

The Advent Review

AND SABBATH HERALD.

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

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MY CASTLES IN THE AIR.

I HAD built them strong and high,
In the sunny days gone by,
And had seen the fairest of them fade and fall;
Childhood's visionary dream,
Manhood's best and broadest scheme,
Like the changeful hearth-fire gleaming on the wall.

Youth and hope together wrought,
From afar the stones were brought,
And I thought the walls and towers securely laid;
But upon an evil day
The foundations slid away,
And the disappointed workmen stood dismayed.

Then the Master Builder came,
Not a look or word of blame,
Only gentleness and love in every tone.
Was that counsel a command,
By the which he set my hand
To a nobler work than it had ever known?

The foundations He had laid,
And the corner stone was red,
As if hewn from out that pitying heart of love.
Not so fast the building grew;
There was careful work to do—
Work my fitness and my faithfulness to prove.

But its rising towers shine
With a light almost divine,
And I hold a title to it, full and clear.
Never was there home so fair
As my castle in the air;
Though its perfect glory doth not yet appear.

It will brave the wildest blast
Of these earth-storms, and outlast
All the floods that round its deep foundations roll.
It shall stand through endless day,
Though the earth may pass away,
And the heavens be rolled together like a scroll.
—Henry W. Teller.

Our Contributors.

SMALL SINS.

BY ELDER JAS. SAWYER.

"TAKE US the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." Song of Solomon 2:15.

In the Song of Solomon, in which, by a sacred allegory, is represented the mutual love between Christ and his church, the wise man who "spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall," and who "spake also of beasts, and of fowl, and of creeping things, and of fishes," represents the true church, the bride of the poem, by several beautiful figures. And, as in the text at the head of this article, he has in this way taught some important lessons.

The church is compared to a rose, which, though growing among thorns, is always fragrant. The careless hand may crush it, yet the sweeter are its perfumes. The rose is always lovely, and so it is with the true church; she is "the light of the world." "I am the rose of Sharon, and the lily of the valleys," says the bride. To which the spouse replies, "As the lily among thorns, so is my love among the daughters." She is as the beautiful and fragrant lily compared with thorns. Surely Christ's love for his saints is very great.

And Solomon forgets not to search the fields of nature among the birds. The dove is remarkable for its affectionate and peaceable disposition. Other birds have more beauty, their songs are sweeter, but they are not to be compared with the harmless dove. And he writes: "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy

countenance is comely." How appropriate is this description of the church! and how tender is the love between Christ and his people! The bride, feeling her unworthiness, would hide in the clefts of the rock; but she is called forth, and comforted by the assurance that her voice is sweet and her countenance comely. Nor is the affectionate disposition of the church manifested simply in her love to her Lord, but even enemies have been led to exclaim, "See how these Christians love one another."

The inspired naturalist, seeking fitting symbols from which to teach lessons of wisdom, next notices the trailing vine,—the vineyard with its precious fruit. He delights in the choice clusters of the luscious grape. But his attention is suddenly attracted by a rustling among the vines, and on examination he finds that some of the grapes are already spoiled. What is the matter? Ah! it is the little foxes that are making this destruction in the vineyard. Perhaps other larger animals had been there, but these were unnoticed; it was the "little foxes" that crawled under the branches and destroyed the tender grapes. The Saviour also compared the church to the branches of a vine: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." And what can the little foxes be but small sins,—little errors in faith and practice that hardly seem worth mentioning? Alas for the church when these creep in to blight and destroy!

The foxes were as likely to be found in one place as another. The tender grapes were on all the vines, and wherever they were, there must the snares be set. In like manner Jesus makes no exception. All the branches need care. The gardener need not think that because one branch seems to be healthy, vigorous, and productive, he will not prune that one. Perhaps that is the very one where he will find the little foxes eating. The Master said, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." It will not do for us to sit in judgment on our brother and watch for faults in another, while little sins are blinding us, and eating out the vitality of our own life.

It is hard to eradicate these little destroyers, so it is necessary to keep setting the snares. One writer says:—

"Spare not small sins. A little leak can sink a great ship, and a little spark may become a great conflagration, and so can a small sin which is allowed to be fostered destroy the soul. Never spare a small sin. Follow it to its very lurking-place, and allow it no mercy whatever. This is the admonition of the wise man, 'Take us the foxes, the little foxes.'"

"No wicked man designed at first ever to become evil. But he began by allowing himself a little gratification, and this led to a greater transgression, and so he became what he now is.

"There are two ways to come down from a tower; one is to jump down, and the other is to go down by the stairs; but in either way one can reach the ground. So are there two ways that lead to hell; one is to journey thither with open eyes—few are the men who do this—the other, to go step by step down through the means of small sins. This last is a very common way. If you cling to some small sin, you will soon need more. Even a heathen could say, 'Who has ever enjoyed himself with only a single sin?' And so shall thy heart become more hardened in sin every year. A wise man tells how sin acquires its power over us in these words: 'First it is terrible, afterward pleasant, then easy to be indulged, then cherished, then often repeated; whereby it becomes a deep-rooted habit and a necessity; man in this way becomes so hardened that it is difficult to repent, and he dies in condemnation.'

"If some small sin is allowed a place in the heart, soon may we expect to be wholly in the enemy's hands. 'Play not with the

fire' is an old and true maxim, and in like manner let us not trifle with small sins. Spare them not. 'Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.'"

In order that we may discover these little foxes, they should be described. There is one which goes by the name of ingratitude, which, if left to grow, becomes one of the basest of crimes. It is often found among children. Parents know something of its bitter results. It is cruel to be ungrateful even to a dog. It is said that a certain traveler left his wallet by the wayside. His faithful, knowing dog observed this, and in his own peculiar manner tried to arrest his master's attention. The master mistook the dog's conduct for madness, and shot him. He supposed he had killed him; but the faithful animal had strength left to crawl to the money, and watch it until the master, on missing it, returned to see the cruelty of his rash and ungrateful deed.

Suspicion is another wily sin which sometimes eats into the heart like a canker. It becomes incurable, and unbelief takes root in it. It starts that little member, the tongue. It cannot then be tamed. If the tongue be the unruly member, what a dreadful penalty must await that which sets it in motion.

Over-sensitiveness is kin to suspicion. One feels the thongs before the blow is struck. How often has the Christian soldier, after he has fought many a hard battle and overcome many a wily foe, been himself vanquished by a gentle reproof which a little child should readily accept! It is I that the speaker meant, how can I endure it? He lays a heavy burden on his own shoulder, and finally falls a victim to unbelief among that great company which preceded him. It was only a little fox, but the branch had tender grapes.

Then there is jealousy, which, if left to grow, will become a sly, sneaking creature that can hardly be taken.

Neglect may be only a small sin, but terrible results follow in its wake. It preys upon both the rich and the poor. It sometimes entirely disqualifies the Christian soldier for active service. Cold neglect banishes love and turns home into a prison; and the church that falls under its baneful influence goes into darkness like that of Egypt.

And so we might go on to describe other little foxes which have their lurking-places among the branches of the vine. Paul, who, as well as Solomon, was a close observer of nature, has for our benefit classified many of both the large and the small sins: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

Solomon was not ignorant of the way in which these foxes must be taken, even if he did not always adopt the course himself. He left upon record the plan the husbandman must pursue: "Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. These words, like a two-edged sword, detect the very motives of the heart when we follow them according to the interpretation which the Saviour gave,—"Thou shalt love thy neighbor as thyself." When we do this, and are aided by the Holy Spirit, it is hardly possible to go amiss.

We may love our neighbor from a selfish standpoint. If he is our equal, it is easier to love him as ourself. We may anticipate that all the favors we bestow will be returned to us; but to extend to one the helping hand in the hour of adversity,—perhaps when the world around casts a disdainful look upon us for doing so,—is a very different matter.

We then begin to realize something of the love which Jesus manifested in behalf of the world. Would you suffer reproach for a brother? Would you divide with him your last morsel? Would you give him one of your two coats? Then you are beginning to estimate that love which is born of faith in God.

Are you rejoicing in a truth which saves men? That truth cost the life of the Son of God. Think upon the Man of sorrows. Go back with me to Calvary. Listen to the old story of the cross. Who was it that sunk beneath the heavy burden? Who was suspended between the heavens and the earth as a reproach and shame? Fierce persecutors spread his arms upon the cross, and his innocent hands received the cruel spikes. Do you hear the groans as they pierce his side with the spear? Do you see the bitter cup from which he is invited to drink? Do you hear the taunts that are heaped upon him by the infuriated mob?

He loved us even unto death. He loved the unlovely. While we were yet sinners he died for us. Here is our pattern. He fulfilled the closest requirements of the law. He loved his neighbor as himself. Are we ready to follow in his footsteps? Are we ready to make sacrifices for the salvation of others? Do we sacrifice according to the ability which God has given us? He who is all wrapped up in self stands in a slippery place, no matter what his profession may be. It was something more than mere profession that Jesus urged upon the Pharisees in the parable of the barren fig-tree; and those were solemn words which the master of the vineyard addressed to the vine-dresser: "Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground?"

Happy is the man who redeems the time, and becomes a fruitful branch in the living Vine. Happy are we when we become clean through the word which the Master has given us: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." John 15:4.

WEEKS.

[FROM an article on Divisions of Time compiled by F. H. Burbank and published in the *Herald of Life* of Sept. 18, 1878.]

Seven days and nights constituted a week. Six of them were appointed to labor and the ordinary purposes of life, and the seventh day, or Sabbath, was appointed by God to be observed as a day of rest, because that on it he had rested from all his work which he had created and made. A period of seven days under the usual name of a week is mentioned as far back as the time of the deluge. Gen. 7:4, 10; 8:10, 12; 29:27, 28. It must therefore be considered a very ancient division of time, especially as the various nations among whom it has been noticed, for instance the Nigri, in Africa, appear to have received it from the sons of Noah. The enumeration of the days of the week commenced at Sunday; Saturday was the last or seventh, and was the Hebrew Sabbath, or day of rest. In the Syriac, Arabian, Christian, Persian, and Ethiopian calendars the word *sabbat* denoted a week. Sunday was one of the *sabbath* or week, Monday was two of the *sabbath* or week, etc. They used the cardinals, one, two, three, etc., instead of the ordinals, first, second, third, etc. The evangelists follow the Syriac calendar. As the Sabbath was called the principal day of the week, the whole week was called in the New Testament *sabbaton* and *sabbata*.

There were several kinds of weeks in the calendar of the Hebrews.

1. There was the week of days, consisting of seven days, which has already been described.

2. The week of weeks. This was a period of seven weeks, or forty-nine days, which was succeeded on the fiftieth day by the feast of

Pentecost, Greek, *pentekostee*, fifty. Deut. 16:9, 10: "Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee."

3. *The week of years.* This was a period of seven years, during the last of which the land remained untilled, and the people enjoyed a sabbath, or season of rest. They were reckoned from one sabbatical year to another. Jacob served a week of years for Rachel. It was seventy weeks of years, or 490 years, that were "determined" (*ga-zar*, (1.) cut off, sacrificed, put to death, as the Messiah; (2.) hewed or cut down, as trees; (3.) divided, separated, as the Red Sea; (4.) cut in two, as a victim; (5.) decreed, ordained, determined; (6.) seized, snatched, tore off, devoured, as a hungry lion.)—*Roy's Dictionary* upon Daniel's people.

4. *The week of seven sabbatical years.* This was a period of forty-nine years, and was succeeded by the year of jubilee. (Lev. 25:1-22; 26:34.)

CONVENT SCHOOLS.

WHEN Madame Campau inquired of Napoleon, "What does France need to elevate her?" his reply was, "Mothers." The Jesuits have discovered that to lay this Republic where Italy, Spain, Belgium, Mexico, Canada, and South America have lain, priest-ridden at the feet of the pope, they must secure the future mothers of America to be pliant tools in their hands. For this purpose they make their convent schools "attractive," not by thorough education, but by imparting showy accomplishments and by giving a pledge—constantly violated—not to interfere with the religious convictions of their pupils.

The New York Herald says there are 35,000 Protestant girls in Roman Catholic schools; and the Romanists claim that one out of every ten of these girls is converted to their faith, and that three out of ten are taught to hate Protestantism. So this is the way the religious convictions of pupils will not be interfered with. "I would be just as sensible to put your finger in the flame and not expect to be burned."

The "American Colony" is the name given to the Americans living permanently in Paris. Families reside there for years to educate their children, but there are hazards attending it. The number of young American girls that have become "converts," as they are called in the Roman Church, is surprising to those who do not know the process by which the change is accomplished. Day by day, year after year, the proselyting process is ingeniously carried on, not, perhaps, by persuasions and arguments, but by familiarity with the Popish services, a heart hunger for something to break up the monotony of such a life, and above all, by those innumerable artful devices plied too successfully by the "sisters."

Gavazzi styled convent life the "moral assassination of our sons and daughters." In the time of Henry VIII. numbers of these nests of iniquity and hiding-places of sin were broken up. A correspondent of the London Record writes:—

"Having traveled considerably in Roman Catholic countries, I find that the monastic and conventual systems are fast dying out, while I regret to say that they are increasing in England and North America. Being in North America last year, I was very much grieved to find those 'canker-worms' of society spreading all over the Republic."

There is a warning in all this to parents; if they would keep their daughters free from all Jesuitical influences, and within the church where they have received their first religious impressions, they must not place them within the reach of those whose whole lives are given to the cause of Rome, and whose principal object in existence is to seek proselytes. There is a warning, also, to our citizens. In every State there should be a law similar to Pennsylvania's, providing for an annual inspection by examiners appointed by the Judges of the district where situated. Perhaps by putting these iniquitous institutions under rigid official espionage we may make them less formidable, if we cannot diminish their number.—*Protestant Standard*.

THE HAND-BASKET PORTION.

In the Weald of Kent, when the daughter of an old farmer is married, if it be inquired what portion the old man gave, the answer is, "He gave then not much money, but the old people are always sending them something—there is always something sent from

the farm-house." Then the observation usually is, "Ay, hers is a hand-basket portion, which is generally the best, for there is no end to that." Even so our everlasting Father gives to his poor children a "hand-basket portion"—a basket being that which we generally fetch our daily provisions in. And God sometimes even puts his blessing in the basket, and then it seldom comes home empty; as it is written, "Blessed shall be thy basket." Deut. 28:5.—*Christian Treasury*.

CONSECRATION.

"Rule thou in every thought
And passion of my soul,
Till all my powers are brought
Beneath thy full control."

—*Song Anchor*, p. 84.

THESE precious words expressive of deep practical piety have found their way to the homes of many of God's dear people, and have met a glad welcome from many a heart awakened by the solemn truth for this time. We are living in the waiting, watching time; and those who have been led to bring their lives into harmony with the commandments of God, and are trying by divine grace to prepare to meet the soon-coming Saviour, most earnestly desire to be free from every stain of sin. God says to us, "Abstain from all appearance of evil." 1 Thess. 5:22. The eyes of the Lord are upon us. Every thought, word, and act is noticed by him. "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. To the Christian this is a very precious truth. In its effect upon the life it serves a twofold purpose, first, by acting as a restraint in the moment of temptation, and secondly, by affording encouragement and strength to the saddened, weary pilgrim.

"Every thought"! Oh, that we might realize more fully the importance of holy thoughts, of meditating upon that which is pure! "for the Lord seeth not as man seeth; . . . the Lord looketh on the heart." 1 Sam. 16:7. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. How searching is this test! What a long catalogue of sins would be exposed to view should the Lord make known our evil thoughts! But some may say, "Are we indeed responsible for our thoughts?" "The thought of foolishness is sin." Prov. 24:9. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. Jesus said, "Out of the abundance of the heart the mouth speaketh." Matt. 12:34. It is an old and true proverb that we "talk most about what we think most about." If by the study of God's word and contemplating its glorious truths our minds have become acquainted with God, and the heart has been filled with his love, be assured that that acquaintance and love will be made known to those with whom we associate through the medium of our conversation. Jesus said, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:35. It is true that man may so cultivate holiness, may become so familiar with the Bible, that its principles will be the controlling element in his being. Then will the Redeemer "rule in every thought and passion of the soul," and all the energies of the mind, the acts of life, the loves, the hopes, the joys, will be controlled by him, and life will be one grand scene of blessedness.

It is vain for us to try to speak and act in a holy manner, while indulging sinful thoughts. If the evil one dwells within, he will control without. He will make known his authority, and guide us, sooner or later, into all sin.

