

Advent Review

AND SABBATH HERALD.

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

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THEN AND NOW.

[Revised from "Thou and I," by Phoebe Cary.]

STRANGE change awaiteth us,
Now seen afar:
Then, safe, beyond, above;
Now, 'neath the star:
Then, where flowers deathless spring;
Now, where they fade:
Then, in God's paradise;
Now, 'mid the shade.

Then, where each gale breathes balm;
Now, tempest-tossed;
Then, where true joy is found;
Now, where 'tis lost:
Then, counting ages ours;
Now, not the morrow:
Then, learning more of bliss;
Now, more of sorrow.

Then, in eternal peace;
Now, 'mid earth's strife:
Then, where care hath no name;
Now, where 'tis life:
Then, without need of hope;
Now, where 'tis vain:
Then, with wings dropping light;
Now, with time's chain.

Strange change awaiteth us,
Changeless forever:
Then, by life's deathless fount;
Now, near death's river:
Then, winning wisdom's love;
Now, strength to trust:
Then, 'midst the seraphim;
Now, in the dust.

The Sermon.

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

"FEAR NOT."

BY WM. M. TAYLOR, D. D.

"Say to them that are of a fearful heart, Fear not." Isa. 35:4.

THESE words occur in the midst of a prediction which describes in the sublimest fashion the nature and results of the gospel dispensation. We cannot err, therefore, in understanding them as setting before us the fact that the Lord Jesus Christ has a consoling "Fear not" for all the trepidations of the "fearful heart." And my design this morning is to show you that this is indeed the case, if thereby I may prepare your minds and my own for the profitable observance of our Eucharistic feast.

1. There are fears which rise in the heart at the thought of God. Let a man confront himself even in imagination with Jehovah, and the first and strongest emotion within him is terror. In proof of this assertion I have only to make my appeal to experience, which, on a matter of this kind, is superior to all argument. We have all trembled when in darkness and solitude we have thought of God, and there is not one among us who has not had at some time or other in his life an experience like that described by Eliphaz: "In thoughts from the visions of the night, when sleep falleth upon men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up; it stood

still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice saying, Shall mortal man be more just than God? shall a man be more pure than his Maker?" A horror of great darkness creeps over us when first the truth takes possession of us, that we shall stand naked and open before the eyes of Him with whom we have to do. Now the root of all this is our guilt. We have broken God's law, and however we may forget that at other times, it is the first thing we remember when we feel that God is near, so that if we could, we would flee from his presence. How many illustrations of this we have in the Scriptures! You cannot have forgotten how Adam hid himself among the trees; how the Israelites trembled at the base of Sinai; how Manoah and his wife were dismayed when the wonderful angel ascended in the flame of sacrifice; how Isaiah cried out, "Woe is me, for I am a man of unclean lips," when he saw the temple filled with the glory of Jehovah; how the shepherds were "sore afraid" when the glory of the Lord shone round about them; and how Peter, when he saw the rays of his Master's deity come through the miracle of the fishes, cried, "Depart from me; for I am a sinful man, O Lord." And whenever in our own case anything occurs which seems to us to belong to that mystic border-land between the visible and the unseen, we have the same spirit-shudder, which must be traced to the same cause. The mercury becomes peculiarly sensitive when the thunder-cloud is overhead, the needle is most restless when some magnetic substance is near; and so when conscience, by reason of any occurrence in providence, feels God to be close at hand, it becomes most active and fills the soul with alarm. We all know that this is true. And there are few here this morning who would not quake with fear, if they could be compelled to think for but one short hour on God, judgment, and eternity. Now see how the gospel meets this dread with its benignant "Fear not." It is noticeable, indeed, that in all the cases in the Bible in which God is represented as coming to talk with men, he begins with these words, "Fear not." He thereby says, in effect, that we have a wrong idea concerning him when we think of him with terror. We regard him as an enemy, whereas he is our best friend. We run away from him, when if we really knew him, we would run to him, and find our joy in his embrace. Of course, while I speak thus, you will not suppose that I mean that sin is a delusion, and conscience a lie. Not at all. I did not say that we had mistaken conscience. I did say we had mistaken God, and that instead of fleeing from him, we should betake ourselves to him in the sure confidence that he will receive us. But you ask me how I know all this. I point in answer to the cross of Christ, whereon our innocent substitute gave himself up to death for us, that we might be righteously forgiven. That cross, with all its mysterious accompaniments, was God's great "Fear not!" spoken to the trembling heart of humanity; and with that before us, we say to every sinner that is running away from God, You are mistaken. You are departing from your truest friend. You are courting destruction while you think to avoid danger. You are fleeing from the arms of mercy into the jaws of judgment. Turn to Him, and take hold of his strength. And what is his strength but his love?

One evening, many years ago, as I went into my house, one of my children, who had carelessly done a very destructive thing, met me at the door, and taking me by the hand said, "Papa, come and see what I have done; I will tell you all about it, and how very sorry I am." I went with him, and when I saw the havoc he had wrought, I was at first disposed to be stern; but when I looked again at his open, loving, trustful countenance, and felt anew the firm grasp he had of my hand, I could not say an angry word; he had taken hold of my strength, and he was forgiven. So, O sinner, go to thy Father, God. The cross of Christ is the declaration of his love to

thee. Take hold of that, and thy fear will give place to gratitude, as his forgiveness comes into thy soul.

2. There are fears that arise in the heart as we think of our fellow-men. Here, again, without any attempt at argument, I will make my appeal directly to experience. Is it not true that we have been often hampered in our discharge of duty by our regard to those around us? "The fear of man bringeth a snare." Which of us has not in some way and at some time verified that proverb? There is a course of conduct which we clearly see that it is our duty to take; but if we follow it, we shall forfeit the friendship of many whose esteem we have been accustomed to value, and so we pause and try to compromise with conscience. Or we are afraid of the opposition of our fellows. They will persecute us in some form or other. They will dismiss us from their employment, or deprive us of their patronage, or stir others up to enmity against us, and so we are brought to a halt, and wonder whether we cannot fall upon some means of combining those two services which are forever incapable of amalgamation, namely, those of God and mammon. We have many such cases described in Scripture, Abraham lying to preserve his life, Aaron making the golden calf to save himself from being stoned, Saul sinning because he feared the people and obeyed their voice, Herod beheading John the Baptist for his oath's sake and the sake of them that were with him, Peter vacillating at Antioch when he saw those who had come from Jerusalem. And we have been ourselves too often in the same condemnation.

Now, see how the gospel comes to us with its "Fear not" for this insinuating trepidation. It assures us that God is on our side. It declares that he will never leave us nor forsake us. It affirms that his grace will be sufficient for us, and his strength made perfect in our weakness. It does not declare, indeed, that we shall have exemption from suffering, but that we shall be upheld under it, and supported through it, and be at length more than conquerors. But then do not let us forget that to die is oftentimes to conquer. Who was the real victor on Calvary? Was it not He who bowed his head and said, "It is finished"? Who was the conqueror when the proto-martyr—

"Heeded not reviling tones,
Nor sold his heart to idle moans,
Though cursed and scorned, and bruised with stones"?

Was it not Stephen himself? Had his enemies succeeded in making him renounce his God, then he had been vanquished, indeed; but as it was, he was the victor, even when most he seemed to be vanquished. This "Fear not," therefore, does not guarantee immunity from trouble, but it is God's word of re-assurance whispered into the ears of his tempted, tried, and sometimes weak and irresolute people; and when it is heard in faith, the timid one becomes courageous, and takes his place among the heroes of humanity. That I am not speaking here without warrant, every reader of the Bible and of history will bear me witness. See the efficacy of this sovereign antidote to the fear of men as exemplified in the cases of those valiant youths who stood before the monarch of Babylon and said with calm fortitude, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Behold its power in the conduct of the apostles when they stood before the council and said, "We ought to obey God rather than man." Behold its success in the aged Palissy, when the French monarch said to him in his cell in the Bastille, "Palissy, if you do not recant, I shall be forced to give you up," and he replied, "Forced, sire,—this is not to speak like a king; but they who force you, cannot force me. I can die." And what met the need of these great sufferers is surely sufficient to meet ours.

O ye timid ones, who are terrified by the men

around you, hear a few re-assuring words from God: "Be not afraid, for the Lord your God is he that goeth with you, to fight for you against your enemies to save you. Be not afraid of their faces; for I am with thee, to deliver thee, saith the Lord." "Fear not, I will help thee; fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Fear not, I have redeemed thee; I have called thee by thy name, thou art mine; when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. I will never leave thee nor forsake thee." Shall I go on, brethren? There are multitudes of promises of this same character; and if we would but keep hold of them, no mortal influence would ever be able to move us from our purpose, and no storm of temptation would ever drive us from our anchorage. Ye who have this day formally entered upon the service of the Lord, take these pledges from him as your portion. They are the armor wherewith he has clothed you for the warfare of your Christian knighthood, and all the antagonism you may encounter will only prove to you more thoroughly the keenness of their temper. Haply, too, there may be some one here who has a duty to perform, but who is shrinking from it through the fear of man. Then to him in God's providence I have been sent with this message: The Lord is on thy side; therefore go forward undauntedly, for he will make rough places smooth, and crooked things straight before thee. Be thou faithful unto death, and he will give thee a crown of life.

3. Finally, there are fears which spring up in the heart at the thought of the future. We know not what a day may bring forth, and whenever we permit ourselves to think of what may come upon us, except when we do so in the light of the gospel, we become despondent and afraid. With different individuals the fear may be different, but in all there is some anxiety. Each has his own dread, but see how, with its consoling "Fear not," the gospel hushes the heart of each to peace, even as a mother calms her troubled infant into quietness. In so far as the future of this world is concerned, Jesus charges us to take no anxious thought for it. God can arrange all that for you, therefore leave it in his hands. All things work together for good to them that love him, who are the called according to his purpose. Is it your temporal position that distresses you? then he who has helped you hitherto will be with you to the end, and has promised you every needful blessing. Remember that precious assurance, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "For your Heavenly Father knoweth that ye have need of all these things." Doth God care for oxen, for sparrows, for the lilies, for the grass of the field, and will he forget his children? Learn a lesson here from the great German Reformer, who, in a time of terrible perplexity and with a troubled heart, looked out into the twilight, and saw a bird hop into the shade of a thick tree. It stayed a few minutes on its first perch to sing its evening song, and then leaping upon a higher branch, it placed its head beneath its wing and went to sleep. "Happy little bird," said Luther, "he sings his song and goes to sleep, and lets God think for him, and I will do the same."

Or, again, is it your spiritual safety that disturbs you? Are you afraid that you will not be able to hold out against the temptations by which you are surrounded? Then hear what Jesus says: "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." If your continuance in well-doing depended solely on yourself, you might well be discomposed; but "He who hath begun a good work in you, will perform it until the day of Jesus Christ." God is able to make you stand. Distrust yourselves as much as you may, but never distrust him. Or, are you anxious for your children? then the promise is unto you and to your children. And if you will only do your present duty by them, and commit them in earnest prayer to God, all will yet be well with them. Or, is it death you fear? then for that there is a special assurance in these words addressed to the Patmos seer: "Fear not; I am He that liveth and was dead; and behold I am

alive forevermore, and have the keys of Hades and of death." Yes! at the girdle of the Son of man hang the keys of Hades and of death.

Then as to judgment and eternity. Why should we fear for them except for sin? and has not Jesus appeared already to take away sin by the sacrifice of himself? And so we come back to the great center of the gospel, the atoning death of Christ, through faith in which alone we shall have boldness in the day of Judgment, and happiness throughout eternity. What has the Christian to fear from a Judge who is at the same time his Redeemer? And if Christ be with us through eternity, that is all we need.

Thus have I set before you the adaptation of the gospel to meet and remove the fears of the fainting heart, and if you have rightly received my words, you will be ready now to unite with me in loving commemoration of Him, whose advent into the world was that he might calm the troubled heart, and whose cheering invitation ever is, "Come unto me, and I will give you rest."

May he guide your meditations into a profitable channel, and as you may return at length to your homes and to your business, I pray you to remember this: He will keep them in perfect peace, whose minds are stayed on him, because they trust in him. The root of fear is unbelief. The cure of fear is faith. Trust in Christ is peace, and peace is power.

"And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

Our Contributors.

DEATH.

REPLY TO DR. KELLOGG'S FOURTH REJOINDER

BY REV. N. WARDNER, D. D.

THE Doctor tries to make capital out of my quoting Dr. Murphy's literal rendering of Gen. 2:17, as a witness to the correctness of our common version. He says, "It is clear that it could not be considered as reliable evidence, since it is very evident that the translator had a theory to maintain, and endeavored to make his translation to fit his theory." Then Dr. Kellogg himself goes to translating Hebrew, in the interests of his theory, to show how the Bible ought to read! All translators agree upon this text, and have they all belied the original in the interest of a theory? "Judge not, that ye be not judged."

The Doctor is greatly mistaken when he assumes that I make my argument turn upon the length of the day spoken of here. I simply raised the query whether it meant nine hundred and thirty years. The question has force in it, as we shall see. Adam and Eve gave proof, before being called to an account, that they were dead, as all the unregenerate are represented in Scripture to be,—dead in the sense that made redemption necessary. But whether the eating day was twenty-four hours or twenty thousand years long, had nothing to do with the real question at issue, viz., what was the penalty threatened? The Doctor says the obvious meaning of "thou shalt surely die," is that "in consequence of eating the forbidden fruit, man would pass into a state subject to death." Answer: The record does not say that he should be subject (liable) to death, but, "In the day of thy eating thou shalt surely die." The Doctor makes physical death to be the only penalty for transgression; but the Scriptures teach that man is in a state of death while still living a physical life. I ask again, How long was Adam passing into that state? Did it take him nine hundred and thirty years? If physical death was the penalty for sin, then the resurrection revokes it, with reference to saint and sinner; and once revoked, it cannot be inflicted again for the same offense. Redemption was to restore the life that was lost by sin; and if physical life was all that was thus lost, then the resurrection restores it to all. The Doctor says, "It has not yet been shown that man possesses anything more than a body. What ever refers to a person's body in its fullest sense, refers to all there is of him." Answer: If so, then there is nothing of man to be affected but his body, either by sin or redemption. And when his body ceases to exist, his identity as a man is forever gone. Again he says, "Eld. Loughborough on Matt. 10:28, 'Here he decides that killing the body is not killing the soul, therefore the soul is not the body.' Certainly, this is just what the Bible says." Answer: The Doctor here virtually admits, in opposition to his statement just quoted, that there is a living entity connected with man's body, whose life does not depend upon that of the body, which, as Christ says, cannot be killed by killing the body. But the soul which the Doctor contends for cannot meet this description, for that has no element of life or intelligence about it.

The result of the fall spoken of in Gen. 3 was declared to be, that the woman should have sorrow, and be sub-

ject to her husband, but no death was threatened. For Adam's sake, the ground should be cursed, and should bring forth thorns and thistles, and in sorrow and in the sweat of his face he should eat the fruit of earth till he returned to the ground. That was to end it all. His body, being of the earth, would return to the earth at death, but not so his spirit.

There were two distinct processes in the creation of man, not named in the creation of animals. His body was first formed of dust; the physical machinery was then perfect; the air, an appurtenance of the earth, was there to fill his lungs and set the machinery in motion. All that pertained to the earth and was to return to the earth, was there. But the man was not yet complete. God then breathed into him that which does not return to the earth with the body. A large part of the body goes into the air, it belonging to the earth; but Solomon says, "The spirit shall return to God, who gave it." Eccl. 12:7. And Christ says, "Fear not man, who can kill the body, but cannot kill the soul." Matt. 10:28. The body, therefore, may be annihilated, and the soul still live; and life implies action. Now, if Christ's statement does not make this certain, then he makes nothing certain.

All the evils spoken of in Gen. 3 were to extend no farther than till death. Whereas the Doctor says, "The Bible gives no hint of either rewards or punishments until after the resurrection of the dead." Hence, the Doctor being witness, nothing spoken of in that chapter belonged to the penalty threatened for sin. The gospel plainly teaches that the death which Christ came to deliver us from is the death in sin, which characterizes the unregenerate. If otherwise, then the atonement and regeneration affect only the body; and not even that, till the resurrection. Yet it is declared that God will then raise some to life and glory, and others to shame and everlasting contempt. Would this show him to be no "respector of persons," if all are alike dead in trespasses and sins till the resurrection? In regeneration, those thus dead are made alive in Christ, and this restoration takes place while still tabernacling in the flesh.

Again, the Doctor says, "Character is not an attribute of mind, but of the organization," which he says "is not the individual, but a representation of him." This makes man irresponsible for his thoughts or designs, good or bad. Motive, then, has nothing to do with character, nor has "the individual," according to his theory.

The Doctor charges me with saying that spiritual life means simply a state of favor with God. The word "simply" is his addition to my statement. My language, without his addition, implies no such idea. I claim that the Scripture use of the word "life," in reference to man's relation to God, generally represents the result of fellowship with God, which secures every bliss that love and communion with him can bring. This is restored to man in regeneration and sanctification. The opposite, which results from disharmony with God, is spiritual or moral death. But do the Scriptures teach that harmony with God merely depends upon the operations of "a delicately constructed machine"?

Again, the Doctor *untruthfully* charges me with maintaining that "the word life is not used in Scripture in a figurative sense," and then draws from this false representation an inference too ridiculous and unfounded to deserve notice.

Again he says, "If the penalty did not mean what it says, 'Thou shalt surely die,' but meant instead, 'Thou shalt surely go into a state of disfavor with God,' what was its significance? A state of disfavor with God is a state of sin. Hence, according to this view, the text means, 'In the day that thou eatest thereof thou shalt surely be a sinner;' and 'The soul that sinneth it shall die,' simply means, 'The soul that sinneth shall be a sinner.'" Reply: This is a strange caricature of Scripture and putting of the effect for its cause. If there is any one thing plainly taught in Scripture, it is that sin is the cause and reason for this disfavor and death, instead of being disfavor and death.

In the next paragraph he substitutes a word of his own in place of mine, and then bases an argument upon it. I used the word "ascription," and he substituted "description" in its place. Did he know better than I what I meant to say? I meant that the results ascribed to the fall in Gen. 3:14-19 were different from those ascribed to it in Gen. 2:17. The death spoken of in Gen. 2:17 comes clearly into view all through Scripture in connection with the doctrine of atonement by Christ, and is thus shown to be altogether different, and of infinitely greater consequence than briars and thorns and the sweat of a man's face, or the death of the body. I said the Scriptures clearly teach that what made Adam a conscious, accountable being did not proceed from his body. The Doctor asks, How and where do the Scriptures teach this? and says, "We do not find such teaching in the Bible." He thus assumes that the body,—flesh and bones,—are the only moral and accountable part of man. What the Scriptures teach in regard to the human race, in this respect, would apply to Adam as the head of the race. The text in connection with which I made the remark reads, "Fear not them which kill the body, but cannot kill the soul." Matt. 10:28. Here is Christ's testimony that the soul has life, so independent of the body that killing the body does not affect the life of the soul. Life implies active existence. If killing the body does not affect the life of the soul, neither does the same result by disease affect the life of the soul. Such language could not apply to the Doctor's soul; for that has no life, being "a mere abstraction," or "form," and "no part of the individual." This statement of Christ would be of no force or consistency if the spirit were not the seat of consciousness and responsibility; for in that case it would be of far less value than the body. But Christ

represented it to be of such surpassing value that the body and all pertaining to it were not worth thinking of when the safety of the soul is at stake. Paul corroborates this sentiment in 1 Cor. 5:5: "Deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Did Paul's anxiety have reference only to the saving of the man's "breath" in the day of the Lord Jesus?—a puff of carbonic acid gas?

REPLY.

Eld. W. "is greatly mistaken when he assumes that" we have endeavored to make capital out of his quotation from Dr. Murphy. Neither can we find any foundation for the remark that we go to translating Hebrew in the interest of our theory "to show how the Bible ought to read!" We made no attempt at translation in the article referred to, and see no possible excuse for the insinuation. We simply quoted the marginal reading, "dying thou shalt die," making no attempt to even suggest any other reading than that given in the Bible. We should have been better pleased and the reader more edified if Eld. W. had answered our argument, instead of passing it over in silence. We shall not recapitulate, as the reader will have no difficulty in recalling the fact which we pointed out, that the marginal explanation of the text wholly destroys the force of Eld. W.'s argument based upon the words "in the day that thou eatest," etc. The sin of eating the forbidden fruit deprived Adam and Eve of access to the tree of life, and that very day their vital vigor began to deteriorate. Being no longer able to replenish their vitality by resorting to this marvelous source of life and strength, they became subject to all the causes which operate to produce physical degeneration and disease, and, ultimately, the death threatened in the penalty. The aptness of the expression, "dying thou shalt die," in the words of our reviewer certainly "could not be accidental with Infinite Wisdom."

