

# Advent Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### PEACE.

Is this the peace of God, this strange, sweet calm?  
The weary day is at its zenith still,  
Yet 'tis as if beside some cool, clear rill  
Through shadowy stillness rose an evening psalm,  
And all the noise of life were hushed away,  
And tranquil gladness reigned with gently soothing sway.

It was not so just now. I turned aside  
With aching head, and heart most sorely bowed;  
Around me cares and griefs in crushing crowd;  
While inly rose the sense, in swelling tide,  
Of weakness, insufficiency, and sin,  
And fear and gloom and doubt in mighty flood rolled in.

That rushing flood I had no power to meet,  
Nor strength to flee; my present, future, past,  
My self, my sorrow, and my sin, I cast  
In utter helplessness at Jesus' feet;  
Then bent before the storm, if such his will,  
He saw the winds and waves, and whispered, "Peace, be still!"

And there was calm! O Saviour, I have proved  
That thou to help and save art truly near;  
How else this quiet rest from grief and fear,  
And all distress? The cross is not removed;  
I must go forth to bear it as before;  
But leaning on thine arm, I dread its weight no more.

Is it indeed thy peace? I have not tried  
To analyze my faith, dissect my trust,  
Or measure if belief be full and just,  
And therefore claim thy peace. But thou hast died.  
I know that this is true, and true for me,  
And, knowing it, I come, and cast my all on thee.  
—Frances Ridley Havergal.

### Our Contributors.

#### DISCOVERED AT LAST; OR THE OBSERVANCE OF THE UNWRITTEN COMMANDMENT.

BY WM. PENNIMAN.

UNDER the heading, "The Observance of Sunday," a recent issue of the *Saturday Review* has the following:—

"The observance of Sunday, or the Lord's day as it is called in the New Testament—to which other festivals were gradually added—is unquestionably coeval with the Christian Church, but it was never before the sixteenth, or in England the seventeenth century, confounded with the Jewish Sabbath. It has been very generally believed that this was one of the 'commandments' which our Lord gave his apostles during the forty days between the resurrection and ascension. Be that as it may, the practice can be clearly traced up to the apostolic age, while it is equally clear that the observance of the Jewish Sabbath was never held obligatory on Christians, and St. Paul sharply denounced it as a dangerous superstition. The Sabbath was no doubt observed for a time, as were also other portions of the old ceremonial law, by some Jewish converts. And from an early period Saturday was observed in the West as a fast, in memory of the burial of our Lord, as it afterward came to be consecrated to the honor of the Virgin Mary, who had an *Officium in Sabbato* in the Latin ritual—a consideration which we commend to the notice of the Sabbatarian societies. But these usages served rather to distinguish the day from Sun-

day than to identify the two. The latter was invariably kept as a festival, the two duties insisted on being attendance at the service of the eucharist and abstaining from servile work, with the exception of agricultural labor in cases of necessity. The Council of Laodicea laid down express directions on both points, and after the conversion of Constantine the State added legal sanctions to the rules of the church. An edict of Constantine enjoins the cessation of military exercises, law business, and work of all kinds—with the exception just now mentioned—'on the venerable day of the sun.' The Emperor Theodosius went further, and suppressed all public spectacles on that day, and these prohibitions were renewed afterward in the Capitularies of Charlemagne. Meanwhile the clergy used their whole influence, very beneficially on the whole, to enforce this observance, and various legends were current."

The leading argument in the preceding paragraph seems to be a reference to the *suppositional*, or unwritten, commandment which Christ gave between his resurrection and ascension. Why is Sunday called the Lord's day? Certainly not because Christ claimed it as his day; for he said he was "Lord of the Sabbath day." Neither can it be established (as some attempt to do, though the writer of the paragraph we are reviewing does not) that the Sabbath of the commandment was Sunday; for the Sabbath always comes on the seventh day of the week, and Sunday on the first. Christ's saying, "The Sabbath was made for man," is sometimes quoted, "Sunday was made for man;" but this is a gross mistake, as Sunday was made *by* man.

It is claimed that "John was in the Spirit on the Lord's day" (Rev. 1:10), and this must have been the first day of the week, or Sunday; but where is the proof of this? The first day of the week is never so called, but the seventh is, repeatedly. (See Ex. 20:10; Isa. 58:13; Mark 2:28.) But the most effectual way of overthrowing this claimed to be Sunday or first-day pillar is given in the criticism by Eld. D. T. Bourdeau, in the REVIEW of June 24, and we will quote it for the benefit of new readers, and for those who did not notice it closely. It is as follows:—

"But does the genius of the Greek language really require that we apply the term *κυριακή*, in Rev. 1:10, to Christ? By no means. In Greek, as well as in English, Lord's or lordly may be applied to other things than to those which belong to Christ. But there is a principle which is true in all languages, and which permits us to apply the term in question to Jehovah; namely, that the sense of an adjective or qualifying word which is derived from a substantive, must be determined by the aid of that substantive. Take, for example, the words 'office' and 'official.' The official duties of a person are the duties which grow out of his office. Let us apply this principle to the case before us. We have *κυριακή*, lordly, which is derived from *κύριος*, Lord, and *κύριος* is applied in the original to God the Father as well as to Christ. David, speaking of Jehovah and of Christ, says, 'The Lord [*κύριος*, the Father] said unto my Lord [*κύριος*, the Son; it is the same noun as the first, only in a different case], Sit thou on my right hand, till I make thine enemies thy footstool.' Matt. 22:44. Other texts could be quoted in support of this point."

The name of Lord's day for Sunday is of papal origin. (See J. N. Andrews' "History of the Sabbath," p. 259.)

"Other festivals were gradually added." This statement is an admission that Sunday was a festival day, and "an admission in favor of the truth from an opponent is a strong argument in support of it." Sunday has been a festival day from remote antiquity,

and is more ancient than the Christian Church, having its origin in the pagan worship of the sun. *The North British Review* styles the day, "The wild solar holiday of all pagan times."

The observance of Sunday as the Sabbath is not coeval with the Christian Church; for we read: "The first great effort made to put down the Sabbath, was the act of the church of Rome in turning it into a fast, while Sunday was made a joyful festival."—*History of the Sabbath*, p. 242. Thus it is seen that the struggle began with the third century; that is, immediately after the year 200. In the "History of the Sabbath," abundant historical proof of these facts is given by quotations from various writers.

Our writer intimates that an attempt has been made to confound Sunday with the Sabbath (not the Jewish Sabbath, for no such appellation is found in the word of God); but the two days do not mingle any more than oil and water, and all who are reasonable and consistent have given up trying to make them blend. This is more especially true of those who hold that the Sabbath is God's institution, and the Sunday man's.

His strong point is thus stated: "It has been generally believed that this was one of the 'commandments' which our Lord gave his apostles during the forty days between the resurrection and the ascension." There was a time when it was generally believed that the sun revolved around the earth; but the belief did not make it so. If the law for Sunday was one of the commandments which Christ gave between his resurrection and ascension, it must be referred to in John 21:25, which reads: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." As we find no commandment for Sunday observance either in the Old Testament or the New, Sunday-keepers are obliged to base Sunday observance on the *unwritten* commandment contained in one of "the books" not written. By appealing to these unwritten books, any doctrine can be proved, no matter how unscriptural or absurd. There is no doctrine held by the church of Rome, no iniquity practiced in the name of religion by Catholic, Mormon, or spiritualist, that may not be sustained by these same unwritten books. But who believes that God will hold us amenable to rules which he has never had recorded in his word? The God of Heaven is not like the prince who posted his laws so high that the people could not read them, and then punished his subjects for their violation. In the Judgment, we shall not be held responsible for obedience to any law which is not clearly stated in our guide-book, the word of God.

There is no proof that the practice of observing Sunday as a Sabbath can be "traced up to the apostolic age." The observance of the Sabbath was obligatory upon the human race. Christ especially declares that "the Sabbath was made for man." The Sabbath was established in Eden, and is coeval with the marriage institution. If "man" means the Jew, then the woman was made for the Jew; for the word expressly says that "the woman was made for the man." So if the Sabbath is Jewish, the marriage institution is Jewish also.

It is very strange that if Paul denounced the Sab-

bath as such a "dangerous superstition," there is no record of it. It may be claimed by some that Col. 2:16, or some part of the chapter, refers to this dangerous doctrine of Sabbath-keeping; but the sabbaths referred to are ceremonial, and good first-day commentators admit it. Superstition is defined as "the doing of things not required by God." Then certainly Sunday-keepers are superstitious; for God nowhere in his word requires the observance of the first day of the week.

Again, there is abundant proof that the Sabbath was observed in the apostolic age. (See Acts 13.) We read (Acts 18:17) that Paul "committed nothing against the custom of his fathers." Could he have said this truthfully, had he been a Sabbath-breaker? Certainly he did not say much about the Sabbath as a dangerous institution. Paul taught the perpetuity of the law. Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." If Paul thought the Sabbath so "dangerous," why did he, in this text and in so many others which might be quoted, teach the perpetuity of that law which commands it? Peter taught the perpetuity of the law in preaching repentance. James taught the validity of the ten commandments in teaching that he who violates one of them is guilty of all. John taught it (Rev. 22:14) when he said, "Blessed are they that do his [the Father's] commandments [and the Sabbath commandment is one of them], that they may have right to the tree of life."

But while speaking of this "dangerous" doctrine of Sabbath observance, we must not omit to say that if Paul could visit some of the modern "Mars' hills," and behold the millions of Sunday-keepers not only worshipping the "Unknown God," but also obeying the unknown and unwritten commandment for Sunday-keeping, he would cry out, as he did of old, "I perceive that in all things ye are too superstitious."

There is, indeed, no doubt about Jewish converts observing the Sabbath; for in the early stages of Christianity there was no other day for them to observe; the pagan Sunday, which both Jews and Christians would naturally be so averse to keeping, had not then been made a Sabbath.

By what authority can it be said that the Sabbath was a "part of the old ceremonial law"? If the Sabbath is ceremonial, the law against idolatry, the making and serving of images, and also the law against profanity and stealing, are all ceremonial. Some seem to forget that the Sabbath was founded in Eden, many ages before the ceremonial law was given. (See tract entitled "The Two Laws," published at REVIEW AND HERALD Office, Battle Creek, Mich.) John Wesley taught the perpetuity of the law; consequently he did not teach the abrogation of any part of the moral law by representing it as ceremonial. But the "advocates" of his doctrines, and among them the New York *Christian Advocate*, go directly against him in publishing such sentiments. (See Wesley on the law.) We are glad to see the admission that "Saturday was observed in the West as a fast." This is one of the things that brought about the general observance of Sunday, the "festival day," as men love feasting so much better than fasting.

The "*Officium in Sabbato*" of the Virgin Mary, consecrated in the Latin ritual, is another illustration of the way the Roman power has mangled the law of God. Not wishing to entirely neglect an institution so plainly commanded, and which they claim to have changed (See Dan. 7:25, and Catholic Catechism, or tract, "Who Changed the Sabbath?"), they kept up its memory, not by observing it, but by the *Officium in Sabbato* in the Latin ritual. The reason for the observance of this part of the ritual "we commend to the consideration" of Sunday-keepers.

If one is candid, he has only to read Constantine's edict in regard to "agricultural labor in cases of necessity," to be convinced that the claims of the Sunday-Sabbath are spurious. This edict, issued A. D. 321, reads as follows: "Let all the judges and town

people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely, and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven." The original of this edict in Latin can be seen in the Harvard College library. (See "History of the Sabbath," 2d ed., p. 342.) The command for the true Sabbath says, "Thou shalt not do any work," which of course does not prohibit genuine works of necessity.

What do the "express directions" of the Council of Laodicea amount to, if they are not in accordance with God's directions? Christ applied to those who substituted the traditions of the elders for his Father's law, the words of God by the mouth of the prophet, "In vain do they worship me, teaching for doctrines the commandments of men." How much more authoritative did the rules of a paganized church become, after there had been added to them the "legal sanctions of the State," which was terribly corrupt under the influence of Constantine, a pagan emperor only partially converted to Christianity?

The "Capitularies of Charlemagne" were a combination of the ecclesiastical and civil laws, which were in fact a union of church and state, the very thing which some Protestants are now trying to bring about; and their object is now as it was then, to promote a better observance of "the venerable day of the sun."

We advise the *Saturday Review* to try again, as it is true now as formerly, that "various legends" (incredible or unauthentic narrations) are current to prove the genuineness of the day which the unwritten commandment enjoins.

#### GODLESSNESS.

THE following article from the *Interior* graphically describes the prevailing tendency of the religious world at the present day. As we are all more or less affected by the general tone of society, and are liable to be carried with the current, it will be to our advantage to understand the peculiar forms of temptation to which we are exposed.

We are very far from living under a reign of universal righteousness. The indications are that wrongdoing is increasing in high places and low. Nor can it be denied that the marked decadence of public and private virtue, with the corresponding increase of vice and crime, pervading all classes of our social life, is to be attributed to that wide-spread theoretical and practical atheism, which is now the most striking characteristic of the period. The nations are forgetting God and trampling his laws in the dust. The philosophers, with the higher cultivated classes, are denying that there is any God. The people under this insane teaching are rushing on in the chase of wealth or pleasure as madly as if there were no God. They have in fact said in their hearts, There is none. Outside of the church, the world of our day is a world of ungodliness. God is not in the thoughts of men, nor in their plans of life. The sense of God and of immortality has died out from the minds of millions; and this public atheism is simply producing its inevitable results in the "abounding of all manner of iniquity."

A single clause of St. Paul in his Epistle to the Ephesians, describes as accurately the condition of multitudes of men of the present generation, as it described that of the great pagan world, living when the apostle wrote,—"Having no hope, and without God in the world." As it regards God and immortality, the world of to-day, outside of church circles and gospel influences, stands precisely where the old Greeks and Romans stood, when they had renounced all the gods of the Pantheon, and still refused to accept Christ and his immortal hopes. That condition is briefly told in one word—godlessness. Many are asking, What is the matter with our times, which seem so out of joint? Here is what is the matter: The ungodliness of the people. The deep malady of our political, social, and commercial life is its godlessness. Our refined, cultivated classes, in their pride of philosophy, have lost the sense of obligation to God; and the rude, uncultivated masses, following this dangerous leadership, have cried in their hearts, "No God."

The prevailing ungodliness of the times shows itself in many varying forms. The root of the evil is the same in all; but the bitter fruits are manifold; and it may not be unprofitable to point out some of its phases as they are exhibited in large and increasing classes of society.

The first is the wide-spread ungodliness of *indifferentism*, or, as it is now called in literary circles, *agnosticism*. It is the convenient position assumed by that class of reasoners who have argued themselves into the belief that there is no evidence of God's existence, and by that still wider class of the worldly-minded who do not give themselves the trouble to reason, but are content to think it is not worth while to know or care anything about God. It would be impossible to estimate the numbers, both of educated and uneducated people, who are living in this utter forgetfulness of God.\* They are living in a world full of the footprints of the great Creator, full of the manifestations of his eternal power and Godhead. But they have no eyes to see them, no hearts to feel their beauty. They have gotten through, they think, with all the evidences of the divine existence, and with the religion of their childhood. It is a sort of negative atheism which relieves itself of any further care and inquiry. They simply ignore God, and all they ask of God, if there be a God, is just to let them alone. But for the time being they do not believe there is any God, and in fact they do not care if there is—such is their state of utter, complacent, apathetic indifference. In the Epistle to the Romans the apostle Paul has described this class of indifferentists and agnostics with psychological precision: "When they knew God, they glorified him not as God, neither were thankful. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [that is, a mind void of judgment,] to do those things that are not convenient."

Another species of this prevailing ungodliness is that of positive, aggressive disbelief. It is the avowed position of multitudes both among the higher and the lower classes. It is the special hobby of many of the deep thinkers, as well as the popular leaders of our modern scientific and skeptical schools. Mr. Ingersoll is perhaps its chief apostle in this country, and Mr. Bradlaugh in England. It takes the form of bold and defiant hostility to God, to the Bible, to Christianity, to the church, and to all the old religious ideas of immortality and a supernatural world. And this it does on the ground that it has exploded such ideas as superstitious fables. These are the true anti-theists. They are waging a war of extermination against all beliefs in God and immortality, and they boast of having brought matters to a scientific demonstration. They claim to have proved, to the satisfaction of all reasoning men, what the fool only said in his heart,—that there is no God.

Now, much of the opposition against the church, the Bible, and against the Sabbath day, which has gained such headway during the last forty years, is due to these avowed propagandists of theoretical and practical atheism. This form of godlessness is to-day the cherished belief of thousands of those who from the nations of Europe, are here on American soil driving the liquor traffic and the beer saloon in defiance of Christian public opinion, and of Sabbath laws and customs, to the utter overthrow of our dearest American institutions. This God-defying irreligion is not without its record, even in Bible history. It utters today the same bold, blasphemous voice which King Pharaoh uttered of old: "And Pharaoh said, Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." It throws down the same gauntlet of defiance which the pampered sinners of Job's day threw down in their Heaven-daring arrogance and pride: "What is the Almighty that we should fear him, and what profit shall we have if we pray unto him?" "Depart from us, for we desire not the knowledge of thy ways."

A third form of ungodliness is that of the pleasure-seeking multitude, old and young. It has no theories about God, either for or against him. But it practically neglects his worship, ignores his word, despises his gospel, and tramples under foot his laws. It is the godlessness of sinful gratification. Its creed is, Let us eat, drink, and be merry; for to-morrow we die. Its devotees include that vast throng who fill the Sunday theaters, beer-gardens, saloons, and dancing houses, who drive fast horses on the Sabbath in parks, avenues, and boulevards. They are never seen in any Sunday-school, or house of Christian worship. They worship only in two temples and at two crowded shrines, just as did the old pagans of Greece and Rome, the shrine of Bacchus and the shrine of Venus; and for the most part, like the old Greeks and Romans, "fools they live, and fools they die." As for God and immortality, Christ and Chris-

tianity, they have no higher aspirations than the brutes that perish. Godlessness is the one word that tells their whole career in this world and destiny in the next.

One more phase of the prevailing ungodliness must be mentioned. It is that of the business-driving and the money-seeking multitude. With them, gain is the supreme good. The Romans had a god called Plutus, the god of riches, and the Jews forsook Jehovah to worship mammon. In our day this popular divinity still reigns, enthroned in the temples of commerce, and along the crowded thoroughfares of trade and travel. Before its advancing wheels, all Sabbath laws and Christian customs and Bible precepts sink into oblivion. For its votaries every canon of the decalogue is as silent as if God had never uttered his voice from Heaven against the Sabbath-breaker. All for business, all for money, all for the accumulating profit of wealth! And Plutus, or the mammon of unrighteousness, has to-day in the streets of London, New York, and Chicago, throngs of willing worshippers defying all the laws of Heaven for the inordinate lust of gain.

#### ARE YOU READY?

WHAT and if the day is breaking,  
Day so long by seers foretold,  
When, from slumbers deep awaking,  
Saints their Saviour shall behold;  
Are you ready? are you ready?  
Or is still your bosom cold?

Is it cold to Him who sought thee  
In this wilderness forlorn?  
Cold to Him, the Friend who bought thee,  
Nor complained of nail or thorn?  
Are you ready? are you ready?  
Or do you His yearning scorn?

