch,
I may be called to go.

I would be working, Lord,
Each day, each hour, for thee;
Assured that thus I wait thee well,
Whene'er thy coming be.

I would be living, Lord,
As ever in thine eye;
For he who lives the nearest thee
Will joy to hail thee nigh.

—Margaret J. Preston.

Anniversary Reports.

GENERAL CONFERENCE OF S. D. ADVENTISTS.

EIGHTEENTH ANNUAL SESSION, NOV. 7, 1879.

The Conference assembled, according to appointment, in the Tabernacle at Battle Creek, Mich., at 10:30 A. M., Nov. 7, 1879. The President, Eld. James White, announced hymn 164 of Spiritual Songs, after the singing of which the Conference was led in prayer by U. Smith. The hymn, "Nearer my God to thee," was then sung, and brief opening remarks were made by the President.

Delegates being called for, thirty-three responded, representing sixteen Conferences and one mission. Others were afterward added, so that in all twenty Conferences and two missions were represented by thirty-nine delegates, as follows:—

Maine: R. S. Webber.
New England: D. A. Robinson, G. F. Haines.
Vermont: C. W. Stone, R. S. Owen.
New York: B. L. Whitney, M. H. Brown, E. S. Lane.
Pennsylvania: D. B. Oviatt, J. G. Saunders.

Ohio: D. M. Canright, G. G. Rupert.
Tennessee: G. K. Owen.
Michigan: W. H. Littlejohn, J. Fargo, Wm. Ostrander, M. B. Miller, E. R. Jones, W. C. White, E. B. Lane.
Indiana: S. H. Lane, W. W. Sharp.
Illinois: A. A. John, G. W. Colcord.
Wisconsin: H. W. Decker, O. A. Olsen.
Minnesota: Harrison Grant, L. H. Ellis, A. Mead.

Dakota: S. B. Whitney.
Nebraska: C. L. Boyd, A. J. Cudney.
Iowa: L. McCoy.
Missouri: G. I. Butler.
Kansas: Smith Sharp, W. E. Dawson.
Texas: G. I. Butler.
California: S. N. Haskell.
North Pacific: S. N. Haskell.
Colorado Mission: A. O. Burrill.
Ontario: "John Fulton.

Minutes of last session read and approved. The Chairman appointed the usual committees, as follows:—

On Nominations: J. Fargo, O. A. Olsen, B. Whitney.
On Resolutions: Smith Sharp, H. W. Decker, S. H. Lane, A. O. Burrill, B. L. Whitney.

On Auditing: H. W. Kellogg, Franklin Howe.

Reports of committees appointed at last Conference, being called for, were presented as follows:—

1. The Committee having in charge the matter of the Russian Sabbath-keepers in Dakota, requested Eld. S. B. Whitney, who had been laboring near them, to report. He said that a brother who speaks their language had visited them, and found them holding fast, and anxious to become identified with us as a people. He thought the prospect good for success in that field.

2. The Committee on Blanks for Church Reports reported that the blanks had been printed, and were ready for use.

3. The Committee on the question of unhappy marriages and tobacco-selling reported progress in the investigation of these questions, but all the members of the Committee not being present, the final report was deferred till they should have opportunity for mutual consultation on the subject.

4. The Committee on the question of financial help for Bro. A. Vuilleumier to enable him to enter the work of the ministry, reported that some help had been obtained for him in New York.

5. The Committee on the Preparation of a Church Manual reported that they had not had opportunity for mutual consultation on the subject, but the chairman of the Committee had written out the main points of the work, which he was ready to submit to the examination of the Conference in any way they might think proper.

Adjourned to 2:30 P. M.

SECOND MEETING 2:30 P. M., Nov. 7. Prayer by Bro. White. Minutes of previous meeting read and approved.

On motion, a committee of five was appointed by the Chairman to have in charge the matter of furnishing reports of the meeting to leading papers in this and adjacent States. This committee was composed of D. M. Canright, S. H. Lane, A. O. Burrill, J. Fargo, and A. A. John.

A report was read from A. C. Bourdeau respecting the work in the Province of Quebec, and one from J. N. Andrews respecting the work in Europe.

Interesting remarks were made by the Chairman and W. C. White respecting missionary fields, and particularly the work in Europe.

J. Fulton gave a verbal report of the work in Ontario. He reported a great change for the better within the past two years. It is becoming a very important field. There are two organized churches and about 70 Sabbath-keepers in that Province. He considered the prospect for the spread of the truth there as good as in any other field.

The necessity of the creation of a Missionary Board, to give more especial attention to missions, was spoken upon, but no action was taken.

Adjourned to Nov. 8, at 7:30 P. M.

THIRD MEETING. It having been found advisable to occupy evening after the Sabbath in devotional exercises, the Chair called the third meeting of the Conference at 2:30 P. M., Nov. 10. The hymn, "Waiting and Watching," was sung, and prayer was offered by the Chairman.

Minutes of the previous meeting read and approved.

The Committee on furnishing papers with an account of the meeting, reported that they had corresponded with various papers, and that reports were being prepared for the same by Sister B. L. Whitney.

The Committee on Nominations presented a report, recommending officers of the Conference for the coming year, as follows:—

For President, Eld. James White.
" Secretary, " U. Smith.
" Treasurer, Mrs. M. J. Chapman.
" Executive Committee, { Eld. James White,
" S. N. Haskell,
" Geo. I. Butler.

On motion, these names were acted upon

separately, and each nominee was unanimously elected.

The Committee on Resolutions made a partial report, as follows:—

1. Whereas, The system of districting States has proved a success in those Conferences where it has been introduced, therefore

Resolved, That we recommend each State Conference to divide its State into districts, assigning to each minister a district in which to labor, under the direction of the Conference Committee.

This resolution was adopted, after being discussed by S. N. Haskell, D. M. Canright, H. Grant, M. B. Miller, W. C. White, G. W. Colcord, and Jas. White.

2. Resolved, That it is the sense of this Conference, that it is the duty of each Conference Secretary to furnish quarterly to the Secretary of the General Conference a statistical and financial report of the churches of his Conference.

This was discussed by W. C. White, S. N. Haskell, Jas. White, and B. L. Whitney, and adopted.

3. Resolved, That this Conference elect annually a Mission Board of five, who shall have the special oversight of all our foreign missions, under the advice of the General Conference Committee; said Mission Board to report annually to the General Conference.

The motion to adopt was spoken to by S. N. Haskell, W. C. White, Jas. White, and C. L. Boyd; and while the question was pending, the Conference adjourned to the call of the Chair.

FOURTH MEETING. Wednesday, Nov. 12, 3 P. M. The hymn, "Long for my Saviour I've been waiting," was sung, and prayer was offered by Eld. H. W. Decker.

Minutes of previous meeting read and approved.

The discussion of the third resolution being resumed, it was referred to a special Committee of three to be appointed by the Chair.

Elds. S. N. Haskell, B. L. Whitney, and Smith Sharp were thereupon appointed as said Committee.

4. Whereas, The "Song Anchor" has received universal approbation wherever it has been introduced, and

Whereas, Its present popular price is favorable to its general introduction, therefore

Resolved, That we not only recommend its use among our people, but that we urge our brethren everywhere to do all in their power to bring the book into use, as far as possible, among those not of our faith.

Adopted without discussion.

5. Whereas, The holding of our General Semi-annual and State Conferences and our general camp-meetings, necessitates extensive travel on the part of our people, and

Whereas, The transportation of our publications constitutes a large and increasing business, involving the outlay of a considerable amount of funds, therefore

Resolved, That this Conference appoint a Committee of five, whose duty it shall be to have in charge the work of securing such reduction of passenger and freight tariff, as should be obtained.

This was amended by striking out that part of the preamble and resolution that related to freight tariff, and, as amended, it was adopted.

The following-named brethren were then elected by vote of the Conference as the Committee called for by the resolution:—

Elds. S. N. Haskell, B. L. Whitney, G. W. Colcord, L. McCoy, and Geo. I. Butler.

6. Resolved, That it should not be considered that any minister has fully discharged his duty in any new field where a company of Sabbath-keepers has been raised up, until he has fully advocated, in public and in private, the subjects of Health and Temperance and Spiritual Gifts, and organized Systematic Benevolence; and a failure in this shall be considered worthy of censure; and the Auditing Committee should take this into account when settling with him.

Adopted.
Adjourned to call of Chair.

FIFTH MEETING, Nov. 13, 3 P. M. Prayer by O. A. Olsen. Minutes of previous meeting read and approved.

The following question was presented to the Conference for answer:—

"What is the position of a leader of a church when there is no elder? What are his duties? and what is his authority?"

This was referred to the Committee on the Church Manual.

A communication was read from Eld. S.

Osborn, of Kentucky, and one from L. P. Hodges, of North Carolina.

Moved, That we recommend the General Conference to furnish credentials and licenses to all those laboring in its employ.—Carried.

A communication was then read from Eld. C. O. Taylor, of Georgia, on consideration of which it was

Moved, That the Chairman appoint a Committee of three who shall inquire more particularly into the status of the cause in the entire Southern field, and report to the General Conference Committee.—Carried.

7. Resolved, That this Conference cordially invite our beloved brother and sister, Eld. James White and wife, so far as possible, and consistent with their many other duties, to attend one general meeting in each Conference annually, that the benefit of their great experience and their verbal testimonies may be enjoyed in all parts of the great field.

Adjourned to call of Chair.

JAS. WHITE, Pres.

U. SMITH, Sec.

S. D. A. PUBLISHING ASSOCIATION.

TWENTIETH ANNUAL SESSION.

THE S. D. A. Publishing Association held its twentieth annual session, according to the call of the Trustees, in Battle Creek, Nov. 11, at 10 o'clock A. M. Prayer by S. N. Haskell.

The Secretary not being present, U. Smith was chosen Secretary pro tem.

The calling of the roll showed forty-four stockholders present, representing one hundred and forty-four shares.

The Treasurer's report was presented, showing the following receipts and expenditures in the business of the Association during the past year:—

TREASURER'S REPORT.

Cash on hand Oct. 1, 1878, \$1,729.30

RECEIPTS.

On REVIEW,	9,840.65
" Instructor,	4,838.74
" Good Health,	3,191.04
" accounts and deposits,	194,705.30
" sales, of books, etc.,	31,780.66
" job work,	17,345.68
" donations and legacies,	974.76
" shares,	150.00
" Mich. Conf. fund,	12,222.81
" General " "	8,020.64
Total receipts,	283,070.28

Total, \$284,799.58

EXPENDITURES.

On labor,	\$24,263.50
" stock,	36,308.46
" fuel and incidentals,	9,526.33
" Instructor cuts,	23.95
" Office fixtures and machinery,	2,051.66
" new building,	1,302.25
" manuscript,	1,052.62
" type,	1,766.75
" real estate,	732.41
" accounts and deposits,	173,540.28
" Michigan Conference,	15,301.05
" General Conference,	7,523.43
Cash on hand to balance,	11,406.89
Total,	\$284,799.58

INVENTORY.

Total valuation of the property of the Association,	\$134,890.59
Book accounts,	68,939.96
Cash on hand Nov. 10, 1879,	11,406.89
Total,	\$215,237.44

INDEBTEDNESS.

The Association owes on accts. and deposits,	\$111,525.04
Assets after all debts are paid,	\$103,712.40
" as given in last report,	99,112.63
Increase,	\$4,599.77

NOTE.—In the present inventory there is not included the deficiency on the *Tidende* and *Harold*, which has heretofore been included in amount receivable on accounts, on the supposition that the Danish and Swedish mission funds would reimburse the Office for the amount advanced on these publications, now amounting to \$7,428.52. This shows the real increase the past year to have been \$12,018.29.

H. W. KELLOGG, Treasurer.

I hereby certify that I have carefully examined the books and accounts of the Seventh-day Adventist Publishing Association, and find them correctly

kept; and that the above report of the Treasurer shows a correct statement of the financial condition of the Association, according to my best information and belief. F. H. SISLEY, Auditor.

Minutes of the last meeting read and approved.

The Committee appointed at the last session to revise the By-laws of the Association and secure such an amendment of its charter as will allow an increase of its capital stock, reported that shortly after their appointment the Committee became hopelessly scattered, and no action had been taken.

It being deemed important that this work should still be done, the former Committee were discharged, and a new Committee appointed in its place, consisting of H. W. Kellogg, W. H. Littlejohn, and W. C. Gage.

On motion that the Chair appoint the Committee on Nominations, Elds. J. Fargo, B. L. Whitney, and S. H. Lane were appointed as said Committee.

W. C. White made an interesting report of the present condition of the Association, and its facilities as compared with the past, its prosperity since the last report, and the encouraging prospects for the future. Important remarks were also made by Sister White concerning the spirit in which this work should be carried forward, the greater effort that should be made for the circulation of our publications, and the zeal, activity, and consecration which should be manifested by all in this cause.

Adjourned to call of Chair.
SECOND MEETING. Wednesday, Nov. 12, 1879, at 9 o'clock A. M. Prayer by Eld. James White.

Minutes of previous meeting read and approved.

Moved, That Section 1 of Art. iii. of the By-laws, be stricken out, and that the word "other" be stricken from Sec. 2, so that it should read: "All officers shall receive such pay from the Association because of their office, as shall be determined by the Board of Trustees." Extended remarks were made by Eld. Jas. White and W. C. White on the workings of this organization, the principles of care and economy on which the work was commenced, and in which it should still be carried forward by all engaged therein.

Adjourned to call of Chair.
THIRD MEETING, Nov. 13, 1:30 P. M. Prayer by Eld. S. N. Haskell.

Minutes of previous meeting read and approved.

The motion pending at the close of the last meeting was withdrawn, and the following substituted by the mover, S. N. Haskell, in its place:—

Moved, That Sec. 1 of Art. iii. of the By-laws be so amended as to read: "The salaries of the President, Editors, Secretary and Treasurer, shall be determined by the Board of Trustees, who shall make a report of the same at the next annual meeting."—Adopted.

The Committee on Nominations recommended that the following-named persons be elected as officers of the Association for the coming year:—

- For President, Eld. James White.
- " Vice-president, W. C. White.
- " Secretary, Mrs. M. J. Chapman.
- " Treasurer, H. W. Kellogg.
- " Auditor, Eld. L. McCoy.
- " Committee (Eld. Jas. White,
on Dr. J. H. Kellogg,
Eld. U. Smith.

Publication, {
The casting of the ballots resulted in the election of the persons named.

Moved, by Eld. S. N. Haskell, that Dr. J. H. Kellogg be editor of *Good Health*. This led to some discussion of the question whether the S. D. A. Publishing Association were the proper publishers of *Good Health*, as the journal was started by the Health Institute, and it was the original design that it should be published by that institution. As the by-laws of the Association make no provision for the election by the Association of an editor for this publication, the whole matter was referred to the Board of Trustees.