We do not deny that "the Scriptures teach that man is in a state of death while still living a physical life," at least that this is sometimes the case; but where do the Scriptures say that this sort of death, or spiritual death, is a *penalty for sin*? This very important item of evidence Eld. W. has omitted to give us, though the fault must not be charged to him, as he has certainly done the best he could, and if there had been any such evidence to offer, either in the Bible or out of it, he would not have failed to produce it. But suppose this point had been established, let us look for a moment at the logical consequences of this view. If spiritual death, "a state of disfavor with God," is the penalty of sin, then spiritual life, "a state of favor with God," must be the reward of obedience to God. According to this doctrine, the penalty of sin and the reward of obedience are wholly received in this life; for both spiritual life and death may occur in the present life, and hence there is no need of a future life nor of a resurrection, no necessity for an immortal, immaterial soul. This theory proves too much if it proves anything; but we need not spend more time upon it, as we have already shown that its basis is too flimsy to afford support to anything more than an hypothesis.

Says Eld. W., "If physical death was the penalty for sin, then the resurrection revokes it, with reference to saint and sinner; and once revoked, it cannot be inflicted again for the same offense." Very true; this is good theology, and we should never think of disagreeing with Eld. W. if his views and ours could harmonize as well upon other points as they seem to on this; but it appears to us that the statement is irrelevant unless it is intended to intimate that our view involves the absurdity of a double penalty for a single offense, which certainly is not the case. The Bible clearly represents that there will be two actual deaths, leaving out of consideration the figurative use of the term "death," since a person may have several spiritual deaths. Paul said, indeed, "I die daily;" and as we know that he did not die physically, and Eld. W. insists that *to die* cannot possibly mean *to be subject to death*, it must be, according to Eld. W., that Paul died spiritually every day of his life. The two deaths referred to, are distinguished in the Bible as the *first* and the *second* death. As nothing is intimated to the contrary within the lids of the Sacred Book, we are justified in believing that both these deaths are physical. The first death is the penalty of Adam's transgression; the second death is the penalty of the individual's own sins. Since the first death is the result of sins for which no one but Adam is responsible, the resurrection restores all to life alike, the wicked as well as the righteous; but from the second death, which the wicked die for their own sins, there is no resurrection. Now where is there any absurdity in this? It does seem to us very singular that our reviewer will persist in misrepresenting our views

on this subject. If he fails to comprehend them, he is, of course, excusable; but we can hardly conceive of anything more simple than the teachings of the Bible on this point.

Our reviewer next attempts to involve us in a contradiction, basing the attempt upon our statement that "whatever refers to a person's body in its fullest sense, refers to all there is of him," and the remark made upon Matt. 10:28, that "the soul is not the body." There is no contradiction here whatever, as the reader will see. The soul is a *part* of the body, using the term "body" in its fullest sense, and yet is quite distinct from it, since it may survive the death of the body in the manner which we have before described. The plan of a house, and the house itself, are two different things, and yet the house includes the plan; nevertheless, the house may be destroyed and the plan preserved. This is all very simple, and equally simple is the explanation of the contradiction in which Eld. W. attempts to involve us.

The word "kill" does not necessarily imply life, since it is often used in the sense of *destroy*. That this is the real meaning of the word in this instance is shown by the fact that the word "destroy" is used in the very same text, and the Greek word employed is defined "destroy" as well as "kill."

Says Eld. W., "There were two distinct processes in the creation of man, not named in the creation of animals. His body was first formed of dust. . . . God then breathed into him that which does not return to the earth with the body." This something breathed into the body, was the "breath of life," the Hebrew term for which is *ruach*, corresponding to the Greek *pneuma*, which Eld. Wardner claims to be "the rational or moral nature of man." As shown in a previous article, this theory will not stand, since the very same original word is used with reference to the "breath of life" possessed by lower animals. "And they went in unto Noah into the ark, two and two of all flesh wherein is the *breath of life*." As before pointed out, if "breath of life" means "rational or moral nature" for man, it means the same for the beast.

Now about the "two processes" involved in the creation of man and only one in that of the beast. The record says with reference to the creation of man that God "breathed into his nostrils the *breath of life*." The same record says that beasts have in their nostrils the very same "breath of life." Query No. 1. How did the breath of life get into the nostrils of the beast? Query No. 2. So long as the "breath of life" is possessed by the beast, so that as Solomon says of man and beast, "They have all one breath" (Heb. *ruach*), can it make any possible difference how it was placed there? This argument, when examined, proves to be as attenuated as the "immaterial entity" it was devised to maintain.

We see no objection to the conclusion drawn by Eld. W. that the atonement affects only the body, provided the word "body" is used in its fullest sense, which makes it include all there is of an individual. If redemption applies to a change which takes place wholly in this life, why did Paul say, "If Christ be not raised, . . . they also which have fallen asleep in Christ are perished" (1 Cor. 15:18); and "If in this life only we have hope in Christ, we are of all men most miserable"? And what is the meaning of the same apostle's expression in the Epistle to the Romans, "waiting for the adoption, to wit, the redemption of our body"?

The next paragraph unfairly represents us as maintaining that character does not pertain to the individual, but to a representation of him, because we claim it to be an attribute of the organization. We have already answered this argument several times by calling attention to the fact, too patent to need pointing out, that the soul is only a representation of the individual *after* and *during* death. While the soul is a part of the body, during life, it is evident that the character pertains to the individual also.

Eld. W. says that we charge him with saying "that spiritual life means simply a state of favor with God," and remarks that our addition of the word "simply" wholly changes his meaning. We do not see how such a change is effected. To our mind, the statement that "spiritual life means a state of favor with God," which Eld. W. acknowledges, is not materially different from what we stated. This looks to us like making a distinction without a difference.

Eld. W. asks, "But do the Scriptures teach that harmony with God merely depends upon the operations of a delicately constructed machine?" We understand the question to be, in other words, Do the Scriptures teach that harmony with God merely depends upon the operations of the brain? In reply we will ask, Did our reviewer ever know of an individual's being in harmony with God without the operations of a brain? This is begging the question utterly.

Eld. W. charges us with "untrue" charging him with maintaining that "that the word 'life' is not used in the Scriptures in a figurative sense," and asserts that we found upon this "false representation" an "inference too ridiculous and unfounded to deserve notice." Well, this is a pretty severe charge. We have meant to be truthful, candid, and honest in this discussion, and can hardly feel satisfied to let the matter pass without stating the grounds upon which our statement was made. In his first article Eld. W. quoted several texts as illustrations of the use of the word "life," as meaning "spiritual life," among others the following text: "We know that we have passed from death unto life, because we love the brethren." In reply we took the position that this use of the word is figurative, since the term "life" in a literal sense implies vital functions. In his rejoinder, Eld. W. objected to our position, and treated it rather uncandidly, intimating that a word cannot be used in a figurative sense in the statement of a fact. This looks to us very much like maintaining that the sense in which the word "life" is used in the text quoted is not figurative. If this is not the intent of the argument, it is most disingenuous, to say the least, besides being wholly lacking in force.

In his article on "Death," Eld. W. takes the position that spiritual life means "a state of favor with God." As he objected to our statement that the use of life in a spiritual sense was figurative, it seems to us that he has no right to object to our statement that he had maintained the contrary of our position. This manner of dealing with our argument on this question was probably much easier than to reconcile his position previously maintained that the use of the word "life" in such texts as, "We know that we have passed from death unto life," etc., was not figurative, with the position that spiritual life means "a state of favor with God." If "life" in the text quoted does not mean "a state of favor with God," will Eld. W. please tell us what it does mean? and if the use of the word "life" as meaning "a state of favor with God" is not a figurative use, will he kindly explain what a figurative use of the word would be?

We called attention to the fact that according to Eld. W.'s position the penalty pronounced, "The soul that sinneth, it shall die," simply means, "The soul that sinneth" shall go into "a state of disfavor with God." Eld. W. does not attempt to meet this argument. Is he willing to maintain the position that "a state of disfavor with God" is the only penalty for transgression of God's law? According to this theory, when Job said, "The wicked is reserved to the day of destruction," Job. 21:30, he did not mean destruction at all, but "a state of disfavor with God," and when the psalmist said, "The wicked shall be turned into hell," his language was stronger than he meant, and he should have said, "The wicked shall be turned into" "a state of disfavor," etc.; and when the psalmist said again, "The wicked shall be no more," he really meant, "The wicked shall be" forever in "a state of disfavor with God." Certainly "this is a strange caricature of Scripture;" and if the whole Bible should be interpreted with the same disregard for the actual meaning of the language employed, what theological doctrine could be made to stand by Scripture evidence?

With reference to our substitution of the word "*de*-scription" for "*a*-scription" we have only to say that we did our best to see a point in the language as written, but failing to do so, and appealing to a learned friend for help, it was suggested that as there were several slight typographical errors in the article it was possible that this also was one, the word "*a*-scription" being substituted for "*de*-scription." As this seemed to help matters a little, we accepted the suggestion; and it now really seems to us that the argument is just as good with the substituted word as with the other. As remarked before, Eld. W. has not shown that death means one thing in Gen. 2:17 and an entirely different thing in Gen. 3:19. If death means "a state of disfavor with God" in Gen. 2:17, there can be no logical reason given why it should not mean the same in Gen. 3:19.

The argument from Matt. 10:28 we have already answered, and we need not recapitulate. Eld. W. says, "This statement of Christ would be of no force or consistency if the spirit were not the seat of consciousness or responsibility." How does our reviewer know this? If the soul is capable of preserving an individual's identity after he is dead, and securing to him a future life through the resurrection, it is certainly of greater importance than the body, even though it possesses neither responsibility nor consciousness independent of the body.

Our reviewer finally winds up his notice of our reply with "a puff of carbonic acid gas," which, we are impressed, is a very appropriate conclusion, but an ar-

gument which we shall not attempt to answer, as, if it possess any point at all, it is too attenuated to be visible with the most powerful logical microscope which we are able to bring to bear upon it.

J. H. KELLOGG.

THE LOVE OF CHRIST.

"The way is dark, my Saviour! Thick about me
The night has gathered, and I cannot pray!"

"Hast thou forgotten me, dear child, and dost thou doubt
me?
I only am the Way."

"The truth is hidden, Saviour! Sudden to me
Hath suffering come, to cloud the dawn of youth."

"Dear child, thou readest not the promise given through me,
I only am the Truth."

"Life is so dreary, Saviour! None to share it,
And none to help in its relentless strife."

"Dear child, thy sorrow cast on me, and I will bear it;
I only am the Life."

"I know that thou art weak, and needest urging,
The Way, the Truth, the Life, are hard to thee;
Dear child, it is my love doth send thee all the scourging,
That thou may'st lean on me."

"And with my arms eternal clasped around thee,
Though suffering a thousand darts hath hurled,
Thou need'st not fear; it is thy Lord, dear child, doth
wound thee,
To save thee from the world."

—Advocate and Guardian.

EXEGESIS OF MATT. 5:25, 26.

BY O. DICKINSON.

"AGREE with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

These two verses have commonly been interpreted as referring to lawsuits, and advising brethren to a settlement of their difficulties between themselves, before they should reach the point of giving over their matters to the courts. Taking this view, it is certainly very wise and valuable instruction; but to the writer this does not seem to be the thought which the Saviour had in mind. He is here speaking of the law and the prophets. In verses 17 to 20, he introduces a new subject; viz., the unchangeableness and perpetuity of the law of God, also the prophets and the words which these holy men have written in harmony with that law, and all they have proclaimed referring to the wonderful future of God's kingdom, and concerning his dealings with men; these things, our Saviour says, shall never pass away till all be fulfilled. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. 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. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and, teach them, the same shall be called great in the kingdom of Heaven."

This law of God, therefore, these unchangeable things, this bed-rock foundation to the highway of holiness, is what is here spoken of. Our Saviour declares these principles to be immovable, something which shall never pass away. The truth here spoken is, in substance, what had long before been said. In the 111th psalm the prophet brings out the same thought: "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness."

After strongly declaring in Matt. 5:17, 18, that this law never should be destroyed, he goes on in the 19th verse to show how great would be the loss to any man who breaks one of the least of these commandments, and teaches men so. He says such a man shall be called the least in the kingdom of Heaven. By this he evidently does not mean that a man may knowingly, and with his eyes open to the falsity of his teachings, both break the law of God himself and teach others that they may do so, and yet enter the

kingdom of Heaven, only taking a lower place in that kingdom. This would be contrary to his teachings in other parts of his word. Paul says that before his conversion he was a blasphemer, and a persecutor, and injurious; but he obtained mercy because he did it ignorantly in unbelief. And the words of the Saviour here undoubtedly refer to the man who does these things ignorantly; teaching some things against the law of God, while in the main he is right; building up the church—God's temple—sometimes with wood, hay, and stubble, while yet most of his teaching are true and good, the real gold, silver, and precious stones. Such a man, because he teaches some few things not in harmony with the law, will suffer loss in the final day of awards, and be counted the least in the kingdom of God, although he himself may be saved, "yet so as by fire." The ignorant man, the prejudiced man, the man whose early training has been wrong, and yet who has a heart to do right, and will do right as soon as he sees that right,—it is of such a man that Christ speaks when he says, "He shall be called the least in the kingdom of Heaven."

But while this is so on the one hand, he proceeds at once to guard against that venomous malignant prejudice, which has no heart to acknowledge what is right even when it is clearly presented, but, like the scribes and Pharisees, pursues its own course, however well assured of what is right. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

Having stated these points in reference to the law of God, our Saviour illustrates that the law is more comprehensive in its meaning than the teachers of the Jews had represented it. The 21st and 22d verses show what feelings the law of God forbids us to cherish in our hearts toward our fellows, and the 23d and 24th verses show how we are to act toward our brother when we have done him a wrong. The idea is that we have no right to offer even our gifts or sacrifices to God, while we know that our brother has cause for hard feelings against us. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And then comes in the important idea of the 25th and 26th verses. We shall understand this the more clearly if we remember that all which has been said from the 17th verse onward to this time, has reference to the law of God.

1. It cannot be destroyed or pass away.
2. The least commandment cannot be broken without loss.
3. The law takes cognizance of the conditions of the heart as well as of the outer life, and—

4. It connects our condition of kindness and effort to carry out all that is true and pure toward man with our spirit of worship toward God, and refuses us the privilege of coming before him, unless we first do all in our power to do justly to man. And now in the 25th verse he endows the law of God with life and vitality, and represents it as going along by our side in this world, and to the high court of the Judgment, and unless we have been in our hearts, and acted in our lives, as this law requires, it will stand as our accuser before the Judge. The word *antidika* means an adverse party, an opponent, an accuser. The law of God is represented as disputing with us in the way, finding fault with our actions, telling us wherein we have been wrong, and how we ought to feel and act in order to be right. The law of God is our adversary, our accuser. It will accuse us of sin before God, unless by repentance and forgiveness through Christ we put ourselves in agreement with it. "Agree with thine adversary quickly, whiles thou art in the way with him." Do not wait until you stand in the presence of your Judge. Now is the accepted time. "To-day if ye will hear his voice, harden not your hearts."

Nor is this idea of life and vitality, which Christ here gives to the law of God, one which stands isolated and without a parallel in other parts of the word of God. If we turn to the last verses of the fifth chapter of John, we shall find that our Saviour there uses language meaning almost the same thing: "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" In these words, Moses, or rather the writings of Moses, are represented as living beings, as going with these wicked Jews before God, as bearing testimony against them.

Moses was a prophet. He wrote of things to come. His words, therefore, could not fail, nor be destroyed. Christ, in this 25th verse, places these writings alongside the immutable law of God. Christ had not come to destroy either the one or the other. They were both living realities in his day. He introduced them into the gospel dispensation. He taught them to his disciples. He told all the multitude who heard that wonderful sermon on the mount, how exceedingly broad and far-reaching was that law. He explained its meaning. He showed how far short the scribes and Pharisees had come in their interpretations of it; and he taught all that heard him that they should at once come into agreement with it, or it would be an accuser and an adversary when they should stand in the presence of the Judge.

If the above is the true interpretation of Matt. 5:25, 26, it forever sets at rest the question of the repeal, by Christ, of the law of the Sabbath. If the law of God is a thing that must be agreed with; if men must live in harmony with its teachings and spirit, or have it as an accuser to the Father; if we must meet it face to face before the great white throne, as we stand to be judged at the last day,—then there is no more cause for dispute about it. The law of God is a unit. The ten links form an unbroken chain. Not one of these links can be broken without making the man who does it a law-breaker. Breaking the Sabbath commandment is as much a transgression of the law as is killing, or stealing, or adultery. It is the law of God which is broken in the one case as much as in the other. And if the words of Moses when he wrote "of Christ" are to go forward to the great day of Judgment, and appear there as an adversary and accuser of the Jews who refused to believe on Christ, then these words of the prophet (Moses was a prophet) will never pass away till all be fulfilled. And so also of the law. It will never pass away. It will stand as an adversary in the great trying day. Our Lord's exhortation to agree with our adversary quickly, while we are in the way with him, is only another form of the same earnest appeal which says to the sinner, "Behold, now is the accepted time; behold, now is the day of salvation." "If ye will hear his voice, harden not your hearts."

THE DAYS OF GENESIS 1.

BY N. J. BOWERS.

A CERTAIN preacher not far from here, in remarks on the Sabbath, tried to prove that the six days in Gen. 1, and the seventh day in chap. 2, were immensely long periods of time. The object was to destroy the Sabbath. He could not get rid of it at the cross, so he tried to demolish it in Eden. One must be sorely pressed indeed who must needs undertake such work. I want to submit the following thoughts on the subject:—

1. The Bible does not say the creative days and the rest-day were long periods of time. The account is a plain, straight-forward, literal statement of facts. It is neither poetic nor symbolical.

2. Adam certainly lived through and beyond the seventh day—this immensely long period of time consisting of millions of years—yet he was only nine hundred and thirty years old when he died. Gen. 5:5,

3. If the seventh day is not yet ended, if we are only in the morning of it now, how could Moses say that "God blessed the seventh day, and sanctified it, because that in it he had rested"? *Had rested* is in the past tense, indicating past action. Then the Lord had ended his rest. He measured off twenty-four hours of time from the sixth day; this was consecrated time, his rest time, consecrated to rest. After the rest, the time was sanctified, set apart. The sanctifying comes in *after* the rest; so if God is still resting, *the Sabbath day is not yet sanctified*. But the account is that God *did* sanctify it. The Lord did not hallow the Sabbath while resting on it—for then he did nothing—but *afterward*. The day could not be set apart *before* it had ended.

4. There seems to be a straining of the proprieties for the Lord to command his people to labor six days—literal days—and rest the seventh because he wrought six immense periods of time consisting of thousands of years each, and rested on one immense period which had not then ended. No; that was not the way. The people were to labor six days and rest the seventh, because *the* Lord did. He gave the model.

5. Both Jew and Christian have understood the days "to mean periods of time measured by one revolution of the earth to each." The days of Ex. 20: 9, 11 are evidently of the same length.

6. If the Sabbath, or rest-day, of the Creator is not yet ended, then God's people, both Jews and Christians, in all ages, have been habitual Sabbath-breakers, worse than the most conscientious Constitutional-Amendment friend has yet imagined; for instead of breaking only *one* Sabbath each week, they have broken *six*. Just think, six-sevenths of their lives devoted to Sabbath desecration, and yet the Lord told them to do so! "Six days shalt thou labor," is the command.

7. If the Edenic Sabbath is yet unended, what becomes of the argument that there is now no holy time, that the Sabbath is abolished? *Why, all time is holy, and has been so since the creation of the world.* Then, too, how could the Sabbath be abolished before it was instituted?

How true it is that error often overreaches itself, and takes its life by its own inherent unreasonableness.

N. Bloomfield, O.

BRING OUT THE ROPE.

THE Swiss guides are heroic men. Tremendous exploits of strength and courage are the scenes which in old age they review. Mountain-climbers are dependent upon their skill and experience, but no matter what their knowledge of Alpine safe-guards or perils, they may not be able to secure even the hope of safety to those who ask their help, except on one condition, and that is their willingness to be bound together in different passes.

The party sets out in union, with kindly intentions to be helpful to each other. They have a book-knowledge of the way, but every step is new to their feet, and they must trust their guide. For a while a common bond of personal welfare is enough; but see, the guide has halted, and waits for the company to listen. They hear his voice in that clear Alpine air, ringing in stirring tones: "Courage, gentlemen, there is danger here; we must tie the ropes around each man, and protect each other!" It is a deceitful snow-bridge over an abysmal cleft in the blue ice! If one man ventures to walk across alone, he may drop between those frozen walls. Bring out the rope, and bind these adventurers so firmly that if a man falls, the strength and steadiness of his fellows may hold him securely! Woe betide the man who goes over the horrible glacier regions of Switzerland alone!