Are you clothed in bridal raiment,  
Woven by anointed hands;  
Given to thee without thy payment,  
Pledge of Love's attracting bands? \*  
Are you ready,—are you ready,  
See, the portal open stands.

Are you washed in holy water,  
You so long by sin defiled?  
Should He say, "My son," "My daughter,"  
Can you say, "Behold Thy child"?"  
Are you ready? are you ready?  
Thus by Jesus to be styled?

Are you ready for the meeting  
With the Saviour in the air,  
Longing for that holy greeting  
With the ransomed myriads there?  
If not ready, if not ready,  
Oh, for that great day prepare!

—Selected.

\* "I drew them with cords of a man, with bands of love." Hos. 11:4.

#### BIBLE TEMPERANCE.

BY ELD. ALBERT STONE.

TEMPERANCE is as much a Christian duty as are repentance and faith. The manner in which it is related to the plan of salvation and to acceptance with God are important questions. Few subjects are beset with greater difficulties or opposed by stronger barriers than this. If the warfare were simply defensive, or if it were one in which we could afford to be conquered, the case would be different; or if the enemy were at greater distance, it would seem that he might be approached to better advantage. But this warfare is in the highest degree aggressive. It is to be waged against our nearest neighbors, and those with whom we have been on terms of the most intimate friendship. We have invited them to our houses, taken them into our hearts, and taught our children to love and respect them.

They have been to us household gods, and we have worshiped them. Our attachment to them has not been feigned, but real. How can we turn a weapon against them, especially as the contest must be one of no ordinary character? It must be a cavalry charge, a hand-to-hand fight, or a contest at the point of the bayonet; and may be each of them many times repeated. They were not first to extend to us the hand of friendship, but we have chosen them as our choice companions, and ordained them to minister to our perverted appetites. They are well satisfied with us, and will not submit to be turned off without a contest. Yet they must be put away, for they are enemies in disguise. They lie in wait to sever our connection with Christ, the true Vine, and they will accomplish it if they are let alone. To cherish them is to offend God.

There are causes which combine to make the grace of temperance difficult of attainment. To say nothing of the strength of perverted appetite, there is a blind prejudice on this subject that is quite common, even among Christians. There is truth in the saying that prejudice, in deciding a case, never calls for evidence. It does not usually care to be enlightened.

The human mind, in its normal state, is sufficiently beclouded to produce the most disastrous results to the spiritual interests of mankind without the aid of alcohol, tobacco, tea, or coffee. These are narcotics; and their effect is to produce stupor of the mind and dullness of the perceptive faculties, and to impair the judgment and disqualify for the acceptable service of the Creator.

Can we afford this? Is it wise, is it safe, to blunt the edge of a conscience already dull? If we are so blind as not to perceive the effect of these drugs upon ourselves, when in the habit of using them, may we not reasonably conclude that we may lack discernment in other things, and that our eternal destiny may be endangered thereby?

The writer knows full well by past experience that the chewing or smoking of tobacco, or the drinking of tea, intoxicates the mind in proportion to the amount used. St. Paul says (Rom. 7:25), "With the mind I myself serve the law of God." The mind includes all the mental faculties. Shall we voluntarily pervert these, by the indulgence of fleshly appetites, and think to offer to God acceptable service?

If a lame or imperfect animal was not accepted in sacrifice to God anciently, how much less shall we find acceptance with him, if we attempt his worship with every faculty of the mind crippled by voluntary indulgence in unnatural stimulants. Was not the venerable Spurgeon a little narcotized when he thought he could smoke a cigar to the glory of God?

What if some do not believe there is any harm in a cup of tea, or even a plug of tobacco? Is there not a cause? Will their unbelief transform the demon into an angel? or will it make the faith of God of none effect? God forbid; let God be true, if every man be found a liar! If the appetite did not crave these things, their bad effects would be more easily seen and more readily acknowledged.

The testimonies of science, experience, and the Bible, are in harmony on this subject. The temperance reformation is of God; it is from Heaven, and not of men. The third angel calls for strong temperance men and women to help forward his work. Such will generally be found to have a deep and growing experience in the things of God that will qualify them to be a help to others.

The good sister who gives up her tea and coffee for the sake of truth and right, and because she wants to get a little nearer the Lord, sets a worthy example, and lays a foundation for a broader experience and a brighter hope. Happy are those who learn by experience that Bible temperance is a divinely appointed stepping-stone to other invaluable graces of the Spirit.

#### HOW LOUIS HARMS LOVED THE BIBLE.

THE best means, beloved, if one really wishes to love the Lord Jesus with all the heart, is, daily to read the Bible with a devout spirit and with prayer. Let me tell you what my own experience is. I would not only look upon it as a very great sin, but as altogether unbearable, to spend a single day without reading the Bible with heartfelt prayer; and therefore, such a devout reading of the Bible, accompanied with prayer, is not only my daily occupation, but my daily highest joy and pleasure. I also know right well how very needful and useful this daily reading of the Bible is for me; for when, with fervent prayer, I have devoutly read the Bible, I always have so much more peace and joy in my soul, so much more power to fight against sin, the world, and the devil, so much more loathing of all sin, so much more delight in all that is good, so much more light and clearness of understanding, so much more love for the Lord Jesus, and so much more blessedness in the certain hope of eternal life, that I would not give these hours of devout Bible reading for any amount of money or for any joy in this world. In the morning it is my first,

and in the evening my last employment, or I should rather say, it is my first and last pleasure; and as often as I have a little time through the day, and as often as the exertions and labors of my calling make me very tired, I go to my dear Bible, and I never lay it aside without being gladdened, refreshed, and strengthened and comforted, in my inmost heart; in short, I could not and would not like to live in this world—I could not stand it in this sinful world, without my dear, precious word of God. When my faults and imperfections press heavily on me, when my sins grieve me, when my soul is in great need of comfort, I go to my dear Bible. When the sins of other men, especially the sins of my congregation, torment me; when the disobedience and persistent hardness of heart of those for whose souls I am laboring with such faithful love; when the public offenses given by worldliness and the love of sin, in spite of all my heartfelt entreaties and exhortations, return again and again, and fill me with the deepest grief, and press out tears and sighs, I go to my dear Bible; and so I do in all things, in joy and sorrow, in grief and care, in weakness and necessity, and the Bible helps me to bear all things, to overcome all things, to believe all things, to hope all things, and to endure all things. He who does not read the Bible every day, does not know at all what an unspeakably glorious treasure we have in this precious word of God.

I do so with the whole Bible, with the Old and the New Testament; for the whole Bible is God's word, and given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. But before all other parts, the holy gospels are always of special importance and preciousness to me, because they always bring the Lord Jesus so near to one, painting him so that our eyes can see him, and writing him into our very heart. And to have this precious Saviour so near to our eyes and in our heart, is, after all, the highest joy and blessedness this earth can give us. We listen to every one of his blessed words; we see, as it were with our own eyes, all the gracious deeds of his merciful love; and it seems almost as if we saw him walking before us, and as if he were preaching before our very eyes; and everything he does and says is so exalted and glorious, so lovely and pleasant, so full of love and compassion, so pure, so holy and beautiful, that the heart is ready to burst with joy, and the eyes to overflow with tears of gratitude, that we have such a Saviour, who is so great and mighty, so meek and lowly, so pure and holy, and yet so full of grace and love; and then our knees bend low in the dust, and the lips speak out of the abundance of a devout heart, saying, "Yes, the Word was made flesh; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—*The Lutheran*.

#### GOD'S GRACE SUFFICIENT.

"MY grace is sufficient for thee." 2 Cor. 12:19. Ofttimes men's bondage in sin has been so long and cruel as to well-nigh destroy every feeling of manliness and self-reliance; and as the Israelites were not led the nearest way from Egypt to Canaan (Ex. 13:17, 18), so the Lord sees it necessary to give fresh experiences, and an entirely new discipline of life, in order to acquaint us with difficulties, privations, and dangers, and at the same time with the wonders of a divine co-operation and help; and thus while we are taught to rely upon the Lord, we at the same time cherish a feeling of true manliness and courage which alone fits us for Christian warfare, preparatory to taking possession of the heavenly Canaan. Hence the prayer of Moses must be our prayer, "If thy presence go not with us, carry us not up hence."

In the Christian pilgrimage the Lord does not lead us through a state of faith alone. He leads us not by the way of truth which though professed is neither lived nor loved, nor by the way of intellectual progress. Before we are fitted for spiritual warfare, we are made to feel our own weakness and insufficiency. All this is done by the Lord, not to hurt, but to heal; not to punish, but to bless. Man has not only to be sensible of his infirmities of mind, and the perverseness of his heart, with the selfishness and worldliness of his life, but he must condemn and reject them; he must be released from the bondage of the natural man. How grand are the aspects which the Lord presents to us! How lovely the colors which his character, attributes, and providence assume. The Lord's way is through the wilderness of patience, self-denial, purity, and love. D. F. E.

## Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

### SIXTH ANNUAL SESSION OF THE S. D. A. EDUCATIONAL SOCIETY.

STOCKHOLDERS in the Educational Society assembled according to appointment on the camp-ground at Battle Creek, Oct. 1, 1880, at 9 A. M., the President, Eld. James White, in the chair. After singing and prayer, the roll was called, showing sixty stockholders present representing 592 shares.

Minutes of last yearly session read and approved.

The Treasurer's report was then presented, as follows:—

#### TRASURER'S REPORT.

B. Salisbury in account with the S. D. A. Educational Society for the year ending July 1, 1880.

	Dr.		Cr.
To cash on hand July 1, 1879,	\$3 81		
" " received on pledges,	888.00		
" " " tuitions,	5,031.32		
" " " sales of real estate,	300.00		
" " " bills receivable,	3,225.25		
" " " rent and interest,	1,198.70		
" " " book sales,	1,582.78		
" " " College Record,	435.71		
Total,	\$12,665.57		
By am't paid janitor and teachers,	\$4,850 40		
" " " on accounts,	3,165.59		
" " " old school apparatus,	654.90		
" " " improvements and incidentals,	1,054.29		
" " " for books and stationery,	1,303.58		
" " " printing College Record, Catalogue, etc.,	884.95		
" " " on interest on account,	751.86		
Total,	\$12,665.57		

#### INVENTORY.

Real estate, College grounds,	\$12,400 00
" " " buildings,	28,323.32
" " detached lots,	1,000.00
" " cottages,	4,500 00
Philosophical apparatus,	1,150.00
Museum,	600.00
Bills receivable,	2,801.00
Books and stationery in stock,	1,266.38
Total,	\$52,040.70
Indebtedness,	5,692.10
Assets above indebtedness,	\$46,348.60

B. SALISBURY, Treasurer.

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

F. H. SISLEY, Auditor.

The Chair, being empowered by vote, to appoint a committee of three on Nominations and a committee of three on Resolutions, named the following: On Nominations, E. B. Lane, H. W. Decker, S. B. Whitney; on Resolutions, S. Brownsberger, W. C. Gage, C. W. Stone.

Prof. Brownsberger made remarks touching the workings of the school the past year. The year had witnessed nothing to mar the peace and pleasure of the school. There is an increase of loyalty to the principles of morality and discipline which the Faculty try to maintain. We have reason to rejoice at the good state of feeling, the cordiality and co-operation, that prevail in the school. He also spoke of the difficulties and dangers attending those who come to the College, pointing out the causes and suggesting how they can be guarded against. We have had more victories the past year than ever before, and more to encourage us.

Eld. James White also made stirring remarks in behalf of the College, after which the meeting adjourned to the call of the Chair.

SECOND MEETING, OCT. 7, AT 4 P. M.—Prayer by S. N. Haskell. Minutes of previous meeting read and approved. The Committee on Resolutions reported the following, which were adopted without opposition:—

Whereas, In the providence of God, the subject of education in connection with the cause of "present truth" has been recognized as one of great importance, and has led to the establishment of our beloved College; and

Whereas, The prospering hand of the Lord has been with the enterprise from its commencement to the present time, therefore,

Resolved, That we hereby express our devout gratitude to God for his providential care so manifestly bestowed upon the work of the Educational Society, and for his many blessings continued to us throughout the past year.

Whereas, From every part of the gospel field there come increasing calls for help, while the laborers are so few that not a fiftieth part of the demands can be supplied; therefore,

Resolved, That more active measures should be adopted in the Conferences to encourage and aid worthy young persons to attend our College with a view to prepare themselves for work in some department of the cause.

Resolved, That in our judgment, one or more competent agents should be employed to labor among our people in behalf of our College, to set forth its advantages to individuals in need of them, and its financial claims upon those to whom the Lord has intrusted his bounties.

Resolved, That those attending the College with a view to increase their efficiency as laborers in the cause, should be encouraged to complete some prescribed course of study as a means to that end, as the additional time required will be more than compensated in the increased efficiency of the laborers, and the character of their work.

Resolved, That in view of the fact that our school building is already filled by the present attendance, and that there is now no room for the accommodation of the Commercial Department, Museum, Library, Gymnasium, etc., and recognizing our duty to provide for the constantly increasing attendance, we recommend that immediate steps be taken to secure additional building accommodation by the opening of the next college year.

Resolved, That the Society heartily approve the rules and regulations of the College, as they have appeared from time to time in the Catalogue; and in view of the growing laxity of morals among the youth, and the apparent contempt for restraint and subordination, we recommend that the Trustees and Faculty be encouraged to persevere in prudently enforcing these regulations among the students of the College.

The Committee on Nominations suggested the following-named persons as a Board of Trustees to serve for the coming year: Jas. White, U. Smith, S. Brownsberger, W. C. Gage, H. W. Kellogg, O. B. Jones, W. H. Hall. Ballots were circulated, and the vote resulted in nominating the following persons (Eld. Jas. White, owning 300 shares, placing the name of Eld. Geo. I. Butler in place of his own) Eld. Geo. I. Butler, Eld. U. Smith, Prof. S. Brownsberger, W. C. Gage, H. W. Kellogg, O. B. Jones, Wm. H. Hall.

Ballots were again circulated, and these persons were accordingly elected.

The meeting then adjourned to the call of the Chair.

JAMES WHITE, Pres.

U. SMITH, Sec.

### CHARACTER IN PREACHING.

WE give this week another installment from T. T. Munger's "Familiar Talk" to the Andover theological students, as published in the *Independent*. After saying that "an understanding of the exact thing to be done in the ministry, and, consequently, of the means of doing it," is one of the things that he wishes might have been made plain to him at the outset of his ministerial career, he criticises the statement that the "object of the sermon is 'the saving of the souls of men.'" He thinks the object to be aimed at is "the persuading and moving of men's souls." He says:—

Preachers do not save men. God saves men. The preacher's business is to persuade and move; or, as I prefer to name his vocation, *to inspire men*.

There is an immense amount of beating of the air in vain, and shooting arrows at random, and striking in the dark, under the vague generalization that the object of preaching is to save souls. This assertion is too general. It does not tell the young preacher what he is to do. Many a ministry, that otherwise might be valuable, is wasted through lack of perception of the work in hand.

I am filled with pity and sorrow as I think how the young minister turns hither and thither, trying this method and that, all for lack of an illuminating purpose; and also because the pressure is so great that he cannot formulate his plans. I dare not think with how many ministers the main object is to get ready for the next service; to have something, old or new, that will "pass muster" and keep things going.

I do not think we can get nearer the exact thing to be done in preaching than the definition given,—*"To persuade and move,"—to inspire men.* The object, while general, is also sharp and definite. It tells the preacher exactly what he is to aim at in every sermon, whatever the occasion or subject. He is to

uplift, to move the spiritual nature, to arouse the higher emotions and faculties; in one word (and the word itself is a definition), *to inspire*. Every sermon should be bathed in this element of *inspiration*. It should breathe into the people spiritual thought and feeling. It should awaken in every one who has ears to hear a sense of being lifted up, a feeling of how grand and noble the gospel and the Christian life are. It should always suggest the *higher view* of every subject, and clothe it in its noblest garb.

The sermon, of course, will shape itself according to its subject and the knowledge you have to build into it; but its spirit—the quality that makes it what a sermon should be—is this dominating purpose to inspire out of which it sprang.

You see at once how such a conception of the sermon shuts out a hundred faults—sensationalism, personalities, dolorousness, dryness, formality, artistic neatness; for a sermon cannot well be artistic, because it is, as Luther said of Paul's epistles, a living creature, with feet and hands. You see, also, why I began by speaking of health and vitality, since none but a strong and well man can constantly command this inspiring force; and you will see, also, why I now go on to speak of *personality* as an element of preaching.

We are beginning to see how *personal* Christianity is; how little a matter of dogma, how much a matter of life; how meager and fragmentary it is as a doctrinal system, and how full and complete it is as a system made up of personal relations. God is a person; Christ is a person; and Christianity is but a name for the right relations of man to God. The method, the power, must be personal. In its application, it will always have the characteristics of the person through whom it passes, who teaches it, rather than of the truths themselves. To come to the point, I mean that a community or a church will, in the long run, reflect the personality, the temper, spirit, conception, habits of mind, of its minister, rather than reflect the character of the system of doctrine held by both parties. And a minister may, through the force of his character, neutralize, for good or for ill, the force of the creed. Fenelon stood between his flock and Romanism, as many a genial, sympathetic New England and Scotch pastor has toned down the high Calvinism of the creed into a tolerable or even warm faith in the hearts of his people. So powerful is personality. The thing runs very deep, and is divine in its wisdom. Personality is the stable and final thing. "Our little systems have their day;" but the person Jesus Christ is the same yesterday, to day, and forever. And a Christ-taught, Christ-inspired man (as Dr. Bushnell used to say, "a *Christed* man") will always teach the truth men need.

If theological education were not already somewhat cumbersome, I think a department for the training of *personality* might profitably be added. I mean something a great way beyond mental discipline. All that is now insisted upon, as a condition of your presence here, is credible evidence of piety and decency of living; but these are about as far off from the character essential to a minister as the cocoon of a silkworm is from a robe of silk. I think that one great trouble with the pulpit is that it is filled with preachers who are only pious. You will not misunderstand, nor think I scoff. I am speaking in dead earnest. A minister needs something beyond piety. He needs a *trained character*.

Your character will be more than half your outfit. You get an enormous amount (not too much, however) of critical knowledge of the text, of history, of theology, of rhetoric, of philosophy; but, get as much as you will, and you are only half fitted. You yourself—the shape, force, fixedness, and temper of your character—make up the other half. We go into the ministry and strive to fly with the one wing that is so plumed and nourished by these studies, and often its very strength renders our flight more uncertain and erratic. Happy are we if the other wing is sufficiently developed by grace and self-knowledge to lift us above the earth. When both are alike, with what easy flight we bear the messages between Heaven and earth.

Character is a growth; but it is also a matter of education and training. The Romanists, especially the Jesuits, are wise in this matter. They train and test the temper of the candidates for the priesthood. They have exercises that develop and restrain certain traits. In short, they train the personality, instead of crowding the mind with knowledge. Within two years one of the most eloquent preachers in Paris, a monk, was remanded by his superior to the monastery, and set to menial service in the refectory, not for any misdemeanor, but because his success fostered a pride that hurt him as a preacher. It was thought that after washing dishes a year, he would go back to the pulpit with a fuller use of his

great powers. It is not difficult to think of some Protestant preachers who would be improved morally and professionally by taking the place of the sexton for a year and living on his salary. The Romish method may not be the best; but the church of Rome, in its long experience, has found out many things that are worth thinking of.