Moved, by Dr. J. H. Kellogg, that Elders James White and J. N. Andrews be editors of the *ADVENT REVIEW*, and U. Smith resident editor.—Adopted.

Moved, That Mrs. Mary K. White and Miss V. A. Merriam be editors of the *Youth's Instructor*.—Adopted.

Mrs. M. J. Chapman retires from the *Instructor*, on account of the arduous duties devolving upon her as Secretary of the Association, and Miss M. A. Davis on account of insufficient health for the position. The efficiency and faithfulness of both these persons, as largely seen in the prosperity of the *Instructor* during the past year, were duly recognized by the Association; and as Sister Chapman has declined to receive pay for her services as editor of the *Instructor*, it was thought that at least a vote of thanks should be tendered her for her faithful and efficient

labors on the paper. This was accordingly given by a rising vote, first by the members of the Association, and then by the whole congregation.

Adjourned to call of Chair.

JAMES WHITE, Pres.

U. SMITH, Sec. pro tem.

FIFTH ANNUAL SESSION OF THE S. D. A. EDUCATIONAL SOCIETY.

STOCKHOLDERS in the Educational Society assembled, according to appointment, in Battle Creek, Nov. 9, at 9 A. M. Hymn 7 of Spiritual Songs was sung, and the meeting was opened with prayer by the President, Eld. James White.

The roll being called, there were found to be present sixty-seven stockholders, representing 816 shares.

The President being called away, he requested Prof. S. Brownsberger to occupy the chair.

Minutes of last yearly session read and approved.

The Chair, being authorized to appoint the usual committees, appointed Elds. S. N. Haskell, H. W. Decker, and D. M. Canright as a Committee on Nominations, and W. C. White, Dr. J. H. Kellogg, and C. W. Stone as a Committee on Resolutions.

A statement of the present condition of the College being called for, the Principal, Prof. S. Brownsberger, gave a very interesting account of the workings of the institution, financial and literary. The debt is continually decreasing, having fallen from \$12,000 in 1875 to less than \$8,000 last year, to be reduced to about \$6,000 the present year.

The attendance the past year has been 426, while the prospect for the present year is, that there will be a larger attendance than in any previous year.

He spoke of the additions which have been made in departments and teachers to meet the growing demands of the school. Three new departments have been added,—the Normal, or Teachers' Institute, a Commercial and a Primary Department. He spoke also of the advantages of the new arrangement of terms, which makes it possible for those who wish to engage in winter teaching or summer labor to put in complete terms in the fall and spring without interfering with their engagements or plans.

Prof. G. H. Bell spoke of his encouragement in regard to the school. His courage and hope in this enterprise were never better. He spoke of the difficulties which have beset the efforts to maintain the moral standing and discipline of the school, and the success which has triumphed, and will triumph, over all these.

W. C. White spoke of the reason why the addition of new departments and extended courses of instruction must increase the expenses of the College without a corresponding increase of income. His explanation of the necessity of these departments, and his defense of them and statement of their advantages, were full and complete. At the conclusion of his remarks, he

Moved, That the Secretary be hereby instructed to appoint a committee composed of one person from each State to look over the list of unpaid pledges, make such revisions as necessary, and suggest some means by which to collect the amounts due.

This was amended by substituting in place of one person from each State, a committee of three, to whom the presidents of the different State Conferences should report in this matter, so far as it concerned their respective Conferences.

As amended, the motion was carried. In obedience to these instructions, the Secretary appointed Brn. A. O. Burrill, E. R. Jones, and D. M. Canright as said Committee.

Eld. D. M. Canright urged the necessity of ministers acting as special agents of the School, to labor to secure for it the requisite patronage.

Prof. G. H. Bell spoke of the necessity of a portion of the time being spent by students in physical labor, in connection with their studies, though he knew not how this could be secured.

Adjourned to 2:30 P. M.

SECOND MEETING, 2:30 P. M. Prayer by D. M. Canright. Minutes of last meeting read and approved.

The Treasurer's report being called for, it was presented by Dr. W. B. Sprague, as appended in another column.

The Committee on Nominations, being called for, reported by suggesting the following persons as a Board of Trustees for the ensuing year: Eld. James White, L. McCoy, S. Brownsberger, J. H. Kellogg, W. C. Sisley, W. B. Sprague, and W. C. White.

W. C. White declining to be a candidate, the name of U. Smith was substituted for that of W. C. White.

Ballots being circulated, the nomination was confirmed.

It was then voted to instruct the Secretary to cast the ballot for the stockholders present in favor of the persons nominated, which vote was reconsidered, and the balloting proceeded in the usual manner.

The result showed 730 votes cast; necessary to a choice, 366. There were 490 in favor of the nominations, and 240 against. The persons named were accordingly declared elected.

The Committee on Resolutions presented the following, which were separately considered and adopted:—

Whereas, The increasing demands for laborers in the various departments of the cause, and particularly in missionary fields in this and foreign countries, requires the preparation as soon as possible of a large number of well-trained workers for these several fields of labor, and

Whereas, The Lord has signified his approval of efforts in this direction by blessing in a signal manner the labors of this Society and the educational institution founded by it, therefore

Resolved, That each member of the S. D. A. Educational Society be hereby earnestly requested to labor more zealously than ever before for the advancement of the interests of education among us, and especially to induce young men and women who may be benefited thereby and become useful in the cause, to avail themselves of the excellent opportunities afforded at the College located in this place.

Whereas, In the past some who have moved their families to Battle Creek for the purpose of affording them an opportunity to avail themselves of the advantages of the College, have suffered much, pecuniarily and otherwise, on account of ill-advised moves in reference to purchasing or renting property, therefore

Resolved, That we recommend to those who are contemplating removing their families to Battle Creek for the purpose named, to correspond with some member of the Board of Trustees before doing so, and to confer with the Board respecting their plans, before settling, after their arrival.

Resolved, That this Society does heartily approve of the careful discipline enforced by the Faculty of the College heretofore, and recommend that no less vigilance in caring for the deportment of students be exercised in future.

Whereas, In most of the State Conferences there has been created an educational aid fund, therefore

Resolved, That we invite the careful attention of such State Conference officers to the selection of such persons in their midst as would be proper subjects for the reception of the designed aid, that they may be encouraged to prepare themselves for usefulness in the cause by taking a course of study at our College.

Whereas, Our College employs no special solicitors of its own, for the promotion of its interests among the people, therefore

Resolved, That we invite all of our ministers to labor in their respective fields for the interests of our excellent College, by soliciting patronage and support.

Resolution three, in reference to discipline, was discussed by D. M. Canright, Jas. White, and Mrs. E. G. White. A strong appeal was made by both Elder and Mrs. White in behalf of the College, setting forth the duty of the friends of education among us to give the school the influence of their moral support by sympathizing with the teachers in their arduous duties, and seconding their efforts to maintain a proper standard of discipline in the school.

Adjourned to call of Chair.

JAS. WHITE, Pres.

U. SMITH, Sec.

TREASURER'S REPORT.

W. B. Sprague in account with the S. D. A. Educational Society, for the year ending July 1, 1879.

To cash on hand July 1, 1878,	\$69.00
" " received on pledges,	1,391.59
" " " " tuitions,	4,095.27
" " " sale of real estate,	550.00
" " " bills receivable,	800.00
" " " rent and interest,	1,089.43
" " " book sales,	1,101.92
" " " College Record,	319.53
Total,	\$9,416.74

By amt paid janitor & teachers,	\$4,077.84
" " " on accounts,	355.19
" " " improvements and incidentals,	3,991.11
" " " school books,	569.08
" " " interest on account,	419.91
" " " cash on hand to balance,	3.81
Total,	\$9,416.74

INVENTORY.	
Real estate, College grounds,	12,400.00
" " " buildings,	28,323.32
" " " detached lots,	2,850.00
" " " cottages,	4,025.00
Philosophical apparatus,	1,150.00
Museum,	550.00
School books in stock,	446.33
Bills receivable,	3,010.00
Cash on hand July 1, 1879,	3.81
Total,	\$52,758.46

Indebtedness,	6,334.74
Net assets,	\$46,423.72
W. B. SPRAGUE, Treasurer.	

This is to certify that I have carefully examined the books and accounts of the S. D. A. Educational Society, and find them correctly kept, according to my best knowledge and belief.
F. H. SISLEY, Auditor.

AGE.

Dim aged eyes,
Gazing across the wreck of broken ties,
What do you see?
Behind, dead leaves that withered fall,
A fading wilderness where all
Is vanity;
Before, to gladden weary sight,
A glimpse, a promise of the bright
Eternity.
O dim and tearful aged eyes,
If waiting till that dawn shall rise,
Blessed are ye!

—Selected.

THE LAW AND THE GOSPEL FOR JEWS ONLY.

It is claimed that there was but one system of law in the old dispensation, and that it never was binding on anybody but the Jews. It is also claimed, that, at the death of Christ, that system was done away entirely, and that the new dispensation is a creation *de novo*.

There are many ways of showing the erroneous character of this position; but perhaps there is no single idea that sets its fallacious character in a clearer and stronger light than the following:—

If the law under which the Jews lived was binding on none but Jews, then there is no salvation for any but Jews.

Is it asked, How does that appear? We answer, In this obvious manner:—

Christ bore the curse of that law, and of no other. His death had sacrificial relation to, or connection with, no other law. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree," Gal. 3:13. Would any one assert that this law, of which Christ bore the curse, was not the law that was in force among the Jews? Antinomian daring would certainly pause here.

But where is it stated in Holy Scripture that he bore the curse of any other law? There is no such statement in the Bible. Hence it is a simple fact that Christ's death pertains to no law but that which was binding on the Jews. Gentiles, then, are not within the scope of the sacrificial offering of Christ; and they are not only outside of the law, but also outside of the provisions of the gospel, if that law was in force only over Jews.

If it be said, that, while Christ's death related only to the old law, his mediation under the new covenant is broader, then we refer to the Scripture again, which says, "And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15.

Here it is asserted that not only his death, but his new-testament mediation, has reference to the transgressions (and if to the transgressions then to the law) that were under the first testament.

In the light of the above scripture, where is there any gospel or any hope for a Gentile, if the law was binding on none but Jews. Antinomianism not only nullifies the law, but the gospel also, except for Jews. And the very arguments used to prove that God has an entirely new order of things for the Gentiles, prove that there is nothing at all for them but to remain "without God and without hope in the world."

We lay down this proposition, as a corollary to the above: No man ever will be saved except by virtue of the death Christ has already died. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. . . . So Christ was once offered to bear the sins of many." Heb. 9:26-28.

Will he ever die again, and bear the curse and penalty of another law for the Gentiles? No; for he says, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Rev. 1:18. See also Heb. 9:25, 26.

But if the new covenant has a new law, then Christ must yet die, or the new covenant is of no force.

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17. But, as we have seen, "Christ dieth no more." Rom. 6:9, 10. Hence, again, upon the antinomian principle, the new covenant is nullified.

This proposition is also true: Every passage of Scripture which shows that Christ died for all, shows, also, that all were under the curse he died to remove; which, we have seen, was the curse of the law of the old dispensation, and no other.

"That he by the grace of God should taste death for every man." Heb. 2:9. "If one died for all, then were all dead." 2 Cor. 5:14. "He is the propitiation for our sins;

and not for ours only, but also for the sins of the whole world." 1 John 2:2.

If Christ's death was sacrificial for all men, as the passages last quoted show, and if that death was sacrificial by reason of his bearing the curse of a certain law, then all men were under the condemnation of that law. But we have seen that the law whose curse he bore was the old-covenant law. Hence all men were, at the death of Christ, and still are, under that law.

How broad, and deep, and harmonious, how rich and blessed, are all thy ways, thou King of saints! "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:18, 19. H. WREN.

TWO TRAVELERS.

Two travelers, meeting by the way,
Arose, and at the peep of day
Broke bread, paid reckoning, and, they say,

Set out together, and so trode
Till where upon the forking road
A gray and good old man abode.

Then each began his heart to strip,
And all that light companionship
That cometh of the eye and lip

Had sudden end, for each began
To ask the gray and good old man
Whither the roads before them ran.

One, as they saw, was shining bright,
With such a great and gracious light,
It seemed that Heaven must be in sight.

"This," said the old man, "doth begin
Fall sweetly, but its end is in
The dark and desert-place of sin;

"And this, that seemeth all to lie
In gloomy shadow,—by-and-by
Maketh the gateway of the sky.

"Bide ye a little; fast and pray,
And 'twixt the good and evil way
Choose ye, my brethren, this day."

And as the day was at the close,
The two wayfaring men arose,
And each the road that pleased him chose.

One took the pathway that began
So brightly, and so smoothly ran
Through flowery fields,—deluded man!

Ere long he saw, alas! alas!
All darkly, and as through a glass,
Flames, and not flowers, along the grass.

Then shadows round about him fell,
And in his soul he knew full well
His feet were taking hold on hell.

He tried all vainly to retrace
His pathway; horrors blocked the place,
And demons mocked him to his face.

Broken in spirit, crushed in pride,
One morning by the highway-side
He fell, and all unfriended, died.

The other, after fast and prayer,
Pursued the road that seemed less fair,
And peace went with him unaware.

And when the old man saw where lay
The traveler's choice, he said, "I pray
Take this to help you on the way;"

And gave to him a lovely book,
Wherein for guidance he must look,
He told him, if the path should crook.

And so, through labyrinths of shade,
When terror pressed or doubt dismayed,
He walked in armor all arrayed.

So, over pitfalls traveled he,
And passed the gates of harlotry,
Safe with his heavenly company.

And when the road did low descend,
He found a good inn, and a friend,
And made a comfortable end.

—Alice Cary.

RELIGIOUS LIBERTY IN RHODE ISLAND.

A CORRESPONDENT of the Providence (R. I.) Daily Journal, in its issue of August 27, 1879, thus pointedly states the condition of religious liberty in Rhode Island, and appeals for justice:—

A few days ago I was at Newport, and while there met Solomon R. Edwards, who keeps a store on Washington square, where, in a small way, he sells meat, milk, etc. He is a member of the Seventh-day Baptist church of Westerly, which comprises (as no doubt you know) many of the most prominent citizens of that town. Mr. Edwards observes very faithfully the seventh day as the Sabbath, in obedience to the fourth commandment of the decalogue, but has no scruples against working on Sunday, though not so as to disturb the quiet of his neighbors or the peace of the community. Not long ago he

was sued before a Justice for a breach of the Sunday law, and paid a fine of \$5 and costs. The following Sunday he pursued his usual business, was again sued, and fined \$10 for this second offense. I learn that the act for which this Christian man was prosecuted was selling a quart of milk and a couple of beefsteaks to one of his neighbors, on Sunday morning.