The experienced guides, who know the dangers of this life-journey, tell us that union is strength; that ties of mutual faith and common interest are not all we need; and they bring out the rope of true-hearted association to double the force of each man's weight. We have done it in faith, trusting in our Lord, because we know that there are dangerous passes in the narrow way to the heavenly heights.

A Christian association needs the strength of all the men and women it can link together. Give us

the additional security of your influence, dear reader, and accept for yourself the safety of the bond which holds us.—*Boston Watchman*.

EFFICIENT CHRISTIAN LIFE.

THE secret of success in the training of young people to an efficient Christian life is in giving them something to do, and keeping their minds and hands busy in doing it. It is too often the case that when a child has united with the church, this is considered the end sought, rather than a means to the end which ought always to be kept in mind. It is of little use for a person to enter a gymnasium, and stand or sit as spectator to witness the efforts of others. This will neither strengthen the muscles nor quicken the blood. To insure vigor, health, and growth, one must use diligently the various appliances for giving play to the muscles. So with the soul. What the gymnasium is for the body, the church of Christ is for the soul. It is a divinely-appointed training-school for the higher nature, and all who enter it should keep themselves, or be kept, busy in the use of those means of grace which are specially appointed for its development. The young people in our churches would be less likely to be carried away with a zeal for senseless and vicious amusements, if they were kept busy about something better. It is a mistake in mature and established Christians to discourage or oppose efforts to call into active exercise the gifts of the young in pleasant and instructive entertainments, because they seem to be childish. Even Paul when he was a child spake as a child, understood as a child, and thought as a child. Let the youth's mission-circles, and other groups for social Christian activity, be encouraged as means of grace.—*Religious Herald*.

—Influence is to be measured, not by the extent of surface it covers, but by its *kind*. A man may spread his mind, his feeling, and his opinions, through a great extent, but, if his mind be a low one, he manifests no greatness. A wretched artist may fill a city with daubs, and, by a false, showy style, achieve a reputation; but the man of genius, who leaves behind him one grand picture, in which immortal beauty is embodied, and which is silently to spread a true taste in his art, exerts an incomparably higher influence.

SPECIAL MENTION.

THE EASTERN QUESTION.

THE Eastern question still continues to be an engrossing theme. The naval demonstration has not yet been made; but everything seems to be in readiness whenever the British Admiral, who has charge of the affair, thinks best to move. The Porte has issued another note protesting against the demonstration, and declaring it to be the exercise of armed pressure contrary to the rights of the Sultan. A dispatch dated Sept. 25 says that Admiral Seymour was that day to instruct the Prince of Montenegro, who will order an advance on Dulcigno. It also says that all the foreign consuls have withdrawn from Scutari.

The following telegram received Sept. 18 from the *Tribune's* London correspondent gives a good idea of the situation in the East:—

Turkey and her affairs are once more the leading objects of European interest. Public attention is centered on the naval demonstration at Dulcigno, from which the slightest spark might light up the flames of war throughout the Eastern world. If anything is proved by the pressure which has been brought to bear on Turkey, it is the duplicity and mendacity of the Porte. It is difficult to call the crew of selfish conspirators at Constantinople a government, but it is probably the truth. The Sultan is timid and incapable, and though he is one of the most despotic of rulers, his conduct is as vacillating and timorous as that of the Stuarts, or, still later, of the Bourbons. Like them, while never gaining a step toward the objects in view, he continues, nevertheless, by selecting unscrupulous ministers, to have his own unsteady way. But the result must end in the destruction of the empire. Turkey has now no friend in Europe. Every nation is busily making preparations for her downfall. Even England, at one time pledged for the integrity and independence of the Ottoman empire, receives with satisfaction Mr. Gladstone's declaration that unless Turkey governs in accordance with European principles—that is, ceases to exist—Turkish integrity and independence must shift for themselves.

It is proved that the Albanians have all along been instigated from Constantinople. The outburst of Mohammedan fanaticism in Albania has always corresponded with the strengthening of the Sultan's nerves. Riza Pasha, who was sent to carry out the cession of Dulcigno to Montenegro, has been giving every assistance to the insurgents. He has assisted them in transporting supplies, provided them with arms, and encouraged them to drill under his very nose, though their avowed object is to thwart his pretended mission.

The Vienna papers persistently endeavored to make out that France would not take part in the naval demonstration. When the French iron-clads turned up, they asserted that they would not act with those of the other powers. All this is absurd. France, after once giving in her adhesion, accepted the programme of the powers, which are prepared against all eventualities. The united squadron is now unreservedly under the command of the British Admiral, Sir Frederic Seymour, and will move on Dulcigno and aid the Montenegrins, who are 5,000 strong, with four batteries, to take possession of the city.

SOMETHING FOR PORK-EATERS.

THE Battle Creek, Mich., correspondent of the *Inter-Ocean* telegraphs the following communication to that paper, under date of Sept. 20:—

A most singular disease infects the hogs and chickens in this vicinity, especially in Leroy township, and they are dying off in droves of hundreds. By some it is pronounced hog cholera, but it is not definitely known. Yesterday D. Reasoner's hogs, forty in number, at Leroy, all died, and on the same day Harry Call lost forty-five, and A. Gore lost twenty-five. Other farmers are losing from five to twenty per day. The disease is infectious, and seems to go in the air. It is but little over a week since the first one died, and since that time over 500 have died in that neighborhood, and the rest are dying by the score. Farmers owning hogs have been kept busy digging trenches to bury them in. The first symptom they show is a dull sleepiness and languor, and, after a few hours, they lie down and die. It is a noticeable fact that their flesh begins to decay long before the life has left the body, and flies will flyblow them. They smell so offensive that it is almost impossible to bury them a few hours after they are dead, and many of the farmers, when they see that they are dying, haul them off on a stone boat and dump them into a ditch before they are dead, or cut their throats to relieve them from suffering. Nothing has so far been found by the farmers to stop the ravages of the disease, and when a herd of swine is smitten with this pestilence it does not leave them till the last one is dead. Even the small pigs and chickens suffer in the same manner, and it is feared that the cows will be similarly affected. The excitement is so great that the dealers will not buy hogs at any price, for fear they will die on their hands. Citizens will not buy pork, for fear it has been taken from diseased hogs, or from those that were killed to prevent their dying of the scourge; and the prospect now is that, unless there is a speedy remedy discovered, the pork-growing farmers in this community will fare poorly in their speculations for the present year.

PROGRESS.

UNDER this heading, an exchange gives the following item relative to the progress that has been made since the beginning of the present century:—

At the beginning of this century the manufactures of France were valued at £6,000,000, in 1874 at £416,000,000. The 15,000 watchmakers of Besancon, and the 3,200 jewelers of Paris, now turn out goods equal in value to the whole manufactures of the country when this century was born. In the last fifty years, commerce has grown twelve times faster than population, having increased eightfold. Shipping has trebled in fifty years. In forty years the number of light-houses has more than doubled. Since 1830 the manufacture of wool has been quintupled. Nottingham now makes more lace than all the rest of Europe. The United States make 1,000,000 sewing machines yearly, which can do as much work as 12,000,000 women working by hand. The circulation of newspapers has multiplied fourteenfold in forty years; in 1840 the world had 5,633—to-day it has 17,348, requiring 1,470,000 tons of paper in the year. The exportation of books from England has increased tenfold in fifty years. At the beginning of this century there were no public libraries worth speaking of; in 1848 there were 536, and since then the number has doubled.

The Family Circle.

LOVE'S ESTIMATE.

Smooth shells and rounded pebbles from the beach,
With coral sprays from sunny isles afar,
Lie on the mantel, out of baby's reach.
She, thinking these my choicest treasures are,
Digs diligently with her dimpled hands
For rough rock fragments in the common sands,
And ranges them upon a lower shelf:
"Pitties for mamma. Finded 'em myself!"
I kiss the lifted forehead, and I make
Treasures of worthless things for baby's sake.
So God loves us. From ranks of seraphim
He stoops to take the gifts we offer him.
He knows our weakness, ignorance, and sin;
He views our offerings as they should have been.
—Mrs. Helen Angell Goodwin, in *The Congregationalist*.

MISS HALIDANE'S FAMILY.

"WELL, it's a curious assortment, Miss Halidane's family, and I don't wonder you were struck by it; most people are that see it for the first time as you did to-day at meeting. All sorts and sizes of young ones, as you say. No resemblance between them, or to her? No, 'taint in nature that there should be."

"But do explain, Mrs. Beebe; this Mrs. Halidane is a very distinguished-looking woman, and her children are so—incongruous," I said, pausing for the right word.

"Well, they be," said my landlady, whose "summer boarder" I had just become; and she smoothed out the strings of her Sunday bonnet, grasped a palm-leaf fan, and settled her plump proportions in her rocker for a good long story, such as only the day of rest could afford her time to relate.

"To begin with, she's Miss Halidane, not Missis; born Mary Halidane she was, and the old Squire, her father, was considerable of a man in these parts; had money, and built that big house with columns that you noticed as we came home—the one with the big shady yard and the nice garden.

"I went up the night her pa died—took in a few pies for the watchers—and there she sat by the winder. 'My house is left unto me desolate,' was what she said, and it did seem kinder appropriate; for her mother had died young; and the only brother, Captain Halidane, was killed in the war. And there she sat in her desolate house; for none of the relations had got there then, and old Jane and Martha, the servant girls, were taking on so that they were neither comfort nor company. Others came in, of course, but I stayed the evening and talked about her pa. I'd known him old and young; and I think it was on account of my being in there that night that she took so to me afterward.

"It was all the talk that she'd go to New York and live with her friends there, and perhaps sell the place. I know her friends urged it; for I stayed awhile after the funeral to help set the chairs back and make things look more natural, and I heard her uncle talking to her. Says he, 'Mary, we can't leave you to such a lonesome life. 'Taint natural at your age, and as soon as it can be arranged you must come to us. You have devoted yourself to your father for the past few years; but when your first grief is over, you will enjoy going into society again, and staying here you will grow morbid. You must not think of it.' But Miss Halidane she only said, 'Wait awhile, uncle, before making any plans for me. I cannot part with my home yet, and I hope the Lord will find me some work to do that may be done here.' Her uncle only bowed at this, not being used to consulting the Lord much, as I should judge. But Miss Halidane was, and I saw plainly that she was waiting and looking for a leading from him.

"One by one her relatives went home, and she came to meeting Sundays all alone in her pew, but looking as calm in her mourning clothes as if the Lord was beside her in her father's place. Somehow at the funeral that verse of Scripture came into my mind, 'The solitary hath He set in families;' and I found myself thinking what a pity it was Miss Halidane had n't married, and wondering if she ever would; and that brought to my mind the old story about her cousin Jack.

"I don't know but I may as well tell you that too. He was a handsome young man, Jack Halidane, when he came here to study law with the Squire, and only a little older than Mary. I used to think they were like a picture in a 'Souvenir of Friendship' I had, when I saw them riding horseback together, so gay and laughing they were, and both so handsome and full of life. Folks said they were engaged, but I don't know how it was, only I know Mary was unwilling to go to New York that winter, whereas she

had always gone with the greatest delight before. But her friends kept writing of the parties they wanted her for, and her father was so proud of her being admired that he insisted she should go. But it was a bad thing for Jack Halidane; for he was inclined to be fast when he came here from college, but for Mary's sake he'd seemed to steady down. He was just at the age when he needed good influences, and after she left I heard some things I was sorry to hear about him; and I worried considerably when I heard how much he was with Jennie Blake, a light-headed little piece, the blacksmith's daughter. Martha told me about it, and she's lived at the Squire's ever since his wife died. She said Mary had n't been home an hour before Jack came in, looking pale as death. Mary came flying down stairs, happy to see him again; and he never spoke one word, but led her into the parlor and shut the door.

"Martha said she could n't help listening, it seemed so queer (and she is a little *curious*, Martha is); and the first she heard was a little cry from Mary, as if she had heard bad news. By-and-by she heard him sobbing just like a girl, and twice he said, 'O Mary, I wish I were dead!' She said they were talking more'n an hour, but she only made out to hear that much till the last, when Mary said quite distinctly, 'There is only one thing to do; you must marry her; and may God have mercy on us all.'

"That same day Jack Halidane married Jennie Blake; but it was no match for him, and he started off for California, leaving her well provided for, they say. But she never saw him again; and what's become of him I don't know, if anybody does.

"Well, you see this was the story that came into my mind in meeting, and how I'd heard the day before that Jennie Halidane was running down with quick consumption, leaving her little one to no better care than that drunken father's; and somehow I could n't force myself to forget it all and listen to the minister. He was improving the occasion of the Squire's death with a most the same sermon he preached when Mr. Beebe died; and I'm sure I ought to have attended to that. But as I could n't get Jennie Blake out of my mind, I begun to think, 'Perhaps the Lord is agoing to use me as a guide-board for Mary Halidane,' since it don't make any difference how battered and worthless the board is if only the Guiding Hand has been put upon it. So that night, though not in the habit of making Sunday visits, I slipped around after dark to sit awhile with Miss Halidane, and as soon as I'd got my breath I said, plump, 'Did you know your cousin Jack's wife was a-dying?'

"She was still a minute, and then she said, 'I've never seen her since—No, I don't know it. There was a child, Mrs. Beebe; what will become of it?'

"'The Lord knows,' said I, and I said it reverently. 'It's a little girl—Jennie, she named her; and she's got eyes as blue as any Halidane that ever lived.'

"I knew I was blunt, but I thought the Lord would explain it to her better than I could. And so he did in the course of the night; for the next day Miss Halidane stopped a minute at my door on her way over to Mr. Blake's. There was a look in her eyes I had n't ever seen in 'em before, but it's been there ever since, as if there was a new light in her soul showing through 'em somehow; for it could n't 'a been a light or easy thing for one of Mary Halidane's spirited nature to do, especially when she remembered what a cruel wrong Jennie Blake had done her. But perhaps she'd been able to understand how Jennie had suffered too; anyway, she had heard the Lord say to her, 'If thine enemy hunger, feed him,' and so she was on her way to poor Jennie.

"She stayed with her till she died, off and on; and Miss Sanford, who took care of her nights, told me that Jennie said, 'Now I believe the Lord will forgive my sins. I ain't a bit afraid of him any longer, for Mary says he sent her. So he must be good and kind, as she says.'

"She died quite peaceful and happy, poor thing, leaving her little girl to her 'Aunt Mary,' as she was taught to call her; and when it was all over, Miss Halidane brought the pretty little girl home with her, and that was the beginning of Miss Halidane's family.

"It was n't long after, that the railroad accident happened down here at Huntonville, and the brakeman that was killed left two little motherless children, a boy and a girl, and no friends to speak of.

"There was a great deal of sympathy felt for 'em, and some talk of a subscription paper, but nobody led off in it. Some went over to see the children and took clothes and things. But some folks don't use judgment if they do mean kindly. There was Mrs. James, she took a stove-pipe hat of her husband's, and an old crape veil—she said 'twas all she had in the house to spare, and they might be useful,—and she was quite provoked to find they had on as good 'shoes

as her children wore. She thought they wa'n't needy after that.

"But as there was no orphan asylum in these parts, there was nothing to do but send them to the poor-house; for the folks who had them were too poor to keep them without pay, and they had no kin. When Miss Halidane heard about it, she thought 'nobody's business' was hers, I suppose; for she went straight down to the city to see if the railroad company would not provide for the orphans. But they said they were not bound to, the brakeman being in some sort responsible for the accident. Some thought going to law would compel them to pay, and that they could not prove he was to blame; but instead of setting a dozen lawyers to settle it, Miss Halidane did it herself. I don't call her an impulsive person; but she goes straight up to a thing without any hanging around it, and so it was in this case; they were strangers and she took them in.

"It was not long before she regularly adopted them. Rob and Annie Halidane they are called now; and it was then, I think, that Mary Halidane began to see the kind of work the Lord had cut out for her to do. She did not set about it deliberately, as you might say, nor make any plan for herself, but she was ready for the Lord's leading, and so she was led. From this time she seemed to see her way clear. It was not six months after the Squire died when she had these three to love and care for.

"She stopped at my garden wall one morning that spring, I remember. I was setting out my early tomatoes, and she drove up in her rockaway with the three children. 'We are going a-Maying, Mrs. Beebe,' they called out, full of excitement; and, sure enough, they all had baskets to bring home stuff from the woods.

"I said to her, 'Ain't your hands about full?'

"'No,' said she, 'nor my heart, nor my house.'

"'Nor the carriage either, Auntie,' spoke up Jennie. 'There's plenty of room for another on this seat.'

"That pleased me, for Jennie had been a selfish, spoiled little thing formerly.

"'Yes,' said Miss Halidane, looking at them all as fond and proud as a mother, 'the more the better.'

"So I see the idea she's worked on since had come to her then.

"But I might have forgotten what she said if it had n't been for the baby coming so soon after—that chubby little five-year-old you saw. Well, that child was left at her door in a basket! Just like a stray, was n't it? I suppose some poor creature knew Miss Halidane would n't let it suffer.

"She was a little dashed at first, I reckon. She sent down for me early in the morning.

"'Mrs. Beebe,' says she, 'I want you to teach me how to handle and dress this little thing.'

"Now the Lord knows I ain't hard-hearted, yet I could not help saying, 'Be you going to keep it?'

"She laughed. 'Unless you want it, Mrs. Beebe. You are better fitted than I am to take care of it.'

"'But think what it may grow up to be! It's an heir of wickedness—no doubt about that. Ain't you afraid, being a boy, it'll turn out bad, spite of its bringing up? Inherited tendencies—'

"But she stopped me right there. 'I am not responsible for them,' she said, 'and the Lord will not hold me so, but only for what I can do, and that I will do.'

"Some say he'll give her trouble some day, and mebbe he will; but trouble comes in one way or another to all of us. We can't shirk that, even if we shirk responsibility.

"There are seven of 'em now in Miss Halidane's family. You only saw six at meeting; one is a cripple, and rather a peevish, irritable boy, poor fellow! but it's pretty to see how all the others wait on him and amuse him. I was up there the day before you came, to get Miss Halidane's rule for loaf-cake, and as I was sitting awhile (it was after tea, and somehow it made me think of the evening after the Squire died), I said, 'Your house was n't left to you desolate long, was it?'

"She smiled, and stopped a minute to listen to the children outside; for it was early, and they were all out in the orchard, even the smallest. He was bringing his fat little hands full of flowers to Jimmie, whose rolling chair they had wheeled out under an apple-tree, and their shouts and laughter came in through the open windows.

"'There isn't a house in the wide world that need be desolate,' said she, 'while there are still hundreds of children's voices whose weeping might be turned into laughter to cheer and fill the vacant rooms and hearts.'

"She'll have hers full as long as she lives. I reckon when these grow up she'll take more in, and the Lord—only he—knows how many men and women may

be saved from lives of sin and suffering and given a good start in the world by that one home. Her uncle says she's a great loss to society; but I dunno but society could bear more such losses, and the world be none the worse."—*Rose Alison.*

PREPARING FOR FAMILY WORSHIP.

WHEN we began housekeeping, said Mr. Lyman, we fell into the routine style of family worship—a chapter each day, in inexorable course, with a book-mark to keep the place, lest we should forget which chapter we read last, and a prayer which went the usual round of stereotyped petitions. We were not heartless in it by any means, though it seems almost heartless now as I look back upon it, and think how much more heart we might have put into it. But as the children grew up to an age when they ought to take some interest in it, I woke with a sort of start one day to the fact of what a listless, innutritious exercise it was to them. I saw that John's thoughts were generally somewhere else, and that my "Amen" brought a welcome release to the body that had not been able to travel with them. One night we talked it over, my wife and I, after we had gone to bed. It seemed to us that family worship ought to be made more interesting to little folks than it was to us when we were children, or than it had been to our children.

And little by little we have felt our way into our present method. First, I determined to see what I could do to make our Scripture reading more interesting. I decided that it was just as well worth while to prepare for the chapter I read at family prayers as for the lesson I taught at Sunday-school. At first it seemed impossible to do this seven times a week, and for a while I made floundering work of it, until I hit upon my present practice. I keep my Bible on my desk at the bank, and I find enough snatches of leisure in the busiest day by looking out for them, even if none of them are more than two minutes long, to familiarize myself with the portion to be read the next time. Then, as I go to and from my meals, I turn it over in my mind. If there are points that I am not clear upon, I take down my commentary for a few moments after supper or before breakfast, and post myself. I keep an eye out during the day for an incident that may illustrate any part of it for the children, or try to recall some fact from my reading or past experience that may serve the same purpose.