The child of God should practice nothing, however insignificant the indulgence may of itself seem to be, which will not in its result be good. He should attend no place of amusement, engage in no conversation, if by so doing the blessing of God cannot attend him. About our conversation Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36. Paul said, "Wherefore, putting away lying, speak every man truth with his neighbor." Eph. 4:25. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Verse 29. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Chap. 5:4. He who indulges in light talk and jesting loses all influence for good, and should he attempt to speak in

defense of truth his words will more likely than not be turned into ridicule, and he will thus bring reproach upon the cause of Christ. In hope of soon being with those "in whose mouth is found no guile," who are "without fault before the throne of God" (Rev. 14:5), and who "follow the Lamb whithersoever he goeth" (verse 4), let us pray and sing,—

"Rule thou in every thought
And passion of my soul,
Till all my powers are brought
Beneath thy full control."

J. M. HOPKINS.

DRIFTING AWAY.

"CAN ye not discern the signs of the times?" The evidences multiply around us that we are living in perilous times, amid the closing scenes of earth's history. As we look around us, we realize the sad truth that "many are called, but few are chosen." When we see one and another drifting away, giving heed to seducing spirits, growing lukewarm, wearying of the struggle, yielding to the fatal fascination and allurements of the world,—surely it were vain to deny that we have reached the trying, testing time. We cannot ignore the facts; and instead of shutting our eyes to the danger, it behooves us earnestly to cry to God for help, to keep double watch and ward over all approaches to the citadel of our faith, to strengthen one another's hands, to confirm the feeble knees, while holding fast our profession and earnestly contending for the faith once delivered to the saints.

We are admonished in view of the truths of the sanctuary—that great central light of our faith and hope—"to hold fast our profession," and certainly the exhortation of the apostle to the Hebrews (chap. 4:14-16) is especially adapted to the present hour. We are not simply urged to hold fast, but encouraged with the blessed assurance of help in every time of need. Again, from Heb. 10:19-25, we learn that because we have faith in the atonement and mediatorial work of our great High Priest in the heavenly sanctuary, therefore we should hold fast the profession of our faith without wavering; for he is faithful that promised. It is admitted that there is but one faith. "There is one Lord, one faith, one baptism." Eph. 4:5. The apostle most clearly defines the faith which we should hold fast,—the faith of Jesus.

Dear reader, is this your faith? Are you holding fast? or are you yielding, dallying with temptation, drifting away from your first love? Are you building up the cause with all the zeal of your first conversion? or are you lukewarm, no longer seeing clearly your duty to sacrifice, blinded by the god of this world? Answer; and remember that according to your answer will be your destiny. You elect your portion for eternity. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18:21.

God demands that we profess our faith not alone in words, but in acts also. This calls for some effort on our part. The Lord has warned us that we cannot truly confess him without raising the ire of the world, which, hating him, will hate his real followers. It is easy enough like Peter to be boastfully faithful and valiant when surrounded by Christians and favorable circumstances; but it is easier still to drift with the current and deny him with an oath, when alone in the society of those who scorn and deride him. The world is not a whit better now than in his day. It vacillates between heavenly virtues and hellish crimes, patronizing one for appearance's sake while conniving at the other. Excess of vice or virtue it would punish with equal severity. Pure, genuine, zealous Christianity the world will not tolerate; for it is virtually a daily condemnation of the worldling, and a stinging reproach to the mere professor.

To live out a daily profession insures derision and persecution. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Ah, say you, once I was a good deal derided, persecuted, held aloof from, but not of late. Why? Because you have ceased to hold fast your profession; you are drifting away, drawing a little nearer to the world. This means that you are far away from God. Commandment-keepers claim to be intrusted with the last message of mercy to a dying world; this is the confession of our lips, is it of our lives also? Do we under all circumstances prove our faith by holding fast our profession without wavering?

Hold back no longer from a frank and open avowal of your faith. "Quit you like men, be strong. Let no craven spirit make you shrink. What matters it, if for a little while we endure scorn and reproach? The call is sounding, 'Who is on the Lord's side?' A very little while, and this question will be of vital import to all. Stand forth in the

strength of the Almighty, and own him God. In the love of Jesus, profess him, your hope, your Saviour. Act no more Peter's weakness, but his strength born of repentance and experience.

Having made profession of our faith, the apostle exhorts us to hold fast. This language implies that energy must be put forth to resist opposing power. Subtle and continued attempts will be made to beguile us from our faith in its purity and fullness; but we must fight the good fight; all attacks upon any point of faith or practice whether open or insidious must be resolutely withstood. The testimonies harmonize with our experience that many and diverse are the attempts of the evil one to hinder a profession of faith, and to cause us to grow weary of maintaining all the holy and ennobling but most unpopular truths of the third angel's message.

Our unaided human wisdom is quite inadequate to cope with the craft of Satan, our unaided human strength utterly unable to resist his assaults. To the believer, oftener than otherwise he appears as an angel of light; for he is wise enough to know that the most violent attacks provoke the strongest resistance. He is well aware that one traitor within the citadel, if his plans be not discovered, will accomplish more than a host without the walls. We are living at a time when all the mighty vigilance and subtle power of Satan is being exerted to deceive,—to allure us from God, from the truth, from eternal life.

The sifting, trying time is upon us; Satan, if it were possible, would deceive the very elect. Under the garb of great zeal and business ability, as well as under that of special sanctity, Satan will introduce his agents into the most sacred positions of trust, hoping that the discovery of their hypocrisy may discourage some, and bring ruin and confusion into the remnant church. No device will be left untried to induce the church collectively and the members individually to depart from their first love, to forsake the narrow way, and to glide down the smooth plane of worldly delights to eternal ruin.

For the truth as it is in Jesus, for the faith once delivered to the saints, we are called to contend. The enemy's plans may for a time succeed; but the triumphing of the wicked is short, and the joy of the hypocrite but for a moment. The Lord of hosts is with us; the God of Jacob is our refuge. We have a great High Priest, who has been touched with the feeling of our infirmities. The foe with whom we have to battle, Jesus met alone; full well he knows his malignant fury and cunning devices. Satan knows his doom is near, and so struggles with the energy of despair. As time grows shorter so does his wrath increase, and if by the severity of his blows, or the success of any of his schemes he can make even a show of temporary triumph; he trusts thus to thin the ranks of the Lord of hosts and to weaken the cause he so cordially hates.

God rules and reigns. His truth shall triumph. Let others do as they may, let us hold fast our profession. Be not deceived, ensnared, beguiled into drifting away. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Rom. 8:35. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Soon, very soon, the race will be ended, the warfare over. God help us to stand firm. "Let us labor to enter into that rest," lest any, tempted of Satan, drift away, and fail of the crown of eternal life.

CHAS. B. REYNOLDS.

SLANG.

Is the use of slang and by-words a characteristic of a Christian? You will all say, No; yet I know of several of our own members who use by-words. When they took upon themselves the Christian profession they laid aside swearing, but in its stead, substituted any by-words that were not exactly taking the name of God in vain. When I was a child I supposed that such words were swearing, and they do not yet sound right to me from any one, much less from a professed Christian. Is their use by a Christian setting a good example before the world? If we are to give an account for every idle word we speak, can we ask God to bless us in the use of such language? Its use is neither lady-like nor gentlemanly, nor will it have a tendency to make us better Chris-

tians. If we consecrate our whole hearts to God, I am sure there will be no room for slang. Christ was given us for an example, and who ever heard of his using idle words?

This is a subject that has long troubled me, and if this little article serves to arouse some, and help them to abstain from the use of such language, my object will be accomplished. Let us do nothing upon which we cannot ask God's blessing. E. L. DRAPER.

OCTOBER.

Upon the brown and far-off hills
The haze lies soft and blue,
While nuts are dropping thick and fast
Where summer wild flowers grow.

The maple's gold and crimson leaves
Like blood-stained banners gleam—
And purple asters ope their bloom
Beside each forest stream.

The woods like some grand temple stand
Beneath the glowing skies,
While down the long elm aisles the haze
Like slumbering incense lies.

No organ's deep majestic notes
Come pealing on the air—
No choral strain triumphant floats
Along these arches fair—

No voice is heard—no sound, save but
The brooklets rippling flow,
Or whistling quail in covert thick,
Where scarlet berries grow.

Perchance some frightened rabbit's tread
May wake an echo there,
Or drowsy hum of honey bee
Fall on the dreamy air.

The sunflower and the golden rod
Their gaudy hues unfold,
And seem as if some midas-touch
Had changed them into gold.

The grapes in purple clusters hang
Upon the clinging vine,
And in the orchard, 'mid the leaves,
The ruby apples shine.

But through the forest, o'er the hills
A voice comes whispering low—
It murmurs of the wintry winds
And of the falling snow.

The crimsoned leaves to each must fall,
And breezes o'er them sigh—
O! sad it seems that aught so fair
Should ever fade or die.

We read on every falling leaf
This lesson most sublime,
That resurrection's holy power
Shall triumph over time.

For though the summer flower may fade,
The spring with sun and rain
Shall call them from the hill and vale
To bud and bloom again. —Selected.

GIVE LIKE A LITTLE CHILD.

Nor long since a poor widow came into my study. She is over sixty years of age. Her home is one little room, about ten feet by twelve; she supports herself by her needle, which in these days of sewing machines, means the most miserable support. Imagine my surprise when she put into my hands three dollars and said,—

"There is my contribution to the church fund."

"But you are not able to give so much?"

"Oh, yes!" she exclaimed. "I have learned how to give now."

"How is that?" I added.

"Do you remember," she answered, "that sermon of yours three months ago, when you told us that you did not believe one of your people was so poor that, if he loved Christ, he could not find some way of showing that love by his gifts?"

"I do."

"Well, I went home and cried all night over that sermon. I said to myself, 'My minister don't know how poor I am, or he would never have said that.' But from crying I soon got to praying; and when I told Jesus all about it, I seemed to get an answer in my heart that dried up my tears."

"What was the answer?" I asked, deeply moved by her recital.

"Only this: 'If you cannot give as other people do, give like a little child.' And I have been doing it ever since. When I have a penny change over from my sugar or loaf of bread, I lay it aside for Jesus; and so I have gathered this money all in pennies."

"But has it not embarrassed you to lay aside so much?"

"Oh, no!" she responded eagerly, with beaming face. "Since I began to give to the Lord I have always had money in the house for myself; and it is wonderful how the work comes pouring in. So many are coming to see me that I never knew before!"

"But didn't you always have money in the house?"

"Oh, no! Often when my rent came due, I had to go and borrow it, not knowing how I should find means to repay it. But I don't have to do it any more, the dear Lord is kind."

Of course, I could not refuse such money. Three months later she came with three

dollars and eighty-five cents saved in the same way. Then came the effort of our church in connection with the memorial fund; and in some five months she brought fifteen dollars, all saved in the little mite-box I had given her. This makes a total of twenty-one dollars and eighty-five cents from a poor widow in a single twelve-month. I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church. Who can doubt that in giving as little children there would result such an increase in our gifts there would not be room to contain them!—*Presbyterian*.

JUDGMENT AND JUSTICE.

"THUS saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." Isa. 56:1.

There are four very important things spoken of in this verse. If we understand the prophetic chains aright, and we have now reached the last link of all those chains, then certainly we must be living very near the close of our probation, and the end of all things spoken by all the holy prophets since the world began; and this scripture just quoted must apply to the generation now living. How important, then, that we examine ourselves to see if we are keeping judgment, and doing justice to ourselves and to our fellow-beings. If we are doing so, the Lord will surely fulfill his part; and as Simeon and Anna waited for the consolation of Israel, and saw their hopes realized, so may we that are waiting and watching for our Saviour's second coming, have our hopes realized in seeing his salvation come and his righteousness revealed. Oh, what a revelation that will be! We shall see our Saviour as he is, and be made like unto him. Then shall we know the height and depth of a Saviour's love. Then shall we see God's righteousness revealed, and the claims of his just and holy law vindicated.

The psalmist says: "Thy commandments are exceeding broad." May we strive to realize their breadth and conform our lives to them, that we may also say with the psalmist, "O how love I thy law, it is my meditation all the day." Let us seek meekness, that we may claim the promise of God, "The meek will be guide in judgment, and the meek will he teach his way."

I would ask the unconverted if they are doing justice to themselves when they neglect to accept the salvation that God has provided for them. He says, "What could have been done more in my vineyard that I have not done?" If we fail to obtain eternal life, it will be our own evil natures and desires that have kept us from it. Why cannot we be wise, and deny self of things that are not for our good, and so live that we may obtain a home where sickness, sorrow, pain, and death will never come, and a life that will never end. Why not so live that we may have an abundant entrance to those mansions which our Saviour has gone to prepare for those that love him?

MRS. WM. W. CHASE.

WHAT TO TEACH THE BOYS.

ALFRED L. SEWELL, in his new monthly for boys, *Home Arts*, published in Chicago, writes as follows:—

A philosopher has said that true education for boys is to "teach them what they ought to know when they become men."

What is it they ought to know, then?

1st. To be true—to be genuine. No education is worth anything that does not include this. A man had better not know how to read,—he had better never learn a letter in the alphabet and be true and genuine in intention and in action, rather than being learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things teach the boys that TRUTH is more than riches, more than culture, more than any earthly power or position.

2d. To be pure in thought, language, and in life—pure in mind and in body. An impure man, young or old, poisoning the society where he moves, with smutty stories and impure examples, is a moral ulcer, a plague spot, a leper, who ought to be treated as were the lepers of old, who were banished from society and compelled to cry unclean, as a warning to save others from the pestilence.

3d. To be unselfish. To care for the feelings and comfort of others. To be polite. To be just in all dealings with others. To be generous, noble, and manly. This will include a genuine reverence for the aged and things sacred.

4th. To be self-reliant, and self-helpful, even from early childhood. To be industri-

ous always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things;—when he has made these ideas a part of his being,—however young he may be, however poor, or however rich, he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest.

WRITE IT ON A RUM-CASK.—Rev. Baron Stowe once preached from the words, "In that day shall there be upon the bells of the horses, 'Holiness unto the Lord,'" etc. The sermon was of a practical character, and enforced the truth that in every transaction of life, in everything in which we engage, this should be the great principle which should govern us. "Inscribe these words," said he "on every implement of trade; upon the yardsticks upon your counters; upon your scales and measures; let it be written at the head of every page of your day-book and ledger—'Holiness unto the Lord.'"

There was a man in that audience (a stranger) who was largely engaged in the rum traffic.

As Mr. Stowe closed his sermon he said, "Some one has remarked that he can judge of the propriety of an idea if you can paint it out on the wall. Let us apply this text: Inscribe over the entrance to the house of God, 'Holiness unto the Lord'; nothing could be more proper; let it be inscribed over your court-houses and colleges, over your hospitals and charitable institutions, and nothing could be more suitable. But suppose we inscribe over the entrance to a drinking-saloon or gambling-house the words, 'Holiness unto the Lord'; or suppose we go down on the wharf and inscribe on those casks of liquid fire that burn men's bodies and destroy their souls, 'Holiness unto the Lord.'"

He closed here. The rum-seller went out, cursing the preacher and the sermon. Why, he only asked the question how the words "Holiness unto the Lord" would look inscribed on a rum cask; but that single question had a more terrible effect on that man's conscience than a whole hour's denunciation of the rum traffic.—*Presbyterian*.

INDIANA H. AND T. SOCIETY.

IN connection with the camp-meeting held at Rochester, Ind., the Indiana H. and T. Society was re-organized. The Association convened in the tent Oct. 5, at 6 o'clock P. M. Meeting called to order by the president, Dr. W. Hill. The secretary being absent, W. W. Sharp was chosen secretary *pro tem*. Prayer by Eld. S. H. Lane. The pledges were circulated, that those who desired to become full members might have the privilege of taking part in this meeting. The enrollment of full members was 139; that of pledge members, 120. Remarks were made by the president, concerning the object and success of the temperance movement, and by Eld. Lane and W. C. White on the importance of this work. A committee of three was appointed to nominate officers for the ensuing year. Dr. W. Hill was chosen president, and Sadie G. Edwards secretary and treasurer.

DR. W. HILL, Pres.

SADIE G. EDWARDS, Sec.

HEALTH AND TEMPERANCE CLUB AT OAKLAND, CAL.

THE friends of the temperance cause convened at the Seventh-day Adventist house of worship in Oakland, Tuesday, Oct. 7, to consider the matter of organizing a health and temperance club. The exercises of the evening were introduced by a march from the Pacific Press Band. A select choir, led by D. S. Hakes, sang the anthem, "Wine is a Mockery," which was well rendered. Prayer by Eld. J. H. Waggoner. The congregation then sang, "Lift him up."