I state this fact so that people who read the Journal may know that religious bigotry has not died out in the Roger Williams State, and also to inquire why this one man, who keeps the Sabbath prescribed by the fourth commandment more scrupulously than we first-day people keep Sunday, should be fined, not for annoying or disturbing his neighbors, but for supplying them with the necessities of life, while the steamboats are permitted to land hundreds, and perhaps thousands, of excursionists at the Newport wharves every Sunday, and railroads run their morning trains, and ice-men deliver their ice, cigar stores sell their wares, and hackmen carry their loads all over the city, without let or hindrance. The writer is a first-day observer, but believes in granting to others the same rights of conscience which he claims for himself. If the officials of Newport are resolved to carry out the Sunday law, let the city marshal detail a force of his police to visit Commercial wharf, or the railroad depot, or the Ocean House, every Sunday, and arrest those who disturb the peace and quiet of the day. Let them visit the cigar stores. None of these open transgressors of the Sunday law can claim the same exemption which Mr. Edwards claims; for he has kept, and does keep strictly, his Sabbath, while the others keep none. If the law is not obsolete, let it be fully enforced against the first-day as well as the seventh-day Christian, and in Providence as well as Newport.

THE WANTS OF THE CHILDREN.

THE wise man says, "Train up a child in the way he should go; and when he is old, he will not depart from it." If this language is true, as we must admit, what fearful responsibilities rest upon us as teachers and parents. God has kindly given us the little ones, that by wise and judicious training we may prepare them for a life that is eternal. Oh, how carefully ought we to live before them! How quickly their little faces reflect the ill-tempered frown, or the pleasant smile! It is my serious opinion that a child, of all others, should never be addressed in any other than a pleasant tone of voice.

Jesus says it were better that a millstone were hanged about our neck, and that we were drowned in the depth of the sea, than that we should offend, or discourage, one of his little ones. Parents, some of our own dear children have lately evinced a love for their Saviour. Shall we, by our coldness and inattention, chill all the love and tenderness in their young hearts? This may be done much easier than we at first imagine. A frown may do it. A harsh word may do it. A neglect of duty on our part may wound the tender spirit beyond hope of recovery.

If the mother daily permits the petty cares of life to worry and annoy her to that degree that she becomes peevish and irritable, the sensitive little ones very soon think, if they do not speak, something like this: "I wonder if mother is really a Christian! If she is, I don't want to be one!" I do not think the angels come very near people that scold.

I once heard a very affecting story of a dear little girl. She had one day, by accident, overturned a dish of flour, when she received such a harsh rebuke from that mother who should have been all love and tenderness toward the little plant God had given her, that the grieved, broken spirit of the child could never recover from the smart. The little one was taken with a fever, and in her wild delirium she would murmur over and over again: "Mother, will there be room for little Mary in Heaven? Won't I be in the angels' way?" And oh how mournfully those words sounded in the mother's ear, years after her little one was sleeping 'neath the daisies. She would give worlds to recall them, but in vain.

Again, do not forget to pray with your children. In after years, when temptation comes, as it surely will, mother's prayers will be to your child what the pole-star is to the storm-tossed mariner. Teach them to believe that the great God hears their little prayers, and that the answer to the prayer of faith is sure and certain. A child is easily encouraged, but just as easily discouraged.

Parents may think they have done their duty by their children; but just so sure as the child wanders from the good way when he becomes older, it is good evidence that there is a serious fault somewhere. Had

nothing essential been omitted by the parents, the child which is now the shame and reproach of their declining years, might have been a crown of glory to their head. Then do not neglect the children now, as you value your eternal peace. Pray with them; talk with them; sympathize with them; appreciate and prize them tenderly, that should the hand of death rudely snatch them from your arms, you may not feel the pangs of remorse added to those of sorrow.

Many changes have taken place since I was a child; but neither time nor trouble can ever efface from my memory the many times my mother has taken me by the hand, and leading me to a quiet place, has there knelt down before God and earnestly commended her child to him. I believe God heard those prayers, and answered them.

There is much to encourage us to faithfulness in this matter. Shall we not feel well repaid for our labor and prayers, if, by-and-by, we may, with the dear little ones by our side, sit down in the kingdom of glory? God grant that there may be an awakening on this subject, of all others the most important, that at last we, with the children whom God has given us, may shine as the sun and the stars, forever, even forever and ever, in our Father's kingdom.

MRS. LILLA D. A. STUTTLE.

A WARNING.

I AM often pained to see how lightly religion rests on most of our young Sabbath-keepers. They can laugh and jest with other young people, with scarcely a thought of the Judgment, or of the great responsibility resting on them to set a right example before their young associates. They can deck their bodies with all the fashionable abominations of the age, talk about parties, rides, marriage, beaux, and other foolish things, little thinking that they are telling to the world by their actions that they do not believe a word of what they profess.

If they wish to be like the world, why not give up the name of Christian, and thus cease to be a stumbling-block to their young associates? If they believe the Bible, and that Christ is soon coming, let them give some evidence of it to the world; for no one will ever believe in a profession that does not make a radical change in the professor.

Many of the young seem to think that their probationary time is one grand holiday. Many parents who are asleep, excuse their children by saying that young folks must have their fun—must sow their wild oats. But what says the Scripture? "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. 5:4. The wise man says: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9.

These passages of Scripture are just as true as any others, and just as important. Then why are they not heeded by young Sabbath-keepers? Christ says that "every idle word that men shall speak, they shall give account thereof in the day of Judgment."

The young can have a great influence for good if they will carry out the instructions of God's word; but none need expect a place in God's kingdom, who have spent butterfly lives here, and have done nothing to bless fallen humanity. E. H. GATES.

A FRANK ADMISSION.

WE find the following in the Christian at Work of Oct. 23, 1879, in an editorial headed, "The European Outlook." The last paragraph contains a very frank admission, and we heartily indorse the assertion, "Truly the millennium does not seem imminent."

The European outlook is serious, at the best. Lord Salisbury made a speech at Manchester on Friday which will go far to confirm the impression, already wide-spread, that an understanding exists between England and Germany, looking to unity of action on all matters relating to the East. This, with the fact that a defensive treaty between Germany and Austria has just been signed by the respective emperors, gives a new triple alliance, with England as the third factor. Whether this will result in a second triple alliance, with Russia, France, and Italy as principals, remains to be seen. In any event, the outlook is anything but peaceful. Never before has Europe so bristled with bayonets as now. The Austro-Hungarian empire has accepted estimates for an effective force of 800,000 men, Germany is keeping up an armed force of 1,200,000, France has 1,600,000, and Russia will have 1,800,000 men

of all grades in service in the event of war, while Italy has an effective force of 1,500,000. Of course these immense armies are a fearful drain upon the resources of the people, who have to pay the cost. Probably the burden is the least onerous upon France, which is a nation of small farmers, and is the severest tax upon Germany, which can with great difficulty provide for so large an army, the immense cost of which is doubtless the source of much of the Socialistic troubles of the empire. What the result will be, it is not easy to forecast; there will be fierce conflict, treaties will be torn asunder,—as they often have been,—and the map of Europe will be changed.

While the world is given to boasting of its advanced civilization, the fact remains that gunpowder is still regarded as the great arbiter of the destinies of nations; and these all Christian peoples, whom the Son of God died to redeem! Truly the millennium does not seem imminent, and it sometimes seems as if it were a laggard pace at which "the Cross leads generations on."

THE LORD'S MONEY.

A GREAT deal of money that ought to be sent out doing good, is hoarded by very well-meaning Christians, who persuade themselves that by-and-by they will devote it to the Lord's cause. They fully intend to bestow it wisely and liberally sometime. But at present, says the S. S. Times, they propose to keep it in their own business, hoping to make more money by its shrewd use. They admit that it is the Lord's money, and that it is to be paid over to him at some future day; but just now they think they can use it to better advantage than he can, although there are urgent specific calls for it, which under other circumstances ought immediately to be heeded. If they should put their reasoning on this subject in plain, blunt words, they would say: "It is the Lord's money, and he shall have it in due time. It is true that he seems just now to be calling for a share of it; but the Lord couldn't use it so profitably as I can, for I have great business capacity. So the Lord must give me an extension." After all, the Lord can do better with his money than the shrewdest of his children can. When he calls for it, the safest way is to give it to him.

Our Basket.

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

—NOTHING ages like laziness.—Bulwer Lytton.

—BE wisely worldly, but not worldly wise.—Quarles.

—WHEN the Breton mariner puts to sea, his prayer is, "Keep me, my God; my boat is so small, and thy ocean is so wide."

—IF the stone strike against the earthen jar, woe to the jar; and if the jar strike against the stone, woe, not the less, to the jar.—Spanish Proverb.

—WE are not saved by faith without works, for there is no such faith in Christ. Nor are we saved by works without faith, for no works but those that flow from faith are acceptable to God.—Bethune.

LARGELY thou givest, gracious Lord;
Largely thy gifts should be restored.
Freely thou givest; and thy word
Is, "Freely give;"

He only who forgets to hoard
Has learned to live.

—Keble.

—BLESSED are they to whom people go when they are in distress! Blessed are they around whom little children flock! Blessed are they upon whom grateful eyes look, saying, "Come again; I am better for your coming." Blessed are they whose eye is serene; whose voice is gentle; whose heart is sweet; whose life makes happiness!

—WE may see God in this world, not directly indeed, for he dwells in light inaccessible and full of glory. He is not hidden from us by darkness, but by light. In the order and wonder of creation, in the majesty of sunrise and sunset, in the infinite range of the midnight heavens, we see God's presence.

—To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summits of the mountains; it flows down the intervening tracts to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves, and so extend the circle around us. It should be perpetually in our minds.—J. W. Alexander.

The Review & Herald.

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

BATTLE CREEK, MICH., NOV. 20, 1879.

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

SEVENTH-DAY BAPTISTS AND SEVENTH-DAY ADVENTISTS.

The growth of the Seventh-day Baptists as a denomination has been slow. The labor of centuries has brought to them numbers hardly equal to those of the Seventh-day Adventists, whose organization dates back but a score of years. In point of numbers both are feeble.

But the fact that both denominations are small does not constitute evidence of errors in the fundamental principles of their religious faith. If numbers be regarded as proof of correctness in doctrine, then the Romanist is not so wide of the mark on the question of infallibility; and the Methodist and some of the other old denominations may safely take stock in a modified view of the same heresy.

Seventh-day Baptists and Seventh-day Adventists stand united in sentiment on the great fundamental doctrines of the perpetuity of the moral code, and the changeless character of the ancient Sabbath of Jehovah. The Baptism of the one is also the baptism of the other. Both hold that immersion is Christian baptism. In this both denominations adopt the literal and most obvious interpretation of the declarations of Christ and his apostles upon the subject. These naturally form a strong bond of union between the two people.

The principal differences between the two bodies are in regard to the nature and destiny of man, the perpetuity of spiritual gifts, and the doctrine of the trinity. These, not being practical in the strictest sense of the word, should not be regarded as tests of Christian character and fellowship. Therefore, while a strong bond of fellowship and union should exist between the two bodies, standing on so broad a platform as the practical doctrines of the nature and perpetuity of the law of God, and Christian baptism, the indulgence of a spirit of controversy and contention upon these lesser points of doctrine upon which a perfect agreement does not exist should be regarded by both bodies as a violation of the principles of forbearance taught by Christ and his apostles.

The widest difference between the Seventh-day Baptists and the Seventh-day Adventists is in the manner of labor. For want of sympathy from other denominations, and for pecuniary and religious advantages, the S. D. Baptists, at an early date in their history, collected in certain localities. Their influence upon the world at large has consequently been small, hence their growth very slow. Thus situated, they turned their attention to education, to mental and moral culture. The cross which they have borne for centuries has been a heavy one, and has required men and women of firm principle. They have had their trials, and in these trials the chaff has been separated from the wheat until the S. D. Baptists of to-day, as a body, are far in advance of the other denominations in education, moral principles, and culture. Their missions and their churches, however small, are very dear to them; they have cost them much.

The growth of the S. D. Adventists has been rapid. Our existence as an organized body dates in the year 1860. We have no settled pastors; but like John Wesley, our ministers regard the world as their parish. They go everywhere preaching the word, and everywhere find converts. The field is a broad one, and the laborers are few. S. D. Adventists regard the press as the right arm of their strength. Every minister is a colporteur. Our books, tracts, and papers go everywhere. Instead of colonizing, our people remain in the localities where they embraced our views, excepting those who are pressing their way into the new countries of the West. In recent years members of the S. D. Baptist churches East have located in the West, and in many places have organized churches that barely maintain an existence, while there are a few scattered here and there where there are no S. D. Baptist churches.

In this situation of things it is no marvel that the scattered S. D. Baptists, and even some of their churches, are brought under the influence of the publications and preaching of the S. D. Adventists. In fact, with the evidence before us that not a few of the S. D. Baptist people are as anxious to read our books

and listen to our preachers as we are to have them, we can hardly see how it can be avoided that S. D. Baptists, as individuals and even churches, should become S. D. Adventists.

As a delegate to the S. D. Baptist General Conference in 1876, we sympathized with that body in their grief that some of their feeble churches had suffered from the loss of certain members who had gone over to the S. D. Adventists, and we there pledged our influence to prevent our preachers, as far as possible, from selecting fields of labor where there are S. D. Baptist churches. This pledge we have kept. Our statements relative to this sensitive question have been frank and full in the REVIEW.

Those who have the truth can afford to be fair. The field is a broad one. And while we have no fears that the S. D. Baptists can take from us valuable members, we should not take advantage of the desire on the part of many of the S. D. Baptists to hear our ministers, and thus grieve a people that we should respect and love for their intelligence, moral worth and long adherence to the Sabbath we revere, by selecting as fields of labor the very localities of S. D. Baptist churches.

We shall continue to issue our publications, and to send them out where they are wanted; but we do not see the necessity of urging them upon our S. D. Baptist brethren. If they want them, they shall have them. Our ministers will continue, with the blessing of God, to go forth preaching the word. Should S. D. Baptists come to hear them, we would repeat, "He that hath ears to hear, let him hear." If they are invited to speak to S. D. Baptist congregations, they should not refuse, unless duty demands their labors elsewhere. We were happy to accept the invitation of Eld. N. V. Hull to speak to his people at Alfred Center, N. Y., in September. It was our pleasure to present Christ before those who in some respects were our superiors, and receive from them a hearing, attention, sympathy, and love, more than any humble servant of Jesus Christ could ask. And should we be so happy as to speak to that or any other congregation of S. D. Baptists many times, we should not feel called upon to introduce those subjects upon which S. D. Baptists and S. D. Adventists differ.