I am busier than most men, but I have no difficulty, by watching my opportunities, in finding time for all this. And the difference in the relish with which I take up the Bible at family worship after such preparation is more than any one can imagine who has not tried it. To have the word near me, as the reserve topic of thought in the intervals of business, I find a great gain also. It keeps me in just the spiritual atmosphere that I need; and time and again has it happened that the truth in the chapter for the day has come to me in some exigency of temptation or some opportunity for Christian service, as if God had spoken it for that very hour. I feel as if I could not afford to get along in the old way at all. Besides, if it were not for some such plan as this, I should be apt to let months slip by with almost no systematic study of the Bible whatever. Mrs. Lyman does much the same thing during the day as she has opportunity, and she selects beforehand the hymn that we shall sing. Sometimes we sing the tunes the children have learned in the Sunday-school; but more often the good old church tunes that wear so well, and that the children quickly learn to love full as much as the galloping Sunday-school music.—*Christian Advocate.*

HUMOR IN THE FAMILY.

Good humor is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humor, or the capacity to have a little amusement along with the humdrum cares and work of life. We all know how it brightens up things generally to have a lively, witty companion who sees the ridiculous points of things, and who can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold over them. Many homes and lives are dull, because they are allowed to become so deeply impressed with a sense of the cares and responsibilities of life as not to recognize its bright and especially its mirthful side. Into such a household, good but dull,

the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is oppressive to hear persons constantly striving to say witty or funny things, it is comfortable, seeing what a brightener a little mirth is, to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view, instead of becoming irritated about it.

"Wife, what is the reason I can never find a clean shirt?" exclaimed a good but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked, then, with a comical look, she said,

"I never could guess conundrums; I give it up." Then they both laughed, and she went and got his shirt, and he felt ashamed of himself; so what might have been an occasion for unkind feelings and hard words became just the contrary, all through the little vein of humor that cropped out to the surface.

Some children have a peculiar faculty for giving a humorous turn to things when they are reproved. It is just as well, oftentimes, to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—*Lutheran.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

VERMONT S. S. ASSOCIATION.

THE second annual session of this Association was held in connection with the camp-meeting at Morrisville. The first meeting convened Friday morning, Sept. 3, the President, H. Peebles, in the chair. Prayer by Eld. G. I. Butler.

The delegates present were called for, and by vote the ministers of the Conference and the brethren from abroad were invited to take part in the meeting.

The Chair was authorized to appoint the usual committees, and announced the following: Committee on Nominations, R. S. Owen, Washington Cross, and J. E. Kimball; Committee on Resolutions, C. W. Stone, J. E. White, and H. W. Pierce.

J. E. White thought that since we have become fully organized our schools are in advance of those in the West, and he advised us to keep on improving in the work. He considered three conditions necessary to a successful Sabbath-school; namely, good order, good lessons, and bringing souls to Christ. The Sunday-school might become a means of doing a great amount of good, as by the use of the *Instructor* and Lesson Sheets many souls might be brought to a knowledge of the truth.

Eld. Butler spoke of the benefits to be derived from family schools. He thought a love of the truth in the heart would lead people to get up schools in their families, and thus benefit the members of the home circle.

The President made some arrangements for a Sabbath-school the next day, after which the meeting adjourned to call of Chair.

SECOND MEETING, SUNDAY A. M., SEPT. 5.—After choosing a few delegates to fill vacancies, the report of the Nominating Committee was read, as follows: For President, Hascal Peebles; Secretary and Treasurer, Frank S. Porter; Executive Committee, H. Peebles, H. W. Pierce, and T. H. Purdon. These names were acted upon separately, and the candidates were unanimously elected.

The Committee on Resolutions submitted the following:—

Whereas, We regard the Sabbath-school as the training-school of the church, therefore,

Resolved, 1. That we urge upon all the importance of giving it better attention and more thorough work and study; and further, that isolated families should institute in their homes family Sabbath-schools, where they shall pursue their studies the same as in larger schools.

2. That we request the President of our Sabbath-school Association to see that the schools provide themselves, as far as practicable, with books of ref-

erence, such as a Bible Dictionary, Bible Manuals, a Bible Geography, and at least one map.

3. That we will give careful attention to the instructions in regard to the Sabbath-school work given from time to time in our papers, and that we will carry them out in our school work.

4. That the especial attention of both teachers and officers be called to the spiritual interests of the school, and that this important part of the work be not forgotten in the ordinary workings of the school.

5. That we recommend our schools to hold teachers' meetings weekly, in which the wants of the school shall be considered, where plans for its future prosperity shall be formed, and where all teachers shall be tested on the lessons and their ability as teachers.

The first and second resolutions were acted upon separately, and adopted.

Meeting adjourned to call of Chair.

THIRD MEETING, MONDAY P. M., SEPT. 6.—Prayer by Eld. Owen.

The three remaining resolutions were read and acted upon separately, and, after remarks, were all adopted.

J. E. White made a few remarks relative to teachers' meetings, urging the necessity of holding them once a week.

Adjourned *sine die*.

H. PEEBLES, Pres.

FRANK S. PORTER, Sec.

OHIO S. S. ASSOCIATION.

THE Ohio Sabbath-school Association held its second annual session on the Clyde camp-ground, Sept. 16, 1880, at 5 o'clock p. m. The meeting opened with prayer by Eld. J. O. Corliss.

After the superintendents and delegates had been called forward to take part in the meeting, the Secretary's report for the past year was read and approved. The report for the year was then read, a summary of which is as follows:—

No. of schools, 33; membership, 906; average attendance, 572; new members enrolled, 309; No. of members dropped from record, 253; No. of scholars under fourteen years of age, 319; No. over twenty, 416; No. of scholars who are church-members, 352; No. of classes, 105; No. of members in first division, 261; No. in second division, 107; third division, 143; fourth division, 276; No. of schools keeping a complete record, 31; No. of *Instructors* taken, 380; No. holding teachers' meetings, 5; amount of contributions, \$250.55; amount sent to State Association, \$23.39.

This report shows an increase over the previous year of 11 schools, 180 scholars, and \$130.55 contributions.

The appointment of the Committee on Nominations being left to the Chair, he announced the following: Wm. Cottrell, Geo. Angelburger, and A. M. Mann.

A few remarks were made in regard to getting good lessons for the Sabbath-school the next Sabbath, after which the meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 17, 10 A. M.—After the reading of the Secretary's report of the previous meeting, the Nominating Committee reported as follows: For President, E. H. Gates; Secretary, Ida Sharpe. Both of these nominees were elected.

Adjourned *sine die*.

IDA SHARPE, Sec.

D. M. CANRIGHT, Pres.

—The first undenominational Sunday-school Conference ever held in South Africa took place about thirty miles from Cape Town, June 28, 29. This Conference was in connection with the celebration of the Robert Raikes centenary. It was carried on throughout in both Dutch and English, the principal remarks made and papers read being translated from the one language to the other.

—The surest device for making the mind a coward and a slave, is a wide-spread and closely-cemented church, the powers of which are concentrated in the hands of a "sacred order," and which has succeeded in arrogating to its rites or ministers a sway over the future world,—over the soul's everlasting weal or woe. The inevitably degrading influence of such a church is demonstrative proof against its divine origin.

The Review and Herald.

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

BATTLE CREEK MICH., SEPTEMBER 30, 1880.

JAMES WHITE,
J. N. ANDREWS,
U. SMITH,

Corresponding Editors.
Resident Editor.

CHURCH AND STATE.

WE readily give a place to such utterances as the following respecting a religious revolution which we believe is sure to be seen at no distant day in this country. For the more men argue that a certain event cannot take place, the more striking is it, when it is accomplished. The writer asks, with an air to indicate that the question is sufficient to annihilate the idea, which church, in this land of so many different churches, the State will unite with.

This question we have often asked for the sake of recording the answer. The prophecy itself seems to anticipate the question, and make provision for the answer; for it declares that it is necessary for an "image" to be "made." Rev. 13:14. Should the government adopt or recognize any one of the existing denominations as a State church, that would not be, in the terms of the prophecy, "saying to them that dwell on the earth, that they should make an image to the beast." But if from the discordant religious elements in this country, there should be formed, under government patronage, a new ecclesiastical organization, on the principle of political fusion, and the government should give such organization "life," or power to act in ecclesiastical matters, here we should have, not, strictly speaking, a union of Church and State, like that of which we have had such hideous examples in the past, but a veritable image of the beast, such as the prophecy calls for.

The prophecy will be fulfilled. And if this is a correct interpretation of the prophecy, this is what is to be. Then it will not matter how much men talk against it, or argue its impossibility. They might as well attempt to turn back the waters of Niagara by a shout. The article is from the *Boston Post*, of Sept. 17, 1880:—

The London correspondent of the *Manchester Guardian* has been indulging in strange statements. In his reference to the intended visit of Dean Stanley to the United States he says it will be made for the purpose of investigating the church question, and sapiently adds that it is said the growth of Catholicism in the United States is creating a current of feeling there in favor of State and Church union as a safeguard against the growing evil. If there are phases of Catholicism in this country that tend to give sober-minded observers apprehension we believe they are sporadic rather than characteristic. But if we were to admit the worst, we can see nothing but a nonsensical suggestion in this statement. It is made in rather indefinite terms; but what State and Church union could be effected in this country were there any reason for a fusion of secular and sacred interests? With what church would the State unite? It would be impossible to establish a church to work in harness with the civil government, and which of those already in the field should it be? Or would there be a union of all anti-Catholic religious bodies, including the Jews? or would the Protestant denominations fall into line and debar all Catholics from participation in civil government? We opine that society in this country would be very lively for a time, and the Christian statesmen would be in danger of committing greater excesses than ever. Yet we have heard good orthodox teachers and preachers declare that it was much better to be a Catholic than to have no religion. So what would be done with Bob Ingersoll and other unbelievers? Would they be outlawed and made fair plunder for both sides? Disestablishment is hard enough, but establishment to the extent of a union of Church and State would be still more difficult in a country and a society of such heterogeneous and infusible religious elements as are to be found in the United States. A theocracy is not a nice thing to threaten, and it will never be established with the consent of an independent and liberty-loving people. Cotton Mather started to feel his way to priestly elevation, encouraged and upheld by his followers and admirers, but he found a lion in his path,

that democratic giant in body, mind, and soul, John Wise, who crushed this crafty conspiracy with logic and satire that were irresistible. He was a living force and promoter of a love of liberty long after his body was laid in the earth, and if any think that the church should have authority in secular and civil affairs, we refer them back to the words of John Wise, which were full of truth, and carried a wholesome warning for all times.

ALAMEDA, CAL., CAMP-MEETING.

BY ELDER J. H. WAGGONER.

OUR camp-meeting is in full operation. The ground is a level inclosure, with just about the right number of spreading oaks. The preparations were well made. One hundred residence tents are on the ground. This is altogether the largest camp-meeting ever held by our people in this State. Three chartered cars arrived on Wednesday and Thursday. Almost all the tents were up before the first meeting.

An excellent feeling seems to prevail. All appear cheerful and hopeful. The first meeting of the Conference was held sixth-day A. M., and the work was well started.

Bro. Haskell is speaking with great freedom, and the people seem already deeply impressed. By an unfortunate accident, Bro. Healey is barely able to be on the ground—will not, probably, be able to labor any. Brn. Rice and Wood are taking hold, and I am trying to help some, although in a very feeble condition. The San Francisco papers are treating us with respect, and we have every reason to be grateful for the mercies shown us here.

The Sabbath-school this morning was decidedly successful and profitable. The large tent, 60x100 feet, was almost entirely filled with interested workers. The scholars did themselves and their teachers credit in their ready and correct answers.

An aged gentleman, a retired Methodist minister, residing in Alameda, who is now stopping on the ground, remarked that he had managed thirty-six camp-meetings, but never saw anything like this. It was so orderly and quiet that he did not realize that there were any children on the ground; but when the Sabbath-school closed, "they came out as thick as squirrels."

Yesterday, Sabbath afternoon, a call was made, and though it was so early in the meeting, a goodly number came forward, some of them backsliders, on whose minds the Spirit of God is evidently working.

We are trying to seek the blessing of Heaven in our encampment, and the Lord is graciously drawing near. Our prayer is that the meeting may increase in interest until the close. We are thankful that we have more than a week yet to spend in this good place.

Sept. 19, morning.

THE DAKOTA CAMP-MEETING.

BY ELDER GEO. I. BUTLER.

I REACHED the camp-ground at Sioux Falls, Thursday night, and found Eld. Farnsworth present, and the meeting just commenced. The camp-ground was in the edge of the town, in a young cottonwood grove planted a few years since, and was rather a pleasant spot.

The meeting was small; perhaps seventy-five camped in some fifteen tents, with a forty-foot tent in the center. There were nearly one hundred of our people in attendance on the Sabbath. Those present were about equally divided between Americans and Scandinavians. The Conference is also divided in about the same proportion.

The weather was very hot the first part of the meeting; it seemed to me as hot as in any meeting I have attended this season. Saturday night there was a thunder-storm, ending with a western "blow," which lasted through the remaining part of the meeting. It was difficult keeping the tents together, and the weather was quite chilly. But we had a

profitable meeting. Sabbath was a good day. About nine-tenths of the congregation came forward for prayers in the afternoon, and many good testimonies were given. Some who could not speak in English, spoke in Danish, Bro. Martin Olsen acting as interpreter. On Sunday the attendance was small. Owing to the weather, which was very disagreeable, we could do but little. Monday we made special efforts for the unconverted and backslidden. Perhaps thirty came forward for prayers, and a good work was done for them. Quite a number took their stand for the Lord. Eld. Whitney baptized ten; it was a very pleasant baptism. Our camp broke up Tuesday morning with a good farewell meeting, in which many expressed themselves as greatly benefited, and more than paid for their efforts in coming.

Our meeting would have been much larger but for the fact that many were not able to get there. A severe drouth has injured crops very much, and in some places totally ruined them. It was the time of putting up hay; and in some places hay is not only food for stock, but the only fuel. Lest some should waste their sympathy upon the "poor people who have to burn hay," as I have in the past, I will say that quite a number of sisters told me they preferred it to wood. When twisted compactly, it makes quite a hot fire and lasts very well.

This young Conference seems really to be a good field. They claim nearly three hundred Sabbath-keepers already in its bounds; and if those I saw are a fair specimen, they compare favorably with the body of our people anywhere. A good class of people are settling in Dakota.

Eld. S. B. Whitney was elected President another year. His labors seem to be appreciated by his brethren. About forty have embraced the Sabbath the past tent season under his efforts. May God continue to bless this young and growing Conference.

Central City, Neb.

THE OHIO CAMP-MEETING.

BY ELDER D. M. CANRIGHT.

THIS meeting, held at Clyde, Sept. 16-21, was said by all to be the best ever held in Ohio. The weather was fine, the grounds were lovely, the attendance was large, and all seemed to put themselves on their best behavior to see how pleasant they could be. No fault-finding was heard in the whole camp. We believe God is pleased with such a spirit. Eld. Corliss came early, and did good service in preaching. Bro. and Sr. White came Thursday night, and worked as usual. Sabbath afternoon Sr. White made a successful effort for the unconverted and backslidden. A large number came forward and spoke with deep feeling. We then had a powerful season of prayer, followed by a sweet praise-meeting. Such seasons will never be forgotten. The outside attendance was good, though there was not the great crowd we sometimes have. Sr. White spoke Sunday afternoon and evening, one hour each, on temperance. The effect was good. The citizens expressed themselves as greatly pleased with our meeting in every respect.

Monday, Bro. Guilford baptized twelve persons. All the business was done up promptly and passed off pleasantly. Our health and temperance work shows a large growth during the year. Our Sabbath-schools have done finely, coming up from 22 schools, 688 members, with \$120 contributions last year, to 33 schools, 906 members, and \$250 contributions this year. The tract society has greatly improved in every way the past year. It is now in perfect working order, and has a capital of \$2,300, clear of all debts. We think this is excellent. Our tithes have come up from \$2,700 a year ago to \$4,200 this year. Six new churches have been added, raising the membership 107. But we are sorry to say that the tithes were not sufficient to pay the ministers the small sums allowed them. We lacked nearly \$500. We hope all who have any love for the cause, and any sympathy for these hard-worked and poorly-paid ministers, will

lay this to heart, and do their share to help in this necessary part of the work.

Nearly all remained till the close of the meeting, Tuesday. We then closed with a pleasant farewell meeting. All go to their homes greatly strengthened, and thanking God for this good camp-meeting.

THE SPIRIT OF THE LAW IS NOT OPPOSED TO ITS LETTER.

BY ELD. D. T. BOURDEAU.

IN Matt. 5:17-19, our Saviour testifies to the importance of a strict observance of all the precepts of the ten-commandment law, by the great care he manifests to preserve the exact form of the law, even to the letters which compose it; yet some, to evade the duty of obeying the fourth commandment, will quote the following expressions from Paul: "Not of the letter, but of the spirit;" "In the spirit, and not in the letter, whose praise is not of men, but of God" (2 Cor. 3:6; Rom. 2:29), as though the form of the law was against its spirit, and as though Paul contradicts Christ. There is no discord between Christ and Paul; for their teachings were inspired by the one spirit of truth. They were both noted for their hatred of sin, and for their love and holy zeal for the law of God, which they exhibited in their lives and teachings. Matt. 19:17; John 15:10; Rom. 3:31; 7:7-22.

In Matt. 5:17-19, Christ showed the importance of strictly observing all the commandments, while Paul, in 2 Cor. 3:6, Rom. 2:29, opposed a tendency to strictly carry out certain popular forms of duty, while overlooking the spirit,—the great principles underlying duty. Such was the course of many of the Jews with regard to circumcision, fasting, public prayer, etc. They performed those duties, not through love of God and their neighbors, and a sense of their great need of divine help, but through shameful selfishness, to receive the glory that comes from men. And Paul reproved them, because through the letter they transgressed the very law they boasted of. Rom. 2:21-27. They were not actuated by the spirit of the law, by the principles of supreme love for God and equal love for their neighbor, through which we should keep the law.

God enjoins, first of all, a work of grace in the heart, and a regard for the spirit of the law, as the only means of securing acceptable obedience. He does not divorce these essential things from the strict obedience which is manifested in external acts. He first claims our heart's best affections, and if we love him, we shall show it by our works; we shall cherish a tender conscience and a fear of displeasing him, and shall strictly keep all his commandments. 1 John 5:3. The spirit of the law, cherished in the heart, leads us to fulfill the duties enjoined by the law. If this were not so, we could keep the spirit of the law and literally kill, steal, commit adultery, and transgress the law in all other points relating to our external actions.

Then how unscriptural and unreasonable it is for men to boast of heart-work, and of keeping the spirit of the law, while they are repudiating the very duties required by the law. The spirit of the law enforces the duties enjoined by the law, and is manifested in a careful performance of these duties. If we love our neighbor, we shall be far from killing him. It frequently happens that persons obey certain portions of the law through selfish motives, and without keeping the spirit of the law; as, for example, in the case of those who refrain from stealing, not because they are strictly just toward their neighbor, nor because they love him as themselves, but simply because they would thus lose their reputation, and would incur the liability of punishment.

He who keeps the spirit of the law will regard the form of the law and keep the law. On the table is a glass containing pure water. One standing near praises the water, but immediately breaks in pieces the glass which contains the water, pronouncing it

useless. You would say, "That is a foolish man," but he is as sane as those who boast of their regard for the spirit of the law, yet teach that the law is abolished.

God does not approve obedience that is based on selfishness, but he approves that obedience which is the fruit of love. If the observance of the Sabbath were a popular duty, there would be great danger of keeping the day to receive glory of men; but in the present state of affairs only those who love God and cherish the spirit of the law, can be induced to observe the Sabbath; therefore the present Sabbath reform is well calculated to remove from those who will engage in it the very evil condemned by Paul in Rom. 2:21-29.

ITEMS.

BY JOSEPH CLARKE.

THE Christian who for a moment neglects the heart, and forgets to watch and pray, is on dangerous ground.

He who does not serve God every moment, will probably ere long fail to serve him at all.

Humility adorns the character, and brings with it peace and joy; it makes one at ease and free in all stations and avocations of life, causing greatness to be accessible, and obscurity to be cheerful and inspiring.

Prayer brings quiet sleep and pleasant dreams. It solves grave doubts, and unravels complicated difficulties. It is the best remedy for all troubles, both in church and state, and in individual and social life. It brings rain in drouth, and sunshine in cloudy weather. It causes a country to export more than it imports, and gives us gold and silver in place of legal tender notes. It brings freedom instead of slavery, and love instead of hatred. It unites capital and labor, and causes the rich and the poor to be of one mind, and to feel that wealth should not necessarily interfere with poverty, nor should poverty envy wealth. Prayer causes us to labor and to wait.