Why not a department of ministerial character, with an incumbent whose business it would be to study the characters of the students, and point out to them their defects and excesses, and suggest the discipline suited to each case? I am sure that in a large body of students of even credible piety there are those to whom some one should say, and say with authority: "Your motives are wrong; you are swayed by ambition; you are a self-seeker. You have talent; you took the prizes at college; you are studying well here; you are eloquent in a certain formal way, and can easily command what is usually called an important pulpit, *i. e.*, a church that pays a large salary and excludes the poor; but you have no right to be in the ministry. Your temper of mind, your ruling purpose, your habitual thought, your entire make-up, do not consist with the office of pastor and preacher."

To another he might find it necessary to say: "You are right at heart; but you are too vain, too self-conscious. You will be prone to demand constant flattery, and your ministry will be weak by the constant obtrusion of this quality; wherefore check it, scourge it away, and get both lower down and higher up."

Another is timid; another is unsympathetic, hard; another is lazy; another is sluggish, dull; another is dreamy and sentimental.

A minister is not educated until he is trained away from his faults, and I see not why this training should not form a distinct part of his preparation. The whole matter is relegated to the assumption of piety. Having that, one is supposed to have everything. But, if my observation has taught me anything, it is the frequency with which, under a general assumption of piety, the details of character and conduct are left unheeded. And, as I have observed ministers, they will bear a strain and test everywhere better than in their characters. I do not refer to gross lapses; but to what are called infirmities and faults. They endure any amount of work, and a great deal of self-denial. They serve in all capacities, fill any place, from addressing an agricultural society to haranguing a caucus; they are laborious in their appointed duties and full of devotional zeal; but I must say they are very apt to break down in a test or strain that actually involves the substance of ministerial character, which I take to be devotion to Christ's kingdom.

You are trained here to meet any demand that can be made upon you mentally; you could write the history of the town, or the governor's message, or the ode on Decoration Day; but are you so disciplined in moral qualities that you can bear the contradiction of sinners and of the parish saints also? As I recall the spirit with which most of us left the seminary, in my day, we were surcharged with the spirit of independence. The parishes that took us must look to themselves. They must beware of us, or they would find out we were not to be trodden under foot with impunity. Oh that some Christly one, armed with a whip of cords, could have lashed such nonsense out of us; or, girded with a towel, could have taught us the glory of humility!

But in default of such training, and being already in the ministry, let me say to you, Where you think once of your preaching (I mean of its quality and effect), think twice of your conduct. Don't raise the question: What sort of preacher am I? But you may sometimes ask yourself: What sort of man am I? When you are first settled, and on re-settlement, the town and newspaper mention of you will refer to your preaching abilities; but in a year or two that will lessen or cease, and the chief mention will refer to the *kind of man* you are. And however you preach, to this rest you will be brought at last; and there could be none truer. The highest quality in a minister is that which leads men to say, as he walks the streets: "There goes a man I believe in."

## SPECIAL MENTION.

### THE TURKISH QUESTION.

THE following, from the *Christian Union*, gives an interesting view of the situation in the East. The Porte still tries its diplomatic skill; the fleet delays to act; the powers hesitate. All seem to see that a conflict is inevitable; but they dread to strike a blow the results of which none may foresee. It is too much like firing a train of powder which leads to a maga-

zine of unknown dimensions, and will produce an explosion whose effects no man may predict. The present results of a conflict may be comparatively light, as the powder sometimes flashes in the pan; or a terrible conflict may deluge Europe with blood. On this Turkish question the *Christian Union* says:

This is not merely the apparently insignificant one whether the town of Dulcigno shall be ceded to Montenegro, whether the Grecian boundary shall be moved a few miles to the north, whether, even, Eastern Roumelia shall be permitted to follow her natural instincts and unite with Bulgaria in a Bulgarian State; it is whether the power of the Caliph shall be renewed, the whole Mohammedan world united under one head, all the fierce fanaticism of the sixth and seventh centuries revived in Eastern Europe, Asia Minor, and perhaps India and Africa.

The Caliph is the successor of Mohammed,—the word means vicar, or successor,—and he thus stands in the same relation to the Mohammedan religion that the pope does to Roman Catholic Christianity. In Mohammedan theories he is invested with quite as great authority, regarded with quite as great reverence, and obeyed with quite as unquestioning zeal. But the Mohammedan world has been rent by contests between rival caliphs as the Western world by conflicts between rival popes. The Sultan of Turkey has long claimed to be the Caliph; and this claim, gradually fallen into abeyance, the present Sultan is endeavoring to re-establish. He is fighting, not for a strip of Grecian territory, but for a quasi papal authority over Asia, India, Africa. For the Sultan as the civil ruler of Turkey, the Mohammedans of the rest of the world would not draw a sword or march a mile; for the authority of the Caliph as the Mohammedan pope, they are ready to battle, and, if need be, die; and the Ulemas, the Mohammedan priesthood, the pagan Jesuits of Turkey, are ready to stimulate their fanaticism and to direct it whenever opportunity shall offer any prospect of success.

Three years ago the present Sultan was put into his office by a clique of ministers who expected to use him as their tool. He had been educated among the Ulemas, and possesses all the fanaticism, all the narrowness, and all the bigotry, without the courage, of the fiercest of the Mohammedan hierarchy. Thus he perceived that the road to power lay in a re-assertion and re-establishment of the power and authority of the Caliph; that if this could be re-asserted and re-established it would give him absolute authority not only in his own Turkish empire, but throughout the Mohammedan world. Within eighteen months he had concentrated the whole power of the Turkish government in his own hands; the "tool" was the master; and from that time all his energies have been directed to regaining the larger authority of Caliph, with its consequent supremacy over Asia Minor, Central Asia, India, and Africa. Hence the announcement of the Grand Council of Ulemas that the Sultan reigns as Caliph; hence the repeated murders of Christians in and around Constantinople, so far with absolute impunity; hence the occasional threats of a "religious war" with which Turkey kept the Beaconsfield administration in fear for India.

Now the war of words has accomplished all that it can accomplish. The Sultan has, by his identification of himself with the Mohammedan hierarchy, attained once more a hold on the Arabians and Indians; but his supremacy with them depends upon the question whether he is able to resist Europe. If he yields to European influence, that is, to Christianity, he resigns all hope of the power of the Caliphate. If, on the contrary, he can show that he is able to defy or to defeat Europe, he will regain the lost position of the Sultans as Caliphs. And that means a great deal; it means that all through Asia Minor there will be a revival of Mohammedan fanaticism; it means general massacres of the Christians; it means that in India and Central Asia the whole influence of the Mohammedan population will be raised against the English government to overthrow the English dominion in India; it means a general return to the state of things one hundred years ago.

The indications are that England has at her head a statesman who so reads the Turkish question; but it is not so clear that it is so read by the rest of Europe. Austria has a monomaniacal dread of Russian influence in the East, and fears any change lest it be a change for the worse. It is the policy of Vienna to let Turkey in Europe die a natural death; how many Christians die an unnatural death in the lingering process does not concern Austrian politicians. France and Germany are watching each other, each chiefly anxious that the other shall get no advantage through Eastern complications and alliances, and that it shall not itself become involved in a distant war and so endanger its own frontier. Russia has her watchful

eye open to the possibilities of gaining a water way through the Bosphorus to the Mediterranean Sea. The one power that is interested in preventing the Sultan from regaining the power of the Caliph is England; for the one power whose Indian supremacy would be endangered by a revival and concentration of Mohammedanism is England. It is England's diplomacy which has brought the allied fleet together in Ragusa harbor; it is the English Vice-Admiral who commands it; it is English determination which keeps it there. For England has at the head of her government a man who will not, if he can prevent it, see a Mohammedan uprising throughout the East, with all the frightful calamities which would certainly follow if this pale horse, whose rider is Death and whose train is Hell, were once let loose to ride forth in Asia, India, and Africa.

### A COLLAPSE OF FAITH.

THIS is what threatens at the time now present. That general credence of Christianity which has been customary for Protestant nations has been subjected to such constant and tremendous erosion by floods of modern skepticism that its fall is imminent.

Never were the proofs of the truth of the Scriptures more full and plain than now. Those proofs are multiplying every day. As every painful of miner's earth yields its proportion of gold, so every new research and excavation adds its precious testimony to the oracles of God. The bases of unchangeable truth that underlie the gospel were never more manifest than now. The alluvium of superstition which the Dark Ages deposited around them has been all washed away, so that they now stand clear. In spite of these facts, it is to be seen that the truth has lost, or is losing, that general hold that it had two hundred years ago, or again, seventy-five years ago. Those who are born of God hold the truth now, of course, though with perhaps a grasp enfeebled by the relaxation all around them. But infidelity has made fearful havoc among the mass of our civilized fellow-men. This is not yet so evident as we fear it may be in a few years. In the decaying tooth, the external wall of enamel hides for a time the ravage of *caries* within; and the gloss of civilization will hide the decay of public faith for a season. But the time of collapse must come.

It should not be necessary to say that we have no fear of the future in regard to the gospel. It is of God, and stands secure as God. But the sun may for a season be eclipsed by a far inferior body. So the truth of God may be darkened by a smoke ascending out of the pit. And truly, when we come to ask what enemy it is who hath drawn the minds of men away, we are reminded of nothing so much as of the three unclean spirits like frogs, which the apostle saw coming out of the pit of the abyss. In one of Poe's pieces, he describes man as a noble actor on a grand stage, falling before a conquering worm. How vile and unseemly are the new doctrines of infidelity! Satan, sitting like a cormorant, or squatting like a toad, is a fair representative of them. And is it before such repulsive forms of unbelief that men will bow? Even so. It has come to that, that men are fascinated not by the meretricious beauty of error, but by its foul deformity. As a dog returns to his vomit, the modern skeptic has gone back to the defecations of ancient philosophy. The more you debase him, the higher a teacher you are in his eyes. Preach to him that he is a superior monkey, and he reverences you. Preach that he is a fortunately-enviored mollusk, and he worships you. O philosophy! "into what depth thou seest, from what height fallen."

This erosion of the common belief of the people is carried on by newspapers, magazines, and even by the books of history, which now sometimes go out of their way to give a fling at Moses, as the Jews are said to turn aside to throw a stone at Absalom's supposititious tomb.

When belief in the records of Moses has gone down, belief in the claims of Jesus must soon follow. When the soldiers of Titus burst the outer wall of the Holy City, they knew that they could soon put a torch to the sanctuary.

The Duke of Argyll has written how the stream of Niagara frets away first the nether stratum of its rock-bed. That stratum is a soft shale, and leaves the hard upper rock unbroken and overhanging for a time. But by-and-by the projecting hard rock is too far underworn and falls, in sudden collapse, into the chasm. False science has been abrading the common faith in Moses' writings, because the belief in Jesus is necessarily resting on that, and must fall soon after. Some say, "Give us Jesus and the resurrection, and let Moses go." But Christ said, "If they hear not Moses, neither will they be persuaded though one should rise from the dead."—*Watchman*.

## The Family Circle.

### GOING HOME.

When the end comes, and like a tired child  
I fall beside the long highway of time,  
Nor strive the last rough, upward range to climb,  
O Father, hold me not unreconciled!  
Let me not then remember all the wild  
And thorny paths through which my wounded feet  
So long have toiled; but rather what beguiled  
My way of pain, and made it oftentimes sweet  
With laughter of glad streams, and pastures green,  
And fragrant forest pathways opening wide  
On dewy meadows sparkling in the sun,  
Like gleams of Paradise in dreams foreseen!—  
So shall my slumber be untrifled,  
And my awakening find the journey done.

—H. S. Cornwall.

### WORKING FOR NOTHING.

"I SHALL not be able to hire you after this week, George," said a pale, delicate-looking woman to a boy about fourteen years old who had been in the habit of getting her wood and water for her. "I find I cannot spare the money, and I shall have to try to do the work myself."

She said this in a very sad tone of voice, so sad that almost any one would have noticed it. But George Burch did not notice it, nor the sad look in her face when she said it. The only thought in his mind was that he should lose the twenty-five cents a week he had been earning.

"Why? Don't I suit? I work as cheap as anybody, I guess."

"Oh, yes, you don't ask any too much, and you do your work well. But the reason is only that I cannot spare the money, as small as the sum is. I hope you can find something else to do to take the place of this, I am sure. I wish I could keep you, for I am afraid drawing the water is going to be almost too much for me. Here is your money, George."

As he took the money and turned to go, Mrs. Noble called to him,

"George, I guess I shall have to get you to bring me an extra pail of water. I may feel too tired to get it myself in the morning. Here are three cents extra for it."

George took the three cents as a matter of course, and listened with satisfaction to hear them drop down into his pantaloons pocket with the other money he had just received.

After he had gone, Mrs. Noble seated herself before her fire with a heavy heart. It was a gray November afternoon, and she felt more lonely than usual. She felt sick, too, and she wondered how, with her failing strength, she should be able to bring water from the well, split her kindlings, and do the other work which George had been doing for her. She wished that she had spared a few cents more and got him to cut a few more kindlings; for it seemed to her she needed a day or two to get up courage enough to do it herself.

Perhaps it seems strange to most of you that it should seem such a burden to her—work that to you would seem so light. But Mrs. Noble had never drawn a pail of water or split a stick of wood. She had until recently had plenty of money and servants to help her. But within a short time death took from her, her husband and only child. Misfortunes of various kinds reduced her large property to a very small one, and the small one to an income so small as to hardly support her comfortably. After the death of her husband she removed to the little village of —, and occupied alone the cottage of which I have spoken. Tears filled her eyes as she thought of the past, of the dear ones now gone, of the far-distant home of her youth, and of her present condition of loneliness and poverty. She had a brother, she supposed, somewhere in the world, but she knew not where. He had left home many years before, during some family trouble, and had never made known his whereabouts. He was probably dead. So, because she had no relatives, no special friend to whom she could go for help, and no money to spare for hiring her work done, she must try, sick or well, to do it herself.

From his earliest childhood, George had been taught to get all he could, and to keep it. "Make every cent you can, Georgie," his father would say, "and there's nothing to hinder ye from being as rich as any of 'em." That had been his motto, though as yet he had not made himself very rich by it. He had, however, a good house and all that he needed. George seemed to be born with a love for money. He would never lose a chance to make a cent if he could help it. He was willing to work, and to work hard, not

because he loved to work, although he really did love work better than study, but because he loved the money the work would bring. He was always ready to lose a half day's school for a few cents; and it was generally remarked by his schoolmates when he was absent, "George is out making a cent." George was never known to work for nothing. "No pay, no work," was his way of repeating the motto. When a neighbor wanted him to do an errand, he had no hesitation in asking, "How much do you expect to give?" And if he found that he was expected to do it for nothing, even if it were right in his way, he always invented some excuse for not doing it.

A few days after this, George and several other boys were playing in the yard adjoining Mrs. Noble's. Suddenly one of them shouted,—

"See old Mis' Noble! She's dressed up nice to get a pail of water, ain't she? See her gloves!"

"I should think she was goin' to meetin'," added another. "Hope she won't catch cold!"

"No danger o' that," said a third. "Pity she had n't a buffalo-robe to wrap 'round her head, on top of her big white shawl. She'd make a good scare-crow; wouldn't she, boys?"

At this the boys joined in a hearty laugh.

"I thought you did her chores, George," said a pale, slender boy, who had not yet spoken.

"Well, I did as long as she could pay; but when the money stopped, I stopped. You know I ain't one of the kind that works for nothin'. No, sir; you don't catch me doing that. I ain't so fond of work as all that."

Meanwhile, Mrs. Noble was struggling very hard to turn the heavy crank of the well. The cool November air made her shiver, and caused her face to grow whiter than ever. Besides, she had heard part of the remarks the boys had made, and she felt as if she must look very ridiculous. Her only thought in wrapping up so much was to protect herself from the cold, knowing by hard experience how she should have to suffer from any exposure. The nearer the bucket of water drew to the curb, the heavier it grew; and as she stooped to lift it over, in order to pour it into her pail, her strength failed her, and she cast a wistful look toward the boys. That look was not lost on Ned Ingalls, the boy to whom George Burch had been giving his ideas about "workin' for nothin'." With one bound he cleared the low fence which separated the yards, and, seizing the crank, he said,

"Here, Mrs. Noble, let me lift the pail over. It is too heavy for you. I will carry it in, too."

"Oh, thank you, dear! but I don't like to trouble you. I find it hard, though, I confess, to get it in myself."

"It is no trouble at all. I am used to bringing water."

So he carried it in and put it in its place by the sink.

"Thank you very much," said Mrs. Noble. "George Burch used to do this work for me; but lately I have been trying to do it myself. But it is quite an undertaking for me to get a pail of water. I find I have to wrap up as much as if I were going a long distance."

"I will come over and draw what water you need. I live near, and it will only take a few minutes."

"I should like to have you, but I cannot afford to pay you. I gave George up for want of money."

"Oh, I did not mean to do it for pay. I will do it for nothing. I have plenty of time before and after school."

So, without waiting for Mrs. Noble to express her thanks, he bade her good night and went away.

Ned Ingalls's mother was a widow. She was glad to get employment to help support her family, and to keep Ned at school. She did all the sewing she could get, and frequently took in washing and ironing. So, really, Ned could less afford to work for nothing than George Burch and many of his other boy-companions. But, with all her work and all her poverty, Mrs. Ingalls never lost a chance to teach her children to be kind to others, and to lend a helping hand whenever they could.

"You will never lose anything by doing for others," she would often say. "Do not expect to be paid always in dollars and cents."

George Burch was surprised when he found that Ned was doing Mrs. Noble's work.

"That's pretty queer," said he, angrily. "She said she turned me off because she could n't afford to pay, and now she's gone and hired you. I'm glad, now, that I took three cents for that extra pail of water. I set out not to charge anything, but then I thought I'd better get all I could. That's father's way, and mine, too. He says I'm a chip of the old block, and I guess I am. I'm glad she didn't get nothin' out of me but what she paid for. I s'pose you work cheaper. How much do you charge her?"

"Nothing," replied Ned. "It doesn't take long to get what little wood and water she uses, and she looked so sorter sick I told her I'd do it for nothing, as long as she could n't afford to pay."

"Do it for nothin'! Well, you are a fool. All right. Go ahead. Guess you'll get sick of it before winter's over. I s'pose you'll shovel for nothin', and go to the post-office for nothin', and go after yeast for nothin', and do everything else she wants done, for nothin'. Well, I hope you'll lay up money. The bank won't be apt to bust while you are so prosperous. Do it for nothin'! Well, as for me, I'd rather work for something."

But Ned did not get sick of it before the winter was over. In fact, as time passed, he liked it better and better. Although he *did* shovel, and go to the post-office, and go after yeast, he did not feel as if he did it for nothing. He felt doubly paid when he came in, perhaps out of a drifting snow-storm, to meet her pleasant face, and to see her point smilingly to an extra plate on the little tea-table, which she had drawn close up to the fire, and to hear her sweet voice say,

"That plate is for you, dear. You must have a cup of tea with me to-night; and here are some doughnuts which I made purposely for you."