With feelings of pleasure and tenderness we mention the names of brethren Allen, Wardner, Rogers, Burdick, Whitford and Hull, delegates from the S. D. Baptists to our General Conference in years past. Did these brethren come to us with feelings of sorrow that S. D. Adventists hold views which they regarded as error? Did any of them come to us with any degree of prejudice? They came to us as Christian gentlemen of high culture, with full command of their feelings of sorrow and prejudice, if they had them. These they waived, for the time being, at least. They came near to us, and did us good. They preached Christ, and our people listened with pleasure and profit. They were men of too much good sense and Christian politeness to bore our large audiences with arguments to show that S. D. Adventists were in error on the immortality theme, the perpetuity of spiritual gifts, or to explain the mystery of the trinity.

Those who have come among us, and best understand the doctrines, work, and spirit of S. D. Adventists, are not the men who are prejudiced against us and our views. We need not be anxious about the S. D. Baptists, only to do to them as we would have them do to us. God's truth is free for all, and all should have time to investigate, and to be impressed by the spirit of truth. We hope to mingle with that people more in time to come than we have in the past. Next week we shall treat this subject more fully, in view of statements recently made in the *Sabbath Recorder*, prejudicial to S. D. Adventists. Let there be no strife among us, for we are brethren. J. W.

THE CONFERENCE.

We cannot say, as we sometimes do, that our good Conference is in the past, though much of it is so. The past two weeks have been busy weeks with us in Battle Creek. Some of the organizations have completed their business sessions, as will be seen by reports in this number. Others are partially through with their work. A good degree of interest has been manifested in the Tract and Missionary, Health and Temperance, and Sabbath-school work, which will be reported in due time.

Fifty-two ministers and fifteen licentiates are in attendance. As many devotional meetings have been held as could be, and give time to the many business meetings necessary to dispose of that branch of the work. Harmony and union of feeling have prevailed throughout.

The preaching has thus far been done by Bro. and Sr. White, who have not sought to spare themselves, but have been indefatigable in the work. The instruction already given by these veterans in the cause to those who labor in the public field, is worth the time and attendance of all the ministers present, if they will but carry it out.

Thirteen were baptized by E. R. Jones, Sunday, the 16th.

We believe all can but be pleased with the meetings thus far, and with the prospect of those which are to come. The proceedings are now largely turning into the regular work of the Biblical Institute, of which we say a few words elsewhere.

THE BIBLICAL INSTITUTE.

THE regular work of the Institute commenced Sunday evening, the 17th, by a lecture from Bro. White on the great subject of prophecy, the place it occupies in the divine word, and its use to the church. He illustrated his subject by a special chart he has had prepared upon the seven seals. One seal is broken, and the book (anciently a roll of parchment or other writing material) is unrolled so far as to reveal the events of the first seal. Then another seal is broken, and the scenes of the second seal are brought to view, and so on. The arrangement admirably illustrates not only the subject of the seven seals, but the unfolding of prophecy in general.

Dr. Kellogg had been giving hygienic and scientific lectures to a large class for something like a week previous, as a part of the Institute course, putting them in thus early to enable him, as a member of the State Board of Health, to represent Michigan at a Convention in Nashville, for the present week, and still complete his series of lectures before the Institute shall close. His last lectures before leaving for Nashville were upon the constitution of man, the soul and the resurrection, defending the views embodied in his work on those subjects. His remarks changed the minds of some who had heretofore questioned his positions, and, by a rising vote, the following resolutions were adopted by the class. The vote upon the first was unanimous, and that upon the second nearly so, ninety-five expressing themselves as fully satisfied, and only eleven requesting time for further consideration:—

1. *Resolved*, That with pleasure we give expression to our feelings of gratitude to Dr. Kellogg for his able lectures upon the Soul and the Resurrection of the dead.

2. *Resolved*, That after viewing these subjects carefully and critically in the light of the Bible and science, the Doctor's positions relative to them are perfectly satisfactory.

Prof. Hamill is giving a class at the College, and the Biblical Institute class, a thorough drill in elocution. He is master of his profession, and all his pupils are deriving great benefit from his instruction.

The writer is commencing a brief review of the more familiar lines of prophecy, with the design to introduce in connection therewith subjects not so commonly dwelt upon heretofore.

All this, with the morning prayer-meeting commencing at half past seven in the morning, and the business sessions still necessary to be held, and the meetings to instruct the class in the general principles of our work, such as holding tent-meetings, advertising, canvassing, selling books, organizing Conferences, churches, and all the different societies connected with our work, and the keeping of books connected with all these, fills up the time so that there is scarcely intermission sufficient for a moderate amount of rest at night and two meals a day; and not much liability, it would seem, of any member of the class being in danger of falling into that mischief which Satan still finds "for idle hands to do." But the members have come here at some expense, and desire to put in all their time to the best advantage. They are determined to make all possible improvement of the occasion; and this determination is the best pledge that could be given of final success.

The class numbers one hundred and twelve, the largest number of our people who have ever engaged in an exercise of this kind.

THE PUBLISHING ASSOCIATION.

THE figures given in the report of the business proceedings of the Publishing Association in another column, show the increased amount of business transacted by the Association during the past year, it being nearly fifty-two thousand dollars in excess of what has been done in any previous year. While the figures upon some items are less, on others they are largely increased. We are happy to note an increase of \$2,323.01

in the important item of book sales. This shows a commendable increase in the good work of circulating our publications.

The Association has issued during the past year

329,569	copies of the REVIEW & HERALD.
62,220	" " Supplements to R. & H.
95,773	" " Good Health.
361,400	" " Youth's Instructor, Weekly.
53,144	" " Youth's Instructor, Monthly.
86,980	" " Lesson Sheets.
41,400	" " Advent Tidende, Danish.
13,000	" " Advent Herald, Swedish.
13,920	" " Stimme der Wahrheit, German.
14,274,560	pages of books and tracts.

We now have subscribers, to the REVIEW, 5,365; Good Health, 3,748; Instructor, weekly, 8,335; Instructor, monthly, 1,831; Tidende, 1,431; Harold, 623; Stimme der Wahrheit, 1,800.

The increase of figures on the pay roll has not arisen from an increase of wages, but from an increase of help made necessary by the addition of the stereotype and electrotype department, and the enlargement of the bindery. But all departments are paying their way, and yielding a fair profit besides.

The work has moved along pleasantly the past year. No accident of any account has occurred. Health has been enjoyed generally by all the hands; and all now employed, the number usually being upwards of eighty, are, with one or two exceptions, fully with us in the faith. For all these blessings we are truly grateful; and all hands enter with new courage upon another year of labor.

TO CORRESPONDENTS.

52.—GEHENNA VS. SHEOL.

Does not Ps. 9:17 refer to the time and place of the final reward of the wicked? If so, does not the word *sheol*, as here used, have a shade of meaning equivalent to *gehenna*? D. B. W.

ANS. *Sheol* denotes the place or condition of the dead. It is, therefore, the proper word to denote the ultimate place or condition of the wicked, after they have passed through the period of their sufferings. If the expression was made that all the wicked shall be turned into *gehenna*, and it was there left, it would mislead; for the wicked are not to remain in *gehenna* forever, as they do in *sheol*, when finally placed there. *Gehenna* seems to be the place where those active agents of destruction are manifested which cause the wicked unutterable anguish so long as they have any conscious existence, and then prey upon them till they are reduced to their original elements. The power of *gehenna* then ceases, and they are left in the depths of *sheol*. So when David says that all the wicked shall be turned into *sheol*, he shows what their ultimate condition will be, while other scriptures show that they pass through *gehenna* to reach it.

53.—DRAWING ALL MEN.

In John 12:32 Christ says, "And I, if I be lifted up from the earth, will draw all men unto me." What is the meaning of the phrase, "will draw all men unto me"? D. B. W.

ANS. The lifting up from the earth doubtless refers to the death of Christ upon the cross, by which the world beholds in epitome the great work which Christ has wrought in their behalf. And by this means men will be drawn from all nations of the earth to partake of the great salvation he has provided. We do not think the term "all men" here includes every individual of the human family, as the Universalist would have us believe; but the words spoken are in contrast with the notions of the Jews, who arrogated salvation to themselves exclusively, as a nationality. It was one of the peculiar characteristics of the Messiah, that unto him should the gathering of the people be; Gen. 49:2; and when it was announced to the Jews that the Gentiles were to be brought in, and a new body be formed, they took offense thereat. But it is this great fact which we understand is announced in the words under notice. As if he had been asked, "Will you confine your work to the Jews?" and he had answered, "No; I will draw all men unto me;" not that he would draw every individual of all nations unto him, but he would draw from all nations in contrast with the work which had before that time been confined to the particular nation of the Jews. And the gospel has thus gathered from all nations believers in the cross of Christ.

54.—ESTEEMING A THING UNCLEAN.

Rom. 14:14: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." What are we to understand by this? D. B. W.

ANS. The next verse reads: "But if thy brother be grieved with thy meat," etc. From this it is evident that the apostle's subject is meat, and the distinction he speaks of is that which formerly existed between clean and un-

clean meats. Some thought the distinction still existed; others thought it did not. Now Paul says there is nothing unclean of itself. The former distinction does not exist. But if any one, believing that the distinction does still exist, partakes, nevertheless, of that which he regards as unclean, to him it is unclean; that is, he shows himself just as devoid of principle, and does his own conscience just as much of a wrong, as though the distinction were really binding and he had disregarded it.

THE BAPTISM OF JOHN.

[From Les Signes des Temps.]

BAPTISM is an ordinance peculiar to the New-Testament church. It is designed to represent and commemorate certain events in the history of human redemption. Baptism originated with John, the forerunner of Christ. God sent him to preach and to baptize, that he might thus prepare the way before the Saviour. John preached the great truth that Christ was about to be manifested, and bade the people repent of their sins, that they might be prepared to receive him.

That they might in a proper manner express their faith in a coming Messiah, John, by God's direction, gave to them the ordinance of baptism, and vast multitudes of the people were baptized. It is certain that some of Christ's disciples were baptized by John, John 1:35-42; and it is every way probable that all of them were baptized by him, for John's preaching was designed to prepare the people for Christ's first advent. Those who received his preaching were baptized. Christ chose his disciples from those who were prepared to receive him as the Messiah. It is therefore evident that not merely a part of his disciples, but all of them, were baptized by John before being called to the apostleship. If they had rejected John's baptism or neglected to observe it, they would have been unfit to fill so important and responsible a place.

Near the close of John's ministry, Christ himself was baptized. He submitted to this ordinance that he might, as our pattern, set us an example to follow. After Christ began to preach, the people lost their interest, to a great extent, in the preaching of John. John 3:26. His influence diminished as the influence of Christ increased. Verse 30. John continued to baptize even after the ministry of Christ had commenced, and Christ began to baptize immediately after he began to preach. John 3:22, 23; 4:1. He did not himself baptize any one, but those who were converted by his ministry were baptized by his apostles. And thus while John was still baptizing, the disciples of Christ, under the direction of their Lord, began to baptize the people. There was no conflict between John and Christ. John did all his work as the forerunner of Christ, and Christ acknowledged the great importance of the work done by John. Matt. 10:11. There was no difference between the baptism administered by John and that which the apostles administered under the eye of Christ. Baptism administered by John was gospel baptism, and baptism administered at the same time by the apostles was in no respect different. Christ attested the excellence of John's baptism by being baptized at his hands. The apostles who baptized while John was still engaged in baptizing, had been themselves baptized by John, and were not baptized anew by Christ; therefore baptism by the disciples of Christ and baptism by John, which took place at the same time, were each of the same nature and character.

A certain great truth was set forth before the people in the ordinance of baptism. The people were exhorted to repent, for the advent of Christ was at hand; and they were to show their faith in this truth by being baptized. Matt. 3.

Paul teaches, in the sixth chapter of Romans, that the ordinance of baptism represents the burial and resurrection of Christ; that the sinner, having died to sin, is to be buried in the water, as Christ, after he had died for our sins, was buried in the grave; and that as Christ was raised from the tomb to immortal life, so the believer, being raised from the water, is to walk in newness of life. When John preached to the people that they should repent, he bade them believe on Him that should come after him, that is, Christ. It is evident, then, that when John preached the forgiveness of sins through the Saviour.

John understood and announced the fact that Christ is the "Lamb of God, which taketh away the sin of the world." John 1:29. John therefore preached the gospel in announcing to the people the death of Christ as the sacrifice for the sins of men. It is not difficult, then, to understand why John, when he taught the people

to repent of their sins and to believe in Christ who was about to be revealed, also taught them to be baptized. The Son of God, through whom they were to be saved, must die and rise again, and this great fact was represented in the ordinance of baptism, which John taught the people. The only baptism received by Christ and his apostles was that administered by John.

Christ did not baptize his apostles, but when he commenced his ministry he employed them to baptize those who were converted by his preaching. John. 4:2. The only baptism administered during the ministry of Christ must have been of the same nature as that administered by John.

If it be objected that John's baptism was not gospel baptism, because administered before the death and resurrection of Christ, the same objection may be urged against the baptism administered by the apostles during Christ's ministry. But no one will say that those who were baptized during the ministry of Christ did not receive gospel baptism, or that that baptism was not of the same nature as that which was administered by the apostles after Christ's resurrection.

But it will be asked how baptism can commemorate the resurrection of Christ if it began to be observed before his death. This question presents a difficulty, and merits our careful attention. If we consider the ordinance of the Lord's supper, we shall find certain facts with regard to its origin which will help to solve this difficulty. This ordinance commemorates the breaking of Christ's body, and the shedding of his blood. No one doubts that it is the memorial of the death of Christ. But this ordinance was observed for the first time before the death of Christ. Though it was instituted to commemorate that event, it was observed for the first time before that event had taken place.

The ordinance of baptism and that of the Lord's supper, though designed to commemorate the death, burial, and resurrection of Christ, were first, by divine authority, observed in anticipation of those events, and as expressing the faith of the disciples that those events should actually take place. But from the day that they transpired till the present time, these ordinances have been observed in memory of these events.

But it will be asked, If the baptism of John was gospel baptism, why, then, did Paul, as recorded in Acts 19, baptize again some who had been baptized according to John's baptism? The answer to this question is not difficult. The persons here referred to were the disciples of Apollos, converted at Ephesus a short time previous to the visit of Paul. See the last part of Acts 18. Though this was twenty-five years after the resurrection of Christ, Apollos knew only the baptism of John, and baptized just as John had administered the ordinance, telling the disciples that they should believe on a Messiah that was yet to come. It was all right for John to give this instruction to those whom he baptized; for the Saviour was about to be manifested to the people. But it was a great error on the part of Apollos to teach the people that Christ was yet to come, when, in truth, he had died and risen from the dead twenty-five years before. The error of Apollos was corrected when Aquila and Priscilla took him and expounded to him the way of God more perfectly.

It was necessary that Paul should baptize those disciples anew; for Christ had already come, whereas they were baptized in the name of one who was yet to come. Those who were baptized by John personally in the faith of the coming Messiah did not need to be baptized again when Christ had actually presented himself to the people. But those who were baptized in the faith of a Messiah yet to come after he had died and risen from the dead, needed to be baptized again, that their baptism might not be a denial of Christ, but a confession of faith in him.