To be always talking on the same subject is tedious. Our conversation should be well seasoned with good sense. The wisdom of Solomon was a very strong, noble and remarkable common sense. It was winning and pure, attractive and elevating; but carnality deadened his moral sense, and in his old age he dwindled down until the best he could do was to confess his folly.

It is a humbling thought, that so few old people grow more pure and holy as age comes on. Old age, if sanctified and pure, need not be a loss, an infirmity; but it may ripen up the individual, as the wheat in harvest is ripened, and as corn ripens to the full ear. Old age must be free from passion and strife, and thrives best in seclusion, meditation, and prayer. There is a natural antipathy that strength has to weakness, and unconsecrated youth has little respect for age; therefore age needs more patience and love. It should grow more mellow and rich as it receives neglect, scorn, and slander, and is often wished out of the way. Unfortunately, it is often otherwise; as age comes on, God is forgotten, covetousness sets in with double force, and querulousness and discord sometimes sour the sunset of life. But, thank God, all do not thus pass away. How nobly did King David bear his age, and bid farewell to life.

True religion, bringing, as it does, all the graces into the character, is not an oddity, a something fanciful, and out-of-the-way; but it is a restoring process. It brings back to us what we had lost by the fall, something which of right belongs to us, something lost and restored, as when by an accident you lose your money and the finder returns it to you. But it is something more than this. The favor of God, and the graces of the Christian character, which religion restores to us, were forfeited, and had to be purchased for us at a great price. It cost a long, painful, and laborious work to secure our redemption. Our Redeemer's object was to restore man to as favorable terms of probation as were granted to the race in Eden. This position is new to us, because we have

fallen so low; but there is wisdom, love, and pure common sense in all the teachings of Christ and in all his acts.

—There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared,—was eaten up by the acid and could not be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver, and restore his cup, I believe that God can restore my sleeping dust.

Editorial Notes.

A correspondent asks if J. C. McIntosh, who has published a little pamphlet advocating the coming of Christ in 1883, is an Adventist. We suppose he wishes to know if he is a Seventh-day Adventist. We have no knowledge of the man, and know nothing of his views further than set forth in his little pamphlet. It is well known that S. D. Adventists have no faith in, and no sympathy with, any kind of time-setting. So far, therefore, this man has no connection with the S. D. Adventist people.

SHAKERS AND SPIRITUALISM.

A CIRCULAR from the Shaker community, Mt. Lebanon, N. Y., written by F. W. Evans, asserts the claim and expectation of the Shakers, that spiritualism will "yet materialize speakers to large assemblies, in public halls, under Shaker auspices."

D. LATHROP & Co., of Boston, Mass., have devised a novel plan to set the pens of the children at work. They issue a book entitled, "Write Your Own Stories. Thirty Pictures for Prize Stories, with Blank Leaves to Write them on." Opposite each picture there is a blank page, ruled, about the size of a leaf of letter paper, on which the story about the picture is to be written. And to the child under 14 years of age who will write the best series for the thirty pictures, they offer a prize of \$25; for the second best, \$15; and for the third best, \$10. Further particulars in the Christmas number of *Wide Awake* the price of which is 20 cts. Price of books 50 cts.

NEWSPAPER DIRECTORY.

WE have just received from Geo. P. Rowell & Co., of New York, a copy of their new and complete Newspaper Directory, and can therefore, from personal examination of the work, indorse the following from the *Fulton (N. Y.) Times*:—

"The new American Newspaper Directory of Geo. P. Rowell & Co., is a volume of more than a thousand pages and undoubtedly the most elaborate and complete work of the kind ever issued. The arrangements of the lists by States and in alphabetical order, is such as to make reference easy; and besides, there is, for every town in which a newspaper is published, a statement of location, population, lines of communication, and distinguishing characteristics that is very valuable to all who seek information of a general nature. The mechanical execution of the work would be a credit to any publisher in this country. From business relations with Messrs. Rowell & Co., extending over about a dozen years, and a tolerably familiar acquaintance with their publications, we never have been inclined to—and do not now—believe they are actuated by any but the most commendable motives in the compilation of their Directory."

TO SECRETARIES OF H. AND T. SOCIETIES.

STATE secretaries of health and temperance societies, who have not already done so, will please forward their annual reports at once to the general Secretary of the Association, Mrs. N. J. Fairfield, Battle Creek, Mich. J. H. KELLOGG, Pres. H. and T. A.

Our Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16:15.

GOD'S CLAIMS.

BY ELD. S. N. HASKELL.

(Concluded.)

BUT how much is to be understood by
ALL THE TITHES?

Does the Lord intend that we shall tithe herbs, and other things of but little value? and does the Saviour teach that men ought to pay tithes? For an answer we appeal to his own words, which are explicit. To the Pharisees he said, "Ye tithe mint, rue, and all manner of herbs; . . . these ought ye to have done, and not to leave the other undone." Luke 11:42; Matt. 23:23. They were charged with hypocrisy, not because they tithed everything, but because they passed over judgment and the love of God, and made all their religion to consist in these things. Those who withhold the tithe of their income are represented as robbing God, and in this way departing from him. The Lord calls upon his people to return unto him, promising that he will then return unto them. But they say, "Wherein shall we return?" Then he instructs them: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." It is bad enough to rob men, but to rob God is in the highest degree sacrilegious. Yet men but faintly realize the sin which is committed in withholding the tithe which God claims, and in support of their conduct a thousand arguments are invented.

It is an honor to be thus connected with Christ in carrying forward the work of saving precious souls. Christ gave himself; he left the glory he had with the Father before the world was, that man might be rescued from eternal death; and he permits those who receive this great benefit, both small and great, rich and poor, to assist in this work by returning to him a very small portion of their income as it is received. By thus doing, we show our appreciation of the blessings bestowed upon us.

AN IMPORTANT QUESTION.

What shall individuals do with the tenth, which is the Lord's? Shall each one dispose of it to the minister, to the poor, or for religious reading, as he may see fit? or would the Lord have us adopt some system in the matter? Should it be left to every one to make the final disposition of his or her tithes, great inequality would exist, and often the most worthy laborer would be left to suffer. Hence the necessity of some system, or plan, upon which all can act in harmony, is readily seen.

The tithe should be laid aside at the time it is received. This is illustrated in the example of Abraham, and confirmed by all the instruction which the Scriptures afford us on this point. "Thou shalt not delay to offer the first of thy ripe fruits," "the first-fruits of thy labors," "and to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees," are among the many expressions which speak of the Lord's part, and when it should be laid aside. It is when the bounty is received that the Lord should be remembered. Ex. 23:17; 22:29; 34:26; Deut. 26:10; Neh. 10:35.

These first-fruits were first laid up within their gates, which was laying by themselves, and then they were taken to the house of God, to a place prepared for them. "That we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." When the Levites received the tithes, they were to take the "tithes of the tithes" and place them in the "treasury-house" for the family of Aaron; and Aaron took of these tithes and made a thank-offering to God. Neh. 10:37, 38; Num. 18; Neh. 13:10-13.

The promises of God were not simply to those who laid aside their tithes, but they were to bring all their tithes into the store-house, or treasury, where the tithes were deposited by the proper persons for those who were entitled to them.

The same principle is recognized in the New Testament. Appropriate sums were to be laid aside each week, or whenever received, that there should be no gatherings when the apostle should come. He then adds: "When I come, whomsoever ye shall approve by

your letters, them will I send to bring your liberality unto Jerusalem." 1 Cor. 16:3. There was at this time a general treasury at Jerusalem, and here a disposition was made of the funds. In the earlier history of the church, seven men were chosen to have charge of this matter. This plan, adopted by the Corinthian church, was also adopted by the churches in Galatia, Achaia, and Macedonia. It embraced a pledge on the part of the brethren; for the apostle boasted of their liberality to other churches, and a year later it was evident that they had not paid as promptly as they had previously pledged. Hence the language used in 2 Cor. 9:1-5. This second epistle was written one year later than the first, and in chap. 8:10, 11, Paul evidently alludes to the response which they made to his recommendation in the 16th chapter of his first letter, for he refers to their covenanting "a year ago."

By examining carefully 1 Cor. 6:1-3, and comparing this scripture with 2 Cor. 8 and 9:1-5, remembering that the second epistle was written one year after the first, much light may be obtained respecting the plan adopted by the early churches in the support of the gospel.

But the question may be asked, Were not these donations expressly for the poor, for the widows and fatherless? At the commencement of the gospel, before there was any system adopted for sending out men to preach, this money was appropriated largely to the poor. (See Acts 6.) But later it is evident that the matter of assisting the poor became secondary. Only such widows as had no children or nephews, and who had reached the age of threescore years, having for a long time given proof of their worthiness, were allowed to receive of this fund. (See 1 Tim. 5.) It was the Lord's, and he held those responsible who had the charge of disbursing it. Its primary object was to carry the gospel to those who had never heard its joyful tidings.

SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 15.

IN Mr. Judson's response to some inquiries from the Home Missionary Board respecting the qualifications which those designing to become missionaries should possess, it may be of interest to notice a few points, as the principles involved are true in all missionary operations.

First he says, "The motto of every missionary, whether preacher, printer, or school-master, ought to be, *Devoted for life*." "Do not fancy," he adds, "that you have a true missionary spirit while you are intending to leave the heathen soon after acquiring the language. Leave them! For what? To spend the rest of your days in enjoying the ease and plenty of your own native land?"

He also cautions them against the reaction which they will experience upon meeting with disappointments and discouragements, and after having become fatigued and worn out with preaching the gospel to a disobedient and gainsaying people. He says, "You will sometimes long for a quiet retreat, where you can find a respite from the tug of toiling at native work,—the incessant, intolerable friction of the missionary grindstone. And Satan will sympathize with you in this matter; and he will present some chapel of ease, in which to officiate in your native tongue, some government station, some professorship or editorship, . . . anything, in a word, that will help you, without surrender of character, to slip out of real missionary labor. Such a temptation will form the crisis of your disease. If your spiritual condition can sustain it, you will recover; if not, you will die."

Twenty-one years after his first landing in Rangoon, Mr. Judson finished his translation of the whole Bible; but, not satisfied with the first version, he devoted six more years to the revision of this great work; and on the 24th of October, 1848, the last sheet of the new edition was printed. The following, taken from his journal, is expressive of his feelings when the first edition was completed: "Thanks be to God, I can now say, I have attained! I have knelt before him, with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace; I have dedicated it to his glory." This translation, after its revision, is said to be perfect as a literary work in the Burmese language; and although he labored with a far higher object in view, it remains an imperishable monument of his genius. Other men have distinguished themselves by the accomplishment of a similar work in their mother-

tongues, but his was a much more laborious task than theirs. John Eliot, missionary to the Indian tribes, after he had finished the translation of the Scriptures into that dialect, said, "Prayer and pains, with the blessing of God, can accomplish anything."

Although very little mention has been made in these articles of the native schools established by the missionaries, they were always, to some extent, connected with every missionary operation. They were largely conducted by the ladies belonging to the mission, and were always held subordinate to the preaching of the gospel. For the purpose of imparting practical instruction in the common duties of life, boarding-schools were established, and various other expedients resorted to for the instruction and elevation of the natives. In 1835 the subject of establishing a seminary was discussed, and Mr. Judson, in his correspondence with the Board, gives expression to sentiments which others might do well to consider. He says, "My ideas of a seminary are very different from those of many persons. I am really unwilling to place young men who have just begun to love the Saviour under teachers who will strive to carry them through a long course of study, until they are able to unravel metaphysics, and calculate eclipses, while their souls become as dry as the one and as dark as the other. I have known several promising young men completely ruined by this process. . . . I want to see our young disciples thoroughly acquainted with the Bible from beginning to end, and with geography and history, so far as necessary to understand the Scriptures and to furnish them with enlarged and enlightened minds. I would also have them carried through a course of systematic theology, . . . and instructed in the art of communicating their ideas intelligibly and acceptably by word and by writing."

As Burmah offered no facilities for the proper education of the children of the missionaries, it became necessary, after having given them what instruction they could, to send them to America. To part with those whose society was made all the dearer on account of having but few English associates, and that, too, with but little expectation of ever meeting them again, was indeed a bitter trial. Mrs. Judson thus speaks of the departure of her little boy, which occurred soon after her second marriage:—

"After deliberation, accompanied with tears, and agony, and prayers, I came to the conviction that it was my duty to send away my only child, my darling George; and yesterday he bade me a long farewell. . . . Oh! I shall never forget his looks, as he stood by the door, and gazed at me for the last time. His eyes were filling with tears, and his little face was red with suppressed emotion. But he subdued his feelings, and it was not till he had turned away, and was going down the steps, that he burst into a flood of tears. I hurried to my room; and on my knees, with my whole heart gave him up to God; and my bursting heart was comforted from above. . . . My reason and judgment tell me that the good of my child requires that he should be sent to America; and this of itself would support me in some little degree; but when I view it as a *sacrifice*, made for the sake of Jesus, it becomes a delightful privilege. . . . I cannot but hope he will one day return to Burmah, a missionary of the cross, as his dear father was." M. L. H.

T. AND M. INSTITUTE AND STATE QUARTERLY MEETING IN IOWA.

As this is the last opportunity I shall have before the time of the Tract and Missionary Institute at State Center, Iowa, to communicate with our people concerning it, I will say a few words more. In connection with this Institute, Oct. 14-26, our State quarterly meeting of the T. and M. Society will be held. We want to have the most complete report we have ever had. To this end we call on all librarians and district secretaries in the State to do their utmost to get a full report from all members of the society, and to have their reports made out in full and in time for this meeting. We also want every director, every district secretary, and every librarian present at this meeting if possible. There are many good reasons for this. It is a special and most important occasion, and very likely we shall not have another one for years in the future, if ever. We want it to be at least four times as large as any we have ever held in the State before. The time is most favorable. We have been looking forward to it for many months and planning for it. The Conference felt it to be of sufficient importance to recommend a general attendance. It is in the most favorable season, all things considered, that we could select.

We want all the directors present, not only to receive instruction, but because there are most important things

to be considered by the board of directors, in reference to plans of action concerning financial matters of great importance, some of which have been broached before, and partially acted upon. We want well-defined plans perfected at this important meeting concerning how to manage expenses, what course to pursue in regard to the worthy poor, etc., etc. Don't fail to come. All the secretaries and librarians will find this an invaluable school to them. Here they may learn how to keep their accounts, and how to be useful by giving instruction to those in their several churches. If there are any of these officers who are not able to come, their churches or districts should assist them. None of these districts want to be left behind the others. If not, their officers must be instructed so that they can do their business right, and thus keep up the confidence of our people in their management. The church and district quarterly meetings held just before our Institute, will be a good time to consider these matters. Let all these officers bring their books for examination and correction; and if they cannot come, let them send them.

Our ministers should all attend, surely. We shall want to make plans for fall and winter labor. It will be a good time, if there are favorable openings in different parts of the State, to write to the President of the Conference concerning them, so that they can be considered while the ministers are all together. We want them to work to the best advantage the coming season. We want them all to be properly qualified to instruct in all branches of the work, and spiritually prepared to labor for God. We expect the Executive Committee will all be present in time to help make proper preparations for the meeting. And, finally, we want all in our Conference who have ability to become workers in any department, either as canvassers, or to fill positions of trust or responsibility anywhere in the cause, to come and qualify themselves for labor.

Time is short. We must arouse in Iowa. We are far too easy over the present state of things. The Lord has not been blessing our laborers as in years past. There seems to be a stupor resting upon many. We must be aroused from this dreamy state. Work, work, WORK is wanted in the cause of God. Do not, I beg of you, let a little sorghum molasses, or fall plowing, or some trivial matter, keep you away from this meeting. Let all who can, bring tents. The large tent will be on the ground for use. Bring plenty of bed clothes. We shall have a full assortment of our books there to supply all for the coming winter.

Oh, how anxious I feel that this meeting shall be a great blessing to the cause of God in our good Conference. This Institute will be just the thing we need to give the work an excellent start for the next season's labor in the cause. We want the blessing of God to rest upon our efforts, as in days past, when churches of from twenty-five to one hundred were raised up. The power of Satan has been increasing. We must take hold of the arm of God till we have strength equal to our necessity. We want to come up to this meeting to seek God as well as to receive instruction. Strength and wisdom from above are what we need. Do not disappoint us, dear friends in Iowa, in our hopes of prosperity for the work in our beloved Conference. Let us make a general rally, and try the Lord, and see if he will not pour us out a blessing, which will enable us to do a great deal more for his precious cause than we ever have done before.

GEO. I. BUTLER, Pres.

Central City, Neb.

KANSAS T. AND M. INSTITUTE.

THE Institute which has been appointed for this State will be held at Osawkee, Oct. 28 to Nov. 9, and it is to call the attention of our people to the importance of this meeting, that we write. There has been a call from our people in this State for a meeting of this kind for years, and now the appointment appears. The need of such a meeting will not be questioned by any one acquainted with the condition of the cause in Kansas.

There is no branch of the work so embarrassed financially, and none that drags on our hands as the tract and missionary work does. Our people do not generally know how to take hold and make this a success, and with many there is a lack of interest. We hope at this meeting to adopt measures that will result in relieving our financial embarrassments, to obtain the instruction that will enable us to make a success of the work, and to have our interest increased in it. And this opportunity will be the most favorable for securing these results.

Men qualified to help just where we need help will be

there to devote their entire time to this branch of the work. Among these we will mention Elds. Butler and Whitney. Such a privilege we have never enjoyed in this State, and I feel sure that those that let it pass without making every effort to improve upon it, will lose a very great opportunity, and will deeply regret it afterward. The notice is out long enough in advance for all to make their arrangements to come. The time could hardly suit us better. The weather will not be too cold to travel with teams, and coming as late as it does, the press of work will be over. Brethren, make your arrangements to come. Let the local elders and the T. and M. directors take the burden on themselves now, and use every reasonable means to secure a general attendance. There is every reason to expect a general rally. Our camp-meeting was not generally attended last spring, many claiming that they could go better in the fall. There are no local camp-meetings this fall, but there is to be one general meeting at Osawkee, Oct. 28 to Nov. 9.

Local elders feel that it is unreasonable and wrong for the members to vote them into as responsible a place as that of elder, and then not sustain them by being present and taking part in the meetings; and so it is. Will not the same rule hold good when applied to the officers of our State societies? Besides the instruction which we expect to obtain in all the branches of the cause, we think it will be for our spiritual good. Preaching each evening, and at least twice each Sabbath, will make it almost as good in this respect as a camp-meeting. We have no fears but this meeting will be well attended, but we have fears that many will not be there that should come. Brethren, begin now to make your arrangements to come. Where there is a will, there is generally a way. You cannot afford to miss this opportunity. It will be too bad for a single one of our directors to fail to be there; the librarians should all attend; elders of churches ought to be there; and clerks and treasurers of churches cannot afford to miss it. All Sabbath-school officers should feel that they are needed there and will lose much in not attending. Of course the ministers and licentiates of the Kansas Conference will attend; and let every member, whether he holds any office or not, feel that he has an invitation to be there.

Osawkee is not central; but, all things considered, it is the best location we can get. They have a meeting-house in the village, and should the weather be too cold to camp out, we can get a hall that can be used to lodge in, and the brethren will then do what they can to entertain those that are unprovided for. We do not expect it will cost any more to attend this Institute than it does to attend an ordinary camp-meeting. Osawkee being near the east line of the State, the brethren from Missouri can be accommodated nearly as well as though it were in their own State, and we extend an invitation to them to attend. We expect a reduction in fare over the A. T. & S. Fe road. Full particulars will be given soon.

SMITH SHARP, Pres.

TEXAS T. AND M. SOCIETY.

I WANT to say a word to you about the finances of our society. For a year or two past we have had "hard times." It has been extremely difficult to raise money; and I have not felt it duty to urge my brethren to pay even what they had pledged to the society, hoping that a more fruitful year would soon come. And now that it has come, with bounteous harvests, fair prices, encouraging prospects, and good health, I feel it my duty to exhort you to a prayerful, serious consideration of God's dealings, his merciful care, and the manifold blessings we have received, and are now sharing. Then let your offerings be returned to him as a token of your gratitude for mercies enjoyed, and as a pledge of greater faithfulness and a deeper consecration for the future.

Quite generally our brethren and sisters are careful to regard the claims of God concerning the *tithe*, but some do not seem to realize that it is wrong to "rob God" in "offerings" as well as in the "tithes." Mal. 3:8. Anciently, God's people returned their sin-offerings, their trespass-offerings, their freewill-offerings, and their thank-offerings. If they had good reasons for so doing in those days, certainly we have as good ones for doing likewise. What are we and what have we that we have not received from the Giver of all good? But how little and stinted are our freewill and thank offerings! If we could sensibly realize the magnitude of the deliverance which has been wrought for us through the blood of the world's Sin-offering, our sin and trespass offerings would be more abundant. The immense sacrifice made, on the part of Heaven, to save us, ought to stir us to greater liberality to save our fellow-men. Every sacrifice and offering we

make for the cause of God will bring large dividends in the end. Christ became poor for our sakes, that we might be rich. The poor widow is commended and immortalized by the Saviour, because she gave "two mites." It is not the immense sums we pay, but the sacrifice that is made, which is so precious in the sight of God.