Then, after supper, she would help him with his lessons, explaining all the difficult portions until she made them clear to him. This last was a great help to Ned, and he progressed so rapidly at school as to excite the wonder of his teacher and classmates. George Burch, in particular, wondered what had given Ned Ingalls such a start. But Ned and Mrs. Noble knew. So, although she had not money to pay Ned for the work he did, she had many ways of helping him. It was she who knit his mittens, although it was often done with yarn raveled from stockings her husband used to wear. It was her delight to make him pretty neckties from bits of bright silk she had in the house. Then they had nice talks about Ned's future prospects, and many a cheery game; and often in the midst of their enjoyment Mrs. Noble would exclaim,

"Why, Neddie, I don't know what I should do without you. But it doesn't seem right to have you doing my work for nothing."

"I do not do it for nothing; I think I am over-paid every week; so if you are suited, I am sure I ought to be."

And so the weeks went by, and the months went by, and even the years went by, and little was said about Ned's doing the work except an occasional inquiry from George Burch, in a rather sneering way, if he still enjoyed "working for nothin'."

But this state of things could not go on. At the end of two years, George and Ned both left school to go to work. George went into the factory, and Ned got a place as clerk in a book-store on smaller wages. But he thought he should have some chance to study there, and, though he had said nothing about it to any one besides his mother and Mrs. Noble, he had a strong idea of trying to work his way through college. About this time a telegram came to Mrs. Noble, informing her that her brother was dead, and urging her immediate presence in New York. So she closed the cottage and went away, and he missed her very much. But after a few weeks she came back, bringing with her a little girl, the only child of her brother.

Erelong it was rumored that Mrs. Noble had bought the cottage where she lived. Soon additions began to be made to it. It was painted, and an ornamental fence was put around it. New and handsome furniture arrived, and many signs pointed to the conclusion that the widow had had a fortune left to her. And so she had. Her brother had left a large property, which was divided between his only sister and his child, whom he confided to her care. But the greatest sensation of all was produced when it was announced that Ned Ingalls had left his place of employment, and, after a few months at the academy, was to enter college.

"I do not see how you've managed to save money enough to go to college," said George Burch to him one day. "It's going to take a big lot, and you can't be earning much while you're there."

"No, I shall not have much time to earn anything then. But to tell you the truth, George, I laid up a lot while I was working for nothing."—Lizzie Chase Deering, in *Christian Union*.

—Christianity is the true citizenship of the world; and universal peace, and the free exchange of all lands and tributes of their several peculiar goods and gifts, are possible only as all are grouped around, and united by, the cross of a common Redeemer and the hope of a common Heaven.—William R. Williams.

**BE KIND TO THE LIVING.**

We live in a world where nothing is sure. To-day our friends are about us in the freshness and bloom of health and spirits; to-morrow we bend in anguish over their still forms, and it is well if no bitter regrets mingle with the tears we shed upon their white faces. Oh, life is insecure, and the brightest and most promising of all our treasures may, perhaps, soonest droop and fade. And when one dies, how anxious we are to do him homage! We speak of his virtues, we excuse his faults, and spread the mantle of charity over his vices, which, while he lived, we had no patience with. If we only had, we might have won him to a better life. Had we exercised toward him a little of the forbearance and kindness with which we now speak of him, he had had fewer faults. How often his heart ached and cried out for human sympathy—for our sympathy—we may never know; and if we could, it is too late to undo the past, too late to soothe and benefit him. We may not take up the broken threads of the life that is gone and weave them into a web of hope and joy; but toward those who are still left to us, who have ears to hear, and hearts to throb with pain and grief, we may be generous and just, forgiving, loving, and kind.

Do not wait till the faithful, devoted wife, who has tried so hard to make your home pleasant and comfortable, is dead, to show her kindness. No funeral pomp, no costly monument with loving words inscribed thereon, will make up for past neglect. Could the fond kisses that are now imprinted on her cold lips, and the murmured words of endearment that fall unheeded upon her ear, have been hers while living, there would have been no woman in all this wide world fonder or happier than she.

Do not wait till the hands of the tired, patient mother are folded over the heart that has so often thrilled with joy, or beaten wildly with pain on your account, to do her honor. By the memory of all the loving offices which she has performed for you from infancy all the way up to manhood or womanhood, keep your love for her deep and ardent, dutifully respect and reverence her, repay with interest the tender love and care that she has lavished upon you, and strive to make her last days restful, happy, and peaceful.

Be especially kind to the little ones. The world will deal harshly enough with them; it is a rough world at the best. Surround them with an atmosphere of love, and instill into their hearts noble feelings and principles while you may; for sooner than you think, other and less holy influences will be brought to bear upon them.

Be kind to the sad, the sorrowful, the unfortunate, the erring, and the fallen. Kind words and kindly acts cannot hurt them, and may do them a world of good.—*Presbyterian Journal.*

**Sabbath School Department.**

"Feed my Lambs." John 21:15.

**LESSONS ON NEW-TESTAMENT HISTORY.**

It has been the general desire of a large part of our Sabbath-school membership that we might have a series of lessons on New-Testament history; but it was thought that such lessons would be much better understood, and would be more profitable, after the Old-Testament history had been studied by the youth, and the series of Lessons on Prophecy had been completed by the Bible classes. For this reason the New-Testament lessons have been delayed till the present time.

With Lesson Sheet for October, the Lessons on Prophecy are brought to a close, and the fourth division is ready to enter upon the study of the new series. Many of the members of this division are familiar with Old-Testament history and the prophecies, and are now prepared for the study of the life and teachings of Christ and his apostles.

The youth's, or third division, has lately completed the study of the Old-Testament history, and that of the intervening period down to the time of Christ, and has already begun the study of the new series.

Thus two large divisions, including more than one-half of our Sabbath-school workers, are now prepared to unite upon the study of the New-Testament lessons, which, beginning with November, will be published in the *Instructor Supplement*.

With these facts before us, we recommend that the third and fourth divisions in all our schools unite in one division, and study the New-Testament lessons.

Among the advantages of this plan are the following:—

1. Both youth and adults will be furnished with the most interesting and profitable lessons that could possibly be found.
2. Uniting the two in one large division will add to the interest of review exercises.
3. Having one less division to look after, the superintendent can give more attention to each.
4. Uniting more teachers on one lesson will increase the interest of the teachers' meeting.

As these lessons which have been so often called for are now furnished, and our schools are under such favorable conditions to adopt them, we hope to see the interest of all who have been looking for them increased in the Sabbath-school work.

W. C. WHITE, *Pres. S. D. A. Gen. S. S. A.*

NOTE.—The children in the second division will keep right on with their lessons in the *Instructor*, and the children studying Bible Lessons Nos. 1 and 2 will continue as before, the only change recommended being the union of the 3d and 4th divisions.

Those of the 3rd division who are up to date, will, in taking up the new series, have to go over a few of the same lessons that they have studied before, but the strength gained by a union of the divisions will more than compensate for this apparent loss. COMMITTEE.

**PENNSYLVANIA S. S. ASSOCIATION.**

ACCORDING to appointment, this Association held its second annual session in connection with the camp-meeting at Hornellsville, N. Y. The first meeting was held Thursday, Sept. 9, 1880.

Fourteen schools were represented, delegates being chosen where there was a deficiency. All the brethren and sisters present who were connected with the Sabbath-school work were invited to participate in the deliberations of the Association. An invitation was also extended to the New York Association to take part with us in adopting resolutions and in our general exercises.

The Chair, having been authorized to do so, announced the following committees: On Nominations, G. W. Knapp, Herbert Carpenter, and C. D. Tubbs; on Resolutions, Eld. D. T. Fero and D. B. Welch.

Adjourned to call of Chair.

SECOND MEETING.—At the second meeting, held Friday, Sept. 10, the Nominating Committee presented the following names for consideration: For President, D. B. Oviatt; Secretary, F. C. Oviatt; Executive Committee, D. B. Oviatt, D. T. Fero, and J. G. Saunders. Each name was considered separately, and the candidates were elected to their respective offices.

THIRD MEETING.—This was a joint meeting of the New York and Pennsylvania Associations. The resolutions were read in this meeting, and they will appear in the report of the New York Association.

Bro. J. E. White was present at these meetings, and spoke on various important subjects, the principal ones being teachers' meetings, map exercises, and the importance of teachers' qualifying themselves for their responsible positions. As far as possible, the Sabbath-school library should contain the needed helps.

F. C. OVIATT, *Sec.*

**NEW YORK S. S. ASSOCIATION.**

THE third annual session of this Association was held at Hornellsville, N. Y., Sept. 8, 1880, at 5:30 P. M. Called to order by the President, M. H. Brown.

The Secretary, Mrs. N. J. Walsworth, being absent, Sara E. Lane was chosen Secretary *pro tem*.

The roll of Sabbath-schools being called, eight schools were represented by delegates who responded by presenting credentials. By vote of the Association, ten other schools were represented by delegates chosen at the meeting.

The minutes of the last annual meeting were read and approved. Members of other Associations and brethren from abroad were invited to participate in the deliberations of the Association.

The Chair was instructed by the meeting to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING.—This meeting was called Sept. 9, at 5 P. M. The minutes of the last meeting were read and approved.

Voted, That we accept the invitation of the Pennsylvania Sabbath-school Association to join them in the passage of resolutions and in exercises of a general nature.

The Committee on Nominations submitted the following names for the consideration of the Association: For President, M. H. Brown; Secretary, Mrs. N. J. Walsworth; Executive Committee, M. H. Brown, E. M. Plumb, G. D. Ballou, M. E. Wilcox, and E. W. Whitney. This report was adopted, and the candidates were elected to their respective offices by considering each name separately.

Bro. J. E. White made some stirring remarks on the duties and responsibilities of teachers, after which the meeting adjourned to call of Chair.

THIRD MEETING.—Sept. 15, at 8 A. M., a joint meeting of the New York and Pennsylvania Sabbath-school Associations was held, Eld. M. H. Brown in the chair. Prayer was offered by Eld. D. A. Robinson.

The following resolutions were then presented, and, after some interesting remarks from Bro. D. A. Robinson and others, were adopted:—

Whereas, The special effort in the Sabbath-school work of the past year has been to secure uniformity of lessons, complete records, prompt reporting, teachers' meetings, and regular tithing, and to arouse a missionary spirit in all members of our schools; therefore,

Resolved, That we will endeavor to hold all we have gained on these points, and to make advancement by taking advantage of what has been learned by those who have given their attention to this work.

Whereas, It is painfully evident that our Sabbath-school teachers and officers fail to make the preparation necessary to success; and whereas, aids to Bible study are easily procured; therefore,

Resolved, That we urge upon them the duty of more thorough preparation, that they may meet in a proper manner the responsibilities that rest upon them.

Resolved, That we request our Sabbath-school workers to make a special effort to increase the circulation of the weekly *Instructor*, in view of its merits as a Sabbath-school paper, and the favorable terms on which it is offered by the publishers.

After interesting remarks by the President of the New York Association, the meeting adjourned *sine die*.

M. H. BROWN, *Pres.*  
SARA E. LANE, *Sec. pro tem.*

**OHIO CAMP-MEETING SABBATH-SCHOOL.**

THE second annual Sabbath-school of Ohio was held Sept. 18, 1880, at 9 A. M. After the opening exercises, the teachers appointed to take charge of the different classes entered into the work with earnestness. All seemed deeply interested in their own lessons. One hundred and sixty-eight took part in the school, and fifty or sixty looked on and enjoyed the scene very much. The class of small children, which numbered fourteen, gave very good attention, and answered well the questions given them by their teacher, who made the lesson very interesting. All the lessons in each class were well learned and recited.

After twenty minutes had been occupied in class exercises, the school listened with marked attention to remarks by Sister White. She said that this work will be a means of doing much good, if those who engage in it will realize its importance, and enter into it with zeal. Much depends upon parents and teachers in training the young minds under their care, and fitting them for usefulness in the future, and for Heaven-Children should be educated to have sweet dispositions, and to love the word of God. The remarks made were very instructive, and made a deep impression on the minds of the brethren and sisters.

IDA SHARPE, *Sec.*

—When you feel noticeably the restraints of the gospel upon you, ask yourself if you are not trying to get out of the right way, instead of advancing in it.—*Congregationalist.*

# The Review and Herald.

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

BATTLE CREEK MICH., OCTOBER 14, 1880.

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

Corresponding Editors.  
Resident Editor.

## LAW, PROPHETS, CHRIST.

WHAT OUR OPPONENTS THINK OF S. D. ADVENTISTS.

THE church and the world, so far as they know of our views and labors as a people, have the impression that S. D. Adventists regard the law and the prophets of greater importance than Christ. This false impression has been made by our opponents who would trample the law of God under their feet, and cast the prophets behind them. We here suggest that our people have given their opponents opportunity to misjudge our real views and labors.

Elders Bates, Andrews, Waggoner, Smith, and others took their position on the law, the Sabbath, the sanctuary, and the last message. Men rose up to oppose, and it seemed necessary to review these reviewers. This brought these men out before the public as defenders of the positions they have taken. They preached and wrote in defense of the law, the Sabbath, the sanctuary, and the third angel's message.

And while standing in this position, the very position to which they had been drawn, their opponents falsely charged them with leaving Christ, and going back to the law and the prophets.

We have not left Christ. No people on the face of the earth think more of Christ than S. D. Adventists. We have not gone back. But finding that the reign of sin exists from Paradise lost to Paradise restored, and that law must run parallel with sin, and that Christ's work as a Redeemer from sin must run parallel with the reign of sin, we see the moral law and the work of Christ running parallel through all the ages of human probation. Abolish the law, and you take away sin, and have no need of Christ.

Christ, our adorable Redeemer, appears all glorious in the Old Testament, as well as in the New. In our oral and printed sermons he should hold prominence. Do our opponents preach Christ? We can present him in connection with the law and the prophets with far greater power. He came to magnify the law and make it honorable, and the voice of the prophets is the voice of Christ. Let him be exalted from the pulpit and from the press.

We design to issue as soon as possible a volume of six hundred pages on the life, teachings, and miracles of Christ, by Mrs. White. It will be made up from her Spirit of Prophecy, volumes two and three, and volume four of the same work, not yet issued.

We also design to issue another volume, embodying our views of redemption through Christ. This book, with a rich engraving entitled, "Christ the Way of Life from Paradise Lost to Paradise Restored," will be prepared for the canvassing field. These two books and the engraving will be made ready as soon as possible.

J. W.

## THE MISSOURI CAMP-MEETING.

BY ELDER GEO. I. BUTLER.

WE felt some anxiety in reference to the preparation for this camp-meeting, as Eld. Wood was taken sick just before the meeting, and hence could not attend to the work of getting ready for it; but we were happily surprised to find everything in a good state of readiness, as some of the brethren had come in good season, and done the work. The ground was pleasant, the tents neatly pitched, and things in better shape than at any other meeting I have attended in the State. The attendance was greater, I think, than at any previous meeting held in the State since Kansas was separated from the Conference. We had an excellent meeting. A good spirit of love and union prevailed among the brethren and sisters, in

happy contrast with the state of feeling at meetings held some years since. Our social meetings were precious seasons. The tender Spirit of God came among us, melting the heart, and giving us courage to labor on. Many saw and remarked the contrast between this meeting and those held a few years ago.

On the Sabbath, perhaps three fourths of the congregation came forward for prayers, and all the afternoon till dark was spent in religious services. On Monday we had services for the benefit of the back-slidden and the unconverted, and quite a number came forward. Ten were examined for baptism, which was administered Tuesday morning.

One very encouraging feature of the meeting was the interest the people of Warrensburg took in it. The truth had never been preached there, and at first they knew but little about us, and only a few came; but the number rapidly increased, and by Sunday afternoon the tent was packed full. It was the same on Sunday and Monday evenings, and a goodly number were present in the daytime on Monday. They treated us most cordially. The editor of the daily paper gave us the privilege of publishing in his columns lengthy reports from the pen of Bro. Joseph Clarke, and the people seemed anxious for further meetings. The Conference decided to hold the next annual meeting there also.

On the whole, our meeting was a decided success. I never before had such strong hopes that the cause in Missouri would prosper. God is evidently moving upon hearts all over the State. Openings are appearing in many directions, and it is evident that God is ready to work in this Conference. The Conference is improving financially. For the first time since I became acquainted with it, there were plenty of funds to settle the accounts of the ministers, and a small balance over. Our s. b. was about \$500 more this year than last, and it was more last year than it had been before.

Our tract society is still somewhat embarrassed by debt. A strong appeal was made to our brethren and sisters to attend the T. and M. Institute at Osawkee, Kansas, Oct. 28 to Nov. 9, to which our friends in Kansas have invited us. We hope all who can go will do so. There will be no difficulty in making the tract society in Missouri efficient, when our people feel the importance of learning how to labor, and take hold with a will to do so. They need instruction, and this Institute will furnish just the opportunity they want. Let them improve it.

The Conference passed a resolution requesting the General Conference to send them some efficient person to labor all the time in Missouri, as I find it impossible to spend much time there on account of other cares. They promised to sustain the person who should be sent. If their request could be complied with, we think great good might be done.

## CAMP-MEETING AT ALAMEDA, CAL.

BY ELDER S. N. HASKELL.

### LOCATION.

THE location of this meeting was all that could be desired. It embraced one entire block, perfectly level, 450x500 feet, interspersed with oak trees, which furnished ample shade, considering the sea breeze which constantly blew from the bay. The owner, a wealthy gentleman of New York City, gave the use of the ground. The city of Alameda contains about nine thousand inhabitants, and this park was in the central portion of it. The block was inclosed by a fence, outside of which was a plank walk encircling the encampment. On the north side was Railroad Avenue, where the steam cars passed every hour for San Francisco, from 5 A. M. until 10 P. M. On the south side was Santa Clara Avenue, where the horse cars passed hourly for Broadway, Oakland, a distance of three miles. One block distant from the encampment was a narrow-gauge road, where nearly every hour the cars passed for San Francisco by another route. Each of these roads connected with ferries; they had stations almost opposite the

camp. It was about seven miles to San Francisco, so that within a radius of ten miles there was a population of over 350,000.

### DESCRIPTION OF THE GROUND.

There were two main entrances, one from Railroad Avenue, running directly through to Santa Clara Avenue. Over each entrance was an arch sufficiently large to admit a carriage; while on each side of it was a smaller one under which the people entered. On both sides of these arches were appropriate mottoes adorned with evergreens. On the right, as one entered from Railroad Avenue, was a sixty-foot tent, used as a restaurant, with a cook-house and a store attached. Then came the city of one hundred tents, laid out in regular streets. Each tent was numbered, and the name of the street appeared in its proper place. On the left was a fifty-foot tent containing fourteen lodging rooms adjoining the wall, while the center was used as a committee room. Directly before you, suspended on a limb of a tree, was a directory, from which the stranger could learn the plan of the encampment, the name of each street, and the number of each tent and the name of its occupant; so that any family could be found without inquiry. A little farther south was the book-stand, with its wide-spread curtains, over which, off from the main street, was an arch with the motto, "Buy the truth, and sell it not." Crowning this arch was a painted representation of a book lying open.