Those who ate the Lord's supper that night on which he was betrayed, received it as an expression of their faith in the Saviour who was yet to die for them; but since his death we eat it in memory of him who has already died for us. If the apostles had eaten the Lord's supper after Christ's death as an expression of their faith in a Saviour who was yet to die for them, it would have been an act like that of those who were baptized in the faith of a Messiah yet to come after he had already been manifested to men and had returned again to his Father.

Bale, Oct. 1, 1879.

J. N. A.

NEVER has one person forgotten his pure, right-educating mother. On the blue mountains of our dim childhood, toward which we ever turn and look, stand the mothers who marked out to us from thence our life.

CHURCH AND STATE.

WHILE an effort is being made in the United States to unite church and state, and to enforce, as an entering wedge in that effort, a more strict observance of Sunday, here in Great Britain the people have had a religion supported by law till a strong tide of reaction has set in. One of the points of attack is to get some modification of the strict Sunday law. Quite a contest on this subject is going on in various parts of the kingdom, and in Southampton in particular.

In the interest of the temperance cause, cocoarooms were opened, where the working class could get refreshments, rest, and the privilege of a reading-room, without being continually exposed to the stare of liquor bottles. Sermons were preached and scores of articles written against opening these rooms on Sunday, even at the same hours that the publicans had the privilege of selling their liquors.

Next a tramway was completed to various parts of the town, and there was a stir again as to whether the tramcars should be allowed to run on Sunday. Finally the company decided to run their cars from and after two o'clock on Sundays.

No sooner was this matter quieted than Canon Wilberforce, rector of St. Mary's church, opened the deanery gardens on Sunday afternoons from three o'clock to half-past four, for the Hampshire band to play religious airs. Six or seven thousand people come together in the gardens each Sunday, and "behaved with the greatest decorum," said witnesses sent to view; yet the Canon has been denounced as anything but good in consequence of this effort, on seven consecutive Sundays, to get up something to draw the people from the public houses and drinking saloons.

Two pamphlets have been published to bolster up the Sunday institution, and these were thoroughly exposed in the *Mid-Weekly Hampshire Independent* of this week. In this article the writer shows that if they wish to urge a Sabbath on the ground of the fourth commandment, they should take the very day enforced by that commandment, and not try to transfer that law to another day. He quotes two English authorities on this subject which are so good that I copy them. The first is from the learned Dr. Arnold, and the second from Archbishop Whately, both of the established church. Dr. Arnold's conclusion on the Sunday question was this:—

"I believe that it is generally agreed among Christians that the Jewish law, so far as it was Jewish and not moral, is at an end; and it is assuming the whole point at issue to assume that the ten commandments are all moral. If that were so, it seems to me quite certain that the Sabbath would have been kept on its own proper day; for, if the commandment were still binding, I do not see where would be the power to make any alteration in its enactments. But it is also true, no doubt, that the Lord's day was kept from time immemorial in the church as a day of festival, and connected with the notion of festival, the abstinence from worldly business naturally followed. A weekly religious festival, in which worldly business was suspended, bore such a resemblance to the Sabbath, that the analogy of the Jewish law was often urged as a reason for its observance; but, as it was not considered to be the Sabbath, but only a day in some respects like it, so the manner of its observance varied from time to time, and was made more or less strict on grounds of religious expediency, without reference in either case to the authority of the fourth commandment. An ordinance of Constantine prohibits other work, but leaves agricultural labor free. An ordinance of Leo I. forbids agricultural labor also. On the other hand, our own reformers (see Cramer's 'Visitation Articles') required the clergy to teach the people that they grievously offended God if they abstained from working on Sundays in harvest time; and the statute of Edward VI., 5th and 6th, chap. iii., expressly allows all persons to work, ride, or follow their calling, whatever it may be, in case of need. And the preamble of this statute, which was undoubtedly drawn up with the full concurrence of the principal Reformers, if not actually written by them, declares in the most express terms that the observance of all religious festivals is left to the discretion of the church, and therefore it proceeds to order that all Sundays, with many other days named, should be kept holy. And the clear language of this statute—together with the total omission of the duty of keeping the Sabbath in the Catechism, although it professes to collect our duty toward God from the first four commandments—proves to my mind that in using the fourth commandment in the church service, the Reformers meant it to be understood as enforcing on us simply the duty of worshiping God and devoting some portion of time to his honor; the particular portion so devoted, and the manner of observing it, being points to be fixed by the church.—*Life and Correspondence of Thomas Arnold, D. D.*, vol. ii. 5th edition."

Archbishop Whately, in his "Remains of Bishop Copleston," after remarking that on the

question of the Sabbath there was nothing of Copleston's views extant in print, but he had had much conversation with him on the subject, in which their views coincided, adds (page 52, *et seq.*, edition of 1854):—

"All persons, indeed, even tolerably acquainted with the Bible and Prayer Book, are aware that in neither is the Lord's day ever called the Sabbath. But many are not aware of the extremely recent origin of what Calvin called the 'Anglican figment,'—the tradition (nearly unknown for the first fifteen centuries or more) of the commandment respecting the Sabbath having been transferred by the authority of the apostles from the seventh day of the week to the first; though, even now, in all Latin documents (such as the Parliamentary proceedings) 'Dies Sabbati' always means Saturday (as also *Sabbato* in Italian and *Sabbado* in Spanish). This is not the place for entering on a discussion of the questions which I have fully treated of elsewhere. I will only remark, therefore, that though I do not differ from those who maintain what is called the Sabbatarian view as to the duty of observing the Lord's day, but only as to the grounds of it, it is no difficult matter for an unscrupulous disputant to confound these two questions together. . . .

"If any one when asserting the binding authority on Christians of the fourth commandment means only (which is the explanation given in the book commonly called *Cramer's Catechism*) to assert the duty generally of observing Christian festivals, and that the Lord's day may be called the Sabbath figuratively by the same sort of analogy by which the eucharist may be called the passover, this is a doctrine in itself unobjectionable. But it is surely dangerous to hold or to teach as something expedient for the influencing of the vulgar that a (supposed) tradition may be allowed to supersede Scripture, or that we are strictly obeying an injunction to observe the seventh day of the week as the seventh, and in memory of the creation, by observing instead the first day as the first in memory of the resurrection. There is no greater or more unwarrantable liberty taken with a divine command . . . in any unauthorized modification of precepts acknowledged to be binding. Some, again, will not be unlikely to feel a general suspicion of the sincerity of teachers who they will have reason to think are practicing a kind of pious fraud for the supposed benefit of ignorant hearers by inducing these to think, when they themselves know better, that the fourth commandment is binding on Christians, and that its obligation was transferred by apostolic authority to the first day of the week and to the commemoration of a different event. For he who is reasonably suspected of a pious fraud must not wonder nor complain if he finds himself doubted on points where he is really sincere. *The only rational and the only safe alternative is either to observe the fourth commandment exactly as it was given, or else to acknowledge that this as well as the rest of the ceremonial law is not binding on Christians.*"

Last week the common council of Manchester decided to open their reading room on Sunday afternoon, while London, by a strong vote, decided to keep the Guild Hall library closed. They leave the dram-shops open at the same hours. They feared opening the library to have promiscuous reading upon Sunday would not be proper. The query in my mind is, Are liquor-selling and dram-drinking at the same hours proper? So the contest goes on. Candid persons are thinking. Truth will reach some minds as the result of all this.

J. N. LOUGHBOROUGH.

HOW SOME MEN READ.

PEOPLE read the Scriptures through a pre-adopted creed; and the way they transform, nay, contradict, the text is marvelous. As an example take Ps. 103:13-16, which they read something like this: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that our bodies are dust. But as for man, he is immortal, and not like the grass that to-day flourishes in the field and to-morrow is cut down and withered; or like the flower of the field, which, when the wind passes over it, is driven away and gone, and its place is no longer known [James 1:10, 11]; but he is destined to live in conscious weal or woe as long as God exists and eternity endures."

We prefer a more literal reading. R. F. C.

THE religion of the following hymn, which the *Jewish Times* quotes as sung in one of the public schools of New York, is a queer mixture:

"Thou dear Redeemer, dying Lamb!
We love to hear of thee,
No music's like thy charming name,
Nor half so sweet can be.

"O Mary, we ever hear thy voice
In mercy to us speak;
And in our priest will we rejoice,
Thou great Melchisedec."

The hymn is altered from one in familiar use, and seems to have been reconstructed to adapt it to the requirements of several sects; the first verse being intended for the Protestants, and the second being apparently divided between Catholics and Jews.—*Independent*.

HARVEST.

"The harvest truly is plenteous, but the laborers are few."
Matt. 9:38.

The harvest is great, but laborers few,
And work abounds for all to do:
Why, then, stand idling all the day,
While wasting moments glide away,
And multitudes, who might be fed,
Are perishing from lack of bread?
If late, at once thy work begin,
And make no compromise with sin.

Before the evening shades appear,
Before the night of death draws near,
The smallest service for your Lord
Can never lose the sure reward.
Though late, still hear the Master say,
The eleventh hour receives its pay;
Then what thy hand doth find to do,
Delay not, but at once pursue.

—Selected.

Progress of the Cause.

"He that sows with weeping, bearing precious seed, shall doubtless
come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

SOUTHAMPTON, ENGLAND.

WE see a little advancement in our work here at Southampton since our last report, and also in other places as the result of missionary correspondence. Our meetings in Ravenswood are fairly attended; but as cold weather comes on, some in feeble health are kept away. Two more signed the covenant during the past week. The people here move much more slowly than in America. A friend who has been reading and is deeply interested in our work writes as follows:—

"With reference to the papers you have sent into this neighborhood, I may inform you that in some circles they have created a profound sensation. I know of two families, at least, who have become fully convinced of the truth of your views in regard to the future state from reading them; and I believe they are 'almost persuaded' that your representations concerning the Sabbath are correct. I know, too, of one man who has given up the use of pork from reading the articles upon it which have appeared in the *Signs*, and I believe the same man is also truly convinced that immersion is the only true method of baptism. I know that these papers have caused the majority of those who have received them to search the Scriptures more diligently, and that is something not to be despised. I am of opinion that you will find the English people, as a rule, harder to convince than the Americans. They are of a less excitable temperament, and are not so readily induced to surrender their preconceived opinions; nor are they so enthusiastic as their transatlantic brethren."

This man has spent about four years in America, and states the case about as we find it. Still later he writes:—

"I do not know how your members in America adhere to their covenant; but I think you will find Englishmen very consistent with regard to it, that is, of course, after they have accepted it. They may be slow to accept new dogmas; but once convinced of the truth of them, nothing will cause them to relinquish their faith. This will, in some cases, be against you, as many belonging to other denominations, who might be disposed to listen to you, will be prevented from so doing by their determined loyalty to some other church."

Another friend to whom for three months we had been sending the *Signs*, together with some other reading matter, wrote me last week: "You are doing a noble work, and eternity will unfold the worth of labor done cheerfully for God. Let our grand object be the salvation of perishing sinners for whom Christ died. Never mind if the world hate you, and say you are a man of only one idea, only let it be a good one and God will honor it. Do your duty and leave the world to talk."

We have also received a letter from Scotland, in which the writer says: "I have received some numbers of the present volume of *The Signs of the Times*, and I am so much interested that I should like to get the whole volume." For these he wishes to pay. I do not find his name on our list of the 1,500 names we have used here, and hence conclude the few numbers of the paper he has received were sent him by some friend in America.

Two other persons who had read for a time expressed their deep interest, and became paying subscribers; and a gentleman to whom I sent a single number of *Good Health* has become a paying subscriber. So gradually people are becoming acquainted with us and our views.

Since my last report there has been another rise here in the price of bread and bread-stuffs, which makes still greater distress for the very poor. I give below a few words from the report of a speech recently delivered in Southampton by Mr. C. P. Butt, of the Queen's Court, the liberal candidate for the next House of Commons:—

"Would that it were in his power to congratulate them on any improvement in the aspect of affairs, any ray of light to relieve the dark, gloomy prospect of the coming winter, any symptom of a lucid interval in the infatuation of Her Majesty's Ministers, whose acts, one after another, had only tended to increase the depression under which every class of the community was laboring. Never within his recollection were the forebodings of coming distress and suffering, among the poorer classes especially, so unmistakable. Year after year had the commercial and agricultural depression steadily in-

creased; year after year had we been slowly but surely approaching a commercial crisis in home affairs which no thoughtful man could contemplate without feelings of anxiety and solicitude; year after year had ministers sat and looked on in hopeless and helpless impotency; not one effort had they made to stem the adverse current. Never was there greater need for anxious watchfulness on the part of our rulers, yet never in the history of this country had magnificent opportunities been so miserably wasted. Although for six whole years ministers had had a large majority in both houses of Parliament, not one enactment of primary importance had been passed."

May the Lord grant that while distress and trouble are in this part of the earth, the people may learn righteousness. May he give us wisdom so to labor that we may lead some souls to him.
J. N. LOUGHBOROUGH.

OHIO.

Clarksfield.—We have now closed our labors in Clarksfield. We have not seen all accomplished here that we desired, but our labors have not been without fruit. Through the influence of our meetings here, I think that not less than eighteen persons have commenced the observance of the Lord's holy Sabbath. Time may develop more fruit. About \$15.00 worth of books have been sold, and several subscribers obtained for our periodicals.

The Lord willing, we begin meetings at New Haven, Friday evening, Nov. 7. My address until further notice, will be New Haven, Huron Co., Ohio.
H. A. ST. JOHN.

MAINE.

Burnham.—The work of reform moves steadily forward in this place. Bro. Webber was here Oct. 25, 26, and gave two lectures on temperance, with good effect. It is encouraging to see how ready the most of those who embraced the Sabbath last summer are to give up the use of the filthy weed, tobacco. A goodly number have already signed the teetotal pledge, and we still hope for others. May God bless the brethren and sisters in Burnham. We hope to see others embrace the whole truth.
J. B. GOODRICH.

ILLINOIS.

Oakland.—I held meetings at this place from Oct. 24 to Nov. 3. The brethren have just completed a very neat church edifice, 26x38 feet, and have it paid for. It was well filled at the time of the dedication, Sunday, Oct. 26. During these meetings five gave their hearts to the Lord, and were baptized. One brother who was on the background started anew in the Lord's service. All seemed much encouraged. May the tender Shepherd ever guard the little flock at Oakland, and help them to obey Heb. 12:14, 15.
R. F. ANDREWS.

Hoopeston, Nov. 10.—From the *Hoopeston Chronicle* we take the following: "The Seventh-day Adventists seem to be prospering at and near Maple Grove school-house. They organized a church last Saturday, and have a very interesting and growing Sabbath-school. So say all who have attended it."