Our society is purely a benevolent organization; its object is to do good to others, and not to secure any personal present advantage to any of its members. It should be free from debt, and have a full supply of publications on hand from which each member can draw. And these publications may become mediums through which the light of the third angel's message may be extended all over our broad State. But this will cost something, and great sacrifices will have to be made on the part of those to whom is now committed the last note of warning to the world.

Then let each one take an interest in this work, and help all he is able. Those who were not at the Plano camp-meeting in 1878, and did not have the privilege of pledging or paying to free our society from debt, should now follow the example of those who did, and with them help bear this burden. Many of you have shared the benefits derived from the sacrifices others have made; now you, in turn, ought to sacrifice for others. If those who pledged then, could see what results have been accomplished already by that action, and could realize its final results in the number of souls saved in the kingdom, I am sure they would be anxious to go farther than they did then. Let every vow be paid; and those who have not vowed should do so now. Will each church society see that its indebtedness is paid at the next quarterly meeting, and that all accounts are squared up on all our different periodicals by those who are in arrears? If all will do this, our society will be free from debt. Our isolated brethren and sisters should help us in this most worthy enterprise. Send in your offerings to the Secretary, Miss Kittie McKisick, Peoria, Ill. Co., Texas, by registered letter.

The directors in each district, and the elders, leaders, and librarians of the churches, should take hold of this matter in their respective localities, and make it their duty to see that the indebtedness on our periodicals is paid by all who are behind on their papers; that each Sabbath-school account is settled up with the librarian; and that the church T. and M. societies are free from debt, at the time of the quarterly meeting in October.

R. M. KILGORE, Pres. Texas T. and M. Society.

OHIO T. AND M. SOCIETY.

THIS society held its ninth annual session under the tent in Clyde, at 5 p. m., Sept. 17, 1880. Prayer by R. A. Underwood.

The Secretary's report of the previous meeting was read and accepted. After the reading of the report, a summary of the work performed during the year by the different districts was read, as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	53	81	34	1049	70	25	49	60404	765	478	\$210 73
2	77	124	5	622	102	31	176	40107	1394	1417	316 05
3	49	82	2	178	132	22	107	41897	1346	876	131 12
4	97	162	8	964	483	30	172	56112	2429	975	365 47
5	89	130	15	247	70	5	244	528337	2066	432	408 54
6	47	48	21	270	229	20	150	27612	969	325	229 87
	411	627	85	3330	1086	123	898	753969	8869	4503	\$1561 78

The appointment of committees was left to the Chair, whereupon the following were announced: Nominating Committee, J. S. Green, Wm. Beebe, and D. K. Mitchell; Committee on Resolutions, G. G. Rupert, V. B. Stevens, and A. M. Mann.

Adjourned to call of Chair.

SECOND MEETING, 6 P. M., SEPT. 19.—Opened with prayer by A. M. Mann.

The Nominating Committee reported as follows: For President, D. M. Canright; Secretary and Treasurer, Ida Sharpe. Directors: Dist. No. 1, E. H. Gates; No. 2, A. M. Mann; No. 3, R. A. Underwood; No. 4, H. A. St. John; No. 5, O. F. Guilford; and No. 6, G. G. Rupert. These names were taken up separately, and the persons were elected to their respective offices.

The Committee on Resolutions recommended the following:—

Whereas, The T. and M. society has been the means of bringing so many to the light of present truth and of

preparing the way for the living preacher in the past, therefore,

Resolved, That we recommend all our brethren in Ohio to become members of the society by paying one dollar.

Resolved, That we recommend each society to take a club of the *Signs* for missionary purposes.

Resolved, That we recommend each church in Ohio to organize a V. M. society.

Resolved, That all members that have pledged support to the cause, should give immediate attention by paying all arrearages, thereby relieving our work from embarrassment.

Resolved, That we hereby tender a vote of thanks to our President, Eld. D. M. Canright, for the efficient aid he has given the cause in Ohio.

Adjourned *sine die*.

D. M. CANRIGHT, Pres.

IDA SHARPE, Sec.

TEXAS T. AND M. INSTITUTE.

IN harmony with the suggestion of Eld. George I. Butler in the REVIEW of Sept. 16, I would designate as the time and place for this meeting, Nov. 11-24, at Dallas, in connection with the camp-meeting. This will extend the camp-meeting one week longer, and afford an opportunity to all our brethren and sisters to attend this means of instruction, which I certainly believe they will embrace. This will be a rare privilege, and the efficient aid tendered us on this occasion renders it valuable indeed.

Here, in addition to the usual programme of our annual camp-meetings, will be interspersed that practical instruction which every member of the church, of the T. and M. society, of the Sabbath-school, of the Health and Temperance association, and of the V. M. societies, need. Without this we shall perform our duties very imperfectly, or not at all, because we do not know how, and thus we are rendered useless in the Master's cause.

It would be wrong for us to neglect this most favorable opportunity of learning how to execute the most labor in the brief space of time allotted us. It will doubtless be some sacrifice for some of our brethren to remain away from their homes for such a length of time as here designated. But remember, brethren, if we are accepted at the final gathering of the saints, it will be because we have made a covenant with God by sacrifice.

If any brother or sister in the State who is filling an office in the church, or in any department of the work, had not determined to attend the camp-meeting, I hope that this change, in adding the Institute to the camp-meeting, will settle the matter, and induce each one to be present.

Our church elders, deacons, clerks, and treasurers, our directors, secretaries, and librarians of the T. and M. society, our superintendents and secretaries of the Sabbath-schools, and the officers of the H. and T. association, must not fail to attend this meeting throughout, and get all the instruction and knowledge they can. Also all our young brethren and sisters should by all means be present.

With Bro. Butler you are acquainted; and with the efficient labors of him and Eld. Whitney, we have reason to expect that, if we shall all do our duty, this meeting will be the beginning of better days with us here in Texas.

Now, brethren, do not come expecting to return before the meeting closes. Each officer should bring his books, and learn how to keep them.

R. M. KILGORE, Pres. Tex. Conf.

GEMS FROM CHANNING.

A poor man, living on bread and water, because he will not ask for more than bare sustenance requires, and leading a quiet, cheerful life through his benevolent sympathies, his joy in duty, his trust in God, is one of the true heroes of the race, and understands better the meaning of happiness than we, who cannot be at ease unless we clothe ourselves "in purple, and fare sumptuously every day;" unless we surround, defend, and adorn ourselves, with all the products of nature and art. His scantiness of outward means is a sign of inward fullness; while the slavery, in which most of us live, to luxuries and accommodations, shows the poverty within.

Religion, as it has been generally taught, is anything but an elevating principle. It has been used to scare the child, and appall the adult. Men have been virtually taught to glorify God by flattery, rather than by becoming excellent and glorious themselves, and thus doing honor to their Maker. Our dependence on God has been so taught as to extinguish the consciousness of our free nature and moral power. Religion, in one or another form, has always been an engine for crushing the human soul. But such is not the religion of Jesus Christ. If it were, it would deserve no respect.

GLORIA IN EXCELSIS.

GLORY to God in the heights of the Heaven,
Reigning forever sublime on his throne;
Peace and salvation to mankind are given,
Now that THE SINLESS for sins may atone.

Thee for thy great—for thine excellent glory—
Humbly we thank, and we bless thee and bring
Hearts, tuned for worship, to praise and adore thee,
FATHER ALMIGHTY, O LORD GOD, and KING!

Blessed LORD, JESUS CHRIST, SON OF THE FATHER,
LAMB OF GOD, slain that our sins thou might'st bear,
Thou, to thy bosom, who lost ones would'st gather,
Hear us, in mercy, and answer our prayer.

Thou who in might and in majesty sittest
Right by the throne of the Father on high;
Thou, who the penitent sinner acquittest,
Grant us thy mercy—O grant it, we cry!

For thou only art holy, and wearest
Victory's wreath where the seraphs applaud;
Only thou, CHRIST! with the HOLY GHOST sharest
Equally glory and worship with God.

—Dr. G. A. Crooke.

Progress of the Cause.

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

SWEDEN AND NORWAY.

AUGUST 24 I left home to visit our brethren in Gryt-hytted, Sweden. This place is a small village in a mining district, about half-way between Christiana and Stockholm. I arrived on the evening of the following day, and was kindly received by our brethren. Bro. Rosqvist has labored in this vicinity about four months. We commenced meetings the same evening, beginning at 9 o'clock, and holding till 11. The people cannot leave their work earlier. Some came from a distance on foot, and some in boats, as the country is full of little lakes. Notwithstanding their hard work, long days, and late hours, I did not see any sleepy ones in the congregation. They understood and appreciated the word spoken, although our language differs some from the Swedish.

At 10 o'clock Sabbath forenoon we met to organize a church. Two of the brethren had been elders, one of the Baptist and one of the Free-church. There had formerly been a party spirit and some strife and hard feelings, and a remnant of this still remained in some hearts. They could not unite with their brethren. The former Baptist elder was among this number. I labored with them—yet not I, but the Lord—till 2 P. M. Then the clouds had passed away, and the sun of love and peace shone brightly. Confessions were made, tears flowed freely, hands were shaken, hearts reconciled, and the Lord smiled on us. Forty-seven dear souls united in fellowship to keep the commandments of God and the faith of Jesus. An elder and two deacons were chosen and ordained. They serve also as secretary and treasurer.

This is the first S. D. Adventist church organized in Sweden; among this number of Sabbath-keepers are several persons of public influence. There are four more believers who keep the Sabbath, and several others who have fully decided to commence in October—that is, at moving time, when they can be released from their present obligations.

Sabbath afternoon we celebrated the ordinances of the Lord's house, and felt that it was good to be there on account of the presence of the Comforter. When the sun was going down, three dear souls were buried with Christ by baptism in the clear waters of a beautiful lake. Thus closed this memorable day, in which, probably for the first time, the four great memorials of the Father and the Son were celebrated in Sweden at one place on the same day.

Sunday we held two meetings in a grove; these were attended by two hundred attentive hearers. We organized also systematic benevolence amounting to \$20.10 per quarter.

Monday evening we came to Amot on our way back to Christiana. Here we held three evening meetings, and baptized one candidate. Eight are keeping the Sabbath, and meet for worship on that day. The word was well received, and made good impressions.

Friday evening we met in our hall in Christiana. Seven dear souls were buried with Christ in baptism. It was a blessed season, long to be remembered. Sabbath and Sunday we have held meetings, with large congregations. Up to this time we have received into the church in Christiana and baptized one hundred and eleven persons. Of those, four have died, four have gone to America, and four have been excluded. The present membership is ninety-nine.

I have been invited to attend the General Conference. The brethren in Chicago have sent me exchange for \$35.00 to secure a visit to their place. Other churches also are anxious to see me. Several things have seemed to hinder. Bro. Andrews is sick, and cannot go, and my wife is sick. Yet I have decided to leave Friday, the

Lord willing. I go by the Dominion Line to Quebec; expect to leave Liverpool, Sept. 16.

May the Lord bless his work here and in every place, for his name's sake.

Sept. 7, 1880.

J. G. MATTESON.

OHIO.

Spencer, Sept. 20.—I shall be alone here till after camp-meeting. The interest is still very good. Two opponents have appeared and retired. The present truth is still gaining friends. Another opponent is expected this week. Evidently some are halting till they see how the truth will stand opposition. Have sold about \$35.00 worth of books. We must remain here for some time yet.

H. A. ST. JOHN.

WISCONSIN.

Eau Claire, Sept. 23.—We commenced meetings in the tent on the 10th inst., and have given seventeen discourses. We are now canvassing the Sabbath question. The interest has thus far been good. The average attendance is about two hundred and fifty. Some are deeply interested. Pray for the work at this place.

S. FULTON.

A. MEAD.

Durand, Sept. 20.—After holding fifteen meetings at this place, we took down our tent. The stay-away argument was used by the ministers and church members; still our labor was not entirely in vain, as one family have decided to keep all the commandments.

We are now holding meetings in a school-house three miles from Durand. Have spoken four times on the subject of the Advent. The people turn out well, and seem interested. Bro. Waller has gone to Humboldt to organize a Sabbath-school.

T. B. SNOW.

Ft. Howard, Sept. 20.—The interest here still continues good. We have taken down our tent, and are now holding meetings in a rented hall, preaching every evening. A revival meeting has been in progress here for nearly two weeks, in which the Methodist, Baptist, Presbyterian, and other churches have been united; but God has greatly blessed us, and the interest to hear increases rather than diminishes. Several will probably be baptized next first-day. Let your prayers ascend in behalf of the work here.

O. A. OLSEN.

A. W. BARTLETT.

Lodi.—We closed our meetings at Lodi, Sept. 14, after continuing them over five weeks. During the first half of the time we enjoyed fine weather and a large attendance. Then came a rain of twelve days in succession, followed by frosty nights. Our tent was not comfortable in bad weather, and we were obliged to close. We obtained the use of the Universalist church, and made an effort to revive the interest, but without success.

Thus we were unable to bring the testing truths of the message before the people, and our meetings failed to accomplish all that we had hoped from them. However, two received the truth with gladness, and a few others are investigating, who, under the good influences there, may receive it.

G. C. TENNEY.

MICHIGAN.

Richmond, Sept. 23.—About one hundred Sabbath-keepers assembled in our general meeting here in the tent last Sabbath. A discourse was given on "Saving Faith," and after a short Sabbath-school exercise we enjoyed a lively social meeting in which the presence of the Holy Spirit was manifested. Eld. D. H. Lamson was present, and his assistance was appreciated.

We have taken down the tent because of cool evenings, and continue our meetings in a hall.

G. K. OWEN.

Hanover.—We spent Sept. 18 and 19 at this place. For the space of one year and a half, weekly meetings and Sabbath-school have been kept up, and a gathering influence has been exerted. The results have been good. If faithfulness is maintained in the future, we think, with a little labor, a church may be organized here at no distant day.

During the two days, we spoke five times, had one social meeting, and attended the Sabbath-school. After the forenoon services on Sunday, seven adult persons presented themselves as candidates for baptism. After an examination of these persons, during which the tender Spirit of God witnessed that they were moving in the path of duty, we repaired to a lake some half a mile distant, where they were all buried with Christ in the solemn ordinance of baptism. May they all endure unto the end, and be saved.

M. B. MILLER.

Vandalia, Cass Co., Sept. 9.—Early in the season, while transacting some business at Elkhart, Ind., I held twelve meetings in a house that is free to all denominations; and as a result, three decided to keep the Sabbath.

About harvest time I spoke several times at Jones

Crossing, Cass Co., Mich., and finding that the interest extended into the country, I moved my meetings two miles, and had the use of a church. Two weeks was as long as I could continue meetings, owing to the press of work with the farmers; but four decided to observe the Sabbath.

I then removed to Vandalia, a town of four hundred and fifty inhabitants, five miles distant. Here two decided to keep the Sabbath. Again finding the interest extending to the country, I came, by invitation, to the Pemberton school-house, two miles from V., where I have spoken five times. Some will obey, and, I hope, many.

O. SOULE.

Newark, Gratiot Co., Sept. 13.—Closed our meetings in Arcadia, Sunday, Sept. 5, after remaining there with the tent three weeks to finish up the work begun before camp-meeting. Of those who embraced the truth when I was here before, some have turned back, and some are undecided; but others are taking a firm hold of the truth, and still others are convinced and considerably stirred. We held over sixty meetings in Arcadia, the good interest encouraging us to remain as long as we did. About ten or twelve have commenced keeping the Sabbath that we think can be relied on. Our temperance meetings had a good effect, and there has been a clearing of the camp of tea, coffee, and tobacco. A great responsibility rests on those here who have had experience in the work. May they live near to the Lord, and realize their duty.

Commenced tent-meetings in Newark the 8th. Although the weather has been cold, yet the attendance has been good. We are in a good farming community, and the people seem anxious to hear. This evening we held our first temperance meeting. We hope to be remembered in the prayers of our brethren everywhere.

L. A. KELLOGG.

COLORADO.

Denver, Sept. 20.—Our meeting here has now closed. We have taken down our tent to-day. Have held about fifty services during the six weeks of our stay; the apparent results are not large, but a deep interest has been aroused in the minds of many who have heard. We sold about \$30 worth of books.

Sabbath, Sept. 11, we repaired to the water the second time, and some were baptized; and still there are quite a number more who will go forward in this ordinance at the first favorable opportunity.

A church of twenty-one members has been organized, and every one has adopted the tithing plan. An elder and deacon were elected. The Sabbath-school is well carried on, and is quite effective. It numbers about thirty members.

All our people here are of good courage, and commence their work in their new relation as a church with zeal and love, fellowship and faith.

E. R. JONES.

MAINE.

Clinton, Sept. 15.—After the close of our camp-meeting at Waterville, we resumed our meetings in this place. New converts have embraced the truth, and still others are interested; so we are to continue our meetings in a hall, as the nights are too cold for tent-meetings. Seven have been baptized, and we expect others will be soon. Secret opposition is strong. Some run from house to house as soon as they learn of persons who are interested, pretending that they cannot sleep nights for fear they will be led astray; but these persons had lived in sin for years, and yet those who have such a burden for them now had never visited them to get them converted from their sins. Wonderful burden, indeed! We are reminded of the language of Paul in 2 Cor. 11: 13-15.

Bro. Webber was with us last Sabbath, and on Sunday held a temperance meeting at 1:30 P. M. Some over three hundred people were out, and the lecture had a good effect.

There is an interest to hear on the truth for miles around. The Lord has blessed the effort here to the good of the people, and souls have been saved. To him be all the praise.

J. B. GOODRICH.

C. STRATTON.

VERMONT.

Westmore, Sept. 18.—“And John was baptizing in Enon near to Salem, because there was much water there.” For a similar reason the meeting for the Irasburgh and Charleston church was appointed at the above-named place and date. I spoke to the audience assembled in the school-house on the shore of the beautiful Willoughby Lake.

After services we led five into those crystal waters and buried them with Christ in baptism, sensible of the presence of the Holy Spirit. Age and youth rejoice together in this sacred rite. One was a brother sixty-four years of age, who had but recently started in the service of Jesus. Reading matter from missionary hands a few months since found him with correct theological views in general, and a thorough and consistent health reformer. Like those anciently waiting at the pool for the troubling of the waters, he seemed waiting to be beckoned in the

right direction. One was a sister who embraced the Bible Sabbath and enlisted in the army of the Lord under the labors of Bro. C. W. Stone at Barton Landing last summer.

A Baptist friend who gave a good testimony in our meeting, remarked at the water that he was the first person baptized in this lake, long years since.

A. S. HUTCHINS.

CALIFORNIA.

Los Angeles and San Diego Counties.—Eld. Waggoner and myself arrived in San Diego, Aug. 24. There are a few keeping the Sabbath in this city as the result of Eld. Wood's meetings last spring. After a dreary ride of thirty miles through a very mountainous district, we reached the San Pasqual Valley. There are but two Sabbath-keeping families in this valley, but they meet regularly on the Sabbath, and have a Sabbath-school. In a valley about twelve miles distant are a few more who observe the Sabbath. We held meetings in San Pasqual Valley on the Sabbath, and in Bear Valley on first-day. At the latter place arrangements were made for monthly meetings, and a Sunday-school will be opened for the children. Bro. Judson meets with the small company at San Diego once a month.

We next visited Santa Ana. About a year ago a number embraced the truth here, but many had moved away, and their regular meetings had been broken up. We visited these scattered friends at their homes, and arrangements were made for weekly meetings and a Sabbath-school.

On Thursday Bro. Brown took us to Eld. Wood's in Los Angeles. Here we met a sister from Arizona who had embraced the Sabbath from reading, this being the first religious meeting of Seventh-day Adventists she had ever attended. We became deeply interested in many of these scattered Sabbath-keepers, and never more fully realized the utility of our missionary work.

We secured pledges for between two and three hundred dollars for the tract and missionary society, besides influencing some of the brethren to adopt the tithing system.

S. N. HASKELL.

IOWA.

Salem, Henry Co., Sept. 22.—At the time of our last report we were in Hillsborough. Our meetings continued there till Aug. 15. We had a good interest in the surrounding country till haying and harvest. A desire was expressed by some to hear what could be said on the other side, as they termed it. So a Disciple minister came and spoke against us on the Sabbath and immortality questions. Bro. I. J. Hankins reviewed him with freedom. On this occasion the little tract on “Sabbaton” was read with interest by the community. While here, Bro. Hankin's wife was sick with bilious intermittent fever for five weeks. This was a great loss to us, especially in music. We sold books and Bibles to the amount of about \$11.00. Many were convinced that we have the truth, but wanted more time to investigate.