Eld. S. N. Haskell stated the object of the meeting. He said that while we as a denomination are in sympathy with all temperance movements, there are reasons why Christians should raise still higher the standard of temperance. (1.) They should be so near to God that they may point the inebriate to our Lord Jesus Christ, who can enable him to overcome his appetite. The Saviour placed himself in man's stead, and was tempted on the point of appetite, that he might know how to succor those that are tempted. (2.) The platform of temperance should be broader than that which is commonly recognized by the world. It should include everything which intoxicates. Hence alcohol, tobacco, tea, coffee, and all such stimulants, which unfavorably affect the human system, should be discarded by all Christians. The Greek word rendered temperance signifies self-control, and it is included in the list of Christian graces. (3.) An organization should be effected that can reach all, even the most degenerate; for this reason we have three pledges. First and best is the teetotal pledge, which rejects all narcotics and stimulants, including tea and coffee; next the anti-*rum* and tobacco pledge, and then the anti-whisky pledge.

The standard should be raised so high, and efforts be put forth with such zeal, that the attention of the world will be called to our work. The choir then sang, "Look not upon the Wine."

An appreciated address was made by Rev. John Thompson, of Oakland. Referring to the use of tobacco, he said that the power to mitigate this evil rested, to a great extent, with the ladies, whose influence, if applied in solemnly protesting against the hurtful and ungodly practice of tobacco-using, and discountenancing all who indulge in it, might almost wholly eradicate this foul habit from our land. The body should be made a fit temple for the indwelling of the Holy Ghost, which it cannot be with all this stench and filthiness about it. The gospel plan of temperance is the only one upon which any permanent work will ever be effected.

The secretary then read the constitution for local health and temperance clubs, and it was unanimously voted that such an organization should be formed. A nominating committee was appointed by the Chair, and while they were deliberating, the pledge papers were circulated among the audience. As the solicitors commenced their work, "Dare to be a Daniel" was sung with an instrumental accompaniment consisting of eight pieces, followed by remarks from J. E. White. Seventy names were obtained, nearly all of them upon the teetotal pledge. A goodly number had previously signed, which are not included.

The nominating committee reported as follows: For leader, J. E. White; secretary, C. H. Jones. These persons were duly elected.

"Labor and Wait" was then sung by the choir.

Eld. Waggoner then made some forcible remarks, showing the evil effects of stimulants upon the system, and the necessity of preserving our health and strength in order to be acceptable servants of the Most High. The closing piece, "For God and the Right," was then sung.

Thus closed our encouraging temperance meeting, some renouncing tobacco and not a few tea and coffee. We can but hope that this commencement will result in permanent good to the temperance cause.

BARBARA C. STICKNEY, Sec.

THE TEMPERANCE CAUSE IN KENTUCKY.

ON the camp-ground, Friday, Oct. 3, Bro. N. J. Bowers of Ohio spoke before an attentive audience on the subject of temperance in its general bearings and relations. He spoke of the advantages of the American Health and Temperance Association. Other temperance societies do not strike at the root of the evil. We must "pluck up error by its lowest roots."

Sunday evening, Oct. 5, Eld. Canright spoke with great freedom on the subject of temperance from a Bible standpoint, tracing the results of yielding to the temptations of appetite and passion from man's fall in Eden down the stream of time to the present generation, and showing that in this respect the tendency of the present generation is downward and dangerous. The design and principles of the American Health and Temperance Association were explained and the indulgences forbidden in the teetotal pledge were so exposed to the light that all could see their hideous features. The effect of this meeting was very favorable and the result highly encouraging. Nearly every Seventh-day Adventist on the ground signed the teetotal pledge, and twenty-four paid the initiation fee.

At a meeting held Monday, Oct. 6, after interesting remarks by Eld. Canright on the history, plans, and importance of this society, it was voted to organize a Health and Temperance Association. Eld. Canright was elected chairman, and G. K. Owen secretary *pro tem*. The following permanent officers were nominated and duly elected: For president, G. K. Owen, Edgefield Junction, Tenn.; secretary, Belle Campbell, Elizabethtown, Ky.

Adjourned *sine die*.

G. K. OWEN, Sec. *pro tem*.

THE KENTUCKY STATE SABBATH-SCHOOL ASSOCIATION.

THE first annual session of the Kentucky and Tennessee Sabbath-school Association was held in connection with the Conference, Oct. 6, 1879. Opened with prayer by Eld. D. M. Canright.

The following officers were elected: For president, S. Osborn; vice-president, G. K. Owen; secretary, M. L. Williams; executive committee, S. Osborn and Clinton Owen.

The number of members at the time of the last yearly report was 38; present number, 163; amount of contributions, \$5.10; number of schools, 8.

Bro. Canright spoke of the great necessity of all the schools supplying themselves with proper books, and the sum of \$3.60 was donated for that purpose. He also urged that all schools should make out quarterly reports.

The Sabbath-school met in the tent Sabbath morning. The forty-eight students were arranged in three classes by Bro. Osborn. All seemed to understand their lessons. Eld. Canright's instructions on the manner of conducting Sabbath-schools were highly appreciated. The interest in the Sabbath-school work has increased during the past year, and had all been faithful to duty much more might have been accomplished. Let us all be faithful during the coming year, and pay up our pledges.

Adjourned *sine die*.

S. OSBORN, Pres.
MARY L. WILLIAMS, Sec.

The Review & Herald.

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

BATTLE CREEK, MICH., OCT. 23, 1879.

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

AN EDUCATED MINISTRY.

CHRIST, the teacher sent of God to give light to the world, was the greatest educator the world ever knew. The Son of God was the embodiment of knowledge and wisdom. He said to men in the common walks of life, "Follow me," because those who were proud of their education and position rejected him, and would not be his disciples. He did not call those to be his first apostles because they "were unlearned and ignorant men;" but because they would leave all and follow him. They would humbly sit at his feet, be instructed by his words of wisdom, be impressed by his example, and thus receive from the world's Redeemer the highest type of education. This qualified them to correctly represent their Master and preach his gospel.

After the opening of the ministry of Christ in the heavenly sanctuary, a man of learning was needed whose sanctified powers were to be employed under the inspiration of the Holy Spirit in tracing from the type to the antitype, from the shadow to the substance, thus directing the Hebrew mind from the worship of the Old, up to that of the New Jerusalem. That man was Saul of Tarsus, now the Paul of the New Testament. He was the man for the time in which he lived. At that crisis, when the old order of things was passing out, and the new dispensation was being established, a man of learning and power was needed.

Martin Luther was the man for his time. He was daring and sometimes rash, yet was a great and good man. The little horn had prevailed, and millions of the saints of the Most High had been put to death. To fearlessly expose the vileness of the papal monks, and to meet their learning and their rage, and also to win the hearts of the common people with all the tenderness and affection of the gospel, called for just such a man as Luther. He could battle with the lion, or feed and tenderly nurse the lambs of Christ's fold.

And in order that the church might be brought up still higher from the empty forms of the papacy, and salvation by works alone, God raised up Whitfield, the Wesleys, and others, who stood high among the learned men of their day. For every crisis, God has given to the church men equal to their task.

The world's greatest crisis is upon us. The grand scheme of redemption is soon to close. And in its closing hours a message of warning is to go forth. A theological conflict is impending. The last message, with its burden of unpopular truth, is to have hurled against it the learning and power of the popular clergy. Men of God, qualified for the work of standing in defense of the great truths of the gospel of the coming kingdom, are wanted.

Time is short, and preparations for the great work to be accomplished in a brief space of time should be made as speedily as possible. Some of those yet in their teens who have the ministry in view should take a full course of study at the Battle Creek College, while others more advanced in years, and who feel pressed to enter the field, should take time, and should be helped, if necessary, to take a term or two. The field is the world, and in the vast harvest there is work for harvesters of different qualifications. Rural districts must be entered, as well as our large cities.

Christ's ambassadors need not be all Pauls, Luthers, Whitfields, and Wesleys. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:26, 27.

There is room for all to labor who have a heart to work, and each should seek that locality to which his ability and qualifications are best adapted. We have but few men who are now qualified to enter large cities and hold a congregation of those who have listened to able speakers. Young men and small men have made grave mistakes in spending time and means laboring in places too large for them, where they have accomplished next to nothing.

The same amount of labor and means, in connection with our publications, might have raised up a good church in some rural district. The Lord had places and work for the fishermen of Galilee as well as for Paul, the scholar for his time.

J. W.

EDUCATIONAL RELIEF FUND.

We are happy to know that the subject of the proper education of men for the ministry is taking strong hold of the minds of our people. As we have presented this matter at the several camp-meetings during the season now past, liberal and hearty responses have been made by those present. And as this is a subject in which all should feel a lively interest, and all bear a part, we send out an appeal on the subject of education in the form of a four-page tract, with pledge papers, to the T. and M. librarians, for them to present to all the friends of education. And when all shall have been urgently solicited to loan and donate according to the terms specified on the blank pledge papers, they should be returned to REVIEW AND HERALD, Battle Creek, Mich. On the line following the name and amount pledged, the address of each person should be given in plain handwriting. Also the name and address of the solicitor should be given on the back of the paper. From this point the pledges will be forwarded to the proper persons in the several Conferences, where they will be held for collection. Each Conference will have the management and benefits of its own funds, as explained hereafter.

At the business session of the Michigan Conference, held in connection with the camp-meeting at Lyons, Mich., the following preamble and resolutions were passed by that body. All our Conferences have adopted the same, in substance:—

Whereas, The demands for efficient labor in the cause of God are very great, and whereas the laborers already in the field are so few that scarcely half of the calls for help in the various departments of the missionary field can be met, therefore

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

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

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

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

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

The second term of the current College year opens Wednesday, the 22d inst., at which time the Biblical Institute will also commence. In view of the great importance of this term we urge activity on the part of all who receive the pledge papers.

J. W.

THE BIBLICAL INSTITUTE.

GENERAL RALLY OF YOUNG MINISTERS, AND THOSE WHO HAVE THE MINISTRY IN VIEW, IS EXPECTED.

In last week's REVIEW we suggested that the term of the Biblical Institute would commence with the second term of the current College year, and might extend to the close of that term of nearly nine weeks. A preliminary meeting will be held the evening of the 22d inst., and addresses will be given on each evening following; but the regular, organized work of the term may not commence till Monday evening, the 27th.

This will give time for all to reach Battle Creek who design to avail themselves of the great advantages of this special course. And here we would state that the time of its continuance can better be determined at the close of the General Conference. It is suggested that one hour each day be devoted to penmanship, one hour to English grammar, and one hour to rhetoric. One lecture each day will be given on one of the following subjects, by J. H. Kellogg, M. D., of the Sanitarium, all of which will receive attention during the course:—

The principles of health reform; Digestion, its anatomy, physiology, and hygiene; The physiology and hygiene of respiration, including the principles of ventilation; The brain and nerves, including the nature of mind and thought, and the relation of mind and matter, together with mental hygiene; Temperance, including alcohol, tobacco, tea and coffee, opium and other narcotics and stimulants; Logic, or correct methods of thought and reasoning; The general principles of science; Science and the Bible, and the relation of science to Adventism.

The lectures upon the subjects of health and temperance will be prepared expressly for the purpose of presenting in a concise form the scientific arguments on those subjects, and will be profusely illustrated by charts, models, black-board sketches and experiments.

It is also designed that there shall be a class in elocution, under the instruction of a competent teacher.

During and immediately following the Conference, lectures will be given on the methods of labor in the various branches of our work, such as the distribution of reading matter in connection with tent and camp meetings, how to advertise tent-meetings, how to sell books, and how to conduct a course of lectures; also, instruction will be given on how to organize temperance and T. and M. societies, Sabbath-schools, etc., on church organization and church business, including how to keep church, T. and M., Sabbath-school, and temperance records and accounts. The above, with one Bible lecture each day, on live subjects not fully dwelt upon in previous Biblical Institutes, will give abundance of work for the most ambitious, and will fully employ the time of every student for at least the first four weeks of the course.

The General Conference committee become responsible for the expenses of special teachers, and lights; therefore no tuition fees will be required for the special course.

J. W.

INTERESTING MEETINGS.

SISTER WHITE addressed a large congregation in the Tabernacle, Sabbath forenoon, Oct. 18, from John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

She showed the difference between the peace which Christ gives, and the false and dangerous peace which springs from a feeling of carnal security. The peace which the world gives,—fitful, unreliable, disappointing,—was presented in its true colors; also the peace which it is the privilege of the Christian to enjoy,—never-failing, undisturbed by surrounding circumstances, because drawn from Christ, the inexhaustible source and the living fountain, who lives and reigns in the heavens, high over all.

It was also shown how we cut ourselves off from the peace of Christ by not trusting in him, and willingly and cheerfully taking his yoke upon us. The theme was a fruitful one, and the discourse replete with instruction and admonition.

In the afternoon Bro. White spoke on the subject of "Holding the Fort," after the spirited hymn, "Hold the Fort," had been appropriately sung by the congregation. Applying the subject to our present situation in Battle Creek, he showed the responsibility resting upon all who locate here to stand by the cause in all its departments and be true to the right. From the standpoint of the truth, this is a holy and sacred place, something like Sinai, when God was about to proclaim his law, and the word went forth to sanctify the mount and sanctify the people. So now the great truth respecting a reform in this law, and the preparation for the coming of Christ from Heaven is going forth from this place, and those who engage in this work should be a zealous, devoted, holy people.

His subject led him to take a historical review of the work in this place, tracing it up step by step from its small beginning to its present magnitude, speaking of the spirit in which the work has been performed, and looking over to the infinite reward which awaits those who shall be faithful to the end. His feelings kindled with this glorious theme till he was unable to give utterance to them in words. A deep impression was made upon the congregation. It was good to be there.

Immediately after the service, Bro. W. baptized three in the Kalamazoo River, two uniting with the church here, and one with the church in Jackson, Mich.

In the evening a meeting was held to make further preparation for the Institute and General Conference. Thus closed another good Sabbath for the church in Battle Creek.

PETER AND THE COCK-CROWING.

We are asked by several correspondents to harmonize with each other the statements of the evangelists in regard to the crowing of the cock in connection with Peter's denial of Christ, and also to harmonize with them a statement made in Spirit of Prophecy, Vol. 3, p. 169.

The difficulties suggested for solution are 1. That cocks were not allowed in Jerusalem on account of the holy things, and hence there were none there to crow on this occasion; 2. That three of the evangelists speak of only one crowing of the cock, while Mark mentions two; 3. That Spirit of Prophecy speaks of the cock's crowing three times.

As to the first assertion that cocks were not permitted at Jerusalem, S. J. Andrews, Life of our Lord, p. 145, says that it "has no basis." Dean Alford on Matt. 26:34, says, "A question has been raised whether cocks were usually kept or even allowed in Jerusalem. No such bird is mentioned in the O. T., and the Mishna states that the inhabitants of Jerusalem, and the priests everywhere kept no fowls because they scratched up unclean worms. But the Talmud is here not consistent with itself; and Lightfoot brings forward a story which proves it. And there might be many kept by the resident Romans over whom the Jews had no power." Lightfoot says, "It is certain that there were cocks at Jerusalem as well as at other places." Smith's Unabridged Dictionary of the Bible, quoting Harris (*Dict. of Nat. Hist. of Bible*, p. 72), says: "If there was any restraint in the use or domestication of this bird, it must have been an arbitrary practice of the Jews, but could not have been binding on foreigners, of whom many resided at Jerusalem as officers or traders." Thomson (*Land and Book*, p. 672) says the fowls are now common in Jerusalem; "that they swarm around every door, share in the food of their possessors, are at home among the children in every room, roost over head at night, and with their cackle and crowing, are the town clock and the warning bell, to call up sleepers at early dawn." Bloomfield, on Matt. 26:34, suggests that even though none might have been allowed in the city, they would be outside, and their crowing there could easily be heard in the city in the stillness of night.

From all this we may consider it decided that the literal crowing of the cock is intended, and that there were such fowls either in, or immediately without, Jerusalem, to do the crowing which is mentioned.

We now come to the record of the evangelists concerning this event. Matthew says: "Verily I say unto thee, That this night before the cock crow, thou shalt deny me thrice." Matt. 26:34. Luke says: "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Luke 22:34. John says: "Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." John 13:38. These all seem to agree. But Mark says: "This day, even in this night, before the cock crow twice, thou shalt deny me thrice." Mark 14:30. And in the record of the fulfillment of this prediction the same peculiarity is observed: Matthew, Luke, and John speak of only one crowing, Mark speaks of two, asserting that the cock crow after his first denial, and the second time after his third.