In the south-eastern portion of the ground was the preaching pavilion, 60x100 feet, with an extension curtain of 40x60 feet. Seats were also extended outside of the limits of this curtain, and on each Sunday even these were insufficient to accommodate the interested listeners. The poles of the tent on the side back of the preachers' stand were raised three feet to give room for an arch in front of the stand, which bore the motto, "Blessed are they that do His commandments." Extended between the two center-poles was a banner with the pertinent motto, "The Sabbath-school is the nursery of the church." Many other appropriate mottoes were tastefully arranged in the preaching tent. The neighbors showed their good-will by bringing in pots and vases of the choicest flowers, and a noted florist from Oakland contributed his quota. Over the speaker's head, and covering the desk in front and on top, were the most beautiful flowers, sending forth, it seemed to me, the richest fragrance to be found this side of Paradise. None but the beholder could appreciate their beauty and fragrance.

Water pipes ran the entire length of the ground, with faucets and a tin cup at each street. The thirsty were thus supplied with pure water that came from a stream two hundred and fifty feet below the surface.

In and around the large tent, the ground was moistened and then covered with clean straw, to prevent the dust from affecting speakers and singers.

There was nothing gaudy in the appearance of the ground, but all its arrangements showed neatness and taste, and were calculated to give the impression that the ground was consecrated to the great Creator of all things, who is the Author of the beauties of nature, and who is a God of order.

### ORDER ON THE GROUND.

Excellent order was maintained. Many of our brethren greatly feared that the "hoodlums," or roughs, would cause trouble, if they did not wholly break up the meeting; and on the part of some, this fear was freely expressed. Others besides our brethren expressed fears, as such meetings have been broken up before. It was anticipated that the bathing-houses, which lined the shore at a short distance from us, and a beer garden just across the street from the ground, would furnish an unwelcome element, particularly on Sunday; but we did not have a disagreeable circumstance to complain of. People passing on the sidewalk would speak in a subdued tone as they neared the place of meeting.



The Spirit of God rested on the entire encampment, and others besides our brethren realized it. Sometimes an unthinking smoker would indulge this luxury within limits; but at a word from those appointed for that purpose, he would desist, and offer an apology. The chief of the police force of Alameda gave the following account of his visit to the ground: "I thought I would go over and assist them one night. I went on the ground smoking my cigar, as usual, not thinking it was a violation of their rules to smoke on the encampment, when one of those fellows I had sworn in as a special police, and instructed how to do, stepped up to me, and politely said that it was against their rules to allow smoking on the ground. I apologized and quietly withdrew, concluding they could take care of themselves." This he told himself, when he reached his station.

Reports were furnished for three leading daily San Francisco papers, also the Oakland and Alameda papers. But the reporters themselves did us much credit, although in their own style. The San Francisco *Chronicle* gave an entire column themselves, from which the following is an extract:—

"Approaching the camp of the Seventh-day Adventists, one sees at every conspicuous point the notice, 'No smoking allowed.' Startled by this edict, the unregenerate visitor passes on and observes that everywhere the edict is carefully enforced. Nothing smokes but the multitude of stove-pipes that lift themselves above the tents, as if proud of their privilege. The discouraged sinner searches in vain for the solid attractions of country meetings,—the hospitable refreshment-tent full of demure kegs, and resonant of the music of escaping corks, the obtrusive rifle gallery, the festive merry-go-round, and the hilarious hoodlum in search of a fight. All these luxuries are conspicuous by their absence."

#### THE MEETINGS.

Preparations were made in season, the tents were nearly all pitched, and the meeting commenced promptly at the appointed time, and continued uninterrupted until the closing meeting, Monday morning, the 27th. Preaching was advertised for each afternoon and evening; social meetings were held at 5:30 A. M. and 5 P. M.; and at 8 A. M., family worship. The forenoon was taken up with business meetings, Bible-class, and giving instruction in the various branches of the work. We never attended a camp-meeting where there was more of a general attendance at all the meetings, of whatever nature, by those on the ground. Sometimes they would scarcely have time to return to their tents before the bell would announce another meeting. The variety of services seemed to rest rather than weary the people. The general remark was, "How short the time is! It does not pay to be at so much expense, and come so far, for so short a time."

Those who took part in public preaching were Brn. Waggoner, Healey, Wood, Rice, E. A. Briggs, who is blind, and the writer. Chartered cars came from Chico, Lemoore, and Woodland. It was the largest camp-meeting ever held in California, and the general expression was that it was the best.

#### THE SPIRITUAL INTEREST.

At the commencement of the meeting, missionary work was organized. The ministers, licentiates, and certain leading brethren, respectively, took charge of a certain number of tents, to see that they had family worship, and that none were strolling over the ground during worship and service in the large tent. They ascertained who in the various tents were unconverted or backslidden, and put forth special labor for such, including the children. It was also a part of their duty to learn the whereabouts of all during the meetings. If two tents were so close together that meetings could not be held in each without causing confusion, they would occupy only one for family worship. This missionary work was thoroughly followed up throughout the meeting, and added greatly to its interest.

The interest increased from the first meeting to the very last one. Our congregations from the outside

also increased, especially afternoons and evenings; and not a few attended all of our meetings, including the morning social meeting, frequently taking part. At each social meeting from two to four could be seen arising to speak at the same time. Many took their stand for the truth who had never before been acquainted with us as a people. A number who had embraced the truth when the work first commenced in California, but had entirely gone back to the world, made a new start, were baptized, and again joined the church.

A superannuated Methodist presiding elder who pitched his tent on the ground, said, "I have had charge of thirty-six camp-meetings, but never saw the like of this." Himself and wife took their stand on the truth. A Baptist minister, a young man who had publicly opposed the truth, but had been reading until he was convinced of the argument, publicly acknowledged the correctness of our positions, and as soon as he can arrange his affairs, designs to devote his time to the promulgation of these views.

On each Sabbath a special move was made for the unconverted and backslidden from God, and not without effect. On the second Sabbath a deep solemnity pervaded the entire congregation. The Lord drew near by his Holy Spirit. Those who had come forward for prayers went to the smaller tents, while the others remained in the large one. These meetings continued until sundown, when all repaired to the tent to spend the closing moments of the Sabbath in prayer. This was a heavenly place and a heavenly season.

The Sabbath-school interest, conducted by W. C. White, was a success. It might truthfully be said that the two Sabbath-schools held on the camp-ground were model schools. Nearly one hundred and fifty more were in attendance than last year. It was the largest Sabbath-school ever held in California. A number of Jews came in, and became deeply interested, as the lessons pertained, in part, to Jewish history. They also became interested in our views of the sanctuary question. One rabbi said he had watched our progress with much interest, ever since he had learned of us as a people.

At the close of the afternoon meeting on Sunday, thirty-six were baptized by Elds. Israel and Wood.

Including the unpaid pledges, our people raised between \$6,000 and \$7,000 for our different institutions and enterprises, at the two camp-meetings held in California this season,—over \$2,000 at the spring camp-meeting, and \$4,000 at this. Nearly one hundred and fifty subscribers for our various periodicals were obtained at this meeting, and about the same number at the spring meeting.

The Conference report was in some respects encouraging. The receipts were more than double those of the previous year. Three new churches had been raised up, and there was an increase in the membership of one hundred and forty.

The missionary work showed a marked improvement over the previous year, both in labor and means expended. The temperance society has a membership of over eleven hundred, with thirteen organized clubs, many of them in a prosperous condition.

Arrangements were made for laborers to enter three new fields, two in each field, within a week after the close of the meeting. Besides, Eld. M. C. Israel will remain in Alameda, and while doing missionary work there, will endeavor to learn how extensive the interest is, and to find a place for public meetings.

At our Monday morning meeting, the brethren, by a unanimous rising vote, decided to have a three-weeks' meeting next year. The friends left feeling much encouraged. They expect to have a two-weeks' camp-meeting in the southern part of California in the spring, and a three-weeks' meeting in the northern part of the State in the autumn. A general regret was expressed that this meeting could not hold a week longer. This is the third camp-meeting held on

the Pacific coast this season, and each of these meetings has continued over two Sabbaths. Our convictions are settled that large meetings, with a strong force of laborers, and of sufficient length to admit of instructions being given in the different branches of the work, are the most profitable for our people.

Thus closed a very encouraging camp-meeting. To the Lord be all the praise.

#### THE NEBRASKA CAMP-MEETING.

BY ELDER GEO. I. BUTLER.

THIS meeting was held at Central City, Neb., Sept. 23-28. Its location was on an island in the Platte River, about three miles from the town. Nebraska is not very well supplied with groves suitable for camp-meetings, and these are very rarely near the villages or cities. In this case the meeting was so far from the town that there was very little outside attendance; the least I have seen at any camp-meeting this year. About two hundred and fifty of our people were present, many of whom I had never seen before. Within a few years past the cause has had quite a rapid growth in Nebraska, from those moving in from other Conferences and from converts to the truth. This State seems to be an excellent field of labor. It is settling up with a good class of people.

Bro. Farnsworth and myself did most of the preaching. We tried to show the importance of genuine religion, and to impress upon the hearts of the people the necessity of obtaining it as a preparation for the appearing of our blessed Lord. We pleaded with the people earnestly to seek for the heavenly graces, and to bear the fruits of the Spirit of God. It seemed hard for them to realize the importance of this work, though they listened attentively and seemed desirous of profiting by what was spoken. Fully two-thirds of those present came forward for prayers Sabbath afternoon, and we had a profitable meeting. Many heart-felt testimonies were borne, and all seemed anxious for a deeper work of grace.

On Monday this work was continued. While appealing to the people, I felt such an anxiety for their salvation that I could but stand and weep before them. The Lord came very near by his Spirit, and hearts were deeply affected. A large number came forward for prayers again, and many testified that the meeting had been profitable to them. Five were baptized by Eld. Boyd.

A Congregationalist minister living near attended our meetings considerably. He had become a believer in the doctrine of the destruction of the wicked; and because he could not see the beauty of endless torment, his support was taken from him, and he had to rely upon other sources than preaching for a livelihood. He came to us near the close of the meeting for some facts and statistics, as he wished to give an account of our meeting in some of the secular papers of which he was a correspondent. He told us he came there supposing we were pretty nearly infidels, but he had been surprised and pleased at what he had seen. He lived in Oberlin when the school was founded there, and when President Finney labored there so earnestly. He said our preaching reminded him of that, and that he had not heard such earnest preaching for many years. We received this testimony, not as complimentary to the preachers at all, but as illustrative of two facts: 1. The mistaken impression which prevails concerning us, and is diligently spread by opposers, that we are almost infidels; and, 2. The nature of our work, which is a genuine religious reformation, a coming back to the earnestness of our fathers before popularity had taken possession of the churches.

On Sunday morning we spent two hours in talking of our institutions, and the interest that all our people ought to feel in them, and the efforts they should make to build them up as a necessary part of the work of God. I enjoyed great freedom while laying these matters before our people, as I generally do while speaking on this subject, believing this to be an

essential and most important part of the cause we love. We did not call for means, as the people are comparatively poor, and crops have failed badly in some parts of the State. Eld. Boyd raised a subscription of some two hundred dollars toward an educational fund.

Our closing meeting Tuesday morning was an excellent one. Many felt that the occasion had been very profitable. Bro. A. J. Cudney was ordained to the work of the gospel ministry. The blessing of God came down sweetly upon us, and many eyes filled with tears. It was a precious occasion. We then hurried away to make the train at 7 A. M. for our next meeting in Missouri.

Kansas City, Mo., Sept. 29.

### FROM CHRISTIANA TO BATTLE CREEK.

BY ELDER J. G. MATTERSON.

I LEFT Christiana Friday afternoon, Sept. 10, to attend the General Conference if possible. I took passage on the steamer Angelo for Hull, and from Liverpool on the Steamer Toronto of the Dominion Line, bound for Quebec. I left my friends and dear family under the impression that it would be for my own good, and would help to advance the interest of the Scandinavian mission, if I could attend the Conference, and also visit some of my Scandinavian brethren in America. It is now nearly three and a half years since I left America, and I feel the need of being renewed, by imbibing more deeply the Advent spirit,—the spirit of truth.

The "Toronto" is a steamship of three thousand tons register, and as there were only forty-three passengers in the steerage and thirty-four in the cabin, we were not crowded at all. The first Sabbath and Sunday we were tossed about considerably, and most of the passengers were sick, but after this the Lord favored us greatly, so that we finished our voyage in ten days. There were only three Scandinavians on board besides myself. Two of them lay in their berths all the way. None of them could speak English. I visited them, and helped them what I could during the voyage.

During this time I became acquainted with one Mr. Patterson. He had been secretary for the Young Men's Christian Association in Liverpool for several years, and was now returning to America on account of his health.

There were a number of Catholics on board, and among them was a young Frenchman from Montreal, who had been on a visit to London, Brussels, Paris, and Rome, and had been honored by a personal interview with his Holiness, the pope. He showed me some beads which the pope had blessed, and said that the pope was a wonderfully good and noble man. The young man was very trifling and worldly minded. I tried to show him that we must look on both sides of any subject, and especially of that which is called religion, if we would not deceive ourselves. He answered, like many others, that he had confidence in those great and holy men who had lived and died in the church, and that they could much better than himself decide which was the true religion. And then the Catholic church had had many more great and wise men than any other church.

Thus Gentiles, Mohammedans, Catholics, and Protestants depend on their great men, and have much less confidence in the mediator of the new covenant, our blessed Saviour, and in the testimony of his word,—that heavenly word of faith which is so near to us in our mouth and in our heart. If once in awhile we could take a trip to our great High Priest, and obtain his blessing, we should appreciate such a privilege very highly. But how thankful we are that we may visit him by faith until he shall be revealed in the heavens to be glorified in all his waiting saints.

Often during our voyage I conversed with an infidel, a young man from Dublin; and he was really more reasonable than most of the other passengers. He was somewhat acquainted with the Bible, and had

once read it with some interest; but when he noticed that theologians explained it each in his own way, and that it meant something very different from what it said, he lost all interest in it. Shakespeare and Huxley were now his favorite authors. He preferred, from principle, to use no liquor nor profane language, and considered it uncivilized to be immoral. He wished to know my reasons for believing that the Bible was inspired of God.

I answered, among other things, that whatever might be said of the New Testament, it was evident that the Old Testament was preserved unchanged among the Jews from the days of Moses to our own time, and that the different books were written at the time claimed. After some discussion, he admitted this. Next I showed him how the prophets had predicted future events, and how Isaiah had prophesied of Cyrus, and even called him by name, before he was born, and stated that he should conquer proud Babylon, and as a great universal monarch he should favor the Jews, causing them to return to their own country, and helping them to rebuild Jerusalem and the temple, all of which was most punctually fulfilled. He admitted that he had never seen any book that could prophecy in such a wonderful manner, nor that could prophecy at all, in the commonly accepted meaning of the term; and he commenced immediately to become interested in the Bible. When I presented before him the word of the Lord about the coming Judgment, the punishment of the wicked, and the restitution of all things, he said that it did really look beautiful and consistent, but he had never before heard such doctrines. We had two meetings on Sunday, and he was an interested attendant at both. I afterward gave him, as well as a number of others, some of our papers and publications, and called his attention to the work of Eld. Loughborough in England, as he was soon to return to Ireland.

During our voyage I roomed with a doctor and apothecary from Montreal. The doctor read *Good Health*, with much apparent interest, and said he should like to subscribe for it when he came home. He was above seventy years old, and had practiced as a physician ever since his youthful days. He acknowledged that it was not good to use much medicine, and that the less a person used of it, the better.

Sunday forenoon we had service in the cabin, according to the ritual of the Church of England. The captain took charge of this service, although he otherwise was a profane and ungodly man. At the close he asked me to speak some to them, which I did, and several came afterward and thanked me for it.

In the afternoon I spoke in the steerage, and Mr. Patterson assisted with song and prayer. Not many were present, as most of the Catholics refused to attend; yet there were some Protestants and Catholics, and some of the passengers from the cabins, and here also the Lord blessed his own word.

At 4 o'clock Sunday P. M. we arrived at Quebec, and I reached Battle Creek Tuesday in the night. Here I was kindly received by my brethren, and I am now attending the General Conference. I bless God for all his goodness and mercy to me.

Sept. 29, 1880.

—There is great danger lest, in this degenerate and faith-wasting age, believing God become, if not a lost art, at least one poorly exemplified, even by those who have the strongest title thereto. To believe God, and to act on that belief, just as simply and sweetly and thoroughly and effectually as the little child believes in its father's words, is the most safe and reposeful posture of the redeemed soul.—*Congregationalist*.

—It is the God back of nature whose presence and power we feel in her repose and restfulness; and resting in him our lives may share the same peace which broods among the summer hills, and makes them, to the weary worker, broad pathways up to Heaven.—*Christian Union*.

## Our Tract Societies.

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

### PROPHECY AGAIN.

BY ELDER S. N. HASKELL.

"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10: 11.

THESE words have reference to the work of grace under the sounding of the seventh trumpet, the last trumpet in a series which mark events that transpire in the closing scenes of the gospel dispensation. (See verse 7.) The nature of the message here referred to is given in the following words: "And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Thus we learn that the measuring reed like unto a rod is something to measure the worshippers of God as well as the temple and altar, for it reads, "And them that worship therein." It is not therefore prophetic time that is to be measured, but the *people*; hence we can come to only one consistent conclusion, which is that the reed here given to John was a moral rule of action to measure the character of all the worshippers of the true God.

Wherever may be found worshippers of the true God, among every kindred, tongue, and people, there must this message be understood. From the king on his throne to the most humble peasant in his cot, the reed must be applied. God, in infinite mercy to mankind, causes the only rule of righteousness ever given to men (which is the law of God) to be proclaimed, so that men may prepare for the great day of Judgment, where all must appear and receive the reward of the deeds done in their bodies according to what they have done, whether it be good or bad. Without this law we should be unable to detect any defect in our moral character; but by its proclamation mankind have an opportunity of comparing their character with its sacred teachings, and by the help of grace seek that preparation which will enable them to stand the final test.

This message we now believe is being proclaimed. There are already representative men who are native Italians, Russians, Swedes, Danes, Norwegians, and Germans, as well as Americans in the present truth. These and other nationalities are receiving the truth, and they thus become avenues through which the truth finds its way to the different nations where these various languages are spoken.

God, in his wise providence, selected this country to be the locality where this work was to commence. A form of government that offers an asylum for the oppressed of every nation has here been founded. Like a light-house to which the mariner looks with delight, has the unfurled banner of freedom been seen by the oppressed of every nation, and many have sought a refuge here. Hence the burden of sending out the light of present truth is laid upon those especially who embrace the same in this privileged land. It can be seen by these facts that the providence of God is preparing for the mightiest work to be done that has ever been witnessed upon the face of the earth. The responsibility, therefore, that rests upon those to whom God has committed this sacred truth cannot be overestimated. Why does God call men of influence to embrace his truth,—some with ability that gives them influence in one respect and some in another? For to all are committed talents for which they are responsible, whether called to labor in some humble sphere or in a more public manner. "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability."

Why is it that those who have embraced this truth are scattered throughout the land, like the stars in the heavens above us? I know of but one answer that can be returned. God designs to warn the world. He commits this warning to men. They are his instruments through which this is to be done. The providence of God places men in positions where this can most effectually be accomplished. And his people are thus described, "Ye are the salt of the earth;" "Ye are the light of the world." Each person to whom God has thus committed his truth should, to the utmost of his ability and influence, recommend and exemplify it wherever he may be placed. Then would all the worshippers of the living God soon have an opportunity to apply God's measuring rod to their own characters.