I met with the church at Douds in district quarterly meeting July 10, 11. Some of the Sabbath-keepers were in from Birmingham, two of whom united with the church at Douds. All seemed encouraged to try to do more in the missionary work.

We commenced meetings at Salem, Aug. 17. This is a city of five or six hundred inhabitants, settled formerly by Quakers, many of whom yet remain, and have been quite regular in attending our meetings. Our tent is located in the park,—a very beautiful spot, sheltered from the winds by shade-trees and buildings. The average attendance has been good. A few have already commenced to keep the Sabbath, and many are investigating. A prominent merchant of the place said to me that he believed nine-tenths of the people were convinced that the seventh day of the week is the Bible Sabbath, and that he intended to keep it after fulfilling certain obligations.

It does not seem to be a hard matter to convince people of the correctness of our positions, but how to get them to obey what they admit to be Bible truth, is quite another thing. We should be thankful for suggestions on this point through the REVIEW from others of more experience. We have prepared for cold evenings by getting a good heating stove in the tent. May we have an interest in the prayers of God's people that the truth may be planted here.

C. A. WASHBURN.

ILLINOIS CONFERENCE.

The tenth annual session of the Illinois Conference was held in connection with the camp-meeting at Decatur, Sept. 1-6, 1880. The minutes of the last annual session were read and approved.

Seven meetings were held, and the following business was transacted:—

The churches of Bloomington, West Salem, Compro-mise, and Hoopston were taken into the Conference. The Chair appointed the usual committees. Openings

for labor were brought before the Conference, and calls for help made.

Credentials were granted to R. F. Andrews, C. H. Bliss, T. M. Steward, G. F. Shonk, B. F. Merritt, J. F. Ballenger, D. Morrison, L. Johnson, A. A. John, and E. O. Hammond; and licenses, to C. H. Foster, J. B. Logan, Paul E. Gros, James Willoughby, James Dickson, Geo. Hobbs, Wm. Hirte, and Chas. Summerfield.

The following officers were elected for the ensuing year: For President, R. F. Andrews, Gilman, Iroquois Co.; Secretary, N. F. Craig, Cherry Valley, Winnebago Co.; Treasurer, J. J. Carlock, Watseka, Iroquois Co.; Executive Committee, R. F. Andrews, Geo. Foreman, and A. Crow.

The resolutions adopted were as follows:—

1. *Resolved*, That we adopt as the sense of this Conference the recommendation of the last special session of the General Conference relative to the annual election of local elders and deacons in our churches.

The resolution referred to is as follows: “*Resolved*, That the local elders and deacons in our churches be elected annually, such election to be held in each church at a time set by each Conference, except in churches where dissatisfaction with the incumbent has been expressed by at least a respectable minority of the church. In such cases it shall be the duty of the clerk of the church to notify the Conference Committee of such fact, and the election in such churches shall be deferred till proper help is provided by the Committee.”

2. *Resolved*, That in the sense of this Conference it is the duty of our ministers to furnish quarterly reports of their labors, expenses, and receipts to the Secretary of the Conference; and all ministers failing to do this should be censured for neglect of duty.

3. *Resolved*, That we hereby request our ministers of experience to look after the interests of our weak churches and isolated brethren, and to bestow such labor among them as will strengthen and encourage them in the work of God.

4. *Resolved*, That we recommend that all our ministers in this Conference procure a copy of “Robert's Rules of Order,” or some work of a similar character, and abide by its instructions in all business sessions of churches, associations, and Conferences.

5. *Resolved*, That it is the duty of all our ministers to faithfully set before our people everywhere the importance of spiritual gifts, and the necessity of reading the “Testimonies to the Church.”

Whereas, In view of the great field before our T. and M. societies, involving the outlay of a large amount of means in the accomplishment of their work, it becomes necessary that the financial policy of the society be such as shall make it as far as possible self-sustaining; therefore,

6. *Resolved*, That we recommend that our ministers act as agents for the T. and M. society in the sale of publications, the society furnishing the publications and receiving the profits thereon.

(The above resolution was the same as that passed at the last session of the General Conference.)

7. *Resolved*, That a vote of thanks is due the people of Decatur for their kindness, attendance, and respectful bearing, during our stay among them.

8. *Resolved*, That a vote of thanks is due the Illinois Central R. R. Co., for kindly extending the time of our return to meet our wants; also that we extend a vote of thanks to the P. Q. & E. R. R. for low rates of transportation.

Voted, That we have a camp-meeting in 1881, time and place subject to appointment by the Camp-meeting Committee, said committee to be appointed by the President.

Voted, That our thanks are due the General Conference Committee for timely and efficient help; also to the Agricultural Society of Macon county for the free use of the fair-ground.

Eld. R. F. Andrews was appointed delegate to the General Conference. By request of the President of the Minnesota Conference, Eld. Lewis Johnson was transferred to that Conference. A. A. John and E. O. Hammond were set apart to the Christian ministry by ordination.

The Treasurer made the following report for the Conference year ending Sept. 1, 1880:—

Money received,	\$3116.76
“ paid out,	1810.16

Cash on hand to balance, \$1306.60.

The Auditor, after having examined the books, gave the following certificate:—

I hereby certify that I have examined the books of our Treasurer, and find that they have been correctly kept.

R. F. ANDREWS, Auditor.

The Secretary reported as follows: Whole number of churches, 40; Number of members at commencement of year, 635; present number, 760; No. of Sabbath-school scholars, 924.

Adjourned sine die.

R. F. ANDREWS, Pres.

N. F. CRAIG, Sec.

OHIO CONFERENCE.

THE Ohio Conference held its eighteenth annual session on the camp-ground at Clyde, Sept. 16-21, 1880. The first meeting was called at 9 A. M., Sept. 17. Opened by singing; prayer was offered by Eld. D. M. Canright.

Delegates being called, thirty-six responded, representing twenty-eight churches. The minutes of the last session were read and accepted. The New Antioch, Lyons, and Camden churches were admitted to the Conference. It was moved that Brn. White, Corliss, and others be invited to participate in the deliberations of the Conference. The Chair was empowered to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 17, 5 P. M.—The churches of Litchfield and Toledo were admitted into the Conference. The Chairman announced the following committees: On Credentials and Licenses, R. A. Underwood, W. R. H. Avery, and D. K. Mitchell; on Nominations, E. C. Penn, A. M. Mann, and J. S. Fisher; On Resolutions, J. O. Corliss, G. G. Rupert, and O. F. Guilford; on Auditing, B. B. Francis, E. C. Penn, N. P. Nofsger, H. A. Crow, J. J. Boardman, and Alex. Gleason.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 19, 9 A. M.—After the opening exercises, the report of the previous meeting was read and accepted.

The church at Locust Point was admitted to the Conference.

The Committee on Nominations reported as follows: For President, Eld. D. M. Canright; Secretary, L. T. Dysert; Treasurer, J. S. Green; Executive Committee, D. M. Canright, James Rowe, and D. K. Mitchell. V. B. Stevens was chosen trustee on the educational fund. The nominees were all elected except the President, who requested time to consider the matter.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 20, 5:30 P. M.—Prayer by O. F. Guilford.

D. M. Canright and R. A. Underwood were elected delegates to the General Conference. It was decided by vote that the election of elders and deacons should take place annually at the first quarterly meeting in each year.

The following resolutions were adopted:—

Resolved, That we recommend to all our brethren and sisters throughout the Conference a careful and systematic reading of the Testimonies to the Church; and that we request our ministering brethren, in their labors among the churches, to make inquiries of those they visit, and ascertain whether this recommendation is carried out.

Resolved, That we recommend our ministers in this Conference to see that as far as possible all our brethren and sisters take heed to both the testimony of the Bible and that of the church in regard to following the fashions of the world in superfluity of dress.

Whereas, We acknowledge it to be in the providence of God that we are again permitted to see the tried and worn servants of God, and to hear their words of encouragement, admonition, and instruction, and especially the testimonies of Sister White, therefore,

Resolved, That we again express our thanks to the General Conference for the efficient labors with which we have been favored during this camp-meeting.

FIFTH MEETING, SEPT. 20, 11 A. M.—The name of Eld. D. M. Canright was suggested for President, but as he thought it would not be possible for him to act, the matter was referred back to the committee. They presented the name of Eld. H. A. St. John; but his friends urging that his health would not permit, the name of Eld. R. A. Underwood was substituted. Eld. Underwood declined to act, and the matter was laid over till the next meeting.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 20, 5 P. M.—Eld. Canright consenting to act as President with the privilege of being absent from the Conference a share of the time, he was unanimously elected.

It was voted to donate to the Newark church the \$100.00 loaned them two years since. It was also voted to loan \$200.00, without interest, to the Mendon church, to aid in building a meeting-house; \$100.00 to be paid back in one year, and \$100.00 in two years.

Adjourned to call of Chair.

SEVENTH MEETING, SEPT. 21, 6 A. M.—J. S. Green stating that it would be inconvenient for him to fill the office of Treasurer, his resignation was accepted, and J. B. Gregory was elected in his stead.

Adjourned *sine die*. D. M. CANRIGHT, Pres.

J. B. GREGORY, Sec.

VERMONT CONFERENCE.

THE eighteenth annual session of this Conference was held in connection with the camp-meeting at Morrisville, Sept. 2-7, 1880. The first meeting, held Thursday P. M., was opened with prayer by Bro. A. C. Bourdeau.

Seventeen delegates were present. There being no one there from the Roxbury church, and the Andover delegate being called by telegram to the sick-bed of his wife, these two churches were not represented.

By request, presented by Bro. R. S. Owen, the name of the Andover church was changed to Andover and Weston.

Voted, That the Chair appoint the usual committees. Time being asked for consultation, the meeting adjourned to call of Chair.

Friday morning the President read from the stand the committees appointed, as follows: On Nominations, T. H. Purdon, C. W. Stone, and C. F. Worthen; on Resolutions, C. W. Stone, Geo. I. Butler, and Hascal Peebles; on Credentials and Licenses, D. T. Bourdeau, G. W. Page, and T. H. Purdon.

SECOND MEETING.—The second meeting of the session was held in the tent Saturday evening.

The first business was the report of the Nominating Committee, as follows: For President, A. S. Hutchins; Secretary, C. E. Powell; Executive Committee, A. S. Hutchins, Hascal Peebles, and T. H. Purdon; Camp-meeting Committee, G. W. Page, P. F. Bicknell, and Fred G. Smith. These persons were separately elected to their respective offices.

The Committee on Credentials and Licenses reported as follows: Persons to receive credentials, A. S. Hutchins, R. S. Owen, C. W. Stone, A. C. Bourdeau, D. T. Bourdeau, and Albert Stone; licenses, M. E. Kellogg, G. W. Page, and C. E. Powell. The report was accepted, and credentials and licenses were granted as per report.

By request, Bro. A. C. Bourdeau was transferred from the Vermont Conference to the Conference in the Province of Quebec, of which he had been elected President.

Voted, That Bro. Bourdeau be followed by the prayers of the people of the Conference with which he has so long been connected.

Remarks were made by Brn. Butler and D. T. Bourdeau regarding the election of church elders and deacons, and it was decided that as far as consistent these officers should be elected annually throughout the Conference at the time of the church quarterly meeting in January.

Adjourned to call of Chair.

THIRD MEETING.—The third meeting, Monday evening, was opened with prayer by Bro. White.

The Committee on Resolutions reported as follows:—

Whereas, The Lord has greatly blessed us in this meeting, especially by the plain and cutting practical truths delivered to us through his servants and impressed by his Spirit, therefore,

Resolved, That we render thanks to God for reproof, and for the comforting assurance of forgiveness and grace to those who seek him with the whole heart.

Resolved, That we thank the General Conference for the help rendered us in the services of those who have been sent to conduct this camp-meeting.

Resolved, That we express our thanks to the managers of the several railroad and stage lines leading from the different parts of the State to Morrisville, for their courtesy and special favors.

Resolved, That we ask the General Conference to send Eld. Geo. I. Butler to labor in Vermont a year or more.

These resolutions, especially the last, were freely spoken to by Brn. White, Hutchins, Stone, and others, and were unanimously adopted.

Voted, That the minutes of this session of the Conference be published in the REVIEW.

TREASURER'S REPORT.

A. S. Hutchins in account with the Vermont Conference.	
Dr.	
Oct. 6, 1879, to cash on hand,	\$14.97
" " " " notes in favor of Conference,	745.93
" " " " cash rec'd since Oct. 6, '79,	1680.36
Amount,	\$2441.26
Cr.	
By am't paid out since Oct. 6, '79,	\$1082.07
" " " " notes and claims due the Conference,	1352.76
" " " " cash to balance,	6.49
Amount,	\$2441.26
Sept. 15, 1880.	
Adjourned <i>sine die</i> . A. S. HUTCHINS, Pres.	
C. E. POWELL, Sec.	

—In some hearts which have tested the blessedness of communion with God, there are always peace and joy, the gladness of angelic song, even though around them may be irritation, and aggravation, and incessant clamor.—*Christian at Work*.

Notes of News.

—The value of the tobacco crop of the United States is \$22,000,000 annually.

—Paris has 18 daily political papers, with a united circulation of over 1,000,000 per day.

—A dispatch dated Sept. 22 states that 37 persons were killed by a land slide at Naini Tal, Bengal.

—The international fleet at Ragusa consists of 20 vessels manned by 7,800 men, and carrying 186 guns.

—The mortality of Manchester, Eng., was diminished over one-sixth by draining and paving 20 of its streets.

—In several districts of England great damage has been done to crops and other property by recent floods.

—There are in Europe and America 53,631 breweries, which produce annually 3,480,000,000 gallons of beer.

—A new weekly paper, religious, but undenominational, has been started in Calcutta. It is called *The Star in the East*.

—Orders have been issued from St. Petersburg for the immediate construction of a railway on the Tekke-Turcoman plain.

—Lane Theological Seminary has two Chinese students who are fitting themselves to preach the gospel to their countrymen.

—On the 20th of September the anniversary of the entrance of Italian troops into Rome was enthusiastically celebrated.

—On the 16th inst., 9 men were killed in Virginia City, Nevada, by the breaking of a cable in the Consolidated Imperial Mine.

—The women of the Congregational Church will hold a Woman's National Home Mission Convention at Lowell, Mass., commencing Oct. 5.

—In Bridgeport, Ct., a building of the Union Metallic Cartridge Company was destroyed by an explosion on the 17th inst., and 5 men were killed.

—The Prince of Montenegro has issued an address to his troops, in which he says it is almost inevitable that Montenegrins must fight for their rights.

—A dispatch from London dated Sept. 19, states that the steamer *Aurora* from Oporto to Southampton has foundered at sea, and 50 persons have been drowned.

—The saloon-keepers have just held a convention in Chicago, in which 42 cities and towns were represented by delegates. The convention closed with a ball.

—A fire in Waitsburg, Cal., on the 14th, almost destroyed the village. One Chinaman was burned to death. The loss is estimated at from \$150,000 to \$200,000.

—An unconfirmed rumor comes from Turkestan that there has been severe fighting between the Russian troops on the road to Kuldja and Chinese forces, partly regulars.

—Sept. 22, the Army of the Cumberland met at Toledo, Ohio, for their 12th reunion. Many distinguished soldiers were present, among whom was General Garfield.

—The new Afghan Ameer is believed to have decidedly Russian proclivities. This makes it unsafe for the British to withdraw their forces from Candahar at present.

—The General Assembly of the Christian Church of Spain, which has just held its annual meeting in Madrid, has under its care 15 congregations and 4 preaching stations.

—During the last two years drunkenness has increased to an alarming extent in London. Last year the arrests for drunkenness were 57 per cent greater than ever before.

—The experiment of introducing the sugar-cane into California has been tried, and promises to be successful. It is believed that it will be a more profitable crop than wheat.

—General Grant's third and youngest son, Jesse Dent Grant, has just been married to Miss Lizzie Chapman, daughter of one of the wealthiest merchants in San Francisco.

—Serious disturbances are reported in Canton, China. Europeans have been threatened, and are greatly alarmed. The military have been called out; and several rioters have been killed and wounded.

—During the summer, the Bible stand at the Belgian National Exposition at Brussels was crowded every evening by workmen and peasants, who were eager to listen to the gospel, and to receive tracts and portions of the Bible.

—Queen Pomare, of the Society Islands, has voluntarily abdicated her throne; and the islands have been formally annexed to France. They were before really a part of France, being under the protection of that government.

—A band of 800 Serbian brigands has invaded Hungary, and a battalion of troops has been ordered to bar their way toward the interior. The traders of Western Serbia are greatly alarmed at the recent large increase of bands of robbers.

—A dispatch from Cape Town, South Africa, states that Captain Carrington, while making a reconnaissance with 70 mounted riflemen, was unsuccessfully attacked by 1,200 Basutos. A lieutenant and two men were killed; the enemy suffered great loss.

—The Pan-Presbyterian Council held its opening meeting at Philadelphia, Sept. 28. In his address of welcome, Dr. Breed said the Council represented, collectively, a "great crowd of witnesses, 30,000,000, yes, 40,000,000 of them, in every land and in every clime."

—The 500th anniversary of the birth of Thomas à Kempis is to be celebrated next month at Kempen, in the Rhineland. He was the author of "The Imitation of Christ," a work which has passed through more editions than any other book except the Bible, and possibly Pilgrim's Progress.

—The eminent French Jurist, Eugene Revilland, who some years ago abandoned the church of Rome, and has since given effective aid to the Protestant movement in France, is about to visit the United States, with the intention

of presenting to the American churches the changes in religious views of the people of France.

—On the last Sunday in July, an earnest Protestant of Guadalajara, Mexico, while on his way to preach in one of the suburbs, accompanied by his little boy and some companions, was assaulted by a mob, with whom was a priest, and was beaten, cut, mutilated, and finally assassinated, and one of his companions was nearly killed.

—More than half the horses in Boston and suburbs are suffering from a distemper resembling in a mild form the epizootic of 1872. The disease is spreading, and veterinary surgeons think there will soon be no horses in the place unaffected by it. Only a small proportion of the animals attacked are rendered incapable of work.

—France has just passed another ministerial crisis. De-Froyenet resigned his position in the cabinet, on account of a difference of opinion between himself and his colleagues relative to the application of the religious decrees. A new cabinet has been formed, and the policy of the government, both domestic and foreign, will remain unchanged.

—It is stated that much of the increase of insanity in Germany is attributable to the excessive amount of work imposed upon the pupils in the national schools. This statement is based upon the result of investigations made by German physicians interested in the treatment of the insane. May not the results of the pressure in our American schools be tending in the same direction?

—The severe drouths which so frequently afflict various parts of our own country as well as other lands are believed to be in a great measure owing to the extensive destruction of forests. It is stated that about 8,000,000 acres of woodland are annually cleared up in this country, and scarcely any effort is made to replant the stripped area. Such reckless laying waste of forests, if it does not actually lessen the annual rain-fall in a country, undoubtedly causes irregularity in the water supply—drouth and flood alternating; the changes of climate become more sudden and trying, and the soil gradually loses its fertility. It certainly seems as if some organized effort would be justified to protect forest lands, and to restore waste places by the planting of trees.

Obituary Notices.

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

PEIGHTAL.—Died of diphtheria, Sept. 1, 1880, at Burnside, Wis., Hettie, daughter of John and Mary Peightal, aged 7 years, 9 months, and 12 days. Funeral discourse by the writer, from 2 Kings 4: 26. T. B. SNOW.

WARREN.—Died of membranous croup, in Hazelton, Shawassee Co., Mich., March 18, 1880, our little son, Jesse C. Warren, aged 5 years, 7 months, and 3 days. This is the fourth little one that we have been called to lay away in the cold grave, but we hope soon to meet them again, where they will bloom in immortal beauty. Jesse loved the Sabbath-school, and enjoyed learning the lessons. Funeral discourse by Bro. Guilford. JOHN AND MARY F. WARREN.

LOGAN.—Nancy J. Logan died of consumption at the residence of her sister, Delia Clayton, in Wachita, Kan., Aug. 16, 1880. She was formerly a member of the M. E. Church, but for the last few years of her life was a faithful and consistent member of the Oswego church of S. D. Adventists. During her sickness, and while she was confined to her bed, she was kindly cared for at Father Stover's for about two years; but a few weeks before her death, she wished to be taken to her sister's. She died in the blessed hope, rejoicing that she should soon meet her brethren and sisters of the Oswego church at the coming of Christ. A. J. STOVER.