This is explained by the fact that there was a period of the night which was called the cock-crowing, which was the third watch of the night, from midnight to 3 o'clock A. M. This seems to have been marked by the crowing of the cocks at its commencement and its close, so that people came to speak of two cock-crowings; and the latter, at the close of the watch and near the break of day, being so much more marked and prominent than the former, came to be regarded pre-eminently as the cock-crowing. Now it is the view of all commentators that the words of Christ to Peter, "Before the cock crow," are to be understood as referring not to the individual act of the crowing of the cock, but to the period of the night which bore that name, as if he had said, "Before the time of the cock-crowing, thou shalt deny me thrice;" and that Matthew, Luke, and John use the term in the popular sense, referring to the latter period, but Mark is more accurate, and recognizes the first crowing, and speaks of the latter as the second, which it really was. So from their different standpoints their language is to be understood thus: Matthew, Luke, and John are to be understood as saying, Before the cock crow, that is, before this time of the night which is pre-eminently and popularly known as the cock-crowing, thou shalt deny me thrice; but Mark is to be understood as saying, Before that time of night which is the second period of the crow-

ing of the cocks (referring, in more accurate language, to the very same time that Matthew, Luke, and John refer to) thou shalt deny me thrice.

On this point Dean Alford remarks: "The first cock-crowing is at midnight; but inasmuch as few hear it, when the word is used generally, we mean the second crowing early in the morning, before dawn. If this view be taken, the cock-crowing and double cock-crowing amount to the same, only the latter is the more precise expression."

Bloomfield says: "It has been thought a contradiction that Mark 14:30 says, *πρὶν ἢ δις ἀλέκτορα φωνῆσαι* [before the cock crow twice]. But there will be none, if it be considered that the heathens reckoned two cock-crowings; of which the second (about day-break) was the more remarkable, and was that called *κατ' ἐξοχὴν* [by way of eminence] the cock-crowing. Thus the sense is, 'before that time of night or early morn which is called the cock-crowing (namely, the second time which bears that name), thou shalt deny me thrice.' Mark relates the thing more circumstantially, but there is no real discrepancy between the two accounts."

Whitby (comment on Matt. 26:34) says: "Here note that there is a double crowing of the cock mentioned by heathen authors, Ammiatus, Aristophanes, and Juvenal; the first was about midnight, the second at the fourth watch of the night, or the breaking in of the day; and this latter, as being the louder and more observable, in the enumeration of the times of night is that which is properly called *ἀλεκτοροφωνία*, or cock-crowing. . . . Of this crowing of the cock are St. Matthew and the other evangelists to be understood when they relate Christ's words thus, 'before the cock crow' (i. e., before that time of the night which bears that name, and that crowing of the cock which is emphatically so called) 'thou shalt deny me thrice.'"

Calvin (Harmony of the Evangelists, Vol. 3, p. 263) says: "Indeed, I have no doubt that when Christ said to Peter, Before the cock crow, he meant the cock-crowing, which includes many crowings; for cocks do not merely crow once, but repeat their crowings many times; yet all the crowings of a single watch are called but one cock-crowing."

The records of the evangelists are thus clearly harmonized. They speak not of the distinct acts of the crowing of the cock, but of those periods of time in the night during which the cocks crow; and there being two of these seasons, the first of which was not usually recognized, three of the evangelists pass this by and speak only of one; but Mark, not passing over the first, calls that of which the others speak the second; and each of these seasons was called but a cock-crowing, singular number, though many cocks might crow therein, or one cock might crow many times.

Now as to the statement in the "Spirit of Prophecy," that is easily harmonized with the evangelists when we consider what is evidently a fact, that that work speaks not of these periods of cock-crowing, as the evangelists do, but of individual acts of this kind. And the thought is indeed striking that after every denial of Peter, the cock should crow.

To recapitulate, we have before us these facts: 1. That there were cocks in Jerusalem, the crowing of which was heard each night in the city. 2. That there were two cock-crowings, the first about midnight, the second near the dawn of day. 3. That this latter, being the more prominent, was regarded as the cock-crowing, the first, in general conversation, not being counted. 4. That when Christ said to Peter, Before the cock crow, the meaning of his language was, before the period of night called the cock-crowing, near the break of day, the great idea being the shortness of the time before he would deny him; thus, This night before the break of day thou shalt deny me thrice. 5. That Mark, using a more accurate form of expression, speaks of this as the second cock-crowing. 6. That Peter's denials were to be made, and were all made, before this. 7. That meanwhile the midnight crowing, noticed by Mark but not by the other evangelists, had taken place. 8. That Peter commenced his denials about midnight, and that after his first denial the cock crow, this being the first, or midnight crowing mentioned by Mark, and the first individual crowing mentioned in "Spirit of Prophecy." After the lapse of some time, Peter denied the second time, and the crowing of the cock was heard again, as mentioned in "Spirit of Prophecy," but not noticed by Mark, as he is not speaking of the individual crowings, but only of the periods of time called cock-crowings, under the first of which this would come. But to neither of these does the testimony of Matthew, Luke,

or John apply. 9. That more time elapses, and Peter finally denies again with cursing. We have now drawn near the close of the third watch and opening of the fourth, and toward the dawning of the day; and the shrill notes of the cock are again heard. Peter's denials are now all made, and this opens the cock-crowing season proper. This is the one to which the testimony of Matthew, Luke, and John applies; but it is that which Mark enumerates as the second period of cock-crowing; and it is the third individual cock-crowing mentioned in the "Spirit of Prophecy."

We think the subject is now cleared of all difficulty, and that a harmony of all the testimony is established.

TO CORRESPONDENTS.

L. N. LANE: The word "soul" in Gen. 35:18; 1 Kings 17:21, 22, and many other texts used to prove the conscious state of the dead, will be found fully explained in the work published at this Office called Man's Nature and Destiny.

J. L. KILGORE: The word "flood," Joshua 24:2: "Your fathers dwelt on the other side of the flood," etc., means the river Euphrates.

47.—THE SECOND MESSAGE.

What movement represents the second angel's message? and when did it begin and end? D. K. M.

Ans. It took place in connection with what is called the loud cry of the first message, from the spring to the autumn of 1844. Although no call was made for persons to leave those churches which would not tolerate the doctrine of the second coming of Christ, it is estimated that about fifty thousand Adventists did voluntarily leave the communion of said churches.

48.—NO MORE SEA.

It is said in Destiny of the Wicked that the song of praise mentioned in Rev. 5:13 can be heard only after sin and sinners are finally destroyed. How can we harmonize this with Rev. 21:1, where it is said that in the new earth "there was no more sea"? J. H. S.

Ans. We think that the declaration of Rev. 21:1 refers to the present sea, as it does to the present earth and heaven as we read, "For the first heaven and the first earth were passed away," and, literally, "the sea was no more;" that is, this present sea, defiled, as the earth is, by the blight of the curse. But this is not saying that there will not be a new sea to correspond with the new earth. We think the idea would have been fully expressed if John had said, "And I saw a new heaven, and a new earth, and a new sea; for the first heaven, and the first earth, and the first sea had passed away." That there will be seas and rivers in the new earth is evident from the prophecy, which, speaking of Christ when he shall take his kingdom, says, "His dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. 9:10.

49.—PENTECOST.

Please explain Lev. 23:15, 16. Some claim that Pentecost always fell on the first day of the week, and quote these verses to prove it. R. D. H.

Ans. The Sabbath spoken of in verse 15 is the day after the wave-offering was brought. This is considered by all the authorities to which we have access to have been the 16th day of the month, following the passover sabbath, which was the 15th. This is undoubtedly the correct view. The sabbath, then, was a yearly sabbath, coming on a particular day of the month, but not confined to any particular day of the week, any more than our fourth of July. The seven sabbaths mentioned in verse 16 are simply seven weeks, as the word sabbath sometimes means. This would bring the Pentecost on different days of the week in different years. It was not confined to the first day of the week.

CHEERING NEWS.

From a letter written by Bro. Wm. Ings to the V. M. Society of Battle Creek, from Southampton, England, we take the liberty to present the following interesting particulars to the readers of the REVIEW:—

There are features in the work here that are very encouraging. It is astonishing to see those who are not with us eager to scatter our publications. There is a power attending this work which compels men to herald the notes of warning. There is a person at the docks at this place, who has a large acquaintance among sea-faring men and who occupies a position where he can send our publications to the ends of the earth. He told me only yesterday that many persons come to him and beg of him to loan them our tracts and papers, which he does with as much delight as I would myself. He says their remarks are, "What wonderful things they contain," etc.

We are sending publications to all parts of the globe. No ship has ever refused to take them. We put up five packages for each steamer going to foreign parts: one for the passengers, one for the crew, and three to be left at different ports at which they call, or to be given to other vessels as they pass them, for they frequently inquire for reading matter. One ship that will make a trip around the world touching at all principal ports, has been supplied with publications. Some of them have been sent to China and the India Islands, as well as other distant lands. I find many Danes and Swedes who are eager to get the limited supply of publications we have in their language, which they carry to their native country. I have subscribed for five copies each of the *Tende* and *Harold*. If any of your society has a surplus of these papers, I can use them to good advantage. I take ten copies of our German paper, and I could use many times that number on German steamers which call at this port every week, with their hundreds of passengers, on their way from Bremen to New York. The other day I visited a ship from San Francisco. When I handed them copies of the *Signs* they recognized them immediately. On inquiry I learned that our friends had put some copies aboard while at that port. They had had a good effect.

I hope you are of good courage in sending out the papers. You cannot be too active in this direction. I know of whole neighborhoods here in England, that have been aroused by a few copies of the *Signs*. We have a dear brother who received the first intimation that there was such a people as Seventh-day Adventists from a copy of this paper. He is now, with his family, rejoicing in the truth, and is valuable aid in extending its light by preaching and in other ways. This brother is a professor of different languages.

I might mention others in whom an interest has been awakened by reading a few copies of the *Signs*. We are getting some very encouraging letters from different parties as the result of sending the paper.

The work here is making steady advancement. New ones are constantly coming to hear Bro. Loughborough. They go away and tell others what wonderful things the American Evangelist has to say, and thus others are brought in. The heaven is at work, and the effort made here is not in vain.

We are all of good courage, and labor in harmony and love.

DO NOT STAGNATE IN CREEDS.

THE *Christian Union* of Oct. 1, 1879, utters the following noble words concerning the duty of bringing all doctrines to the test of the Bible, and deciding by that:—

There was one Robinson, a somewhat famous man in church history, who lamented the state of Protestant churches in his time, that they could not or would not study the word of God for further light, but stopped at Calvin. There was one Luther, who, being cited before his church for teaching error, demanded that it re-examine its creed, declaring, "I neither can nor dare retract unless convinced by reason and Scripture." There was one Calvin, who was not accustomed to mince his words, and who declared the "dependence of its (the Bible's) authority on the judgment of the church an impious fiction." There were some learned divines that met in Westminster Abbey in the seventeenth century, who have had some reputation among Protestant Christians for both piety and learning, who declared that "the infallible rule of interpretation of Scripture is the Scripture itself;" and that "in all controversies of religion the church is finally to appeal unto them. Finally, there was one Jesus of Nazareth, whom the *Christian Union* regards as an authority in all matters of faith and practice, who, in his day, was regarded as a heretic; and who, being called to account by the theological doctors for disregarding the creed and ritual of the church, repudiated the "tradition of the elders" with some warmth, appealing from it to Scripture, and declaring that by substituting ecclesiastical rules and creeds for the Scripture, men did "reject the commandments of God," "teaching for doctrines the commandments of men." The *Christian Union* stands now and always on the platform of the Westminster divines, and Robinson, and Calvin, and Luther, and Jesus Christ;—on the right of every man accused of teaching false doctrines to appeal to the Scripture, and be tried by the Scripture; and on the duty of every church which recognizes the Scripture as the only final authority in matters of religious doctrine to test all teaching by the Scripture, and be always ready to defend

its historic faith from Scripture, and abandon whatever in that faith it cannot so defend.

HEALDSBURG CAMP-MEETING.

THIS meeting was one of interest to the friends of the cause in California. It commenced Wednesday evening, Sept. 17, and continued until the next Wednesday morning. It was held in a grove of madrona trees and large oaks, whose majestic limbs formed a leafy net-work over the large tent 60x100 feet. Ninety-seven church and family tents, occupied by over five hundred campers, were also covered with a beautiful shade. The grounds everywhere presented a lovely appearance.

As the California Conference has had no active president during the past year, some matters had not received the attention that should have been given them. This gave additional labor to the committees appointed on the ground, especially the auditing committee and the committee on credentials and licenses. Some seemed to entertain mistaken ideas of the nature of a license. Simply holding a license does not entitle any one to draw pay from the Conference funds, unless the fruits of his labor indicate that, at least, God has called him to the work; yet such men may be good missionary workers, and men whom God loves. The apostle enumerates many gifts existing in the church, such as *helps, governments*, etc. These are as necessary in their sphere as an evangelist or a preacher is in his, but the labor they perform is entirely different.

It was evident from the reports of the various committees that their recommendations had not been hastily drawn up. They showed that much prayerful thought and consultation had been given to the subjects considered, before they were presented to the Conference. This gave union and harmony in all their business proceedings.

When the missionary work was presented, all hearts seemed touched by the Spirit of God. This showed that they had an interest in the work. Tears flowed freely. An opportunity was given for those who wished to contribute something to the missionary work on shipboard to do so. Gold breastpins, lockets, chains, ear and finger rings, precious keepsakes, with gold and silver coin, were put into the hat as it was passed around, until about a quart was collected.

The preaching was close and practical, and was appreciated. On Friday p. m. about seventy-five came forward for prayers, including many of our brethren who felt the need of drawing nearer to God. On Sabbath another opportunity was given especially to those who were seeking God for the first time, or who had wholly backslidden from him, to which about thirty responded. Twenty-five were baptized, many of whom were young converts.

After listening to the Bible view of supporting the ministry, by giving a tithe of our income, nearly all voted to do this, and signed the pledge to this effect.

The temperance meeting was a success. About three hundred signed the teetotal pledge, and two hundred paid the membership fee. Over one hundred had previously signed this pledge, and become full members. Solicitors were appointed in every company represented at the meeting, and steps were taken to organize clubs in the various churches in the State.

Sabbath morning Bro. Edson White conducted a very interesting Sabbath-school, a report of which has appeared elsewhere. On Sunday nearly four hundred subscribers were obtained for our periodicals, and these, with the subscribers obtained at the Fresno camp-meeting, make about five hundred in all.

It was estimated that twenty-five hundred people were on the ground Sunday, and there was a large congregation every evening. Some remarked that should we continue the meetings another week, the whole town would be converted. A good interest was manifested to the last, and good order was preserved. The brethren went home much encouraged to take hold anew in the service of God.

On Wednesday a general consultation was held by the Conference Committee and the ministers, respecting the wants of the cause and their various fields of labor. It is to be regretted that all in this State who design to labor for the cause in any capacity, could not have been at this meeting, so that there might have been a more general understanding in regard to future labor. However, nearly all the ordained ministers were present.

Eld. Healey was upon the ground, but was sick and unable to preach but once. We trust that much good fruit will be the result of this meeting. S. N. HASKELL.

LIFE'S PILGRIMAGE.

In dim, uncertain, winding ways
Our feet are oftentimes led;
On husks and food that gives no strength
Our souls are oftentimes fed.
The wild, unceasing din of earth
Disturbs the inner calm;
The wormwood and the gall pollute
The honey and the balm.

The darkness and the gloom are felt,
The weariness and pain;
And thirsty souls long for the fall
Of promised "latter rain."
This mortal life is not all joy,
The perfect is to come,
When saints behold with beaming eyes
Their long-sought "harvest home."

The day of sunshine soon will dawn—
Bright day that knows no night;
Earth's shadows all will vanish, fade,
Before the glory-light.
Oh, look away beyond earth's mists,
Beyond this life of care,
And view by faith the "summer land,"
The golden city fair!

ELIZA H. MORTON.

Battle Creek, Mich.

Progress of the Cause.

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

COLORADO.

Longmont, Oct. 13.—We are four miles west of Longmont in a school-house, and are in the midst of the Sabbath question. About half a dozen have decided, and these, together with the six who were keeping the Sabbath when we came, will form a small church. Yet we hope for a few more. The interest is only moderate. We go to Ft. Collins next week, and this will be our address.