Thus far the results of labor here are as follows: A Sabbath-school of twenty-six members has been organized; not far from twenty are keeping the Sabbath, besides small children; a church of nine members has been organized; an elder has been ordained who had served in the French Kankakee church, and a leader has been appointed to serve with, and in the absence of, this elder; systematic benevolence has been organized; four persons are taking the *REVIEW*, one the *Signs*, and one *Good Health*, and the Sabbath-school is taking a club of ten *Instructors*. Tobacco is being conquered, and a small library of St. White's pamphlets is in circulation, the subjects of temperance and spiritual gifts having been canvassed.

I have also spoken to the churches of Pittwood and St. Anne and to the French near Kankakee. The French have not had a tithe of my labors, and will now have more of my attention. Mrs. Bourdeau has of late been able to stand by me as in former years. Our P. O. address is Manteno, Ill.
D. T. BOURDEAU.

MICHIGAN.

Vassar, Watrousville, and Elmwood.—I attended the quarterly meeting at Vassar, Oct. 11, 12.

From the 13th to the 19th, I held meetings in Watrousville. Nine were baptized, and six young men and women were added to the church. These meetings were a great source of encouragement to the church. I spent three days in Elmwood, and then returned and spent Sabbath and first-day in Watrousville.

After spending four days at Birch Run, I left the church much encouraged.
R. J. LAWRENCE.

Allegan, Nov. 4.—From Oct. 27 until Nov. 3 I held meetings at Jay, Saginaw Co. Our evening meetings, from first to last, were well attended, and the meeting on the Sabbath was quite large. During my stay in that place twenty-four signers to the teetotal pledge were obtained. These, added to the names previously obtained, will enable them to form a club of thirty-four members.

On Sunday \$44.75 were subscribed by the brethren toward the payment of the debt of tract and missionary district No. 8. This amount, when added to the subscriptions obtained at Hazelton and St. Charles, make an aggregate of \$227.75 as the amount raised by these three churches within the last six weeks. Their liberality is rewarded by the satisfaction which they now feel at the thought that their district, which one year ago was the most involved of any in the State, is now entirely out of debt, and will have a reserve fund, when their pledges are paid, of from fifty to one hundred dollars.
W. H. LITTLEJOHN.

Cedar Lake, Sidney, Stanton and Sheridan.

—Oct. 6 to 21 I was at Cedar Lake. The blessing of God attended the effort here. Eight were added to the church by baptism, and several others began to observe the Sabbath. Three promised to use no more tobacco. I obtained four subscribers for the *REVIEW*, and sold \$2.50 worth of books.

My visit at Sidney, Oct. 22-28, was timely. In consequence of unreasonable opposition, a very favorable impression was made on the community. Fourteen, nearly all not of our faith, signed the temperance pledge.

Oct. 29-31 I was at Stanton and Sheridan. Good meetings were held in both of these places. The Sabbath-school work at Stanton is in a prosperous condition, and good has already resulted from it. I think it a good field of labor. Sheridan has suffered very much of late by removals.

My address, until further notice, will be Battle Creek, Mich., College.
ORLANDO SOULE.

COLORADO.

Boulder, Nov. 3.—My labor in this State in connection with Brn. Corliss and Cornell closed with our effort at Ft. Collins. We have labored together harmoniously, and, I trust, profitably. This mission has only been opened about a year, but it now numbers fully one hundred Sabbath-keepers. It has two organized churches, two companies, four Sabbath-schools, a live tract society, and a S. B. sufficient to make the cause self-sustaining from this time. Several are making preparations to join Bro. Corliss in the work. It will not be long before Colorado will be numbered with our State Conferences.

In Denver about \$40 worth of books were sold, and in other places, in about four weeks, \$50 worth were disposed of.

I now return to Michigan to labor the coming year.
A. O. BURRILL.

INDIANA.

Grant City.—On my return from the Rochester (Ind.) camp-meeting I held a few more very interesting meetings here. Two were baptized, and a Sabbath-school was organized. About twenty are keeping the Sabbath. Bro. Covert joined me, and replied to three discourses on the Sabbath by a Disciple minister. The truth gained the victory; to God be all the praise. I think a church may be organized here. Calls for help come in from almost all directions. Truly the harvest is great, but the laborers are few.
J. M. REES.

Nov. 5.

Warrington, Hancock Co., Nov. 4.—Since my labors with the Illinois Tract Society closed, I have continued to work in the tract and missionary cause. Soon after the close of the Illinois camp-meeting we came into Indiana and attended the camp-meeting held at Rochester. Bro. and Sr. White arrived on the second day, and their presence seemed to give new life and vigor to the meeting.

Since the camp-meeting we have visited quite a number of our brethren of like precious faith, who receive us with cordiality. At Warrington, where Brn. Rees, Shrock, and Thompson had been laboring, and also at Grant City, we found quite a goodly number interested, and twenty or twenty-five keeping the Sabbath, with whom we have had the pleasure of meeting two or three Sabbaths in social meetings and Sabbath-schools. May God bless those who have recently taken their stand on God's holy Sabbath in the vicinity of these two places, for they have had to meet much opposition. We have visited many since we came here, and we are well assured that there is much undeveloped interest, and that by a well-directed effort many might be brought to obey the truth. We learned soon after coming here that a Disciple preacher was going to deliver a series of lectures against Seventh-day Adventists at Mechanicsburg; so by invitation I went to hear what was to be said against this people by a prominent preacher of the church with which I had for many years stood identified. He signally failed to prove by the Bible a single point in which the S. D. Adventists are in error; but in his expositions of Scripture he did violence to many passages. While hearing him I was led to rejoice that though I was once in the same spiritual darkness, by the divine favor I had been led to see the harmony and beauty in present truth, and had become associated with a people who have taken their stand upon the immutable law of God.

Address me, until further notice, at Kankakee, Kankakee Co., Ill.
W. POTTINGER.

OREGON.

28

Beaverton, Nov. 3.—Though reports of labor from the distant field of the N. P. Conference have been few, it is not because nothing is being done. The cause of present truth is steadily and surely moving onward. As in all new Conferences, there are times when the cause goes hard, but there are those connected with the work here who are true-hearted soldiers, and will strain every nerve before the cause shall go down.

We can see the hand of God connected with the work here, and many ways are opening for the truth to be sent out among the people. There is not so lively an interest taken by all in the T. and M. work as the situation of things demands; but there can be no better field for missionary work than in this Conference. If all would improve the opportunities within their reach, much more might be accomplished.

The preaching of the word meets with fair success wherever labor is bestowed, which is a source of much encouragement. As we have come now to that season of the year when most can be done in all branches of the cause, we shall put forth efforts to make advancement in all parts of this Conference.

This is a large field, and more laborers than are now here might be well employed in good openings, where the people seem eager for the truth.

There is one drawback here as elsewhere, which is a lack of financial support. If there was steady and continued lifting in this direction on the part of all, giving as the Lord has prospered them, we should see much greater results than we now do.

May the Lord open the hearts of his people here to use all their ability to advance his cause, and their understanding that they may comprehend the vastness of the work to be done and the short time we have to do it in; and may he give them wisdom to use all the means in their hands in the way that will glorify God and advance his cause.
I. D. VAN HORN.

NEW YORK.

29

Labor among the Churches.—Sunday, Oct. 26, I commenced labor with the church at West Pierrepont, St. Lawrence Co. Brn. Plumb and Lewis have assisted. We have held meetings every evening during the week, twice on the Sabbath, and twice on Sunday.

Our labor has been directed mainly toward the revival of Bible religion in the hearts of professed Christians, and the restoration of love, peace, and unity in the church. In this work the Lord has blessed as we talked and prayed from house to house; and we believe our labors have not been in vain. If the church will only come up to her duty, we believe many may be brought to a saving knowledge of the truth. A few years ago the audiences were disrespectful and noisy; but now, when a minister comes, the neighbors flock into the church, and listen with respect to the preaching of the word. Some of other denominations who were once bitter now invite us to visit them.

On Thursday, leaving the meetings in charge of Brn. Plumb and Lewis, I went to spend the Sabbath with the little company at Chase's Mills. A Sabbath-school of a dozen members had been organized here one week before. It seems to be doing well.

Sabbath, the school at Smith's Hill met with the school at W. Pierrepont. Fifty-five Sabbath-keepers were present and took part in the Sabbath-school.

Sunday we had a good temperance meeting, although some of those whom we most wanted to benefit were absent.

Breathe it softly, brethren, but if you want to get all the church out to the temperance meeting, don't announce the subject beforehand. About a dozen, however, signed the teetotal pledge.

We have had some glorious victories in these meetings, and to God we ascribe the praise.
A. H. HALL.

TEMPERANCE IN NEW YORK.

SOMETHING has been done in the cause of true temperance in New York. Some pledges have been taken and resolutions passed at our recent camp-meetings, and it now remains for us to carry on the good work we have begun. Will we do it? We are very anxious that the work may still go forward, and to this end system and promptness are required. Local clubs should be organized all over the State during the coming winter. Every Seventh-day Adventist should be personally solicited to sign the pledge.

In this work we can do no better than to follow the plan adopted by the Michigan H. and T. Association, as stated in the following: "We appoint all our ministers and tract directors who have signed the teetotal pledge to act as agents to form H. and T. clubs. We do not ask you to do this work to the neglect of other important duties, but we do ask you to give it that attention it demands. It is a part of the last great work in which we are engaged." Hunt up the isolated ones, and get them to take hold of this work.

All who obtain signers to the pledge, or who organize clubs, should send the names and addresses of all who sign the pledge to the State secretary, Miss Isadore L. Green, Sackett's Harbor, N. Y., specifying those who have paid the membership fee of twenty-five cents. All money received from this source should be sent, without delay, to the State secretary. This is absolutely necessary, in order that each member re-

ceive his certificate. All officers of local clubs should report at once to State officers. We desire the address of each member.

We are inexperienced in this work, and earnestly desire the co-operation of all who love the truth. If we work unitedly, energetically, and wisely, we shall be successful. We solicit correspondence from all our workers. Let not the Empire State be behind in the H. and T. work. Let "Excelsior" be our motto. God help us to walk in the light.

M. C. WILCOX, Pres. N. Y. H. & T. A. Oxbow, N. Y., Nov. 2, 1879.

AN ANTI-TOBACCO TESTIMONY.

As there is at present considerable discussion on the habit of tobacco-using, I think a little of my experience might not be amiss. For fifty years of my life I used tobacco, occasionally smoking, but chewing almost constantly. All this time I knew that it was a filthy habit, and expected to quit it soon. But when I saw boys but little taller than my staff with a pipe or cigar in their mouths, I came to the conclusion that I would quit using the filthy weed if I had to lie in bed a week as the consequence. This was a year ago last July, and I have not touched the vile stuff since, and I have no desire for it. I advise every one who still uses the weed to do likewise,—quit it entirely.

D. BURDICK.

Milton Junction, Wis.

ELD. RAY AND THE AMERICAN BAPTIST FLAG.

WHILE I was at Windsor, Mo., with the tent last October, Eld. Ray, editor of the *American Baptist Flag*, was sent for. He preached four discourses against our views. I reviewed him in one. His strong point was brow-beating and base misrepresentations. So ungentlemanly was his course that several leading men of Windsor, of whom Mr. J. C. Beedy, president of the bank, was one, felt free to denounce it in a written article which accompanies this, and will speak for itself.

In his paper of October 8, to which they refer, he says: "The Advents attempt to sustain their Jewish Sabbath from the law of Moses. They, like the Judaizers of old, contend that unless we keep the law of Moses we cannot be saved." This is a base statement. Thousands of witnesses, if necessary, will testify that we always draw a distinction between the law of God and the law of Moses. One was written by God himself, with his own fingers, on tables of stone (Ex. 31:18; 32:16), and put into the ark. Deut. 10:4, 5; 1 Kings 8:9. This is God's law, and it contains the fundamental principles of all "morality and religion." This law says, "The seventh-day is the Sabbath of the Lord thy God" (not the "Jewish Sabbath"). So we believe, and so we teach. The other was the law of ordinances and ceremonies, written by Moses in a book, and put in the side of the ark. Deut. 31:24-26. This law was imposed on them for a limited time; viz., till the reformation. Heb. 9:10.

Again, he picked up a tract published at Battle Creek, Mich., called "One Hundred Bible Facts upon the Sabbath Question." On p. 9 of the old edition it is said: "If the law has not been abolished, then the Sabbath has not been done away for it is a part of that law. Jesus then emphatically declares that every jot and tittle of that law will stand till Heaven and earth have passed away; yea, even till all things are fulfilled. 'For verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Matt. 5:18. Heaven and earth have not passed away yet, hence every jot and tittle of the law is in force still. All must admit that the Sabbath is a part of that law, much more than a jot or tittle certainly." Eld. R. says, "This extract from an Advent document contains the gist of their argument for the Jewish Sabbath." We know of no Jewish Sabbath. The Bible calls it "the Sabbath of the Lord thy God." We believe it is embraced in the moral law, and we hold up both hands in its defense. We try to do and teach this law, and the condemnation of Jesus rests upon those that break, or teach others to break, one of the least of these commandments. Matt. 5:19.

J. G. WOOD.

The following is the statement from some of the leading citizens of Windsor, above referred to:—

"SEVENTH-DAY ADVENTISM."

The undersigned have read an article under the above heading in the *American Baptist Flag* of Oct. 8, 1879, edited by Eld. D. B. Ray, in which Eld. Wood is represented as an "oil-tongued hypocrite and deceiver." Again, as we understand Eld. Wood, he is misrepresented in some points of doctrine. Eld. Wood is charged with a "cowardly back-down." A number of persons were present, and heard what passed between Elds. Ray and Wood at the Baptist church, and those of us who heard it do not consider that Eld. Wood "backed down" from a single proposition of his faith; but, on the contrary, in a Christian-like spirit, and with more meekness than most men possess, he proposed to discuss the points in dispute,—each to affirm the doctrine he teaches, and he (Wood) would bear half the expense of a reporter; and the discussion should be published in their respective denominational papers; these propositions Eld. Ray would not accept.

And further, both in words and actions he

treated Eld. Wood with indignities that we conceive to be unbecoming in one who professes to be a follower of the meek and lowly Saviour.

Eld. Wood has been preaching at this place some seven weeks, and his Christian deportment has been such as to command the respect of the good citizens who have attended his meetings.

J. C. BEEDY, President of Bank.
JAS. P. ALLEN, Atty. at Law.
GEO. J. SHELTON, Lumberman, Bank Director.
J. R. CHAPPEL, Bank Director.

THE TORPEDO CATCHER.