The people of God are living in a solemn and important time. Responsibilities of no small weight are resting upon them. We are daily mingling with men and women who are Judgment-bound with ourselves. And oftentimes many of those with whom we come in contact are chosen vessels of God to proclaim the truth to others, some to be missionaries to foreign nations; and the impressions we make upon them may shape their whole future life. And yet God has made us light-bearers of this very truth by which they are to be tested. How important, then, that we are walking in the light of God; that our experience be marked with gentleness, humility, and consecration to God; and that we be ready for every good word and work.

When this work first commenced, some over a quarter of a century ago, it was under the greatest discouragements. There was a great work to be done,—a truth that must go before “many peoples, and nations, and tongues, and kings.” The friends were few. The resources were very limited. No means through which we could reach those of other tongues was then accessible. At that time every step taken was by faith, for the attending circumstances rendered the prospect of its success very small. With the feeble beginning of those days our enemies might well have said (and in substance did say, judging from the then present appearances) as did the enemies to the Jews while building the walls of Jerusalem: “What do these feeble Jews? Will they fortify themselves? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned? . . . Even that which they build, if a fox go up, he shall even break down their stone wall.” But God prospered the work of the Jews, and he has prospered this work. Those who with a firm, steady trust in God counted not their lives dear, but cautiously ventured out step by step by faith, have seen this work prosper until now they can well say, See what the Lord hath wrought.

It is altogether too late now to question the success of this work. The Swedes, Danes, Norwegians, Germans, and French are counted in this country by scores and hundreds who are zealous for their brethren in their native tongue. Our facilities for furnishing reading matter to the public are at present sufficient to meet a demand of seven cart loads per week, allowing forty bushels to a cart load, and this from the Office at Battle Creek, Mich. These facts, and many more that might be mentioned, are of such a character that we can say concerning the success of this cause that we walk by sight and not by faith. Facts, experience, and the word of God, justify our believing that success will attend every judicious effort to spread this truth. “It is not by might, nor by power, but by my Spirit, saith the Lord.”

When the cotton churches are pitched under the management of the several Conferences, the friends of the cause can pray in faith for God's blessing to attend these efforts. We should ask for great things, and expect them. This work will spread, for it is of God. We say to all, Have faith in it, and act accordingly. Let faith and works go together. To you who have talents of means, now is an excellent opportunity to transfer them to the other shore by investing in the cause of God. It does not require so great faith to believe in its prosperity now as it did twenty-five years ago, no, nor ten years ago, nor even five years ago. The claims of God's law are made so clear by the word of God that there is not a show of refutation, when properly set before the people. God has stirred up the minds of people everywhere to inquire if these things are so; and wherever the investigation commences, some embrace the truth. May God speed the third angel's message until every worshiper of the living God has heard its solemn warning and taken his final stand.

**KANSAS T. AND M. INSTITUTE.**

As the time draws near for this important meeting, I want to again call the attention of our people to it. We are expecting a large attendance, because we do not think our brethren will let the cares of this life prevent their receiving the instruction that is to be imparted here. If there is a church in the Conference that has not made arrangements to send one or more representatives, I hope they will delay this no longer. Come, brethren, we cannot afford to lose this opportunity.

Those coming from Missouri will take the Atchison, Topeka, and Sante Fe road, either at Atchison or Kansas City, and come to Meriden, a station ten miles north of

Topeka, where they will be met by teams on Thursday, Oct. 28, and taken to the place of meeting.

The most of our people in Kansas can be accommodated by the A., T. & S. Fe road, and we expect that all who come over it will be returned at one-fifth regular fare. Let all come as well prepared to take care of themselves as they would were they going to a camp-meeting, and then the church at Osawkee will gladly do its part in entertaining those who cannot take care of themselves.

There need be no fears of a disappointment in this meeting. Elds. Butler and Whitney will be there from the very beginning.

Come, brethren and sisters, we are expecting to see a large attendance at Osawkee; if we are disappointed, we shall know you do not want us to make an effort to obtain another such meeting. SMITH SHARP.

**DIES TENTATIONIS.**

“He that hath the fortitude of love, stands firm in the midst of temptation.”—Thomas a Kempis.

AFRIGHTED, in the wilderness, apart  
From human consolation, girt about  
With ever-tightening coils, by demon art  
Woven around my timorous, tortured heart,  
Poor heart that once was stout  
And strong and valiant, both to do and dare,  
Yet faint within me now, as from each lair  
Foul, hideous beasts come forth on either hand,  
Alone, alone I stand.

Dread sounds fill all the hot and stifling air,  
Wild wallings like to ories of souls in doom,  
While in my soul—oh, deep and deadly lair  
Of sins more foul than beasts that from the gloom  
Around me prowl and glare—  
What fearsome thoughts arise! what doubts and fears!  
What sad distrusts of Him who all the years  
Has led and fed me! Yet be thou my power  
In this distressful hour.

Oh, I love nothing if I love not thee!  
The wilderness, the threatening beasts, the fright,  
The inbred stings of sin's dark mystery,  
To quench the fires of holy love unite;  
Yet one spark gleameth bright.  
I love thee, Lord, I love thee, and no dart  
Of demon hate, no fright, no anguished smart  
Of inward wound, can ever wrest from me  
My loyal love to thee.

I fear and tremble, yet my love endures;  
Hark! sweet, seductive whispers reach my ears!  
“One yielding thy deliverance insures,”  
“Heed but the hint, and be at rest thy fears,  
And wiped away thy tears.”  
Seducing voices, faces wreathed in smiles,  
Sound and surround. Can these be tempter's wiles?  
Leave me not now, my God, to thee I pray,  
O cast me not away!

For oh, I love thee! Though thou slay'st me, still  
I love thee; all my heart is stayed on thee.  
Patient I wait, obedient to thy will,  
Enduring, till thou bid'st temptation flee.  
Thy love dost strengthen me.  
Demon of hideous form, nor angel bright  
Vailing with shining garments hearts of night,  
By neither threat nor lure my heart shall thrall,  
Since thou'rt my all in all.

—Mary E. C. Wyeth.

**NEW YORK T. AND M. SOCIETY.**

The ninth annual session of this society was held on the camp-ground at Hornellsville, N. Y. The first meeting was called by the President at half past nine Sunday morning, Sept. 12, 1880.

The report of the last annual meeting was read and approved.

The President was authorized by the meeting to appoint the necessary committees, after which Eld. White occupied a brief time with remarks in reference to the interest the brethren and sisters have already taken in the Dime Tabernacle at Battle Creek, Mich., and the necessity that more should be done, both by those who have taken no part in it, and by those who are able to do more, in order that the debt which now rests upon it may be paid. He also spoke of his anxiety that the *Signs of the Times* and all our books and tracts should be just what the tract societies need and would appreciate in their efforts to spread the truth.

The following committees were then announced by the Chair: On Nominations, M. C. Wilcox, F. Wheeler, and I. N. Russell; on Resolutions, M. H. Brown, C. C. Lewis, and E. W. Whitney.

Meeting adjourned to call of Chair.

SECOND MEETING, MONDAY, SEPT. 13.—The reading of the minutes of the previous meeting was omitted.

The report of labor and finances was called for, and with a statement that as the last annual meeting was held in December, 1879, only three quarters of the year

were embraced in the present report, it was given as follows:—

Number of members,	486
“ “ “ added,	31
“ “ missionary visits,	1,676
“ “ “ letters written,	527
“ “ <i>Signs</i> taken in clubs,	214
“ “ new subscribers obtained,	652
“ “ pages tracts distributed,	286,074
“ “ periodicals “	10,840
“ “ Annuals “	3,572

**CASH RECEIVED.**

On British Mission Fund,	\$10.00
“ Dime Tabernacle “	2.20
“ Educational Relief “	15.00
“ European Mission “	67.00
“ Oakland church “	3.00
“ French paper “	142.25
“ Reserve “	161.00
“ Periodical “	989.81
“ Tract Society “	4,298.48*

Total, \$5688.24  
Paid during the year, 4607.66

Balance on hand,	\$1080.58
Due on account,	1788.60
“ “ general book sales,	122.53
Stock on hand,	850.46
Balance at <i>Signs</i> Office in our favor,	117.64

Total assets, \$3909.81

Due at REVIEW Office,	181.56
Other liabilities,	1170.00

Total, \$1801.56  
Balance Sept. 14, 1880, \$2608.25

\*Of this, \$1440.39 was book sales.

This report was adopted. The Committee on Nominations reported as follows: For President, B. L. Whitney; Vice-president, M. H. Brown; Secretary and Treasurer, Addie S. Bowen. These candidates were each elected separately.

On account of there being so few members in Dist. No. 10, and its being unprovided with a director, it was by vote included within the limits of Dist. No. 3, for the present at least.

The following resolutions were then presented:—

Whereas, The T. and M. society has proved itself a powerful agent in spreading the light of present truth among the nations of the earth; and

Whereas, We believe that in the providence of God, it is yet to accomplish a great work in connection with the third angel's message; therefore,

Resolved, That we will put forth our best endeavors to increase its efficiency, not only by our own personal efforts, but by enlisting the sympathies and active support of all our people.

Resolved, That we still believe the one-third system to be the best and most practical plan yet proposed for raising means to support the T. and M. work, and we earnestly urge our members throughout the Conference to carry out this plan.

Resolved, That we recommend our T. and M. societies to make a special effort to place the *Signs of the Times* and *Good Health* in every public reading-room in the Conference, and that the expense be met by special donations for that purpose.

These were considered separately, and adopted, after which Sister White spoke of the great work which can be done by missionary labor, and which cannot be accomplished in any other way. She urged the importance of the vigilant missionary work, and gave instances to show how much good can be done by earnest, faithful effort in this branch of the work. She referred to the finances of the society, saying that in this, as in other respects, God tests us to see if we will dispense to others the blessings he bestows.

An opportunity was then given for making the third resolution which had just been passed, practical immediately, and the sum of \$159.00 was cheerfully pledged, of which \$65.00 was paid.

Meeting adjourned *sine die*.

ADDIE S. BOWEN, Sec. B. L. WHITNEY, Pres.

—It has been the fault of all sects, that they have been too anxious to define their religion. They have labored to circumscribe the infinite. Christianity, as it exists in the mind of the true disciple, is not made up of fragments, of separate ideas, which he can express in detached propositions. It is a vast and ever-unfolding whole, pervaded by one spirit; each precept and doctrine deriving its vitality from its union with all. When I see this generous, heavenly doctrine compressed and cramped in human creeds, I feel as I should were I to see screws and chains applied to the countenance and limbs of a noble fellow-creature, deforming and destroying one of the most beautiful works of God.—Channing.

## ALL THINGS FOR GOOD.

Rom. 8:28.

BY LAURA C. NOURSE.

ALL things for good shall work together :  
Ye doubting souls, why stand dismayed ?  
In sunny days or cloudy weather,  
'Tis still the same ; " be not afraid ! "

All things for good shall work together :  
Far down the hills of time it comes,—  
That promise grand from God the Father,  
Its heavenly echo, Christ the Son.

All things for good shall work together :  
Though thorny ways thy feet oft tread,  
His loving-kindness keepeth ever  
Its ceaseless vigils round thy head.

All things for good shall work together :  
Though all things earthly fade and die,  
The crown is thine, and oh ! forever  
The heavenly mansions stand on high.

All things for good shall work together :  
In patient faith, and trust sublime,  
Thy cross take up, still pressing nearer  
To Him whose purpose still is thine.

And when thy feet press hard the river  
Whose waves are struggling to enfold,  
Thy faith shall grasp the bright forever,  
Thy heart His promise firmly hold.

Central Park, L. I., Sept. 18, 1880.

## Progress of the Cause.

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

## GENERAL CONFERENCE OF S. D. ADVENTISTS.

NINETEENTH ANNUAL SESSION, OCT. 6, 1880.

THE Conference assembled, according to appointment, on the camp-ground at Battle Creek, at 4 P. M., Oct. 6, 1880, the President, Eld. James White, in the chair. After singing, and prayer by Eld. S. N. Haskell, the delegates handed in their credentials to the number of twenty. Eighteen were afterward chosen by vote as additional delegates from brethren present from other States and missions, making thirty-eight in all, representing twenty-one Conferences and five missions, as follows:—

Maine was represented by J. B. Goodrich.  
New England, G. H. Murphy, S. N. Haskell.  
Vermont, C. W. Stone.  
New York, B. L. Whitney, M. H. Brown.  
Pennsylvania, B. L. Whitney.  
Ohio, R. A. Underwood, W. J. Stone.  
Tennessee, G. K. Owen.  
Michigan, E. B. Lane, M. B. Miller, E. H. Root,  
H. M. Kenyon, D. A. Wellman, J. O. Corliss, J. Fargo,  
Isaac Gilbert, H. W. Kellogg.  
Indiana, S. H. Lane, J. M. Rees.  
Illinois, R. F. Andrews, T. M. Steward.  
Wisconsin, H. W. Decker, O. A. Olsen, C. W. Olds.  
Minnesota, W. H. Hall.  
Dakota, S. B. Whitney.  
Nebraska, C. L. Boyd.  
Iowa, H. Nicola.  
Missouri, G. I. Butler.  
Kansas, Smith Sharp, J. H. Cook.  
California, North Pacific, Upper Columbia Conferences,  
and the Nevada Mission, Eld. S. N. Haskell.  
Province of Quebec, Eld. Jas. White.  
Virginia Mission, R. D. Hottle.  
Southern Mission, C. O. Taylor.  
Colorado Mission, E. R. Jones.  
Norwegian European Mission, J. G. Matteson.

Reading of minutes waived. The chairman, under vote of the Conference, appointed the following committees:—

On Nominations: B. L. Whitney, H. W. Decker, J. B. Goodrich.

On Resolutions: C. W. Stone, J. O. Corliss, E. R. Jones.

On Auditing: W. H. Hall, G. H. Murphy.

Eld. Geo. I. Butler spoke for the cause in Missouri, and presented the following paper:—

"The following resolution was passed by the Missouri Conference, Oct. 4, 1880, and indorsed by the congregation by a rising vote:—

"Resolved, That the General Conference be requested to send an active and efficient minister to labor in this Conference; and we as a Conference pledge ourselves to raise funds sufficient to support him; as well as the other ministers now with us.

Bro. Haskell spoke for Nevada, and Bro. Jones and

Corliss for Colorado. The openings for labor are numerous; the calls for help, urgent; and the promises for support, ample.

The Conference then adjourned to the call of the Chair.

SECOND MEETING, OCT. 11, 9 A. M.—Prayer by the chairman. Minutes of last meeting read and approved.

The Committee on Resolutions presented the following, which were unanimously adopted:—

1. *Whereas*, There is a growing tendency among our members to indulge in expensive dress, jewelry, and superfluous trimmings, therefore,

*Resolved*, That the General Conference recommend a return to that simplicity of dress taught in the New Testament, believing that the blessing of God will attend such a reform; and that our ministers labor in all the churches to bring it about.

2. *Whereas*, In the providence of God, under the labors of our missionaries, the cause of present truth has gained some ground in the Old World, therefore,

*Resolved*, 1. That we express our gratitude to God for the good results thus far reached. And

*Resolved*, 2. That while we are cheered by the words of Christian greeting, thanks, and love, brought to us by Eld. J. G. Matteson, from the new friends of the cause in Norway, Denmark and Sweden, we extend to him, and through him to them, heartfelt expressions of Christian fellowship and love, believing that out of the nations who hear the world-wide, closing messages of truth there will be called a people whose hearts shall beat as one in the unity of the faith. And

*Resolved*, 3. That we tender Christian sympathy to our beloved absent missionaries, Eld. J. N. Andrews in Switzerland, Eld. J. N. Loughborough in England, and Eld. Ertzenberger in Germany; and that we earnestly desire of God that he will restore Eld. Andrews to health, and bless the labors of those men and their co-laborers, while we pledge our support in every place where it is needed and possible. And

*Resolved*, 4. That we recommend a council in reference to foreign work, to be held by the General Conference Committee, Eld. J. G. Matteson, and other leading brethren, as soon as the General Conference Committee may appoint.

3. *Resolved*, That while we are gratified at the manner in which our people have responded to the Bible plan of supporting the gospel, we would recommend that our ministers everywhere labor to bring every member up to the Bible rule in this matter, both that there may be meat in the Lord's house and that his blessing may rest upon us as a people. See Mal. 3.

4. *Resolved*, That no church should devote any portion of its title to the erection or repairing of its church, without the free consent of the State Conference Committee.

5. *Resolved*, That the work on the Pacific coast and in the States of Virginia, Alabama, and North Carolina, be considered by the members of the General Conference Committee and Bro. and Sr. White, for the purpose of suggesting such measures as shall, in their judgment, be deemed advisable.

6. *Resolved*, That this Conference recommend the publication of a work to be prepared for the press by Eld. White, on the subject of redemption through Christ.

7. *Resolved*, That it is the sense of this Conference, that a work should be published embracing the writings of Mrs. E. G. White on the Life of Christ, and that all laudable and proper means be used to get it before the public.

8. *Resolved*, That the General Conference recommend Eld. E. R. Jones to labor in the State of Colorado the coming year.

9. *Resolved*, That we recommend, that Eld. J. H. Waggoner labor in connection with the *Signs of the Times*, the coming year.

The Committee on Nominations gave a partial report, nominating the following officers:—

For President, Geo. I. Butler.

" Secretary, U. Smith.

" Treasurer, Mrs. M. J. Chapman.

" Conference Committee, Geo. I. Butler, S. N. Haskell.

The committee retired to complete their work, and the intervening time was occupied by Eld. S. B. Whitney in a strong appeal for the Scandinavians and German Russians in Dakota.

The Committee on Nominations, having returned, completed their report by recommending that H. W. Kellogg be the remaining member of the General Conference Committee. The nominees were then unanimously elected.

JAMES WHITE, Pres.

U. SMITH, Sec.

(Concluded next week.)

## S. D. A. PUBLISHING ASSOCIATION.

TWENTY-FIRST ANNUAL MEETING.

THE Seventh-day Adventist Publishing Association held its twenty-first annual session according to the call of the Trustees, in Battle Creek, Oct. 7, 1880. Prayer by U. Smith.

The calling of the roll showed sixty-four stockholders present, representing two hundred and sixteen shares.

Minutes of previous meeting read and approved.

The Treasurer presented his report, showing the following receipts and expenditures in the business of the Association during the past year, it being only a little over ten months from the time of the last report:—

## TREASURER'S REPORT.

H. W. Kellogg in account with the S. D. A. Publishing Association.

To cash on hand Nov. 10 1879, Dr. \$11,406.89

## RECEIPTS.

" " received on REVIEW,	\$ 9,794.76
" " " " Instructor,	4,304.62
" " " " Good Health,	3,680.66
" " " " the Tidende,	959.99
" " " " the Harolden,	407.07
" " " " the Stimme,	841.70
" " " " acc'ts & deposits,	167,903.27
" " " " sales, books, etc.,	27,941.53
" " " " job work,	24,590.10
" " " " donations and legacies,	931.09
" " " " shares,	10.00
" " " " sale of fuel,	554.62
" " " " from Mich. Conference,	7,895.41
" " " " Gen. Conference,	7,357.09

Total receipts, \$257,171.91

Total, \$268,578.80

Cr.