M. E. CORNELL.
A. O. BURRILL.

ILLINOIS.

Lisbon, Kendall Co., Oct. 15.—Since my last report we have been holding meetings in the tent every evening. Bro. J. Bute has been with me over two weeks, and has spoken in English. Many of the Americans believe we have the truth, and are very friendly. The Scandinavians here are much prejudiced, and but few would come out to meeting. One family has promised to keep all the commandments of God and the faith of Jesus. We took down the tent yesterday. I am now visiting, and will hold meetings in school-houses as the Lord opens the way. Pray for me.

L. JOHNSON.

KANSAS.

Coopersburg, Rice Co., Oct. 12.—Our meetings here still continue, with a good interest. Calls for labor come in from all directions, and we have many invitations to visit. A wide and promising field is open for labor in this vicinity, but where are the laborers? Ten, all heads of families, are keeping the Sabbath as the result of our meetings thus far. Among this number is a preacher of the Dunkard faith. We trust he will be a help to the cause here.

I was at Elivon Oct. 4. One aged brother united with the church by baptism. This young church is doing well in the temperance work, twenty-five out of twenty-eight members having signed the teetotal pledge.

R. F. BARTON.

OHIO.

Clarksfield, Oct. 13.—Our district quarterly meeting held in this place is just in the past. The weather was fine, and everything passed off very pleasantly. There was quite a good representation from every church in the district. Our Sabbath-school convention, although the first one, was a success. The blessing of God was present, and a good impression was made. On Sunday at 1:30 P. M. we baptized four persons, each of whom resides in this vicinity. We remain here a week or two longer, hoping for more fruit.

H. A. ST. JOHN.

New Hampshire, Oct. 13.—I closed meetings for the present at this place last night, having been here nearly seven weeks. Fifty discourses have been given. The meetings closed with favorable impressions for the truth. The last night nearly three hundred were present. Eld. Hoffman, Seventh-day Baptist was with me yesterday, and spoke twice. I have sold forty dollars' worth of books, and have obtained fourteen subscribers for the Review. Ten copies of the *Instructor* were taken. A Sabbath-school of twenty-nine members is organized.

This summer has been my first experience in tent labor, and I can say that it has been the happiest summer in all my life. My courage in the Lord is good, and by his help I expect to continue to labor in the cause of present truth. Bro. Babcock, who has been with me all summer as tent-master, and has spoken some, now expects to commence meetings alone. I shall now visit every church in my district, and hold meetings with

them as the way may open, commencing with those that have been the longest without labor.

G. G. RUPERT.

MICHIGAN.

Hazleton, Shiawassee Co., Oct. 13.—Since my last report I have attended the camp-meetings at Eaton Rapids and Vassar, and labored between two and three weeks with the church at Hazleton. The brethren in the latter place have had but very little preaching since the church was raised up, something like seven years ago, and they seemed to appreciate the word spoken very highly. The outside interest was good also. One young man embraced the truth, and we feel assured that others will sooner or later do likewise. The matter of indebtedness of tract society Dist. No. 8 was presented before the church, and they subscribed \$78 toward liquidating the same. When their numbers and circumstances are taken into account, this subscription appears very liberal, and is really considerably larger than I had expected to obtain. If other churches in the district will do as well in proportion, the whole debt can be lifted, and the tract society therein be placed once more in good working order.

W. H. LITTLEJOHN.

NEW YORK.

Columbus Hill, Oct. 13.—We began meetings at this place the 3d inst. in a house that will accommodate one hundred and fifty to two hundred. This is a rather sparsely-settled farming country, but we thought this the best time in the season to hold meetings in such a place, and reserve openings in villages for winter, when meetings here would be impracticable. Quite a number attend regularly, and there seems to be some interest. We have good congregations during the week, and on Sunday evenings the house is well filled with people from miles around.

As usual, we found prejudice existing occasioned by the Pocasset tragedy, but this we think may be easily removed, as there seems to be a ready sale for the tract relating to it. May God endue his people with power from on high, that Satan and his hosts may be defeated, and right and truth triumph.

Our address, for the present, will be South Hamilton, Madison Co., N. Y.

E. W. WHITNEY.
J. Q. FOY.

Weedsport, Oct. 9.—Our effort in this place closed for the present last evening. The attendance at first was good, and many acknowledged and defended the truth. But the "devout and honorable women and chief men," when once stirred up by their rulers, one of whom was a D. D., did much toward prejudicing the people against our work. Two public efforts were made against us, and the cry that we were proselyting and tearing down churches was lustily sounded. One of these efforts we reviewed. Quite a number have had the scales removed, and can discern between the spirit of truth and the spirit of error. Seven are now keeping the Sabbath, six of whom have just commenced. These with their children will make a company of ten or twelve who will meet every Sabbath. They invite any of our preaching brethren to call on them when passing this way. Inquire for G. J. Stevens.

We appreciate the sympathies and prayers of brethren and sisters abroad who have had an interest in this effort, and we believe there will be more fruit in answer to the earnest petitions that have gone up for this community. Still continue to pray, labor, and hope.

Bro. E. S. Lane has acted as colporteur during our work here.

GEO. D. BALLOU.

MINNESOTA.

General Meeting at Pleasant Grove.—This meeting began according to appointment Friday evening, Oct. 10. On the Sabbath the interests of the Sabbath-school received exclusive attention. The exercises of the day opened with an intensely interesting and deeply practical discourse by Eld. John Fulton, setting forth the great importance of the S. S. work, the best method of organizing and classifying a school, the qualifications and duties of superintendent and teachers, the proper manner of conducting recitations, and various other things which make up a first-class school.

Eld. Grant followed with a timely exhortation to engage more earnestly in this great and good work. In the afternoon Eld. Fulton conducted the Sabbath-school, carrying out the principles he had inculcated in the forenoon. It was a complete success, and the Pleasant Grove school feel that they have been greatly benefited by Bro. Fulton's labors. We shall be greatly disappointed if we do not see one of the best Sabbath-schools in the State at Pleasant Grove.

On Sunday, the tract and missionary work received the attention of the meeting. The report of the district secretary was encouraging, showing an increase in labor over the preceding quarter and also a better financial standing.

After some consideration it was decided to organize a vigilant missionary society at Pleasant Grove. A society was duly organized consisting of nineteen members. They start out with thirty copies of the *Signs*.

It was also decided at this meeting to send Sr. John Fulton into the city of Rochester, for the purpose of canvassing the city preparatory to

the contemplated tent campaign there next summer.

A good degree of interest was manifested at this meeting in all parts of the work considered. We were highly pleased with the spirit of harmony that prevailed. To God belongs the praise.

N. BATTIN.

GENERAL MEETING AT BOULDER, COLORADO.

This meeting, which was held according to appointment, Oct. 4 and 5, was in some respects an excellent one. About seventy-five were present, some coming from Georgetown, Carabou, and Longmont. Elds. Cornell and Burrill were also present, and did what they could to make the meeting a success.

On Sabbath morning, a session of the Sabbath-school was held, and considering the short time that has elapsed since its organization (about eight weeks), this school has done remarkably well. If the interest in this branch of the work increases in proportion to its importance, we see no reason why this may not become a model school.

Sabbath afternoon, after a short discourse, opportunity was given for those who desired to seek a nearness to the Lord to manifest it by coming forward. Twenty-five or more responded, a large proportion of whom were Sabbath-school scholars seeking the Lord for the first time. It was indeed a blessed season to old and young.

Sunday forenoon was chiefly devoted to business. After a short talk on the tithing system, a vote was taken to ascertain who would adopt it, and all entered heartily into the plan. A tract society was organized, and funds enough were raised to buy a set of books, pay for a good stock of tracts, and still have a few dollars in the treasury. Instructions were then given on carrying on quarterly meetings, keeping books, etc., after which we repaired to a lake near by, and five were buried with their Lord in baptism. In the afternoon all came together to celebrate the ordinances. This was the first occasion of the kind ever enjoyed by our people in the State, and it was truly a solemn time. The Lord came graciously near and blessed his people; all felt to rejoice in his goodness, and returned to their homes resolved to live out the truth better than ever before.

Thus closed our first general meeting in Colorado.

J. O. CORLISS.

SKIEN, NORWAY.

In company with Bro. John Roseqvist I left Christiania Sept. 16, and arrived at Skien the 17th. We have had some difficulty in obtaining a hall to hold meetings in, but we finally succeeded in hiring the lower story of a large building which has formerly been used for this purpose. We have rented five large rooms besides the kitchen, at 240 Kr. (\$64.00) for six months.

The main hindrance in the way of proclaiming the truth in Norway, is the difficulty of obtaining suitable halls for meetings. The only way to do this is to hire a place large enough to hold meetings in and to live in; and it is only possible to do this at certain periods of the year and for a definite length of time; and the expenses are unavoidably large. We intend to begin our meetings the 5th of October. Skien is a city of 5,000 or 6,000 inhabitants, and the people are religiously inclined. There are more dissenters from the State Church in this place, considering its size, than in any other city in Norway. We hope that the Lord has some souls here whose hearts will be open to the message of truth in regard to the second coming of our Saviour, and who will tear themselves away from the yoke of bondage which they have borne. The Lord bless his cause among our people here, and in America and among other nations! We ask the friends to remember us before the throne of grace.

J. P. JASPERSON.

Sept. 23.

IOWA H. AND T. ASSOCIATION.

A MEETING for the purpose of effecting the organization of a State Health and Temperance Association was held in connection with the camp-meeting at Cedar Rapids, Iowa, Sept. 29. On motion, Eld. Geo. I. Butler was elected chairman, and I. J. Hankins secretary *pro tem*. The Constitution and By-laws recommended by the General H. and T. Association were then read, and adopted by a unanimous vote.

Moved, that the audience elect officers by acclamation.

On motion, Eld. Geo. I. Butler, Mt. Pleasant, Henry Co., Iowa, was elected president of the Association; and Sarah E. Nicola, Richmond, Washington Co., Iowa, secretary.

Remarks were made by Bro. Butler relative to forming local clubs in the different churches.

Adjourned *sine die*.

GEO. I. BUTLER, Pres.

IRA J. HANKINS, Sec. *pro tem*.

IOWA SABBATH-SCHOOL ASSOCIATION.

THE first annual meeting of the Iowa S. S. Association was held in connection with the camp-meeting at Cedar Rapids, Iowa. The first meeting was held Friday afternoon, Sept. 26, 1879. Prayer by Eld. E. W. Farnsworth.

Twelve schools were represented by twenty delegates. Minutes of the previous meeting read and approved.

The following annual report was then read:—Three quarterly reports have been made since

the organization of our association. The first quarterly report was made Jan. 1, 1879. No. of schools reported, 16; No. of pupils, 679; average attendance, 410; No. of *Instructors* taken, 127.

The second quarterly report, April 1, 1879, showed the following: No. of schools reported, 34; No. of scholars, 1098; average attendance, 643; No. of *Instructors* taken, 219; an increase over the previous quarter of 18 schools, 419 scholars, and 92 copies of the *Instructor*.

The third quarterly report was made July 1, 1879. No. of schools, 39; No. of scholars, 1227; average attendance, 780; No. of *Instructors* taken, 216; an increase over previous quarter of 5 schools and 129 members.

The Chair, being empowered to do so, appointed the following committees: On nominations, J. T. Mitchell, E. J. Waggoner, and W. H. Hankins; on resolutions, Geo. I. Butler, W. H. Hankins, and J. T. Mitchell.

The hour for the camp-meeting Sabbath-school was announced, and remarks were made showing the importance of promptness, thoroughly learned lessons, etc., in order that the Sabbath-school might be made a success.

Adjourned to call of Chair.

SECOND MEETING, Monday P. M. Sept. 29. No. of schools represented, 35. All superintendents and ministers present were invited to take part in the proceedings.

The report of the nominating committee was read as follows: For president, E. W. Farnsworth, Mt. Pleasant; secretary and treasurer, L. T. Nicola, Richmond; executive committee, E. W. Farnsworth, E. J. Waggoner, and I. J. Hankins. These persons were duly elected.

The financial report was read, and a contribution for the support of the association was taken, amounting to \$10.83.

The following resolutions were separately adopted:—

Whereas, in order that our schools shall be most effectual in accomplishing good, they must have certain necessary helps; as, records, lesson sheets, etc., therefore

Resolved, That this association recommend each school in the State to immediately adopt some method of raising funds for defraying its expenses.

Resolved, That we recommend the Iowa Sabbath-schools to pay one-tenth of their donations to the State Association.

Resolved, That we recommend our State Association to pay a tithe of its receipts to the General Association.

From the questions asked it was evident that the importance of efficient S. S. work is beginning to be more deeply felt throughout the State. Interesting and instructive remarks were made by Elds. Butler and Farnsworth, after which the association adjourned *sine die*.

GEO. I. BUTLER, Pres.

L. T. NICOLA, Sec.

INDIANA S. S. ASSOCIATION.

THE second annual session of the Indiana Sabbath-school Association was held on the campground at Rochester, Ind.

Nineteen churches were represented by twenty-one delegates. By vote the ministers were invited to act as delegates from their respective fields of labor. The minutes of the organization of the association were read and accepted, also the secretary's annual report.

W. C. White made some encouraging remarks setting forth the progress of the work during the past year. The Chair having been authorized to do so, announced the following committees: On nominations, J. S. Shrock, J. L. Lock, Noah Carahood; on resolutions, W. C. White, J. P. Henderson, Baily Shilling.

The nominating committee presented the following report: For president, J. M. Rees; secretary, Viola Shrock; executive committee, J. M. Rees, Wm. Covert, S. H. Lane. These candidates were separately elected.

The committee on resolutions reported as follows:—

Resolved, That we urge all our people to avail themselves of the advantages of our Sabbath-schools, and to encourage those not of our faith to attend.

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

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

Resolved, That we recommend each Sabbath-school to pay a tithe of this contribution to the State Association, and the State Association to pay a tithe of its receipts to the General Association.

Resolved, That we request the officers of our association to visit the schools and as often as practicable to hold Sabbath-school institutes for the instruction of teachers and officers.

Resolved, That each school should have a complete set of record books, keep a careful record, and report quarterly to the State secretary.

The report was accepted, and the resolutions were put to vote singly, and unanimously adopted.

Remarks were made by Bro. W. C. White on the importance of fully carrying out the resolutions just adopted, and on the interests of the S. S. work in general.

Adjourned *sine die*.

J. M. REES, Pres.

VIOLA SHROCK, Sec.

INDIANA CONFERENCE.

THE eighth annual session of the Indiana Conference of Seventh-day Adventists was held near Rochester, Fulton Co., Sept. 30 to Oct. 6, 1879. The Conference was called to order by the president, Eld. S. H. Lane. Prayer by Eld. G. W. Colcord. The minutes of the previous session were read and accepted. The secretary, Sr. Margaret Fatic, not being present, it

was voted that J. S. Shrock act as secretary *pro tem*.

Seven ministers were present. Twenty churches were represented by twenty-four delegates and one letter. Eld. G. W. Colcord and all brethren in good standing were invited to participate in the deliberations of the Conference.

The churches at Noblesville, Arcadia, and Frankton were taken into the Conference; while the companies at Silver Lake, Sevastopol, and Grant City were taken under its watch-care.

Adjourned to call of Chair.

SECOND MEETING, Oct. 3, at 9 A. M. Meeting opened with prayer by Eld. W. W. Sharp.

The following committees were then appointed: On nominations: Wm. R. Carpenter, W. W. Sharp, Wm. Covert; on auditing, Wm. R. Carpenter, Sanford Rogers, E. A. Wilhelm, Noah Carahoff, J. L. Locke; on resolutions, W. C. White, W. W. Sharp, J. M. Rees; on credentials and licenses, Elds. James White and G. W. Colcord, and W. C. White.

Adjourned to call of Chair.

THIRD MEETING, Oct. 5, at 9 A. M. Prayer by Eld. S. H. Lane.

The report of the nominating committee was as follows: For president, Eld. S. H. Lane; secretary, J. S. Shrock; treasurer, Dr. Wm. Hill; Conference committee, Eld. S. H. Lane, J. D. Shilling, Isaac Zirkle.

The committee on resolutions offered the following:—

Resolved, That we express our entire satisfaction with the titling system, and earnestly recommend all our people, whether members of a church or alone, to faithfully and conscientiously adopt it.

Resolved, That our Conference pay a tithe of its s. b. to the General Conference.

Resolved, That it is the duty of each church, immediately after each quarterly meeting, to report to the president its spiritual and financial standing.