A TRIAL has been made on board the Bloodhound, gunboat, at Portsmouth, England, of a new means for clearing harbors of sunken mines and fixed torpedoes. At present, the method adopted is to destroy the engines by countermining or by the hazardous process of "creeping." This is effected by boats being sent out to grapple for the cable connections, and then severing them by small charges of gun cotton. This mode, however, is very slow. The new method of opening a free channel for the passage of ships, as tried in the Bloodhound, consists in running out a couple of booms, thirty feet in length, from the bows of the ship. Across the submerged ends is fixed a horizontal beam, 38 feet in length, having a zigzag arrangement of iron rods in the form of a W, the idea being that the open space of each V of the series, as it is pushed through the water, will inclose the torpedo fastenings or connections, and lead them to the point at the bottom, which is fitted with a scissor contrivance, the blades of which are worked by levers in connection with the capstan on board. The beam searcher has a sweep of fifty feet, and the mechanism is capable of cutting through the strongest electric cable. A net, which is supported from the whiskers of the bowsprit, receives the liberated torpedo, and prevents it exploding against the operating craft. The trial proved a great success.—*Scientific American*.

EASTERN AFFAIRS.

BEACONSFIELD, in his speech at the Lord Mayor's banquet Nov. 10, preserved a marked reticence in regard to the Eastern question, though this is a subject on which there is universal hesitancy. A St. Petersburg journal does not hesitate to say that his silence marked his failure at Constantinople. The dogged persistence of the Turks in refusing or neglecting to carry out the reforms recommended by the British government, leads the *Christian Weekly* of Nov. 15 to say:—

The "sick man's" case is again attracting European anxiety. The promised reforms in Asiatic Turkey have not been carried out. Turkish supineness or hostility has stood in the way. Patience has ceased to be longer a virtue, and England now notifies the Porte that the requirements of the Berlin treaty must no longer be a dead letter. A crisis is imminent. Whether the patient has vitality enough to withstand another vigorous treatment is more than doubtful.

THE Christian sentiment of England is again shocked by the appointment as governor of the provinces in South Africa conquered in the recent war against the Zulus of an apostate Englishman. Certainly a man deserves such a stigma who has been converted to heathenism, and is living, like the heathen about him, with a score of wives. Of course, he is an enemy of Christianity and of missionary efforts, and it is not surprising that one of his first official acts is a decree that missionaries will not be tolerated in that country. We much mistake the character of Bible-loving Englishmen if they do not demand that the government shall at once remove one who, as their representative, is a disgrace to Christianity and civilization.—*Christian Weekly*.

THE alarm which, it is reported, is felt in Belgium at the commencement of work upon the immense fortifications upon her borders, is not ill-timed. But what can that power do about it, or to avert the fate which these vast military works so situate as to be turned upon her, pre-empt? Her attitude, like that of the other lesser powers, is, perforce, simply that of waiting for events and possibly accepting the situation, which signifies waiting to be absorbed so soon as it can be arranged among the great powers how that shall be done.—*Inter-Ocean*.

Notes of News.

- THE Hungarian budget shows a deficit of \$9,000,000.
- A Swiss colony has purchased a tract of 75,000 acres in Nebraska.
- THE President has appointed Thursday, Nov. 27, as a day of thanksgiving.
- DURING the year 1878 there were 103 earthquakes and 12 volcanic eruptions.
- THE railroad riot at Pittsburgh, Pa., in 1877, will cost Allegheny county \$2,750,000.
- THE yield of the anthracite coal-fields of Pennsylvania is now 20,000,000 tons per annum.
- THE Spanish government has voted \$18,000 per annum for the use of their future queen.
- OF the missionaries sent out last year by the American Board, five were children of missionaries.

—THE Municipal Council of Berlin recommends the universal adoption of the practice of cremation.

—THE Emperor William is said to be unwilling to sanction a policy of open hostility toward Russia.

—CHARLES FREEMAN, of the Pocasset tragedy, has been indicted for murder in the first degree.

—SECRETARY SHERMAN considers it possible to effect a reduction of \$50,000,000 in the national debt next year.

—JACOB ABBOTT, the well-known author of the "Rollo Books" and other works for the young, died Oct. 31.

—It is stated that King Mtesa, of Central Africa, has been converted, and has freed his slaves, about half a million.

—THE Ameer of Afghanistan has been accused of treachery, and it is thought he will be sent a State prisoner to India.

—It is thought that the specie imported into this country from Europe during the year 1879 will amount to \$75,000,000.

—THE daily *Inter-Ocean* of Nov. 10 records the wreck of two steamers and two schooners, involving the loss of 49 lives.

—THE African king Mtesa has forbidden Sunday labor, and has been seriously discussing with his chiefs the evils of polygamy.

—NEARLY 5,000 women and girls, of whom 4,502 are under 16 years of age, are still employed about the coal mines of Great Britain.

—THE closing of our centennial anniversaries of revolutionary events will occur October, 23, 1881, in commemoration of the surrender of Cornwallis at Yorktown.

—THE Montenegrins, in a recent march on Gusinje, besides pillaging and burning everything before them, killed more than 300 Albanian Muslims.

—THE Porte is too poor to provision the pilgrimage to Mecca this year. This is something that has never before occurred since the foundation of the Ottoman empire.

—A PARIS paper asserts that the ex-Empress Eugenie, notwithstanding all efforts to dissuade her, will embark next February for Zululand, to pray on the spot where her son was killed.

—DURING the third week in October a second crop of strawberries was gathered from the same vines at Martha's Vineyard. Blackberry vines in a garden in Cambridgeport also yielded a second crop.

—At a meeting held in San Francisco on the evening of Nov. 6, a proposition was made to organize a secret society to be called the Jacobin Society. Their object is to hang all employers of Chinese labor.

—THE *Missionary Herald* counts up over \$3,000,000 given to the missionary enterprises of the Presbyterian, Episcopal, Baptist, Wesleyan, and Congregational churches, by only a dozen givers, within the past year.

—THE general omnibus company of Paris subdues vicious horses by the use of electricity. By means of a small induction machine the wires of which communicate with the bit of the bridle, a weak current of electricity is passed into the mouth, when the animal's will seems to be almost annihilated.

—A LEADING manufacturer in Sheffield, England, the other day, showed his workmen an assortment of American made goods, and taking up a pair of tailor's shears, offered to give the Union £50 if any of his men in a month would produce a pair of shears as good as the American. The challenge was not accepted.

—THERE are 87 Indian reservations within the limits of the United States, including 139,201,000 acres of land. This would give to each of the 242,371 Indians maintaining tribal forms, over 500 acres,—a reasonable competency, if they could be induced to abandon a nomad life.

—THE great discoveries of the lamented missionary explorer, Dr. Livingstone, are to be utilized for the benefit of civilization and commerce. A company of Manchester merchants is to be formed with a capital of \$10,000,000, for the building of a railroad from the river Zambesi to the northern coast of Zanzibar.

—THE great tunnel to connect Jersey City and New York is to cost \$10,000,000. It is to be 26 feet wide, 24 feet high, and 12,000 feet long, reaching from Jersey City to Broadway, New York. The ceiling will be lined with brick and cement. The time of car transit will be six minutes. It is intended to complete it in three years.

ON the 25th anniversary of the promulgation of the dogma of the Immaculate Conception, the pope will, it is said, offer indulgences to the faithful. *The Independent* thus comments on the above: "Of course, he will. We, who believe he is a more liberal pope than his predecessor, do not imagine that he is going to reverse one single utterance of Pius IX."

—A CORRESPONDENT of the *Christian Union*, speaking of the chain-gangs of Atlanta, Ga., says that the slave-driver of the South is not extinct. Convicts, with a chain from the ankle to the waist, are employed on the public works of the city. But cruel and degrading as this punishment is, it is yet merciful to what it becomes on isolated plantations and in lonely villages, where convicts are leased to men whose control over them is absolute.

—AN attempt was recently made in London, England, to open the Guild-Hall Library to the young men of that city on the only day of leisure they possess. The bishop of Manchester bore testimony to the good effects of a similar movement in that city, and many of the clergy of St. Paul's favored the young men's cause. The contest was a severe one, but was decided against opening the library on Sunday, by a vote of 104 to 34.

THE railway destined to carry tourists to the top of Mt. Vesuvius is fast progressing toward completion. The station is 2,500 feet above the level of the sea, and the line, which will be rather less than 1000 yards in length, rises from thence at an incline which averages 56 feet in 100, but reaches, at its steepest part, 63 feet in 100. The rails are laid on a wooden platform like a gigantic raft, the lava and crumbling soil being much too unsteady to form a proper bed for the sleepers.

—THE Roman Catholic bishops of Belgium have

declared their intention to relax no effort to secure for the children a religious education. They say that it is not enough that the Catholic faith is respected; it must be taught and practiced. The teachers who continue to teach in the "godless schools" have been excommunicated, and the sacrament has been refused to the children. A similar controversy on the subject of education is being carried on in France and Australia.

—THE Commissioner of Patents reports that during the year ending June 30, 19,300 applications for patents were received; 2,674 caveats filed; 12,471 patents issued; 1,547 trade marks and labels registered; 828 patents granted, but held for the payment of final fees. The receipts of the office were \$703,000, being \$154,000 in excess of the expenditures. The Commissioner declares the force of the office should be materially increased, and more room and better facilities for the conduct of its work be provided. An increased appropriation is asked for.

—IN another year it is expected that the famous Cologne Cathedral will be completed strictly according to the original plan. The first stone of this edifice was laid Aug. 15, 1248, and now the two towers have only to be fitted with their massive caps of solid stone-work. To accomplish this, it is necessary to erect two great scaffoldings to a dizzy height, and one of these is already finished. After the caps are completed, gigantic foliated crosses nearly 80 feet high are to be erected upon the top of them to crown the towers. The name of the designer of this wonderful cathedral is lost in the obscurity of the Dark Ages.

—PREPARATIONS for the next European war, the outbreak of which seems rapidly becoming more imminent, would appear now to be conducted under the guise of neutralizing efforts. Thus, Germany has discovered that the French fortress of Belfort must be neutralized; and, to neutralize it, is constructing an immense fortified camp at New Biersack, near the left bank of the Rhine. So the work of exhausting the resources of the people in men and money continues, and, under the burdens of the immense armaments maintained and constantly being increased, the question underlying all European politics is coming to be, Which of the great powers will first break down under the weight of its own military establishment?

—THE contest between England and Russia for the ascendancy in the councils of the Porte, which now attracts so much attention in foreign politics, is but another of those accidents of the situation which for so long have conspired to uphold that anomaly and disgrace in continental affairs, Turkey in Europe. As hitherto, the expulsion of the Turks from the continent is deferred only because of the impossibility of agreement among the great powers as to the partition of the territory now occupied by the Ottoman empire. And so, while England presses her demands upon Turkey for what is styled reform, Russia, the traditional foe of the Porte, covertly encourages the latter to non-compliance; and meanwhile nothing is done, the Turkish government holding the question under advisement, and the orders for the dispatch of the British squadron to Vourlah seem to have been suspended.

Obituary Notices.

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

SMITH.—Died in Canaan, Me., Oct. 30, 1879, Bertie Waldo, only son of Armand R. and Nancy F. Smith, of Lewiston, Me., aged 3 months and 24 days. Remarks by the writer, from Luke 18:15-17. J. B. GOODRICH.

CAVILL.—Died of consumption, at Southampton, England, Sept. 16, 1879, Sister Anna Cavill, aged 15 years, 11 months, and 16 days. Sister Anna is the first of those who signed the covenant here who has fallen a victim to death. She was a great sufferer, but not a murmur escaped her lips. Not long before her death, though she had been unable to speak above a whisper for many days, she broke the silence of the night by singing with a clear voice:—

"Though friends all forsake me, and foes all unite, Jesus is with me through the long, dark night."

The night before she died she was very happy, and said to her mother, "There are a great many angels coming; the room is full of them." She sleeps in Jesus. May a goodly company here be prepared to meet her in the resurrection.

J. N. LOUGHBOROUGH.

SAGE.—Died in Jamaica, Vt., Sept. 23, 1879, Sister Abbie M. Sage, aged 23 years and 3 months. Sister Abbie has been a faithful member of the S. D. Adventist church of Jamaica since May 10, 1874, at which time she with four of her sisters was received into the church by baptism. Three years ago she went to Battle Creek and attended two terms of school, after which she taught in Michigan until the autumn of 1878, when her health failed and she returned to her home in Vermont. It was then evident that consumption had commenced its fatal work. She bore her affliction with Christian fortitude, and rests in hope of a part in the first resurrection. Funeral discourse by Eld. Reynolds, Methodist, from 2 Sam. 12: 23. R. S. OWEN.

BENSON.—Died of consumption of the bowels, Oct. 31, 1879, Benjamin Benson, aged 56 years and 6 months. Bro. Benson had been a believer in the soon coming of Christ for a number of years; but some less than a year before his death he embraced the third message, and was a consistent and faithful commandment-keeper up to the time of his decease. The disease that resulted in his death was contracted more than three years ago, and he was a sick man from that time. He was a great sufferer; but the blessed hope of a glorious immortality sustained him till the last. We shall miss our brother, but we laid him away in hope. His funeral was largely attended. He leaves a good wife and six children to mourn their loss. Sermon by the writer, from Rev. 14: 13. H. A. ST. JOHN.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Nov. 20, 1879

The report of the proceedings of the General Conference, given on our first page, embraces all that was done up to the time this paper went to press. The delegates generally remain through the Biblical Institute, and more business will be done before the session closes.

The stockholders of the Health Reform Institute have not completed the business proceedings of the present annual meeting, as we go to press, so that no report can be given in this number.

Bishop Gillespie, according to a writer in the *Allegan Journal* of Nov. 8, 1879, classes S. D. Adventists and their publications with Thomas Paine and his *Age of Reason*, and warns his flock equally against "such vile trash."

The chief interest the *Christian Statesman* takes in the political contest of the present and the coming year, is the hope that it "will settle the pending issues finally, and prepare the way for the discussion of other and higher questions." But what the *Statesman* calls these "other and higher questions" are already largely involved in the political questions of the hour.

Bro. C. De Vos has issued in the Holland language, the first number of what we should be pleased to see become a permanent publication. It is in magazine form, 12 pages with cover, entitled, "*De Stem Der Waarheid*," or "The Voice of Truth." In arrangement, make up, and type and press work, it is a model of neatness; and its pages are filled with a good variety of articles on prophecy, the Sabbath, and other themes which are the present truth for this time. He has an edition of 500 copies, which should go at once to those who use the Holland language and are willing to read on these subjects.

Price 10 cts. Address this Office.