## EXPENDITURES.

By am't paid for labor,	\$ 21,790.90
" " " " on stock,	33,379.44
" " " " for fuel,	2,097.79
" " " " incidentals,	6,939.73
" " " " Instructor cuts,	25.29
" " " " Office fixtures and machinery,	3,405.11
" " " " additions and improvements,	1,247.45
" " " " manuscript,	306.00
" " " " type,	1,119.37
" " " " acc'ts & deposits,	176,184.85
" " " " Mich. Conference,	7,397.55
" " " " Gen. Conference,	4,057.46

Cash on hand to balance, Sept. 30, 1880, 10,627.86

Total,

\$268,578.80

## INVENTORY.

Total valuation of the property of the Association,	\$154,169.65
Book accounts,	77,308.78
Cash on hand Sept. 30, 1880,	10,627.86
Total,	\$242,106.29

## INDEBTEDNESS.

The Association owes on accounts and deposits,	\$181,716.04
Assets after all debts are paid,	110,390.25
" " as given last year,	103,712.40
Increase,	\$6,677.85

H. W. KELLOGG, Treasurer.

This is to certify that I have carefully examined the books and accounts of the S. D. A. Publishing Association, and find them correctly kept, according to my best knowledge and belief.

F. H. SISLEY, Auditor.

On motion, the Chair appointed the following committee to nominate a list of officers to serve as a Board of Trustees of the Publishing Association for the coming year: Elders E. H. Root, E. B. Lane, and J. Fargo.

Adjourned to the call of the Chair.

SECOND MEETING, OCT. 11.—Prayer by U. Smith. Minutes of last meeting read and approved.

The Committee on Nominations reported as follows:—

For President, Eld. James White.

" Vice-president, H. W. Kellogg.

" Secretary, Mrs. M. J. Chapman.

" Treasurer, G. W. Amadon.

" Auditor, Geo. H. Murphy.

Committee on Publication, Eld. Jas. White, U. Smith, C. W. Stone.

Ballots were circulated, and the nominees were unanimously elected.

Moved, That Eld. Jas. White be Editor-in-chief of the REVIEW the coming year.—Carried.

Moved, That Eld. J. N. Andrews be associate editor for the coming year.—Carried.

Moved, That U. Smith be resident editor of the REVIEW for the coming year.—Carried.

Moved, That V. A. Merriam be editress of the *Youth's Instructor*, the coming year.—Carried.

Moved, That the editor of *Good Health*, and the German, Danish, and Swedish papers be elected and employed by the Trustees of the Association.—Carried.

Adjourned to call of Chair.

JAMES WHITE, Pres.

U. SMITH, Sec. pro tem.

## MICHIGAN CONFERENCE.

The twentieth annual session of the Michigan Conference of S. D. Adventists was held in connection with the camp-meeting at Battle Creek, Sept. 28 to Oct. 11, 1880. The first meeting convened Oct. 1, at 4 P. M.

After singing, and prayer by Eld. J. O. Corliss, the Conference was organized by the presentation of credentials from fifty-five delegates, representing forty-two churches and one unorganized company.

On motion, the following-named churches were admitted into the Conference: Clyde, Allegan Co., 20 members; Fentonville, Genesee Co., 25 members; Mason, Ingham Co., 19 members; Westphalia, Clinton Co., 10 members; Fremont Center, Newaygo Co., 17 members; Allendale, Ottawa Co., 8 members. The partially organized company of 14 members at Blaine, St. Clair Co., was taken under the watchcare of the Conference.

E. P. Daniels was chosen by the Conference to represent the church at Fentonville, W. F. Neer to represent Mason, and Henry Banks to represent Bancroft.

Ministering brethren from abroad and brethren in good standing were invited to participate in the deliberations of the Conference.

The reading of the minutes of the last session was waived on account of their length.

By request, the name of the church formerly known as Rapid River was changed to Spencer Creek, that of Jasper to Fairfield, Smith's Creek to Pine River, and Adrian to Palmyra.

Eld. J. O. Corliss called attention to the matter of the division of the Conference into three sections, as accomplished at the last annual session. He questioned the utility of this plan, and presented the matter for discussion. Remarks were made by Elds. Fargo and White to the effect that this division of the Conference had increased the amount of labor and expense instead of decreasing it, and that, on the whole, the old plan of having the Conference under the supervision of the President of the Conference, with an Executive Committee of two additional members instead of four, was much preferable.

It was then voted that the Conference be brought back to the same position it was in one year ago; but it being explained that this action would also involve a change in the Constitution,

On motion, Art. 2, Sec. 1, of the Constitution was amended so as to read: "The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one; and they shall be elected annually."

The President of the Conference being delegated to appoint the different committees, he made the following announcements: Committee on Nominations, E. H. Root, E. B. Lane, M. B. Miller; on Resolutions, E. B. Lane, W. H. Littlejohn, J. O. Corliss; on Credentials and Licenses, E. R. Jones, E. H. Root, H. M. Kenyon; on Auditing Accounts, E. S. Griggs, J. S. Wicks, F. Howe, J. S. Day, E. P. Giles, A. W. Maynard.

Adjourned to call of Chair.

SECOND MEETING, OCT. 3, 5 P. M.—Prayer was offered by Eld. R. J. Lawrence. The minutes of the first meeting were read and approved.

Thirteen additional delegates representing ten churches, took their seats in the Conference at this meeting. Brn. Broom and King were chosen to represent Ontario, I. C. Snow to represent Allegan, and M. S. Burnham, Otsego.

The Alma church made a request to retain their tithes for one year to help build their meeting-house. This was referred to the following committee, appointed by the Chair: Elds. E. H. Root, E. R. Jones, and J. O. Corliss.

The matter of granting a colporter's license to Bro. T. Z. Andrews was referred to the Committee on Credentials and Licenses.

The report of the Nominating Committee being called for, the committee announced the following nominations: For President, Eld. J. Fargo; Secretary, Eld. U. Smith; Treasurer, W. H. Edwards; Executive Committee, J. Fargo, E. H. Root, and H. W. Kellogg; Camp-meeting Committee, J. F. Carman, Leander Graves, and J. S. Day; Trustee of Educational Fund, in place of S. H. King, whose term has now expired, Eld. E. H. Root.

These nominations were considered separately, and the candidates were unanimously elected.

On account of other pressing duties, which would make it impossible for him to act, Eld. Smith resigned his position as Secretary. His resignation was accepted, and W. C. Gage was, by vote of the Conference, elected Secretary.

The Treasurer's report was then read, as follows:—

H. W. Kellogg, Treasurer,	
In account with the Michigan Conference of S. D. Adventists.	
	Dr.
To balance on hand Sept. 25, 1879,	\$7,765.32
To cash received from Sept. 25, 1879,	
to Sept. 30, 1880,	11,838.35
Total,	\$19,603.67
	Cr.
By cash paid out from Sept. 25, 1879,	
to Sept. 30, 1880, as per book,	\$11,628.40
Sept. 30, 1880, cash on hand to balance,	7,975.27
Total,	\$19,603.67

The report was accepted.

The question of auditing the Treasurer's accounts being brought before the assembly, it was voted that an auditor be elected annually by the Conference. Sister F. H. Sisley was then chosen as auditor for the coming year.

Opportunity was then given for delegates to make requests of the Conference in behalf of their individual churches. Attention was called to the condition of the churches at Douglas, Orange, Memphis, Bancroft, Thetford, Palmyra, and Charlotte, and ministerial help was requested.

Brn. Broom, Wales, and Lamson spoke of the condition of the cause in Ontario. There are from forty to sixty Sabbath-keepers there, and they need help very much. There are good openings for courses of lectures to be held in different places.

The condition of the Locke church was stated before the Conference by Eld. J. O. Corliss, with the request from some of the members that it be disbanded, so as to give them an opportunity to join another church. This request was granted, and the church was, by vote, disbanded.

Eld. D. H. Lamson stated that a certain person, not belonging to our denomination, is living in a place where one of our churches is situated, and preaches to them every Sabbath, but is addicted to the habit of tobacco-using. He wishes to know if it is proper for the church to allow him to preach. This matter, together with a similar case mentioned by Eld. Littlejohn, was referred to the Committee on Resolutions.

Bro. G. O. States called the attention of the Conference to a request from some of the members of the Almont church that it be disbanded. This was referred to the Conference Committee.

Eld. M. B. Miller stated that a certain church had, without any permission from the Conference, retained its s. b. for the purpose of repairing its meeting-house, and he wished to call attention to this, that some action might be taken in the matter. A similar case was also mentioned. Referred to Committee on Resolutions.

Bro. H. Keeney, of Sterling, Bay Co., Mich., spoke of some very good openings for labor in the vicinity where he lives, along the line of the J. L. & S. R. R. He stated that there are quite a number of growing, thriving villages there, and wished that some minister might be sent there.

Meeting adjourned to call of Chair.

THIRD MEETING, OCT. 4, 4 P. M.—After singing, prayer was offered by Eld. James White, and the minutes of the second meeting were read.

Three additional delegates presented credentials at this meeting. Sister Walter was chosen to represent Ovid, Day Conkling to represent West Liberty, and G. C. Westphal to represent Howell.

The Committee on Credentials and Licenses made a partial report, recommending that the following-named persons receive credentials for the coming year: James White, Mrs. E. G. White, J. H. Waggoner, J. Byington, R. J. Lawrence, U. Smith, J. Fargo, E. H. Root, W. H. Littlejohn, E. B. Lane, J. O. Corliss, D. H. Lamson, H. M. Kenyon, M. B. Miller, A. O. Burrill, E. R. Jones, E. Van Deusen, J. Sisley, D. A. Wellman, G. K. Owen, and J. L. Edgar.

The committee also recommended that the following persons receive license to preach: W. C. Gage, J. E. White, W. C. White, H. S. Guilford, M. S. Burnham, Frank Starr, L. A. Kellogg, Mrs. E. S. Lane, Mrs. G. K. Owen, A. Weeks, and H. N. Rounds.

These names were acted upon separately, and the recommendations of the committee were adopted.

The meeting then adjourned to call of Chair.

FOURTH MEETING, OCT. 10, 9 A. M.—In the absence of the President, Eld. E. H. Root was called to the chair, after which the minutes of the previous meeting were read.

The Committee on Credentials and Licenses reported further at this meeting, as follows: For ordination and credentials, Wm. Ostrander, E. P. Daniels, and G. H.

Gilbert; for license, Day Conkling, Geo. A. King, Richard Conradi, R. C. Horton, A. W. Bather, and Alph. Wood. The report of the committee was adopted.

The matter of granting colporters' licenses was referred to the Michigan T. and M. Society.

The report of the Committee on Resolutions being called for, the committee presented the following:—

1. *Resolved*, That we hereby express our gratitude to God for the prosperity with which he has favored us during the past year, and for the union and harmony that exist between our churches and those who have labored among them, and among the laborers themselves.

2. *Resolved*, That it shall be the duty of all the ministers of the Michigan Conference to correspond with the President of said Conference in relation to their fields of labor and the plans whereby they think the interests of the cause of God would be advanced; and that this resolution shall be especially applicable whenever it is deemed necessary for a church to build a house of worship.

3. *Resolved*, That in the judgment of this body it is inexpedient for our churches to allow ministers of other denominations who are addicted to the use of tobacco, or who are avowedly hostile to important features of our faith, to minister to them in the capacity of preachers of the gospel.

4. *Whereas*, Our past experience as a people has taught us the importance of heeding the testimonies of the Spirit of God; and

*Whereas*, Through a lack on the part of some to read these testimonies, doubts have arisen with regard to the instrument through whom God has seen fit to speak to us; therefore,

*Resolved*, That we recommend a careful study of these testimonies to all our people; and we especially recommend that our ministers adopt a systematic study of them, in order to be better qualified to instruct the people in the practical duties of the Christian life.

5. *Resolved*, That the local elders and deacons in our churches should be elected annually, such election to occur in each church at the time of the January quarterly meeting, 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 church clerk to notify the Conference Committee of such fact; and elections in such churches shall be deferred till proper help is provided by the committee.

These resolutions were considered separately, and were unanimously adopted by the Conference. Resolution No. 2 was spoken to by Elds. Fargo, Jones, and Miller, and No. 5 by Eld. Corliss.

On motion, the Conference then adjourned to call of Chair.

A. B. OYEN, Sec.

J. FARGO, Pres.

## INDIANA CONFERENCE.

The ninth annual session of the Indiana Conference was held in connection with the camp-meeting at Rochester, Sept. 23-28, 1880. The first meeting was held Sept. 23, at 9 A. M. Meeting called to order by the President, Eld. S. H. Lane. Prayer was offered by Eld. W. W. Sharp.

Nineteen churches were represented, eighteen by delegates and one by letter.

There were present four ministers and two licentiates who belonged to the Conference.

The minutes of the last session were read and accepted. On motion of Eld. W. W. Sharp, Eld. Corliss and all other brethren of good standing in their respective churches were invited to participate in the deliberations of the Conference.

The churches of Greensboro, Sevastopol, and Walkerton were admitted into the Conference.

On motion of Wm. Covert, the President was authorized to appoint the various committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 24, 9 A. M.—Prayer was offered by Eld. J. O. Corliss.

The minutes of the previous meeting were read and accepted.

The following committees were appointed: On Nominations, Wm. R. Carpenter, Dr. Wm. Hill, and J. D. Shilling; on Auditing, Philamon Webber, Sanford Rogers, Charles Bartley, John W. Johnston, E. L. Fortner, P. C. Hoffman, and Isaac Zirkle; on Credentials and Licenses, J. D. Shilling, Sanford Rogers, and Eld. J. O. Corliss; on Resolutions, Eld. W. W. Sharp, Eld. Wm. Covert, and W. A. Young.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 26, 5:30 A. M.—Prayer was offered by F. M. Roberts.

The minutes of the previous meeting were read and accepted.

The Committee on Nominations reported as follows: For President, Eld. S. H. Lane, Battle Creek, Mich.; Secretary, W. A. Young, Noblesville, Ind.; Treasurer, Dr. Wm. Hill, Rochester, Ind.; Conference Committee, Eld. S. H. Lane, Isaac Zirkle, Mechanicsburg, Ind., and Sanford Rogers, Ligonier, Ind. Charles Bartley, of Wolf Lake, Ind., was chosen Trustee of the Educational Relief Fund.

The Committee on Credentials and Licenses reported as follows: For credentials, Elds. S. H. Lane, W. W.

Sharp, Wm. Covert, J. M. Rees, and A. W. Bartlett; for licenses, Brn. J. S. Shrock, J. P. Henderson, Victor Thompson, Sanford Rogers, and C. M. Richmond.

The Committee on Resolutions reported the following, which were unanimously adopted:—

1. *Resolved*, That we are thankful to God for his goodness to us as a Conference, in that he has sent us a timely reproof by his tried servant, Sister White, pointing out our condition as a people; and knowing the testimony to be true, we will humble ourselves before God and try to put away our sins.

2. *Whereas*, We believe that the indifference and many of the difficulties of the past would have been avoided by carefully studying the testimonies of the Spirit of God; therefore,

*Resolved*, That we earnestly recommend to all our people a careful study of these testimonies; and especially do we urge that our ministers adopt a systematic study of them, in order to be better qualified to instruct the people in the practical duties of the Christian life.

3. *Resolved*, That the local elders and deacons in our churches should be elected annually, such election to occur in each church at the quarterly meeting in January, 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 church clerk to notify the Conference Committee of such fact, and elections in such churches shall be deferred till proper help is provided by the committee.

4. *Resolved*, That it is the sense of this Conference that it is the duty of all our brethren and sisters to tithe their income at the time it is received.

5. *Resolved*, That we believe the hand of God has been in the establishment of our different institutions located at Battle Creek, Mich., and that we as a people should sustain them by our influence and our means.

6. *Whereas*, Tract and Missionary Institutes have been found to be very efficient in the instruction of our people in not only the tract and missionary work, but also in many other branches of the cause; therefore,

*Resolved*, That this Conference recommend the holding of one or more Institutes as early as can be arranged for by the Executive Committee; that special efforts be made to secure the services of Eld. B. L. Whitney as teacher; and further that we recommend that our ministers, T. and M. officers, and members attend.

7. *Resolved*, That we express our thanks to the General Conference for the efficient aid furnished us at this meeting.

#### TREASURER'S REPORT.

Cash on hand at last report,	\$167.93
Received during year,	1924.50
	Total,
	\$2092.43
Paid out as per book,	701.58
	Balance on hand,
	\$1390.85
Adjourned <i>sine die</i> .	S. H. LANE, Pres.
J. S. SHROCK, Sec.	

#### OHIO.

*Spencer*.—The work here moves slowly, but it moves. Two other ministers have thrown in their opposition, and more are expected. Five souls have begun to obey the truth. We expect to strike our tent this week, and go into a church or hall. Forget us not, brethren. H. A. ST. JOHN.

#### KANSAS.

*Salem, Jewell Co., Oct. 4.*—Sept. 15 we pitched our tent seven miles south-west of Salem. The interest has been good from the beginning. Our tent is pitched near a good frame school-house, that we occupy when the weather is cold. We are now in the midst of the Sabbath question. J. LAMONT.  
M. AND H. ENOCH.

*Ballard's Falls.*—Since we commenced meetings in Washington, I have spent one week with the church at Ballard's Falls. I visited and prayed with nearly every member, besides preaching eight times. As the result, three more were baptized, and four, by rising, testified their desire to give themselves to the Lord. May the blessing of God rest upon this dear people. L. D. SANTEE.

*Berlin, Bourbon Co., Oct. 1.*—We closed our tent-meeting here Sunday night, and are now holding meetings in two school-houses. There is still a good interest, and our meetings are well attended. Twenty-four have commenced to keep the Sabbath since we came here, and others are almost persuaded to obey. Three have been baptized, and others will be soon.

We have had no public opposition yet, but expect an effort will be made next week to establish the sacredness of Sunday. We feel thankful for what is already done here, and are of good courage in the Lord. Brethren, pray for us and the good work started here.

R. F. BARTON.  
A. W. CONE.

#### INDIANA.

*Salem Center.*—We closed our labors at this place Sept. 27. For a time the interest was almost destroyed by rain and sickness, and for several weeks we were scarcely able to hold a meeting.

The last two weeks have been more favorable. The Lord has helped us by his Holy Spirit; and although much bitter opposition has had to be met, several souls have wholly embraced the truth. These, with the few already here, make a company of fifteen or more who will keep the commandments of God and the faith of Jesus. We sold books to the amount of \$15.40, and received \$24.10 donations. J. P. HENDERSON.  
J. S. SHROCK.

#### MICHIGAN.

*Vandalia.*—The interest at the Pemberton school-house, two miles from Vandalia, is still good. Six have begun to observe all of the commandments, and we expect others will do so soon. Have sold a few tracts. O. SOULE.

*Newark, Gratiot Co., Sept. 28.*—The work here moves slowly, but we think it is deep, on the part of some at least. We are in the midst of the Sabbath question. Our meetings have been broken off and hindered by the rain and mud, and on two Sundays they were almost a total failure; but some seem to be at the point of deciding for the truth, and the interest is still good.

We have no open opposition here, but all are friendly. Our expenses have nearly all been met by those in attendance. Pray for us, that we may not mar the work. Our temperance meetings, each Monday evening, reach a class that perhaps could not be reached otherwise. In many places these meetings afford a good avenue through which to reach the best classes. L. A. KELLOGG.