CAMBELL.—Died of inflammation of the stomach, at Battle Creek, Mich., Sept. 19, 1880, Moses Densmore Cambell, aged 60 years. Bro. Cambell has tried to serve God from his youth. He was a deacon in the Congregational Church for about twenty years. In the spring of 1875 he embraced present truth at Kingston, Minn., and was deacon of the S. D. A. church of that place and an honored member until his removal last spring to Michigan, when he united with the Battle Creek church. Father Cambell, as he was called by those who knew and loved him, was a true child of God. He loved the truth, and rejoiced in the soon coming of Christ. He was a working member of the church, ever striving to do good. Just before his death he remarked that all was well, and he was prepared to go. He leaves an aged companion, a son, and four daughters. U. S.

MOORE.—Called from her friends, Sept. 2, 1880, at Ipswich, Mass., to rest in Christ all the first resurrection, Lucy A. Moore, aged 62 years. Our dearly beloved sister passed from this life with full assurance of God's love to her, and a heart overflowing with tenderness toward the Saviour. About five years ago Bro. Rodman brought the third angel's message to our village, and pitched his tent almost at her door. She attended the meetings, and praised the Lord ever after for the light of present truth and his mercy in sparing her life to hear the glad tidings. She was a talented lady, and her exhortations in the church were very interesting as well as cheering and encouraging to those to whom they were addressed. Her sufferings were very great in her last illness, but she trusted fully in the Redeemer and prayed continually. The hours of her last day were spent in expressions of gratitude to the dear ones who ministered to her and to the Saviour for his love. The funeral was attended by numerous neighbors and friends, who will hold her memory ever dear. But while we mourn her loss here, there is no cloud in the brightness of our rejoicing for her happy hereafter. HELEN S. FARLEY.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00

Thoughts on Revelation. By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00

With fine steel portraits of both. \$1.25

Thrilling Incidents in the political Life of Francesco Urkos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

The Spirit of Prophecy: or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp. \$1.00

Vol. I. Old Testament Facts to Christ. \$1.00

Vol. II. Life and Ministry of Christ. \$1.00

Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. \$1.00

Vol. IV. (In preparation.) \$1.00

The Constitutional Amendment: A discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00

Spiritual Songs. A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00

Morocco, gilt. \$1.50

The Song Anchor. A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.

Bound in muslin. 50 cts.

The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.

The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy: or, an exposition of Rev. 13:11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth. 35 cts.

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A Word for the Sabbath; or false theories exposed. A poem, by Elder U. Smith. 60 pp. 30 cts.

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The Ministration of Angels, and the Origin, History, and Destiny of Satan. By Elder D. M. Canright. 144 pp. 20 cts.

Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Elder James White. 182 pp. 20 cts.

Refutation of the Age to Come. By Elder J. H. Waggoner. 168 pp. 20 cts.

The Spirit of God, its Gifts and Manifestations to the end of the Christian age. By Elder J. H. Waggoner. 144 pp. 15 cts.

The Three Messages of Rev. 14:6-12. Particularly the third angel's message and the two-horned beast. By Elder J. N. Andrews. 144 pp. 15 cts.

The Two Laws, as set forth in the Scriptures of the Old and New Testaments. By Elder D. M. Canright. 104 pp. 15 cts.

The Morality of the Sabbath. By Elder D. M. Canright. 96 pp. 15 cts.

Miraculous Powers. The Scripture testimony on the Perpetuity of Spiritual Gifts. 128 pp. 15 cts.

The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day of the Week. By Elder J. N. Andrews. 112 pp. 15 cts.

Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Elder James White. 64 pp. 10 cts.

The Sunday Seventh-Day Examined. A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts.

The Seven Trumpets. An exposition of the subject, as set forth in Revelation, Chaps. 8 and 9. 96 pp. 10 cts.

The Truth Found. The nature and obligation of the Sabbath. By Elder J. H. Waggoner. 64 pp. 10 cts.

Vindication of the True Sabbath. By Elder J. W. Morton, formerly Missionary of the Reformed Presbyterian church to Hayti. 68 pp. 10 cts.

Sermon on the Two Covenants. By Elder J. N. Andrews. 48 pp. 10 cts.

Hope of the Gospel. By Elder J. N. Loughborough. 80 pp. 10 cts.

Christ and the Sabbath; or, Christ in the Old Testament and the Sabbath in the New. By Elder James White. 56 pp. 10 cts.

Redeemer and Redeemed. By Elder James White. This work sets forth the plan of Redemption in its three stages. 40 pp. 10 cts.

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Bible Lessons on Prophecy. The Lessons for Bible Classes as issued with the *Youth's Instructor* for 1879. 10 cts.

TRACTS.—16 pages, 2 cents each. Christ in the Old Testament—The Sabbath in the New Testament—The Spirit of Prophecy—The Old Moral Code not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Millennium—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elijah on the Sabbath—First Message of Rev. 14—The Law and the Gospel.

TRACTS.—32 pages, 4 cents each. Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—The Celestial Railroad—The Seventh Part of Time—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14.

CHICAGO & GRAND TRUNK R.Y.

WESTWARD.				EASTWARD.			
Night Express.	Mail and Express.	STATIONS.	Mail and Express.	Night Express.	STATIONS.	Mail and Express.	Night Express.
7.10 p.m.	6.59 a.m.	De. Port Huron, Ar.	10.00 p.m.	10.46 a.m.			
9.10 "	8.28 "	" Lapeer.	8.00 "	9.00 "			
10.01 "	9.18 "	" Flint.	7.20 "	8.05 "			
10.38 "	9.53 "	" Durand.	6.18 "	7.03 "			
12.00 m.	11.06 "	" Lansing.	5.08 "	5.45 "			
12.45 a.m.	11.51 "	" Charlotte.	4.26 "	5.00 "			
1.50 "	12.50 p.m.	" Battle Creek } d	3.30 "	4.00 "			
2.00 "	1.10 "	" Vicksburg.	3.20 "	3.50 "			
3.00 "	2.02 "	" Schoolcraft.	2.13 "	2.48 "			
3.11 "	2.13 "	" Cassopolis.	1.16 "	1.56 "			
4.00 "	3.04 "	" South Bend.	12.00 m.	1.00 "			
4.50 "	3.52 "	" Haskell.	10.22 a.m.	11.28 p.m.			
6.20 "	5.27 "	" Valparaiso.	9.58 "	11.03 "			
6.42 "	5.52 "	Ar. Chicago.	8.00 "	9.00 "			

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3.18 p.m.	11.10 a.m.	8.18 p.m.	2.15 p.m.	8.37 p.m.	12.19 p.m.	1.55 p.m.	12.45 p.m.
2.25 p.m.	10.25 a.m.	7.41 p.m.	1.38 p.m.	9.30 p.m.	1.13 p.m.	2.36 p.m.	1.30 p.m.
11.30 p.m.	7.35 a.m.	5.30 p.m.	11.18 a.m.	12.38 p.m.	4.23 p.m.	5.18 p.m.	4.33 p.m.
9.10 p.m.	5.15 a.m.	3.30 p.m.	9.00 p.m.	3.00 p.m.	6.50 p.m.	7.40 p.m.	6.55 p.m.
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Day Express and Mail daily, except Sunday. Pacific Express and Local Passenger west and Atlantic and N. Y. Express east run daily. Night and Evening Express daily, except Saturday and Sunday. H. C. WENTWORTH, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., Thursday, September 30, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

KENTUCKY, Rio, Oct. 26 to Nov. 2.
TEXAS, Dallas, Nov. 11-24.

The Kentucky camp-meeting is postponed one week. This seems necessary in order that one of the General Conference Committee may be able to attend it. The business of the General Conference usually holds the members of the committee one or two weeks after the meeting.

J. W.

A telegram from Elder Haskell, dated Sacramento, Cal., September 28, says:—

"Alameda, California, camp-meeting triumphant. Twenty-two converted, thirty-six baptized. Coming."

NOTICE.

THE REVIEW, according to our usual custom, will be omitted one week during Conference. There will therefore be no paper next week.

Appointments.

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

GENERAL CONFERENCE.

THE nineteenth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., in connection with the camp-meeting commencing Sept. 28, 1880, for the purpose of electing officers for the ensuing year, and transacting any other business that may come before the meeting. All State Conferences and missionary fields should be represented by delegates or letters.

JAMES WHITE, } Gen.
S. N. HASKELL, } Conf.
GEO. I. BUTLER, } Com.

S. D. A. PUBLISHING ASSOCIATION.

THE Seventh-day Adventist Publishing Association will hold its twenty-first annual meeting at Battle Creek, Mich., Thursday, Oct. 7, at 9 A. M., for the election of officers, and the transaction of any other business that may come before the meeting.

TRUSTEES

HEALTH REFORM INSTITUTE.

THE stock-holders of the Health Reform Institute will hold their fourteenth annual meeting at Battle Creek, Mich., Monday, Oct. 4, 1880, at 9 o'clock A. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. It being necessary that a majority of the stock be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

DIRECTORS.

TEXAS STATE CONFERENCE.

THE third annual session of the Texas Conference of S. D. Adventists will be held in connection with the camp-meeting at Dallas, Texas, Nov. 11-24. Each church should call a meeting the evening after the Sabbath, Oct. 30, or on Sunday, the 31st, to elect delegates. Each church is entitled to one delegate, and if the church numbers over twenty members, one for every additional fifteen members. The church clerks will furnish each delegate with credentials, and one with church yearly and financial reports to hand to the State Secretary at the camp-meeting. As far as possible, all the s. b. should be collected and brought to the State Treasurer at the time of this meeting.

A full supply of food for man and beast can be had on the ground.

Elds. Geo. I. Butler and B. L. Whitney will be present, and Bro. and Sr. White are invited. An Institute for practical instruction in the business of each department of the cause in the State will intersperse the meeting. A rare privilege is offered us, and we confidently expect our brethren and sisters will come up to this yearly gathering to enjoy it. Come to be benefited, and to help others. We now expect to have the other large tent pitched, to accommodate those who are not provided with tents. None need stay away. Come one, come all. Conveyances for all from all trains on Wednesday, Nov. 10.

Stop at Union Depot.

R. M. KILGORE, } Texas
H. C. CHRISMAN, } Conf.
R. A. MILLER, } Com.

THE third annual session of the Texas Sabbath-school Association will be held in connection with the camp-meeting at Dallas, Nov. 11-24. Let each Sabbath-school be represented by delegate, and those schools numbering over fifteen should elect a delegate for every fifteen members, that there may be a full representation. The officers should see that the lessons for the 14th and 21st of November are learned.

and that the *Instructors* and *Supplements* containing them are brought to the meeting. The lesson for the little ones for Nov. 14 will be the one on "Light and Air." We hope all will come with perfect lessons. How many will be prepared to give the synopsis? Let those who have been selected to read essays not disappoint us. There will be those present who will be able to tell us how to conduct our Sabbath-schools. Let all come to learn and to do their duty.

R. M. KILGORE, Pres.

THE third annual session of the Texas Tract and Missionary Society will be held in connection with the camp-meeting at Dallas, Texas, Nov. 11-24. Each librarian should bring a complete invoice of the books and tracts on hand, and all money collected after the quarterly meeting.

R. M. KILGORE, Pres.

NORTHWESTERN IOWA CAMP-MEETING SABBATH-SCHOOL.

A GENERAL Sabbath-school will be held on the camp-ground at Woodbine, Iowa, Sabbath morning, Oct. 9, 1880. Let there be a good attendance of the youth and children, and let all come prepared to take part in the exercises.

Div. No. 1 will recite Lesson 52 in "Progressive Bible Lessons for Little Ones, No. 1." The remaining divisions will recite the lessons for that date which appear in the *Instructor* and Supplement.

E. W. FARNSWORTH, Pres.

We will hold general meetings in Minnesota as follows:
Pleasant Grove, Oct. 13-17
Grove Lake, " 27-31
Hutchinson, Nov. 3-7

We hope to see all the Sabbath-keepers in these districts at these meetings. Let the librarians, s. b. treasurers, church clerks, and Sabbath-school secretaries bring their books. Come prepared to take care of yourselves as far as possible.

Brethren, we need a closer connection with Heaven. Come, praying that God's blessing may be with us.

HARRISON GRANT.

THE Iowa State quarterly T. and M. meeting will be held in connection with the T. and M. Institute at State Center, Iowa, Oct. 14-26. Let all reports be made out in season, and be brought or sent to the State Secretary, who will be present at this meeting. (See article in this paper.)

GEO. I. BUTLER, Pres.

THE next annual meeting of the Wisconsin T. and M. Society will be held at Hundred Mile Grove. We have not decided on the time, but it will probably commence Oct. 28, and continue one week. A T. and M. Institute will be held in connection with it. Full particulars will be given soon.

H. W. DECKER, Pres.

No providence preventing the next general quarterly T. and M. meeting in Maine will be held at South Norridgewood, Oct. 23, 24. More hereafter.

J. B. GOODRICH.

PROVIDENCE permitting, I will meet with the West Bolton and Jericho church, Vt., Oct. 9, 10, 1880.

A. S. HUTCHINS.

THE annual meeting of the American Health and Temperance Association will be held in connection with the national camp-meeting to be held in Battle Creek, Sept. 28 to Oct. 11.

J. H. KELLOGG, Pres. Am. H. & T. Association.

PALERMO, Kansas, Oct. 22-24.

J. H. COOK.

DISTRICT QUARTERLY MEETINGS.

To be held Oct. 9, 10.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

THE next monthly meeting (in connection with the T. and M. meeting) for the churches at Little Prairie, Johnstown, and Oakland, will be held at Little Prairie, Wis., Oct. 9, 1880.

THOMAS BICKLE, Director.

DIST. No. 7, Mass., at Ipswich.

G. F. FISKE, Director.

DIST. No. 7, Minn., at Grove Lake.

Come, praying that the blessing of God may be with us.

JOHN EMMERSON, Director.

DIST. No. 1, Iowa, at Waukon. I hope Elds. Hart and Pegg can meet with us.

F. H. CHAPMAN, Director.

DIST. No. 9, Ill., at Gibson.

A. O. TAIT, Director.

DIST. No. 5, Penn., at Sinclairville, N. Y.

S. THURSTON, Director.

DIST. No. 11, Wis., at Poyssippi.

E. A. WHIPPLE, Director.

DIST. No. 4, N. Y., at South Pierrepont. We hope to see a full attendance of our brethren at this meeting. Let each one of our church societies be represented there. Come prepared to take part in our Sabbath-school. The lessons will be the regular lessons for that Sabbath. S. S. superintendents and secretaries should be in attendance.

We hope to see the H. and T. clubs of W. Pierrepont, Silver Hill, and Buck's Bridge, well represented. The H. and T. question will receive its due share of attention at this meeting. Come, friends of temperance, one and all.

M. C. WILCOX, Director.

DIST. No. 2, Ill., at Rockford. Bro. A. A. John is expected.

R. VICKERY, Director.

DIST. No. 4, Me., at Woodstock. Eld. S. J. Hersum will be present. We earnestly desire a general gathering.

GEO. W. WASHBURN, Director.

DIST. No. 1, Neb., at the "Thasp school-house," six miles west of Blair.

H. A. WHITTAKER, Director.

DIST. No. 3, Iowa, at Brighton.

H. NICOLA, Director.

DIST. No. 2, N. Y., at Roosevelt. A meeting of the health and temperance clubs will be held in connection. A general attendance is desired.

WM. TREADWELL, Director.

DIST. No. 7, Iowa, at Adel. We expect Bro. R. A. Hart. A. J. STIEFLER, Director.

DIST. No. 4, Penn., at Corydon. S. WINKLEY, Director.

We will hold our district meeting with the church at Lancaster, N. Y. Let us have a full report from each church, and a good attendance; and let all prepare for the fall campaign, the best quarter in the year for missionary work.

R. F. COTTRELL.

DIST. No. 2, Iowa, at Lisbon. J. T. MITCHELL, Director.

DIST. No. 13, Wis., at Loyal. E. J. RICH, Director.

DIST. No. 5, Ohio, at Bowling Green. O. F. GUILFORD.

DIST. No. 4, Vt., at Jericho. A full attendance is desired, as there will be business of importance to consider. I shall be prepared to receive subscriptions for all our periodicals, also to take orders for Bibles, concordances, Bible dictionaries, etc. Would like to see some of the friends from Bristol.

C. K. DRURY, Director.

DIST. No. 8, Ill., at Keenville, Wayne Co. All the members of the district are urgently requested to attend. Ministerial help will be in attendance.

L. A. LOGAN, Director.

DIST. No. 2, Kan., at the tent near Bro. Elder's, ten miles southwest of Washington, Washington Co. Let us have a general turnout.

J. W. BAGBY, Director.

DIST. No. 4, Iowa, at Bonaparte, Van Buren Co. Hope to have a full attendance from each church. We expect Eld. Washburn or Hankins. Meetings commence Sabbath at 10:30 V. M.

W. W. CONKLIN, Director.

DIST. No. 10, Kan. With the Grenola church.

OSCAR HILL, Director.

DIST. No. 4, Ohio, at Clyde. Let each church clerk, Sabbath-school secretary, church treasurer, and librarian send a quarterly report to Sarah L. Rowe, Clyde, Sandusky Co., Ohio. The church treasurer will send a duplicate report with money, to the State Conference Treasurer. Will be glad to see a good attendance.

H. A. ST. JOHN.

DIST. No. 1, Ohio, at Springfield, Clark Co.

E. H. GATES, Director.

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.

TEN-THOUSAND-DOLLAR FUND.

ONE HUNDRED \$100 MEN AND WOMEN WANTED TO RAISE \$10,000 TO CIRCULATE THE WRITINGS OF

MRS. E. G. WHITE.

R. G. Lockwood and wife, \$100	James White, \$100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lobdell, 100	Right Hand, 100
D. J. Burroughs (deceased), 100	Newell Grant, 100
H. and N. E. Wren, 100	M. F. Stillman (paid \$20), 100
E. H. Root (paid \$50), 100	J. M. Stansbury, 100
Sally Hugaboom (paid \$25), 100	Betsy Landon, 100
David Sevy (paid \$75), 100	Wm Arnold, 100
"Right Hand" \$400.00.	

A YOUNG man would like employment among Sabbath-keepers at farm-work, if not too far away. Address, W. N. Lawrence, New Pittsburg, Crawford Co., Kan.

A FIRST-CLASS blacksmith and wagon-maker who is ingenious with all kinds of machinery, would like a location among Sabbath-keepers. Address, B. F. Craig, Madison, Neb.

In order that I may give my time more fully to the work of proclaiming the truth, I would like to rent my farm to a good German family on favorable terms, or hire a good Sabbath-keeping boy 15 or 16 years of age to work by the year. Address, Stephen Reese, Maiden Rock, Wis.

J. COLLINGWOOD, Albion, Marshall Co., Iowa, wishes to cultivate a farm on shares for a Sabbath-keeper. A location near a good church is desired. Address as above.

Books Sent by Freight.

Signs of the Times \$331.05, R M Kilgore 423.40, Signs of the Times 71.45.

Books Sent by Mail.

J G Holroyd \$24.75, M Helen Righter 6.50, M S Spicer 5.00.

Books Sent by Express.

S Woodhull \$4.92.

Cash Rec'd on Account.

A O Hudson \$15.00, C E Cole per J White 2.50, U C T & M Society per Ada Colcord 37.80, Ill T & M Society per L S C 28.30, Ohio T & M Society per D M C 752.26, Ohio T & M Reserve Fund per D M C 122.74, Ohio Conf Fund per D M C 10.00.

Mich. Conf. Fund.

Cedar Springs per L S M Kellogg 20.47, Westphalia per M J Parkhurst 8.89, Adrian per B M Hibbard 24.43, Orange per L C Smith 5.90, Flint per M A Newberry 15.33, Carson City per T R Evans 38.00, Orange per L C Smith 33.00, Burlington per H Miller 21.82, Dimondale per D Houghtaling 13.46, Locke per M S Avery 5.00, Saranac per E Wilkinson 16.27, Ransom Center per F M Jones 32.80, Charlotte per O F Campbell 15.00, Gowen per Lars Jorgensen 16.56, Birmingham 11.00.

Gen. Conf. Fund.

Julia A Jinks, tithe \$5.00, Vt. Conf. tithe per J White 20.00, O D Phillips 5.00, Vt Conf tithe per A S Hutchins 15.00.

S. D. A. E. Society.

C H Wolcott \$5.00, J Olive 10.00.

T. T. D. Fund.

G W Witter \$10.00, P D Lawrence 10.00, A T Richardson 2.00, C E Cole 50c, Linda Whitford 8.75.

English Mission.

James Caviness \$20.00, Eld Lewis Johnson 7.50, Mrs E Owen 5.00.