Whereas, The subject of health reform has been neglected by our Conference, and therefore not appreciated by our people, and

Whereas, We believe this to be one of the inseparable parts of the great work of reform under the third angel's message, therefore

Resolved, That we take our position as true health and temperance reformers, and that we will heartily co-operate in the present temperance movement among us as a people, by the organization of local societies, and by earnest efforts to secure numerous signers to the "teetotal pledge."

Adjourned to call of Chair.

FOURTH MEETING, Oct. 6, at 8:30 A. M. Prayer by Eld. Wm. Covert.

The report of the committee on resolutions was completed as follows:—

Resolved, That it is the duty of all our young men and women, and especially those who intend to bear a part in the closing work of the third angel's message, to make an earnest effort to obtain such an education as will qualify them to successfully labor in the cause: and that it is the duty of our people to encourage them, and, if necessary, help them so to do.

Resolved, That we heartily approve of and adopt the following resolution, lately passed by some of our Conferences, with reference to an educational relief fund:—

Resolved, (1.) That it is the sense of this Conference that there should be an educational relief fund raised in the State to aid worthy men and women to educate themselves as home and foreign missionaries; (2.) That this fund be raised by donations of sums not less than one dollar, and by loans, for three years, without interest, of sums of not less than ten dollars; (3.) That the sum so raised be controlled by a board of three trustees to be elected by the Conference, one for one year, one for two years, and one for three years, so that hereafter there shall be one elected annually to hold his office for a term of three years; (4.) That the duties of these trustees be as follows: first, to encourage as many as possible to avail themselves of the advantages of our College at Battle Creek; secondly, to decide who need aid from this fund, and are worthy of it, and who shall be helped by loans, and who by donations, and to what extent in each case; thirdly, to report annually to the Conference all receipts, expenses, and disbursements, which report shall be submitted to the auditor appointed by the Conference.

Resolved, That we express our gratitude to the General Conference for the presence, counsel, and labors of our much esteemed Bro. and Sr. White, and other laborers.

The Chair appointed Sanford Rogers, Dr. Wm. Hill, and Wm. R. Carpenter a committee to suggest names for the trusteeship of the educational relief fund.

Pursuant to Eld. James White's counsel, Eld. S. H. Lane was, by vote of the Conference, transferred from the Michigan to the Indiana Conference.

The committee on credentials and licenses reported, recommending that credentials be renewed to Elds. S. H. Lane, W. W. Sharp, Wm. Covert, and J. M. Rees; and that licenses be granted to Brn. J. S. Shrock, John T. Richards, Victor Thompson, Lloyd Caldwell, and Alfred Swett.

The committee on the nomination of trustees reported the following-named persons: Bro. Isaac Zirkle, three years; Eld. S. H. Lane, two years; and Bro. J. D. Shilling, one year.

The report of the treasurer is as follows:—

Whole amount received, \$1835.74
Paid out on orders to ministers and General Conference, 1667.81

Balance on hand to date, \$167.93

S. H. LANE, Pres.

J. S. SHROCK, Sec. *pro tem*.

MENTAL pleasures never cloy; unlike those of the body, they are increased by repetition, approved by reflection, and strengthened by enjoyment.

ORGANIZATION OF THE TENNESSEE CONFERENCE.

At the Conference in Kentucky, Oct. 7, 1879, it was decided that the business of the Kentucky and Tennessee Conference could be done better and cheaper if the Conference were divided.

On the 12th of October, at the Tennessee camp-meeting, Eld. D. M. Canright explained why such a division seemed necessary, and it was voted to organize a Conference in Tennessee. Eld. Canright was elected chairman of the meeting, and G. K. Owen secretary *pro tem*. The Chair, being authorized to appoint the usual committees and an auditor, announced the following: On nominations, Clinton Owen, J. H. Dortch, and W. Binkley; on resolutions, G. K. Owen, S. Osborn, and Julia A. Owen; on credentials and licenses, S. Osborn, Charles Anderson, and J. E. White; auditor, J. B. Yates.

Eld. Canright spoke of the importance of being in harmony with all the plans of Seventh-day Adventists, and gave valuable instruction about church business, quarterly meetings, etc.

The committee on nominations made the following report: For president, G. K. Owen; secretary and treasurer, D. Long; executive committee, G. K. Owen, J. B. Yates, and J. E. White. These persons were duly elected to their respective offices.

The committee on resolutions reported as follows:—

Whereas, The cause is very weak and needy in this young Conference, and

Whereas, The Bible teaches that all should give a tithe of their income for the support of the gospel, therefore

Resolved, That we hereby pledge ourselves faithfully and conscientiously to give each quarter said tithe into the treasury of the Conference.

Resolved, That we will raise by donation enough to furnish the Conference officers and the various officers in each church a full set of all our blank books, and that we request our president to see that they are immediately furnished, and the officers properly instructed in keeping them.

Resolved, That we will carry out the system of quarterly meetings as established by the General Conference.

The above resolutions were spoken to by Elds. Canright, Osborn, and G. K. Owen.

The committee on credentials and licenses reported, and credentials were granted to G. K. Owen, and licenses to Julia A. Owen and P. D. Moyers. It was also voted to grant licenses to J. H. Dortch, J. Q. Finch, and Harry Lowe.

The Conference Constitution was adopted. The business of the session occupied four meetings, the last of which was held Oct. 14.

Adjourned *sine die*.

D. M. CANRIGHT, Chairman.

G. K. OWEN, Sec. *pro tem*.

REPORT OF THE N. Y. STATE CONFERENCE.

THE New York Conference held its eighteenth annual session in connection with the Pa. Conference during the camp-meeting at Hornellsville, N. Y., Sept. 18-23, 1879.

FIRST MEETING convened Sept. 18, at 5:30 P. M., and was opened with prayer by Eld. Geo. I. Butler. Minutes of the last session read and approved. Twenty-one delegates were present, representing nineteen churches.

The following resolution was then presented by Eld. R. F. Cottrell, and adopted by the Conference:—

Resolved, That in all matters of interest to both, the two Conferences act in concert during their present session.*

SECOND MEETING called Sept. 19, at 9 A. M. Prayer by Eld. R. F. Cottrell. The usual committees were then appointed by the Chair.

THIRD MEETING called Sept. 22, at 1:30 P. M. Prayer by Eld. S. B. Whitney.

Voted, That the company at Tylerville be taken under the watchcare of the Conference.

Voted, That all our brethren present who are in good standing among us, and especially our leading brethren from abroad, be invited to participate in the deliberations of the Conference.

The following resolutions were then presented by the committee on resolutions, and, after remarks by Brn. W. C. White, S. B. Whitney, B. L. Whitney, C. B. Reynolds, and J. B. Goodrich, were unanimously adopted, the second by a rising vote of the whole congregation:—

Whereas, We believe the principles of health and temperance reform to be clearly taught in the Bible, to have a special application to the experience of God's people in the last days, and to constitute an essential portion of the present truth, therefore

Resolved, That we look upon the present movement among us as being in the order and providence of God, and we recommend the hearty co-operation of all our people by adopting the strictest temperance principles, and by the organization of a State and local societies.

Resolved, That we deeply regret the manifest tendency of many of our people to conform to the world in the matter of dress, and we earnestly urge a return to the plainness and simplicity of the gospel on this point, and thus invite the Spirit of God back to hearts, homes, and churches.

FOURTH MEETING called Sept. 22, at 6:30 P. M. Prayer by Eld. R. F. Cottrell.

The following were then presented by the committee on resolutions, and, after appropriate remarks by Eld. James White, W. C. White, and others, were acted upon separately, and unanimously adopted:—

*The business of the N. Y. Conference only is given in this report.

Resolved, That it is the duty of all our young men and women, and especially those who expect to bear a part in the closing work of the church, to make every possible effort to gain such an education as will enable them to labor successfully; and that it is the duty of our people to encourage them, and if necessary help them to do so.

Resolved, (1.) That it is the judgment of this Conference that there should be an educational relief fund raised in the State to aid worthy men and women to educate themselves to become home and foreign missionaries; (2.) That this fund be raised by donations of sums of not less than one dollar, and by loans for three years, without interest, of sums of not less than ten dollars; (3.) That the fund thus raised be controlled by three trustees to be elected by the Conference, one for one year, one for two years, and one for three years, so that hereafter there shall be one elected annually to hold his office for three years; (4.) That the duty of the trustees be as follows: first, to encourage as many as possible to avail themselves of the advantages of our College at Battle Creek; secondly, to decide who need aid from this fund and are worthy of it, who shall be helped by loans, and who by donations, and to what extent in each case; thirdly, to report annually to the Conference all receipts, expenses, and disbursements, which report shall be submitted to the auditor appointed by the Conference.

Resolved, That we are more than ever convinced that a tithe of our income is the Lord's; that we would hereby express our satisfaction at the willingness with which most of our people are adopting the plan; and that we earnestly urge the duty upon all our members, believing it to be essential to their welfare and prosperity, and necessary for the support of the ministry.

Resolved, That we express our increased confidence in the gift of prophecy among God's remnant people; and that we hereby return our warmest gratitude to God and the General Conference for the privilege of having Bro. and Sr. White again with us.

Resolved, That it is the sense of this Conference that all our churches should report their standing to the president of the Conference after each quarterly meeting.

FIFTH MEETING called Sept. 23, at 7:30 A. M. Prayer by Eld. Jacob Wilbur.

The committee on credentials and licenses offered a partial report, recommending that the credentials of F. Wheeler, R. F. Cottrell, C. O. Taylor, J. N. Andrews, Jacob Wilbur, C. B. Reynolds, S. B. Whitney, B. L. Whitney, and A. H. Hall be renewed, and that M. H. Brown and Geo. D. Ballou be ordained and receive credentials. The report was adopted.

SIXTH MEETING called Sept. 23, at 1:30 P. M. Opened by singing and prayer.

The committee on credentials and licenses reported further, recommending that T. M. Lane, J. Q. Foy, C. C. Lewis, Benjamin Holmes, Edward Plumb, H. H. Wilcox, M. C. Wilcox, E. W. Whitney, Geo. W. Bliss, and J. E. Robinson receive license to preach, and that E. S. Lane and Walter Humphrey receive colporteur's license. Report adopted.

SEVENTH MEETING called Sept. 23, at 9:30 P. M. The committee on nominations reported as follows: For president, Eld. B. L. Whitney; secretary, E. W. Whitney; treasurer, L. T. Nourse; executive committee, B. L. Whitney, M. H. Brown, and A. H. Hall. Each person named in the report was then elected to the office designated.

The following resolution was then passed by the Conference:—

Resolved, That the second member of the executive committee of the N. Y. Conference be considered as holding the position of vice-president, and that he do the work usually devolving upon those holding such office.

On recommendation of the committee appointed to nominate trustees for the educational relief fund, the following-named persons were elected: B. L. Whitney, for one year; Daniel Bowe, for two years; P. Z. Kinne, for three years.

The treasurer presented the following report:—

Received of churches,	\$1679.90
Paid on orders,	\$1457.17
Cash on hand to balance,	\$222.73
	\$1679.90

CHAS. E. GREEN, Treas.

Adjourned *sine die*.

B. L. WHITNEY, Pres.

E. W. WHITNEY, Sec.

CONFERENCE DIRECTORY.

Pres., Eld. B. L. Whitney, Rome, N. Y.

Sec., E. W. Whitney, Manlius Station, N. Y.

Treas., L. T. Nourse, Chittenango Falls, N. Y.

Notes of News.

—A MEMORIAL chapel is to be erected in honor of the late Prince Imperial.

—The prospect of a war between Russia and England is growing more serious.

—In Russia the losses from fire during the month of August amounted to \$16,000,000.

—The strike of the colliers at Charleroi, Belgium, is extending, and assuming a threatening aspect.

—From private sources information has been received that more Protestant blood has been shed in Mexico.

—It is said that the Ex-Khedive of Egypt retired from his governmental business with the modest fortune of \$80,000,000.

—A LARGE party of British tenant farmers are visiting Canada for the purpose of ascertaining its advantages as a place of settlement.

—ROBBERY and murder are now so prevalent in Constantinople that serious disturbances are expected during the coming winter.

—PROF. CHRISTLIEB, of Bonn University, has been invited to deliver the course of lectures on preaching at Yale Theological Seminary, next year.

—THE Russians have been defeated by the Turcomans at Geok Tepe. Their advance into Central Asia, if it is not entirely checked, is very slow.

—THE year 1880 will complete a semi-millennium of the English Bible, Wyckliffe's translation of the New Testament having been issued in 1380.

—FOREST fires are raging fiercely in different sections of the country, destroying houses, barns, and farm property, and in some places rendering roads impassable.

—A CONVENTION of Free-thinkers held a five-days' session at Chautauqua, N. Y., closing Sept. 21. The principal speakers were Mr. George J. Holyoake and Colonel Ingersoll.

—THE Duke of Beaufort says publicly that it is impossible to compete with American wheat production. He advises British farmers to devote their attention to cattle raising.

—BISMARCK is ill again, and such is the great part he plays in European politics that to all the world is carefully telegraphed the fact, and that his physician orders absolute rest.

—THE British Ambassador to Constantinople just from Asia Minor, reports the condition of that country unsatisfactory, in consequence of the disagreements between European inspectors and the Turkish officials, and the bad administration of justice.

—A LATE exchange says: "An authority who has made a close study of the Mormon problem says that of the 120,000 Mormons in Utah, not more than 2000 are polygamists. Yet these 2000 criminals defy a great nation of nearly 50,000,000 of people."

—PITTSBURG, Pa., has the welcome news that a furnace which consumes its own smoke has been tested at the Exposition in that city, and pronounced a practical success by a committee of their experienced men. It would not be unwilling to lose its appellation of "the sooty city."

—IN Washington there is a general jubilation over the late Republican victories in Ohio and Iowa. In Ohio the Republicans have not only elected their State officers, but they have a majority in the Legislature also. In Iowa, at the latest advices the Republican majority was about 75,000.

—ON the evening of Oct. 17, a hurricane, accompanied with rain, caused a severe flood in Spain. Several cities were flooded, and a large number of villages were more or less injured. Thousands of peasants are wholly destitute, and many lives have been lost. At the latest accounts, 119 dead bodies had been recovered.

—DURING the fiscal year just closed, the British and Foreign Bible Society have issued 3,840,995 copies of the Holy Scriptures. Of these 2,870,924 were in foreign languages. The aggregate issues of this Society for the seventy-five years of its existence reach the enormous number of 85,388,057 copies in 230 languages and dialects.

—THE Russian journals denounce England and Germany in bitter terms, and some of them declare that sooner or later a life and death struggle with England is inevitable. The war journals say the only question now to be considered is, Which is the most available route to Hindoostan? The much-trumpeted Berlin treaty doesn't seem to have mended matters much.

—GEN. ROBERTS, in command of the British-Indian army of invasion in Cabul, has decided that no quarter shall be granted to any Afghans found in arms against his army. This movement has aroused a very bitter feeling on the part of the Afghans. A dispatch from Simla states that the Ameer is watched to guard against treachery, which, it is not doubted, he will manifest practically at the earliest opportunity.

—A PRIVATE telegram from Havana to the *Christian at Work* states that three slaveholders, owners of 4000, 1200, and 800 slaves respectively, have emancipated them, and contracted with them for their services for five years; and that other slaveholders intend following their example. Several Deputies are resolved to move in the Cortes the immediate abolition of slavery in Cuba, without indemnity to the slave-owners.

—THE land troubles of Ireland appear to be growing more serious in their character. A land agent and his son were recently fired upon. The fire was returned, and one of the assailants killed. The *Christian Union* of Oct. 8 says: "Even the London Times concedes that the present agitation would become formidable if it should extend throughout Ireland, and we hardly know why it should not do so. How the present land system can be improved and the condition of the tenantry ameliorated without revolution and the impairment of vested rights, it is difficult to see. The land problem is far more difficult than the church problem, and no statesman has yet been able to cope with it."

Obituary Notices.

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

ADAMS.—Died of cholera infantum, near Half Rock, Mo., Sept. 24, 1879, our little daughter Carrie May, aged 1 month and 27 days. We miss our little one very much, but we sorrow not as others which have no hope; "for of such is the kingdom of Heaven." Funeral discourse by Bro. L. R. Long, from 1 Cor. 15:26.

MARCUS AND MARY A. ADAMS.