#### NEW YORK.

*Brewerton.*—We closed our meetings in the tent Oct. 3. Cold weather hindered the interest somewhat. We sold several dollars' worth of books, and received in donations nearly enough to pay our expenses. The truth has stirred up a spirit of inquiry on the part of some, and of opposition on the part of others. We have made some earnest friends, and we expect greater results when the seed sown shall have had time to spring up. Bro. E. W. Whitney was present to assist in the closing meetings. Our address, for the winter, will be Brewerton, Onondaga Co., N. Y. GEO. D. BALLOU.

#### PROVINCE OF QUEBEC.

*Stanbridge Ridge, Sept. 29.*—I have attended a First-day Adventist quarterly Conference which lasted four days. I took part in nearly every meeting, and formed pleasant acquaintances. Many were led to view our people in a more favorable light—in the light of facts and candor. One of the leading speakers remarked in public, "I love your spirit."

I have now given eight discourses. I speak in the Adventist chapel and in a school-house. Some rejoice in increasing light. Among these are sinners and infidels. We know not what the result will be; but we thank God for the privilege of preaching the last message in this Province unmolested.

I have sold seven twenty-five-cent sets of tracts. Last Sunday we were cheered by the presence and aid of Bro. H. W. Pierce, of Bordoville, Vt. D. T. BOURDEAU.

#### GEORGIA.

I SPENT last Sabbath and Sunday, Sept. 25, 26, at Reynolds, Taylor Co. The few Sabbath-keepers there are firm in the truth. I spoke twice to very small congregations. I understand that the Baptist and Methodist churches there generally have very small congregations. There has been a great deal of reading matter from the S. D. A. Publishing Association distributed in that county, and Eld. C. O. Taylor preached there two years, or more, all of which has convinced the people that the popular churches are in great error; but they do not seem willing to inquire diligently after the true way, and to go with us.

We shall not hold our annual meeting at Reynolds this fall, unless Eld. Taylor comes back. Pray for us, that we may hold out faithful to the end, and that through our instrumentality others may be brought to the truth. W. F. KILLEN.

#### KENTUCKY.

*Hardin, Hardin Co., Sept. 24.*—We commenced meetings here Sept. 4, and have given twenty discourses. The congregations have been small, but the interest is increasing. Have canvassed the subjects of the prophecies, the Sabbath, and the sleep of the dead. As this is a Methodist neighborhood, the subject of the state of

the dead has caused great excitement, and has led to an investigation of the word of God. As a result of the labors here, several are keeping the Sabbath, and the community in general are awakening to the fact that the Bible is a book that is very little read, because it is not understood. Many acknowledge that they have learned more of the Bible in the past three weeks than in all their life previous.

On the 18th the brethren from Cross Roads were here. We had a good meeting; all seemed of good courage, and strong in the Lord.

We close our meetings here the 26th, and return home to prepare for the coming camp-meeting. S. OSBORN.

#### TEXAS.

*Dresden, Sept. 29.*—The continual rains for more than two weeks have greatly interrupted our meetings, and thus far we have not succeeded in awakening a general interest. The people are afraid of new doctrines. It was in this county that the holiness, or sanctification, movement so lately caused such a stir, and created great opposition. Since we have come here, some of these same ones occupy opposing ground against hearing anything besides what they have learned. The noble Bereans heard Paul, and then searched the word of God to see whether his preaching was true or not.

The people of Dresden have been treated to a dish of hash after the same old sort, and by way of seasoning, a revival of

#### THE WHITE-ROBE SLANDER.

The old adage that "a lie will travel around the world while truth is pulling on its boots," has not yet lost any of its force. We had hoped that the ministers of the gospel had concluded to let the white linen rags lie buried, and labor for a revival of that religion which would secure to the receiver a clean white robe of Christ's righteousness. But again we are disappointed.

Mr. Templeton, a man of reputed talent, and pastor of the C. Presbyterian church at Corsicana, Texas, came out here to carry on a revival which had commenced a week ago last Saturday. He evidently forgot the object for which he came, and was led to enter into a warfare against us. He raised the warning against "false lights," "wandering stars," "false prophets and teachers," and cautioned the people to "beware of these men." He preached three discourses against us, two of them on subjects to which we had not yet referred.

On the coming of the Lord he stated that "all along the history of this dispensation false prophets had raised the cry that 'Christ was at the door.' Some of the apostles believed he would come in their day. The Anabaptists, two or three hundred years this side of Christ, made a great stir by sounding this cry. And William Miller, in 1844, led many disciples to believe the same," etc. He said, "Col. Croft, of Corsicana, told me he was in Cincinnati, Ohio, at the time, and went to the place of meeting; and that he saw the disciples of Miller dressed in their white robes, ready to jump off."

This was the first time we had ever come within fourteen miles of any one who claimed to have seen the disciples of Miller dressed in white robes for the purpose of ascending to meet their Lord; so on Friday last I drove to Corsicana, fourteen miles, and back, on purpose to see Col. Croft. I found him a gentleman, and willing to communicate. The same night Mr. Templeton was asked publicly if the above statement made by him was correct. He said that it was. I then read the following, which I obtained from Col. Croft over his own signature. The italics are mine.

#### STATEMENT OF COL. CROFT.

"I did not see the robes on the parties. I was told that some were in the graveyard with their robes on. Some in church had what was called their robes with them folded up ready, as I understood, to put on at twelve o'clock at night, or before if there was any indication of the world's coming to an end. Twelve o'clock came, and all appeared to be disappointed, and sometime afterward declared there was an error in their calculation.

"This was in 1844, and I give it now according to the best of my recollection—this 24th of September, 1880. "WM. CROFT."

Several conclusions may be drawn from the above: 1. That the two statements about the parties' being dressed in white robes are extremely contradictory; 2. That the Colonel tells the straight story over his own signature; 3. That the disappointment of Mr. Miller's disciples when the end of the world did not come at twelve o'clock, proves that they were sincere, and believed that it would come then; 4. That, since they expected the end to come "in a moment, in the twinkling of an eye," at twelve o'clock, that which was "folded up" could not have been robes, or they would have had them on, ready to go; 5. That those who "told" the Colonel, and "called" them "robes," so that he "understood" what he did, were evidently among those who were instrumental in originating the slander; 6. That the Rev. ——— was more eager to revive an old slander in order to prejudice minds against us, than he was to revive a deeper work of grace in the hearts of his hearers.

We are now paying our respects to the unscriptural positions taken by Mr. T. The weather is settled, roads are improving, and there is a prospect of an increasing interest. R. M. KILGORE.

NEBRASKA CAMP-MEETING.

ACCORDING to appointment, this meeting was held at Central City, Neb., Sept. 23-28. The grounds were pleasant and well watered, and afforded all necessary conveniences to the largest assembly of Sabbath-keepers ever convened in Nebraska; but our camp was so far from town that the outside attendance was small.

The business pertaining to the different branches of the work was harmoniously transacted. Notwithstanding the failure of crops and the closeness of money, we had the pleasure of showing our union with the General Conference by a connecting link of upwards of \$180.

I regret that some were necessarily deprived of the privilege of attending this meeting; and I regret more deeply the fact that others, not fully realizing the importance of general meetings, or of making sacrifices for the advancement of the work of God, permitted matters of small moment to keep them away.

This opportunity is past forever; yet we will hope that after another year's separation,—another year of battling with temptation and sin,—we may enjoy a similar privilege. Let all commence now to lay their plans to attend, and seek to live during the entire year in such a way as reasonably to expect a large share of the blessing of God. He has it for us, but it is subject to conditions with which the recipient must comply.

We feel thankful to God for the union and harmony that exists throughout the Conference, and that while our numbers have been increasing, there have been but few departures from the faith, and none from among the ministers; yet, brethren, we must raise higher the standard, and work more zealously for Him whom we serve.

The preaching was mostly done by Brn. Butler and Farnsworth, and was of a practical nature. I trust that much of it will be like good seed sown on good ground, the fruit of which will be gathered into the kingdom of God.

CHAS. L. BOYD.

Battle Creek, Mich., Oct. 10.

Notes of News.

—Baltimore devotes the present week to a celebration of its 150th anniversary.

—Greece has increased her army to 40,000 men, and recruits are flocking in.

—General Garibaldi and his son have resigned their seats in the Italian Chamber of Deputies.

—Last year the Prussian Bible Society circulated 108,497 copies of the Bible and Testament.

—It is estimated that the Iowa creameries produce 50,000,000 pounds of butter per annum.

—In San Francisco there are papers printed in 10 different languages, including the Chinese.

—Three vessels have been wrecked by a hurricane in the harbor of St. Michael in the Azores.

—Emperor William, of Germany, has advised the Sultan to accept the proposition of the European powers.

—The Spanish government has resolved to take action against all priests who introduce politics into their sermons.

—The annual production of petroleum in this country is now about 15,000,000 barrels. About two-thirds of this is exported.

—Cable dispatches say that the Russian press is filled with reports of destitution and death in all parts of the interior of the empire.

—Petroleum wells in Russia are working satisfactorily, and in consequence orders for the American product are largely diminished.

—On the 6th inst., 54 men were overwhelmed in a mine near Kattowitz, Germany, and it is feared that 50 of them were suffocated.

—On the 28th of September, 11 men were killed and as many seriously wounded by a fire-damp explosion in a mine near Herme, Germany.

—Chicago proposes to have a training school for nurses. The course requires two years for its completion, and embraces much valuable instruction.

—During the first 7 months of 1880, the value of the breadstuffs exported was 50 per cent greater than during the corresponding period of 1879.

—Dr. Oldham thinks there are not less than 20,000,000,000 tons of coal in the Indian empire. There are seams 100, 120, and 160 feet in thickness.

—The epizootic has appeared among the horses of New York, Philadelphia, and Cincinnati. It is also raging among the horses of Milwaukee and Detroit, and Aurora, Ill.

—The pope will permit the unauthorized religious corporations in France to submit to the regulations required by law, if they wish to do so; but he does not require it.

—A dispatch from Paris dated Oct. 4, states that 30 feet of masonry and an immense mass of rock have fallen in the St. Gothard tunnel, killing four men and wounding many.

—The Australian International Exposition opened at Melbourne, Oct. 1. The Marquis of Normandy, Governor of Victoria, and other high officials, participated in the ceremony.

—The land troubles in Ireland grow more serious. A

proclamation has been issued declaring Galway and County Mayo in a state of disturbance, and requiring an additional police force.

—The Italia, recently launched at Castellamare, Italy, is the largest and most powerful ironclad ever built. It has an armor plating three feet thick, and carries four Armstrong guns of 100 tons each.

—There is a rumor that in view of the possibility of a misunderstanding among the powers in regard to the naval demonstration, the British Cabinet, have decided to ask Russia to inform England of her future plans in the East.

—Let the farmers read this, and learn the value of the birds: "Immense flocks of sparrows and blackbirds have completely exterminated the army worm in Delaware and Pennsylvania, to the great relief of the inhabitants of those States."

—The Indians are to be included in the census of 1880. The work of enumerating them begins early this month, under the direction of Major Powell. Full statistics will be taken, and no doubt many interesting facts will be brought to light.

—Near Burges, Belgium, the peasants have attempted to prevent the enforcement of the school law, by ejecting the government commissioner who was sent to carry out its provisions. The soldiers fired on the mob, killing one man and severely wounding another.

—The second General Council of the Pan-Presbyterian Alliance, which has just been held in Philadelphia, closed Oct. 2. Among the resolutions passed was one providing that no action be taken on the subject of Bible revision until that work be completed.

—On the 3d inst., two boys who were smoking in an old stable in Cincinnati, Ohio, dropped cigars stumps in the shavings. The stable caught fire, and an extensive saw-mill, sash and blind factory, and a large quantity of lumber, were burned. Loss, \$50,000.

—John H. Parnell, residing in Troup Co., Ga., probably owns the largest peach orchard in the world. It covers 250 acres of land, and the estimated value of the crop this year is \$70,000. Its owner is a near relative of Charles Stewart Parnell, member of the British Parliament.

—The reports of peace between Peru and Chili seem to be entirely unfounded. Chimbote has been occupied by the Chilians, who threaten to destroy the valuable sugar machinery of Lima if the demand of their commander for a contribution of \$100,000 in gold is not complied with.

—A dispatch from Paris dated Oct. 8 states that De Lesseps has announced to the Academy of Science that operations for carrying out the Panama-canal scheme are about to be begun, under the auspices of a syndicate composed of the principal financial establishments of America and Europe.

—Some of the women of Massachusetts and New York, who have lately been endowed with school suffrage, have organized to secure united action, and have begun to inquire into public-school morals. They intend to canvass the principal districts, and their object is to cleanse the school boards to be chosen this fall.

—On the night of the 30th of September, a man living near Leetona, Ohio, while on his way home in a beastly state of intoxication, was attacked with delirium tremens. On reaching home, he drove his wife and children from the house with an ax, and then set fire to the bed clothing. The house was completely destroyed, and as he was unable to get out, he was burned to death.

—It is said of the Porte's last note to the powers, that it "contains no reasonable or practical proposal, but is merely a thinly disguised defiance of the authority of Europe." The fleets have remained inactive, and now have orders to depart for a fresh destination. It is believed they will seize several of the chief ports of the Aegean Sea, to cut off supplies which might be sent from Asia and the islands to Constantinople.

—On the 3d inst., a fire broke out in the county courthouse at Ottawa, Ill., partially destroying the county records. The fire was the work of an incendiary. It broke out in the vault, where, after the room had been thoroughly drenched, a fuse was found attached to a torpedo; three cans of kerosene or gasoline were also found in the vault, and two kegs of powder. The court-house is near the county jail, in which at least a dozen prisoners are confined; and had the torpedo and cans exploded, the prisoners would have been instantly killed.

—On the night of Oct. 2, a tornado passed over Barry Co., Mich., doing great damage. For several miles, forests, orchards, buildings, and fences are a complete ruin. The loss of horses, cattle, and sheep, that were killed by barns falling on them, cannot be estimated. A hailstone as large as an apple hit one man, fracturing his skull. Two little girls were caught up by the tornado, and both were killed. One of them was dashed against a tree and killed instantly, and the other died of her injuries. Several other people were more or less injured.

—It is estimated that Minnesota produced 40,000,000 bushels of wheat this year. During the year 1879, the mills of Minneapolis converted 8,000,000 bushels of wheat into flour, and they are prepared to use 15,000,000 bushels the present season. It sounds well for the prosperity of our country that during the last decade the wheat crop of Minnesota has increased from 16,500,000 bushels to 40,000,000 bushels; but what is indicated by the fact that farms in the Northwest are so large that they are no longer numbered by acres, but by sections of 640 acres each?

—On the night of the 9th inst., a terrible railroad collision occurred at Pittsburg, Pa. An accommodation train in two sections, was crowded with passengers who had been to the city to participate in the closing exercises of the exposition and to witness the Democratic demonstration. The first section stopped at the regular station on 28th street, where it was delayed by another train; but the crowd on the rear platform of this train so completely obscured the signal lights that the engineer of the second section, did not see the train before him until it was too late to prevent a collision. The engine buried itself to the very car windows in the rear

coach of the first section, mangling the men, women, and children with whom the car was crowded. The boiler-head burst off in the shock of collision, and scalding water and steam poured over the occupants of the car. Nine persons were killed outright, and 11 more have since died; while as many more are so seriously hurt that their recovery is considered impossible. In addition to these, a large number are slightly injured.

Obituary Notices.

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

PHILPOTT.—Died in Platt township, Union Co., Iowa, July 24, 1880, Lelah A., daughter of I. M. and Patsie Philpott; also Sept. 13, their son, Leon A. Both these little ones were born Oct. 1, 1879. We laid them away with the assurance that they will come again from the land of the enemy. Discourse by the writer, from John 14:1-3.

A. W. H. MILLARD.

JENKINS.—Died of typhoid fever, Sept. 10, 1880, at Lyndon, Furnas Co., Neb., Elmer, son of H. A. and L. A. Jenkins, aged 4 years, 10 months, and 4 days. He was an affectionate child. I spoke to a large congregation of sympathizing friends and neighbors, from 1 Thess. 4:13-18. Those comforting words bring to view the great reunion which will take place at the soon coming of the Lord, which the bereaved parents, if faithful, may enjoy with all the redeemed.

J. H. ROGERS.

ANDERSON.—Died of consumption, in Oakland, Wis., Sept. 7, 1880, Hans Anderson, son of F. A. and Irene Anderson, aged 27 years, 3 months, and 7 days. At the age of eighteen he was baptized by Eld. Matteson. He then united with the church at Oakland, of which he was a consistent and devoted member until his death. He was loved and respected by all who knew him, and a large circle of relatives and friends are left to mourn, yet not without a bright hope of meeting him again. His sufferings were all borne with marked patience, and his last moments will never be forgotten by those present. His last words were, "Do not weep for me; all is well! Praise the Lord!" Remarks on the occasion were made by Eld. E. M. Randall, from 1 Pet. 4:17, 18.

H. A. S. and O. R. A.

The following lines were written for the occasion, by Miss Cordie Hayes, of the Battle Creek College:—

Yes; thou art gone, dear loving friend,  
Taken in life's early bloom,  
Nor could the art of man defend  
Thy body from the tomb.

O cruel death, why hast thou passed  
Th' infirm and aged by,  
Thy icy mantle o'er him cast,—  
Say, tyrant, tell me why?

Was it to show thy sovereign power  
Must ever be obeyed,  
At whose command the fairest flower  
Must in a moment fade?

Was it to make his kindred weep,  
And give his friends to know,  
That down to thy cadaverous sleep  
All that's on earth must go?

But, tyrant, know whate'er the cause  
Of thy approach might be,  
To him a happy change it was;  
He'll triumph over thee.

For in thy icy grasp, O death,  
He whispered, Jesus blest!  
And calmly yielded up his breath,  
And Jesus gave him rest.

Then, loving friends, and kindred dear,  
No more his death bemoan,  
But all make ready to appear  
With him before God's throne.

WHITELOCK.—Died in Hutchinson, Minn., Aug. 25, 1880, from a complication of diseases, Elizabeth H. Whitlock, wife of William Whitlock, aged 56 years. Our sister professed faith in Christ at the age of fifteen years, and united with the Baptist church. Ten or twelve years ago she embraced the Advent faith. Her attention was called to the Sabbath question by a sister who was in Minnesota on a visit, and she accepted the light, and began to walk in it. About eight years ago, when Bro. Canright came here and presented the faith of the S. D. Adventists, she accepted it fully and heartily, and was one of the constituent members of the Hutchinson church, of which she continued to be one of the pillars while she lived. As a Christian, she was firm, constant, and devoted. She was an active worker in the vigilant missionary society; and when her health would permit, she was ever in her place in the Sabbath and prayer meetings and in the Sabbath-school. As a wife, she was faithful, affectionate, and true; as a mother, kind and loving; as a friend and neighbor, constant and obliging. In all these relations, she will be long remembered and greatly missed. She left a kind, devoted husband and six children to mourn her absence, but, we trust, not her loss. She suffered much in her last sickness, of six weeks, but bore all with the patience and meekness of the Christian. A large and sympathizing congregation gathered at her funeral on the 26th, when words of comfort were spoken from Rev. 14:13, and we laid her away to rest "for a little moment, until the indignation be overpast," knowing that when the Life-giver comes, she will "come again from the land of the enemy."

D. P. CURTIS.