Eld. J. N. Loughborough sends us the following curious item of English news:—

The announced death of the Rev. Nicholas Armstrong at Abney Heath is expected to mark a crisis, if not the last crisis, in the creed of the "Catholic Apostolic Church," popularly known as "Irvingites." Mr. Armstrong was the last but one survivor of the apostolic brotherhood, the apostle of England, Mr. John Bates Curdale, having pre-deceased him in July, 1877. A surpassing interest attaches to the sole remaining apostle, for a belief has prevailed that the second coming of Christ would take place before the last of the band of apostles had passed away. As it is nearly fifty years since the "resuscitation" of the apostolate, it will be seen that within a very short period, to be measured by the duration of a single and now protracted life, either a momentous event is to be realized or an article of Irvingite belief has to be exploded or modified.

STIMME DER WAHRHEIT.

We are very thankful to our dear German brethren who have so kindly contributed to the next number of the *Stimme*; and we gladly renew the invitation to others who may wish to help the work of God among their countrymen. There are now between *eighteen hundred and two thousand souls* who take the *Stimme*. Let us all help with both voice and pen, and try to make the paper a truthful "Voice of Truth."

BE LIKE THE WORLD.

STRANGE as it may seem, this is the advice given by a professedly religious journal: Be just as much conformed to the world as possible, the more the better. We are meeting with surprises thick and fast in the religious world in these days. Not long ago we gave, in our columns, a paragraph from a religious paper going to show that we are now in Heaven and hell just as much as we ever shall be. Now comes another giving the advice above mentioned. And this is no less a journal than the *New York Independent*, and these are its words:—

"Some things recorded in Scripture are not applicable now, although they were applicable at the time in which they were uttered. Thus, when Paul wrote, 'Be not conformed to the world,' he gave very sensible advice for his time, when the world was hostile to Christianity; although the advice is very unsuitable now, after the world has become Christianized, and its spirit is in the main controlled by Christianity."

This appeared in the *Independent* of Oct. 30, 1879. Our astonishment was and is so great at

such utterances that we will attempt no comment. Is it not the most shameful trifling with the sacred teaching of the Bible? Having brought the church down to the standard of the world, we know there is now a determined purpose to bring the Bible to indorse their position, and then call the world Christian. But this is the plainest utterance on that point that we have yet seen.

DEATH OF ELD. MAXSON.

Our much esteemed brother in Christ, Eld. Stephen Maxson, died of erysipelas, at his residence in Walla Walla, Washington Territory, Sept. 28, 1879, aged 62 years, 11 months, and 21 days.

Bro. Maxson was born in Berlin, Rensselaer Co., N. Y. His parents were members of the Seventh-day Baptist church, and at the early age of thirteen he found favor with God, and from this time to the day of his death he lived an active Christian life. He ever kept the Sabbath of the Lord, the seventh day, and was a firm and zealous advocate of it, both by precept and example. Soon after his marriage he moved to Milton, Wis., and in 1859 to the Walla Walla Valley, being one of the pioneers of this new country. In 1868 he embraced the views of the Seventh-day Adventists by reading, and rejoiced greatly at the prospect of the Lord's soon coming to give reward to all his saints. He was ever ready at his post of duty, and foremost in every enterprise to advance the cause he loved.

When the Seventh-day Adventist Conference was formed here, he was placed in a position of trust as one of its chief officers, which position he filled to the satisfaction of all up to the time of his death.

The cause he so much loved, the community in which he lived, and his family, have all met with a great loss. We mourn, but not without hope. He gave the best of evidence to all who were with him during his short sickness of only eight days, that the Saviour in whom he had trusted for fifty years was very near to him in the dying hour. His labors are done. He has gone to his rest. But soon the Lifegiver will come and call him forth with all the redeemed of the Lord, and with them he will share in the glory and joy of the eternal world.

Words of comfort were spoken on the funeral occasion, by the Rev. P. B. Chamberlain, pastor of the Congregational church of Walla Walla, W. T.

I. D. VAN HORN.

ANNUAL MEETING OF THE NEW ENGLAND TRACT AND MISSIONARY SOCIETY.

It will be seen from this week's REVIEW that this meeting will be held at So. Lancaster, Mass., commencing Dec. 5 and continuing till the next Tuesday. We are anxious to see as many of our brethren and sisters of this Conference present as possible. Come prepared to remain until the meeting is over. It is now expected that Bro. and Sr. White will be present; if they attend, it will be one of the most important meetings of the kind ever held in the New England Conference.

Our brethren cannot afford to lose this meeting. Advance steps are being taken. The cause is rising everywhere, and now is the time to rise with it. Bring with you bedding, and provision will be made for all.

S. N. HASKELL, Pres. N. E. T. and M. S.

OUR H. AND T. ASSOCIATION.

If any of our people had a doubt of the propriety and need of this association when it was first formed, the good that it has already done is sufficient, it seems to me, to dispel all doubt. The influence of this movement has decided many to lay aside useless and hurtful articles which were occasionally indulged in and to which they were in danger of becoming slaves; and this will promote their health and also save much means that may be used for the advancement of the cause of truth and human salvation. To turn the use of means from an evil channel into a good one is certainly a desirable thing. To pledge ourselves against evil habits is right; and it is a help, because it makes an end of all questions concerning indulgence.

In this movement we give our influence on the side of right and induce others to take a stand. An apostle speaks of the zeal of some that it had "provoked very many." There are some sections of our country where the use of tobacco is more general, especially among females, than in our northern sections—the women eating it in the form of snuff. The reports from these places of the general signing of the teetotal pledge is an argument in favor of the

usefulness of the association which should satisfy every one who may have had honest doubts. I am not sorry that I gave my hand to the work at once; and I shall expect to see those who have hesitated taking hold of the work. Like other general moves recommended by our leading brethren, its fruit is good, which proves it to be Heaven-sent.

R. F. COTTRELL.

AN APPEAL.

Most of our German brethren are probably aware of the fact that it is contemplated that the *Stimme* shall visit our friends once a month from the beginning of next year, instead of once every three months, as heretofore.

Now, we wish to know the opinion of our German brethren and friends about the contemplated change of interval between each number of the *Stimme*. We have already several letters requesting to have it appear monthly,—several, even, wish to hear the voice (*Stimme*) once a week!

Now if the paper is published monthly next year at 50 cts. a year, will all our German brethren and friends take hold and work for the *Stimme*?

What do you think of this, German brethren? Can you not send us a few lines, stating your opinion? May the Lord bless our work among our countrymen.

H. NIELSON.

WILL YOU DO IT?

1. WILL all the church clerks, s. b. treasurers, librarians, and Sabbath-school secretaries in Ottawa, Kent, Ionia, Clinton, Gratiot, Isabella, Mecosta, Newago, Muskegon, Oceana, Mason, Lake, Osceola, Clare, Manistee, Wexford, Missaukee, Benzie, Grand Traverse, Kalkaska, Leelenaw, and Charlevoix counties please send me their addresses to Marshall, Mich., as soon as they read this.

2. All isolated Sabbath-keepers in those counties, who are not members of our churches, and who may desire ministerial labor, will please correspond with me at the same place.

A. O. BURRILL.

HEALTH AND TEMPERANCE.

ALL the ministers and licentiates of Nebraska are requested to act as agents for the State Health and Temperance Association. They will please organize local societies in the different churches in their district, instructing the officers elected to report immediately the names and number of members to the State Secretary, C. P. Bollman, Albion, Boon Co., Neb.

GEO. B. STARR, Pres.

THY WILL BE DONE.

THE great lesson of Christianity is to give up our will and submit to the will of God in all things. This is to follow Christ, who came not to do his own will, but the will of the Father who sent him. The will of Christ as the Son of God was in exact harmony with the will of the Father; but in the form of humanity he was subject to the temptations of human nature, yet without sin; for the very reason that at all times he submitted his will to that of his Father.

The great lesson that the Son of God came to teach us is to renounce our own will and follow the example which he has given us. Firmness in regard to doing right regardless of opposition is a good thing. The Lord would have us firm and fixed as the hills and rocks in principles of right, which are clearly revealed in his word. But we should not mistake our stubborn prejudices for righteous principles. The Lord suffers these to be crossed, that we may learn to submit. In regard to these things in which others have a right to differ from us, the "I will" and "I won't" must be taken out of us, before we are fit for the kingdom of God.

Therefore we must learn to bear with patience with those who differ from us. They may be wrong, and we verily believe they are; but if they are, the trial is just what we need to try our spirit of forbearance and submission. So we must not be too positive in these things, but follow our convictions and let others follow theirs. To be submissive in the circumstances which God permits to surround us, is to submit to the will of God.

R. F. C.

Appointments.

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

NEW ENGLAND TRACT SOCIETY.

THE general quarterly meeting of the New England Tract and Missionary Society will be held at

South Lancaster, Mass. Dec. 5-9, 1879. A general attendance is expected, and all the officers are urgently invited to be present.

S. N. HASKELL, Pres.

A MEETING for the organization of a district Sabbath-school Association for Dist. No. 4, Nebraska, will be held with the Richmond church the first Sabbath and Sunday in December. We hope to meet a good representation of both officers and members of each school in the district.

GEO. B. STARR.

NOTHING in the providence of God preventing, I will meet with churches in Wisconsin as follows: Liberty Pole, Nov. 15, 16. Can Brn, Eli Osborn and T. D. Waller meet me at this place? Avalanche, Nov. 22, 23. Can Bro. J. B. Nofsinger, of Warner Creek, meet me here? Debello, Nov. 29, 30. Cannot Bro. H. W. Decker come to this meeting, and assist in the temperance and T. and M. work?

I would like to see a good turnout at these meetings. Come to do good, and receive good.

O. A. JOHNSON.

PROVIDENCE permitting, I will hold meetings in Wisconsin as follows:— Sand Prairie, Nov. 29, 30; Mt. Hope, Dec. 6, 7; Hurricane Grove, Dec. 13, 14; Waterloo, Dec. 20, 21. All these meetings will begin Friday evening. We request a general attendance.

A. D. OLSEN.

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.

For sale or to rent for a term of years, my farm in Aroostook county, Maine, consisting of 120 acres, 30 acres cleared. Good situation, good buildings; by the highway, close by the capital of the colony. Address John Holm, North Berwick, Me.

Books Sent by Express.

C N Stuttle \$4.11, W Reynolds 19.93.

Books Sent by Freight.

W D Stillman 45.00, W Kerr 12.17, B L Whitney 18.85.

Cash Rec'd on Account.

Ind Ed Relief Fund, Mary Graham per S H Lane 50.00, Iowa T & M Society per L Hornby 698.02, Am H & T Association Iowa initiation fees 26.90, L T Nicola 7.91, Ill T & M Society per L S C 1.98, Kansas T & M Society per Smith Sharp 203.00, Mich S S Association Edith Kellogg deceased 256, F Howe 7.00, Texas T & M Society 1.00, James Sawyer 15.00, Wis Ed Relief Fund (H W Decker loan, \$50.00 Mrs M Thompson loan, 25.00) M C Reserve Fund (Martha L Benton 5.00, Mariette King 5.00,) Neb T & M Society per C L Boyd 65.23, J F Bahler 50.00, A O Burrill per Col T & M Society 19.14, H A Castle 5 75, Orlando Soule 7.50, Minn T & M Society per H Grant 500.00, C Kelsey 15.00, A P Van Horn per O Wilbur rent 22 00 Lewis Anderson 4.58, Tenn T & M Society per G K Owen 1.00, D T Bourdeau 2.20, N Y T & M Society per B L Whitney 821.10, Minn T & M Society per E E Olive 1.00, Va T & M Society per R T Fultz 18.55, John Fulton per N G White 17.22, R F Andrews 12.00, Am H & T Association per J Thayer 6.75, (Ind Ed Relief Fund, loan, Wm R Carpenter 10.00, donations, Wm R Carpenter 1.00, Eliza Carpenter 1.00, Geo Wolf 1.00,) Ind T & M Reserve Fund Wm R Carpenter 15.44, Ohio Conf Fund per A O Burrill 46.05, M C Reserve Fund (Mary Brackett 1.00, Sarah Lane 2.00, L M Griggs 5.00, B L Francisco loan 10.00, L G Moore & wife 1.00, Mrs Arista Fleming 1.00, Mrs Betsey Landon 25.00, Mrs L A Bramhall 1.00, Mrs Elsie L Foot 1.00, Amasa Beeson 1.00, Mrs C A Beeson 1.00.)

Mich. Conf. Fund.

Matheron per Peter Moore 9.00, Cedar Springs per L S McClure 16.07, Spring Arbor per Mrs A L Burwell 2.00, Ravenna per John Wight 11.88, Partello per T C Pierce 2.65, Mrs Catharine Sloat tithes 1.00, A E Margerson tithes 2.75, Robbie Margerson 25c, Hickory Corners 6.00, Pierson per E Van Deusen 9.40, Theford Center Nettie Johnson 3.65, Saranac per F Howe 27.00, Muir & Lyons per F H 5.00, Rapid River (per Myron Ashdon 9.48, John Slesley 9.00) Bunker Hill per J E Titus 26.43, Morley per D A Wellman 5.00, Carson City per Wm R Evans 18.72, Douglas per A Carpenter 6.00, Potterville per J F Carman 25.00, Kendall, Ella Markillie 11.00, Spring Arbor per A L King 36.68, Newton E R Kelsey 5.00, Olivet per C Van Horn 72c.

Mich. T. & M. Society.

Dist 12 per Emma Ashdon 6.00, Dist 2 per J E Titus 3.81, Dist 4 per A Carpenter 62.10, Dist 2 added 3/8 Ella Markillie 4.00, Dist 3 C Green donation 5.00, Dist 8 per E S Griggs 70.00, Dist 15 per L G Moore 83.00, Dist 4 per Jennie Reid 4.74, Dist 8 25c, Dist 12 15c, Dist 7 per W Reynolds 18.40.

Gen. Conf. Fund.

Jane Blackmore 40c, Delia Chamberlain 50c, "E M" \$2.00, E A Coggsball s b 1.00, Mich Conf Fund 627.98.

Mich. Camp-Meeting Fund.

J Fargo \$2.50.

European Mission.

S M Holly 50.00, L A Hart 5.00, A friend 2 00, Laura Kindespire 5.00, Sarah Kindespire 5.00, T Smith 10.00, C A Washburn 10.00, M A Washburn 2.00, A M Culley 8.50, W Evans 2.50, Calvin Green 5.00

English Mission.

J T Mitchell \$30.00, M Simmons 10.00, H D Hollenbeck 20.00, Eld Geo I Butler 50.00, Lewis Wilson 10.00, Charlie Thompson 5.00, Alice C Hart 10.00, Thomas Hurd 3.00, Ida Rhoads 2.00, J H Morrison 10.00, H S Beaman 15.00, C A Washburn 10.00, Anna West 5.00, Calvin Green 10.00, A friend to the cause 5.00, Maria Caruss 2.00, M A Johnson 1.50, Jane Prue 5.00.

Danish Mission.

Mrs H C Mitchell \$1.00, C Green 5.00, Martin Peterson 20.00.

Swedish Mission.

Gustaf Freeman \$20.00.