WHISTLER.—Died of typhoid and remittent fever, Sept. 6, 1879, ten miles west of Sherman, Texas, sister Mary Ann Whistler, wife of Isaac Whistler, aged 52 years, 5 months, and 29 days. Sister Whistler had been a consistent member of the German Baptist church for nineteen years previous to her reception of present truth at Richland, Iowa, under the labors of Elds. Canright and Butler, since which time she has been faithful to present duty, closing her career with a bright hope of a blessed immortality when the Lifegiver shall return. She leaves a husband and six children to mourn their loss, but they sorrow not as those without hope. Sermon by the writer, Oct. 11, 1879. R. M. KILGORE.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Oct. 23, 1879.

APPEAL AND PLEDGE BLANKS.

We have sent out to the librarians of the tract and missionary societies in the several Conferences, blank pledge papers in connection with an appeal on the subject of education, in the form of a four-page tract. Those who receive them should enter upon their work set forth in the tract, of circulating the tracts to all the friends of education, and of canvassing for pledges. We have a quantity of both the blanks and the tracts on hand. Should they be wanted in any part of the field, they will be forwarded free of charge to those who may order them.

We would here call special notice to the blanks. It was discovered, after they were printed, that no place is especially assigned in these pledges for the post-office addresses of the persons who may give their names in connection with the sums they pledge themselves to loan and donate. We will here suggest,—

Let the name and amount occupy one line, and the address be plainly written in the line following the name. The solicitor should give his name and full address on the back of the pledge blank.

There should be no delay in the work of circulating the pledges. Neither should there be a want of liberality on the part of the friends of education. The special course in connection with the Biblical Institute, covering the time of the General Conference, will be an important one. It should be largely attended by our young preachers. And more means will probably be needed during the remaining months of 1879, than during the year 1880. Let us act promptly and liberally.

J. W.

WELL AND ACTIVE.

We are happy to announce that Doctor Kellogg of the Sanitarium is well and as active as ever. In consequence of the arduous labors and exposures incident to the performance of his extensive professional duties, he took a severe cold, and for a few days was threatened with fever; but applying his own system of treatment to himself, he soon recovered, and is well and active.

We call special attention to the lectures the Doctor designs to deliver before the Biblical Institute class on the important subjects named in an article on another page. None of our young preachers can afford to lose the valuable instruction the Doctor is eminently prepared to give.

J. W.

FRUIT, DRIED OR CANNED.

We would suggest to our numerous friends, who have a surplus of fruit, dried or canned, that while attending thirteen camp-meetings the present season we had no opportunities of preparing fruit for winter, and that those who would esteem it a pleasure to make us a free-will fruit offering can bring or send dried or canned fruit to Battle Creek at the time of the General Conference, for which they shall have our grateful thanks.

J. & E. G. W.

A REQUEST.

The secretaries of the State Health and Temperance Societies will please prepare a report of the present standing of their respective societies immediately, and forward at once, so that a full report of the standing of the Association may be made at the annual meeting.

J. H. KELLOGG, Pres. A. H. & T. A.

NOTICE.

All district secretaries in the Michigan T. and M. Society, and all librarians that have not reported, will please send their reports at once to the State secretary, Mrs. P. H. Lane, Battle Creek, Mich.

Not only directors, but all district secretaries and librarians are requested to attend the State meeting, and bring their books, as important instruction will be given upon the T. and M. work.

J. FARGO.

OHIO EDUCATIONAL FUND.

It will be seen that the proper steps have been taken to raise an educational fund for Ohio. D. M. Canright, N. Grant, and Wm. Chinnock were elected trustees for such a fund. We will endeavor to use it judiciously in aiding worthy persons from our Conference to attend our College. We have several young persons there now from Ohio, and hope to see many

more this College year. Some of them will need help.

This is one of the most worthy objects to which money can be applied; who of us will help in raising this fund? We already have some paid in. First, we ask for donations from one dollar up. There are a number who ought to give from \$50 to \$100, and many who should give \$10.

Secondly, we ask for loans to this fund for three years, without interest. We will give you a receipt for the money, and it will be promptly paid back to you at the end of three years.

Who will respond? D. M. CANRIGHT.
N. GRANT.
WM. CHINNOCK.

BRING YOUR TRUNK.

We suggest to those coming to the Conference and Institute that each should bring a trunk containing a bed-tick and sufficient bedding to keep him comfortable during the meeting. Those coming from distant States can each take home a few tracts and books in their trunks, and thus save the T. and M. societies large freight bills.

W. C. W.

GENERAL SABBATH-SCHOOL MEETING.

On each Sabbath during the Conference there will be a general Sabbath-school in the Tabernacle at 8:45 A. M. All in attendance at the Conference are urgently invited to attend, and be prepared to take part. The lessons used Nov. 8 will be those regularly appointed for that Sabbath.

At the meetings of the General Association we hope to see the officers of the State Associations and as many delegates from each State as its membership allows. Brief reports of the progress of the work will be expected from each State secretary, and verbal reports from the presidents and other Sabbath-school workers.

EXECUTIVE COMMITTEE.

THE WINDSOR, MISSOURI, CAMP-MEETING.

This excellent meeting, held Oct. 9-14, was the regular annual meeting of the State Conference, where the different societies held their elections and transacted their business. It was not as large as either of those held in the spring, but was one of the most profitable ever held in the State. Though so late, the weather was warm as mid-June, and not a fire was needed except to cook by.

Eld. Wood had been holding a series of meetings in this village of a few hundred inhabitants, and had awakened an excellent interest, many of the most prominent inhabitants being interested or convicted hearers, and quite a number having decided to obey the truth. The tent, 50x70 feet, was nearly filled every evening with interested hearers, which made it necessary to so frame our discourses as to supplement his work so far as possible. Several took a decided stand during the meeting. Eld. Wood will stay to carry on the interest. We hope for a good church as the result of this effort.

But the main labor of the meeting was for the spiritual interests of our people. A cutting report from the Lord, directed to the ministers and brethren and sisters of the Conference for the general lack of piety and true religion, was received. It represented the condition of the cause as in many respects deplorable, and its truthfulness was generally admitted and a disposition to profit by it was manifest. The preaching was pointed and solemn, and we feel that a deeper impression was made upon the minds and hearts of the people than we have ever seen before in Missouri.

Although there was no set appointment, Sabbath was very generally regarded as a fast, for many felt the need of special diligence in drawing near to the Lord. I think I never in my life felt greater anxiety to see the people make an advance than at this meeting. At the close of the preaching service Sabbath afternoon, an opportunity was given for those feeling the need of special help from God to manifest it by coming forward. As a sense of our needy condition and the danger of delay came over me, I could but weep as if my heart would melt within me. When I recovered myself, I found three-fourths of the audience forward for prayers, feeling most deeply; and many excellent testimonies were given and heartfelt confessions made.

We had another solemn, melting meeting Monday; and our final closing service Tuesday morning was one of the very best I have seen this season.

A spirit of deeper consecration and spirituality seems to be getting hold of the hearts of our best brethren and sisters. The old crust is melting away. I think this was the most profitable

meeting I ever attended in the State. A gradual change seems to be working its way into the Conference,—a sense of the wrongfulness of the spirit of criticising, murmuring, and complaining, and a determination to stand by those who bear burdens in the cause. This is a most hopeful sign; and prosperity will never be seen in any Conference without this spirit exists. Missouri has suffered much in the past for the lack of it. The Lord has been most merciful, and we hope for better days. We seemed to have reached a crisis at this meeting, and the Lord gave us light just as we most needed it. How good the Lord is, and how precious is his blessing.

Eight or ten persons were baptized by Eld. Wood. Our business meetings passed off harmoniously. I had expected that perhaps this meeting would close my official connection with Missouri. But the brethren seemed determined I should remain with them another year. I did not feel free to deny their request. May God help us to be of some assistance in the work. We feel more encouraged than ever before that God will work for Missouri.

GEO. I. BUTLER.

Appointments.

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

GENERAL CONFERENCE.

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

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

THE EDUCATIONAL SOCIETY.

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

TRUSTEES.

THE HEALTH REFORM INSTITUTE.

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

DIRECTORS.

S. D. A. PUBLISHING ASSOCIATION.

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

TRUSTEES.

NEW YORK T. AND M. MEETING.

POSTPONED.

The annual session of the New York Tract and Missionary Society and the Tract Society Institute, appointed to commence Nov. 1, at Adams Center, is postponed until after the General Conference at Battle Creek. More definite appointment hereafter. By order of

B. L. WHITNEY, Pres.

MICHIGAN T. AND M. MEETING.

The eighth annual session of the Michigan T. and M. Society will be held at Battle Creek, commencing Sunday, Nov. 9, 1879, at 5 o'clock P. M.

All officers of the society and all persons interested in missionary work are requested to attend, as this will be a very interesting and important meeting.

J. FARGO.

NEW ENGLAND TRACT SOCIETY.

The general quarterly meeting of the New England Tract and Missionary Society will be held at South Lancaster, Mass., Nov. 22, 23, 1879. A general attendance is desired. All officers of the society are especially requested to be present if possible. Bring buffalo robes and bedding, as the weather may be cold.

D. A. ROBINSON, Vice-Pres.

GENERAL TRACT AND MISSIONARY SOCIETY.

The second annual session of the General Tract and Missionary Society of S. D. Adventists will be held at Battle Creek, Mich., in connection with the General Conference to commence Nov. 7, 1879, for the election of officers and the transaction of other business.

S. N. HASKELL, } Executive Com.
D. M. CANRIGHT, }
H. W. KELLOGG, }

PROVIDENCE permitting, I will meet with the church at South Amherst, Mass., Oct. 25, 26. Hope to see all the scattered friends in that vicinity at the meeting.

D. A. ROBINSON.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

The annual meeting of the American Health and Temperance Association will be held in connection with the General Conference, for the purpose of hearing a report of the workings of the Association during the first year of its existence, considering plans for its future work, and electing officers for the ensuing year. All members of the Association are invited to be present and participate in the meeting. It is especially desired that the presidents and secretaries of State H. and T. Societies should attend the meeting. If unable to be present in person, the president of each H. and T. Society should appoint a delegate to attend the meeting.

JAMES WHITE, } Executive Committee.
S. N. HASKELL, }
W. C. WHITE, }
W. B. SPRAGUE, }
J. H. KELLOGG, }

The church at Oakland, Ill., will be dedicated, D. V., Oct. 26. Elds. R. F. Andrews and D. Morrison will be present. We desire to make these meetings, which will begin the 26th and continue at least a week, general for this part of the State. Let the brethren come prepared to take care of themselves. Facilities for so doing will be provided, as there are very few here whose circumstances will admit of their entertaining friends.

H. P. RITCHIEY.

PROVIDENCE permitting, I will meet the brethren at West Liberty, Mich., Oct. 25, 26. There will be opportunity for baptism.

M. B. MILLER.

No providence preventing, I will meet with the church at Quincy, Sabbath and first-day, Nov. 1, 2. Every member of the church will please attend if possible.

E. R. JONES.

GENERAL SABBATH-SCHOOL ASSOCIATION.

The second annual session of the General Sabbath-school Association of S. D. Adventists will be held at Battle Creek, Mich., Thursday, Nov. 13, 1879, at 9 A. M., for the purpose of electing officers and doing other business.

S. N. HASKELL, } Executive Com.
D. M. CANRIGHT, }
W. C. WHITE, }

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

J. BYINGTON.

Publishers' Department.

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

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

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

LOST.

Bro. C. T. Jensen, of Greenville, through mistake left a gray overcoat on the camp-ground at Lyons. The finder will confer a favor upon him by sending it by freight to Greenville, Mich.

Books Sent by Express.

Miss A. Gotzian \$2.25, Alma Mills 1.00, Leonard Osborn 2.00, John Holcomb 3.50, W. H. Kynett 17.70, L. S. Campbell 4.00, C. H. Bliss 6.72, L. A. Logan 2.86, Geo. Veeder 4.00, Alex. Carpenter 1.00, C. S. Veeder 5.75.

Books Sent by Freight.

Daniel Carpenter \$26.64, N. A. Carahoot 24.28.

Cash Rec'd on Account.

N. E. T. & M. Society per E. Thayer \$100.00, Am. H. & T. Association per J. Thayer 1.25, V. T. & M. Reserve Fund per T. H. Purdon (Chloe B. Tower 10.00, A. Friend 10.00, Baruch Darling 10.00, Pluma Darling 6.00, Albert Stone 5.00, C. W. Stone 5.00, Thomas Fortune 5.00, Mary A. Howe 2.00, Jane Russ 2.00, B. Haynes 2.00, Sophia Bean 1.00, Harriet Evans 1.00, Thomas Wright 1.00, Warren Harris 1.00, N. G. Needham 1.00, V. T. & M. Society per T. H. Purdon 38.00, Am. H. & T. Association per J. Thayer 2.25, N. E. T. & M. Society per H. C. Nye 23.20, Wm. Ostrander 14.50, T. M. Steward 40.00.

Mich. Conf. Fund.

Charlotte per M. S. Merriam \$40.00, Armada per M. F. Mullen 12.75, Hastings per D. A. Owen 66.27, Jefferson per J. Iden 22.00, Marshall per J. Dickey 3.00, Carson City per Wm. Evans 93.00, West Plains per John Banks 18.00, Monroe Center per A. Van Tassel 10.00, Otsego per Emma Sterling 35.00, Newton per James Stiles 60.20, Convis per S. Sellers 20.00, Johanna Hargood tithe 1.20, Mattawan per D. B. Richards 6.00, W. Ostrander per Wm. Ostrander 13.00, Elmwood per W. O. 3.35, Vassar per W. O. 60.00, Tuscola per W. O. 6.00, Partello per R. Crawford 6.50, Imlay City 5.00, Ransom per M. B. Miller 72.00, Napoleon per M. B. M. 26.22, Summit per M. B. M. 21.50, G. B. Castle & wife 25.00.

Mich. T. & M. Society.

Dist 15 Hastings added 1/4 per L. G. Moore \$23.65, Dist 3 per J. Dickey 3.90, Dist 2 per L. A. B. 60.00, Dist 3 Newton church per A. White 2.00, Dist 1 per C. S. Veeder 77.34, Dist 4 per Emma Sterling 15.83, Dist 10 per S. A. Lawrence 28.00, Dist 9 per W. Ostrander 90.15, Dist 11 per C. N. Stuttle 35.00, Dist 8 per J. Hooper 8.00, Dist 13 per Mrs. M. F. Mullen 22.40, Dist 10 per S. Woodhull 68.25.

Gen. Conf. Fund.

Laura Atwood \$1.00, Orange Church 40.00, Elizabeth Perkins 6.90.

English Mission.

S. Aidyl \$1.00, H. C. Nye 25.00, Sarah Butler per S. Woodhull 1.25, Lovina Weatherwax per S. W. 1.00, A. E. Mouthrop per S. W. 50c.

European Mission.

S. Aidyl, Egyptian & Italian, each 1.00, H. C. Nye 25.00.

Danish Mission.

S. Aidyl 1.00, Chr. Bartilsen 5.00, Svend Christensen 3.00, Olof L. Akerlund 1.00, P. C. Adamson 8.00, P. Anderson 3.00, Anne Anderson 50c, Jens Sorensen 10.00, A. P. Frederiksen 5.00.

AN APPEAL TO THE BRETHREN AND SISTERS IN NEW ENGLAND.

ALTHOUGH I have labored most of the time for several years outside of the N. E. Conference, my interest for the work in the same, where I have held official relations to the cause during this time, has not in the least abated. In short, I have sometimes thought it was increasing, and I have many times laid plans to visit and hold meetings in the several churches in this Conference, but duty has seemed to lead in other directions.

There are many reasons why the N. E. Conference should occupy a prominent position in this work.

1. Here are some of our oldest brethren and sisters, who have been connected with it from its infancy, when its friends were few and its resources limited. Dear brethren, you have watched the onward course of this work until it has attained its present proportions; reaching in our own country from the Atlantic to the Pacific Ocean, from Oregon on the north to the Gulf of Mexico on the south. Missions have also been established in England, Switzerland, Denmark, and Norway, and from these places light has spread into every civilized nation in Europe. In Italy and Egypt, also, the third angel's message is taught to Greeks, Arabians, Russians, Italians, and the remnants of other nations which are sitting in darkness. All this is in fulfillment of what was preached and believed thirty years ago,—that God would take witnesses for his name out from all nations, kindreds, tongues, and people.

2. You have seen men arise, and, with bitter feelings toward those whom God has chosen to lead in this work from its commencement, oppose different points of our faith, and predict that the work would come to naught. You have seen the confusion which these men have brought upon themselves, while the cause like the rising sun has steadily moved forward.

3. You have seen the tide turn in favor of the truth until every leading journal within the limits of the Conference was more than willing to publish the reports of our camp-meetings, and the different features of our faith.

4. God has honored New England in opening the way for his chosen instrument, whom our enemies have so bitterly reproached because of the gift of prophecy, to enter the largest halls in our popular cities and address thousands of attentive listeners. This is the Lord's doings, and it is marvelous indeed. Certainly the brethren and sisters in New England should have faith in this work, be the most exemplary and self-sacrificing in their lives, the most prompt in every reform, of any Conference in the country. God has accepted the sacrificing labor of a few in this Conference, and has shown his willingness to do a greater work in the same if our brethren will only put forth the requisite efforts.

But how is it with us, brethren, in regard to the reforms which have been presented to us? Do we take as much interest in the health reform as formerly? Do we practice simplicity in dress? Are we taking advance steps in these directions, or are we backsliding from God, and losing the simplicity of our faith? Are you willing to meet the record of the course you have pursued in these things, and the influence it has had on others, at the Judgment of the great day? Is not the tendency to pattern after the world and lead others to do the same, stronger than that toward a course of action which shows no fellowship with the follies and fashions of the present day? These things may be treated lightly now, but they will all have to be met in the day of Judgment. The youth and children will partake of the spirit and imitate the example of those who are older. God marks every departure from him, and sets it over against our names, and in the Judgment it will appear in its true character.

THE TITHING SYSTEM.

Are we all adopting this? In testimony

No. 6, Vol. 1, page 163, I find the following:—

"I saw that in the arrangement of systematic benevolence, hearts will be tested and proved. It is a constant, living test. It brings one to understand his own heart,—to know whether the love of the truth or the love of the world predominates. Here is a test for the naturally selfish and covetous. . . . Cursed be he that doeth the work of the Lord deceitfully. Angels are watching the development of character. . . . All are required to have an interest in this work. Those who use tobacco, tea, and coffee should lay these articles aside, and put their cost into the treasury of the Lord. Some have never made any sacrifice for the cause of God, and are asleep as to what God requires of them. Some of the very poorest will have the greatest struggle to deny themselves of these stimulants. This individual sacrifice is not required because the cause of God is suffering for means, but every heart will be tested and its character developed. It is principle that God's people must act upon. The living principle must be carried out in life.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." I saw that this scripture has been misapplied to speaking and praying in meeting. The prophecy has a special application to the last days, and teaches God's people their duty to bring a proportion of their substance as a freewill-offering to the Lord.

Perhaps some will say, "I do not know what a tithe is." I answer, It is a tenth of all our receipts for the support of ourselves and families. Abraham gave a tenth of all as soon as he had received it. Heb. 7:4, 9; Gen. 14:20-24. The young men who assisted him in taking the spoil ate from the nine-tenths; for Abraham gave all but the tenth to the king of Sodom, *save only* that which the young men had eaten.

Jacob only asked for bread to eat and raiment to put on, and added: "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20, 22. He does not say, "After I have taken my living out of it." "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32. No man can give his tithe, for it was never his; it is the Lord's, and he has no more right to it than to the seventh day of the week. To appropriate it for one's own use is to rob God, and to even borrow it for the same is trespassing. "No man shall sanctify it, whether it be ox, or sheep; it is the Lord's." The Saviour says, when referring to the tithes of small things, as anise, cummin, mint, and all manner of herbs: "These ought ye to have done, and not to leave the other undone." Matt. 23:23; Luke 11:42.

Some of the poorest churches financially in this Conference paid tithes on the old plan as liberally as any in proportion to their means; but after adopting the plan of laying aside one-tenth as they received it, they began to prosper, and their S. B. for two quarters is about as much as it was on the old plan for the whole year. And whereas they were so poor that it was necessary for some of the members to receive help, God has so blessed them that they are making arrangements to build a house of worship. Unless some of our old

churches advance in this respect more rapidly than they have in the past, the first will become last, and the last first.

Those who are dependent upon others for a support should have means placed in their hands, so that they can pay something into the treasury of the Lord. The children should be educated to bear a part in this work. Every individual, old or young, should give something for the support of the ministry. See Rom. 15:27; Gal. 6:6. Paul says, "Communicate unto him that teacheth in all good things;" and again, "Let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:1, 2.

OFFERINGS.

To withhold offerings is as much robbing God as to withhold tithes. "Ye have robbed me . . . in tithes and offerings." Mal. 3:8. These offerings sustain the other branches of the work; as the tract society, building of meeting-houses, etc. Are we all particular to do this? Are our children taught to save their pennies and nickels for some enterprise in the cause of God?

Is the fact that the sin of covetousness disqualifies men for positions of usefulness, and will finally shut individuals out of the kingdom of God, impressed upon every member of our families? Read Ex. 10:21; 1 Cor. 5:9-11; Eze. 33:31; Col. 3:5, 6. Liberality is the only practical remedy for covetousness, and the tithing system is adapted to this very end.

FREEWILL OFFERINGS.

Anciently God's people brought peace-offerings, besides their regular sin-offerings, Ezra 3:4, 5; 7:15, 16; and these offerings were brought at their several annual gatherings which were held at three different times in the year. The Lord said that none should appear before him empty. Ex. 23:14, 15; Deut. 16:16; Num. 29:35-39; Deut. 16:9, 10. This was often a vow, or pledge, or in some way connected with one. "That which is gone out of thy lips thou shalt keep and perform; even a freewill-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Deut. 23:21-23. This was an odor of sweet smell, a sacrifice well pleasing to God. Phil. 4:8; Num. 15:3.

The tract-society debt should be lifted by a reserve fund sufficiently large to carry twenty-five hundred dollars' worth of publications, and thus the way should be prepared for any opening of God's providence in the missionary work. There should be men who will pay one hundred dollars, and so on down to the dimes from the children.

THE SABBATH-SCHOOL.

The interests of the Sabbath-school should not be neglected. The suggestions made in the *Instructor* from week to week are just what is needed. There are three things which I wish to mention as being very important helps in this work. In fact, I never knew a Sabbath-school to be wanting in interest where they are conscientiously adopted.

1. Teachers' meetings for prayer and consultation as to the best plans for working for the interests of the school. These can be held each Sabbath morning at least one-half hour before the school commences. This will enable the teachers and officers to go into the school with a unanimity of feeling, and a spirit melted into tenderness by the love of Christ.

2. The attendance of all, both old and young, should always be secured. It will add interest to the school, and help to blend together and unite in the work all, especially the young. Perilous times are before us, and there is great need of coming near to God and his work.

3. An effort on the part of all to learn their lessons, so that answers can be given readily. If a verse of Scripture is to be repeated, commit it to memory before coming to the meeting.

A plan for collecting contributions has been adopted on this coast, which is working admirably. Each teacher is furnished with

a small box, and he collects from his class at such times during the week as is most convenient. At the end of the quarter a church Sabbath-school convention is held, when each box is opened, and a report is read giving the amount that each class in the school has donated during the quarter. This can be held evening after the Sabbath or Sunday, in connection with the church missionary meeting.

We cannot be too much in earnest in this work, nor too anxious to keep pace with it in its various branches. There are many helps in the Sabbath-school work which every school should have, such as record books, Song Anchors, maps, etc. Especial pains should be taken to teach the children to sing the praises of God as soon as they can talk, and they should use their infant voices at the Sabbath-school and in the house of God. It was babes that shouted hosannas to welcome the Saviour in the temple.

Evidences of the near coming of the Lord are thickening on every hand, and there are many who now profess the truth, who will fail of eternal life. But those who have the love of Christ and the truth in the heart, and who show that they are traveling in the upward path, will finally gain the victory; while those who shun the cross and conform to this world will at last perish with the wicked.

Who, in view of the important time in which we live, will be stirred to action, and come nearer to God? Do we connect with God and Heaven? is an important question. Have we a daily experience in the things of God? Christ is our great exemplar, and by him and through him we can be more than conquerors; without him we shall fail. There is a rule by which we may know whether we are preparing for Heaven or not. If our daily life and deportment show that we are more and more like Christ, and more and more unlike the world, this is an unmistakable evidence that we are growing in grace. The attractions heavenward should become stronger daily, while those toward earth should become less and less. This is so if we are preparing for the kingdom of God.

As you read these lines, compare your life with the pattern set forth in the Scriptures, and solemnly ask yourself the question, Am I as devoted as in months and years in the past? Is there that trembling at the word of God, that tender conscience, that anxiety to help forward the work, to render to the Lord his due? Are the Testimonies to the church read as in former times? If God has spoken to us, we should be familiar with what he has said. I know that there are many in darkness at the present time who do not know the cause, and they would be surprised to learn that they had been warned against many things that they are indulging in. Can such persons be saved while neglecting the light God has given them? Because the time has continued a few years longer than we expected, there is great danger of losing the spirit of devotion, and becoming worldly, feeling that we must provide for this life. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," are the words of Christ. There should be a marked difference between Christ's followers and the world in these respects. The Saviour says: "After all these things do the Gentiles seek; for your Father knoweth that ye have need of all these things."

The Saviour would have us learn this lesson,—while we are careful to render to the Lord all that he claims of us, *he* will prosper and make our efforts successful in our temporal matters. He watches the fall of the sparrow, and knows what his people need. If our greatest anxiety is to be right, and to do right in all things, he will work for us.

The cloud is certainly rising, and we should be prepared to go forward. May God bless the cause of present truth in New England is my daily prayer. S. N. HASKELL.

THE CHRISTIAN UNION ON THE SABBATH QUESTION.

THE *Christian Union* of Oct. 1, 1879, authoritatively defines its position on the Sabbath question by giving a definition of such a Sabbath as it believes in. If it don't take the matter pretty well out of the hands of the Lord, and give an institution that is loose enough for the loosest, we know not how to judge. The reader, however, will decide for himself when he reads the following:—

Some of our contemporaries are puzzled how to interpret the views of the *Christian Union* respecting the Sabbath question. If they wish to report us both briefly and correctly they may do it by printing the following sentence: The *Christian Union* believes that a divine law, of universal obligation, wrought into man's nature long before it was propounded from Mount Sinai, requires every man to devote one day in seven to rest from his ordinary toil; a day to be made available for moral and spiritual culture, through worship and instruction; but that every age is left to determine for itself, and largely every individual for himself, the methods best adapted to secure these great ends.

MINISTERIAL LICENSES.

MANY will this year receive licenses for the first time, together with many who have held them before. It may not therefore be out of place to say a few words on the subject of licenses. S. D. Adventists have already become noted for their unanimity of action in the work which they firmly believe to be the work of God. They believe in practical piety, and that God calls men to the work of the ministry, also that he does not send one man to give a message and another to overthrow it. The various gifts were placed in the church "for the edifying of the body of Christ" which is the church. Eph. 4:11, 12. To edify is to build up, decorate, improve, etc.

If men give evidence of a thorough conversion to God, having a good moral influence in the neighborhood and church where they live, and desire to improve their gift in public speaking, or if the church feel that they have a duty in this direction, it is usually safe to grant such men licenses. The qualifications required of a local elder in 1 Tim. 3:1-7 apply with two-fold more force to the man who proposes to enter the gospel ministry. He should feel the importance and sacredness of God's work, desiring to save souls rather than simply to preach. A minister is a servant; one willing to bear the reproach of others if by so doing he can save some for whom Christ died. He is Christ's ambassador and his representative to the people. "Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me." Rom. 15:1-3. The Christian graces should be exemplified in his life. His is a higher and holier calling because of the lowliness and humbleness of the character which he who professes to represent Christ and the principles exemplified in his character, should possess.

A license does not make the minister, or change the character of the person. It is simply an expression, on the part of the Conference, of their confidence in his integrity, and a recommendation to the confidence of the people, while he is improving his gift and giving evidence that God has called him to the work. If he would teach others he must be teachable himself, willing to be instructed by those of more experience in the cause of God. If he has strong characteristics which mar the work wherever he goes; if he is overhearing and injudicious in his deportment, incautious in his words, thus bringing disgrace upon the cause, he needs to reform, and until he does, he had better lay aside his profession as a Christian minister. Yet we would not be understood to say that men can be perfect of themselves; but if one class should raise the standard higher, than another in their lives, it is the minister of the gospel. Those embracing the truth will partake more or less of the character of the one presenting it to them, and their Christian experience will thus be affected to a greater or less extent.

If a man cannot control his feelings, his appetite, the passions of his natural heart, he cannot successfully labor to save others. Such had better tarry until they are indured with power from on high. God will bless the efforts of his chosen servants, and give them fruit in seeing souls embrace the truth. If they are not able by the grace of God to bring men from nature's darkness to the glorious light of the gospel of Jesus Christ, they have mistaken their calling.

These are some of the indications which give evidence to others whether God has called them to the work or not.

A license of itself does not entitle any one receiving it to draw pay from the Conference funds. Not unfrequently the auditing committees, at our business sessions, are thrown into great perplexity by licentiates who report from eight to ten months' labor, and from seventy-five to one hundred, or more, dollars traveling expenses, and are depending upon the Conference to relieve them from the financial embarrassment in which they have involved themselves. Yet their reports give no evidence that souls have been converted, or that anything has really been accomplished by their labor; in short, there is no proof that God has called them to the ministry. Now if these men are paid, as they expect, those who do give evidence of their calling, by bringing men and women into the truth, and in other respects advancing the cause of God, are crippled. We cannot think that God would be pleased to have means taken from such men who have labored to educate these, whom they have brought into the truth, to support the ministry with their means, to support those who accomplish nothing more than to make a few personal friends and induce some to read on present truth. The apostle teaches an important lesson on this point in 1 Cor. 9, by striking illustrations. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

As well might an individual take from his friend's table to support his neighbor who makes no success of life as to embarrass a successful laborer by taking of his earnings to help those who have mistaken their calling. While men are proving themselves with a license, they should take the responsibility of giving their time. The Conference ventures its reputation in granting them license. It may be claimed that some are poor and cannot do this, but a man thus situated should not be above laboring with his hands. While he is thus engaged his conversation and deportment will favorably impress those with whom he comes in contact. It is sometimes said that there are no lazy Christians. Whatever truth there is in this statement, it has tenfold more force when applied to ministers. S. N. HASKELL.

INDIANA CAMP-MEETING.

THE second camp-meeting of this season for Indiana was held at Rochester, according to appointment, Sept. 30 to Oct. 6. The ground was nicely prepared, and many of the brethren and sisters were present at the first meeting. The turnout was quite general from the northern and central parts of the State. There were between thirty and forty tents on the ground, and some two hundred and fifty or three hundred Sabbath-keepers present during the meeting. The turnout of the people from Rochester and vicinity was large, especially on Sunday.

The meetings from the first were good. Thursday we were all cheered by the arrival of Bro. and Sr. White and W. C. White and wife. They took hold in their usual earnest manner. The temperance and Sabbath-school work received much attention, and excellent results followed the efforts. Bro. Colcord of Illinois was present, and aided much in all the meetings.

The annual session of the Indiana Conference was held, and if ever the counsel and advice of Bro. and Sr. White were timely, certainly they were upon this occasion.

Monday morning Sr. White bore a straight testimony to the ministers and members of the Conference, presenting important facts to the satisfaction of all on many points which had been matters of sore perplexity, clearing up and dispelling difficulties which would ere long have proved a source of distraction and ruin to the cause and Conference. Heartly confessions were afterward made, publicly and privately. The Lord blessed. Light came at last, union and harmony revived, and a good state of feeling now exists. As the result, all business sessions of the Conference, the T. and M. work, and other organizations connected with the Conference, passed off pleasantly and harmoniously.

It is well known by the readers of the *Review* that some two years ago Eld. A. W. Bartlett took extreme views on the subject of sanctification, and that he and several others ran into fanaticism on the subject. This caused the

Conference much perplexity, as some sympathized with him and were gradually losing sight of the message, and drawing off from the body. Sr. White bore a very plain testimony to Eld. Bartlett and his sympathizers, and to the Conference in general, in regard to the subject of sanctification as held by Eld. B., showing that it was the work of Satan to distract and draw away precious souls from the truth, and lead them into darkness where they would be blinded to their own danger.

Eld. Bartlett was deeply affected by the straight testimony, and publicly confessed it all to be true, stating that he had often deplored the fruits of the move. He expressed a willingness to surrender his positions on the subject of sanctification, and to labor to build up that which his course had torn down.

The Lord gave victory, and Bro. Bartlett's heart seems to be again united with the cause of God.

Bro. and Sr. White left us Monday noon; and as they rode off the ground we felt like saying, The Lord's hand is in this work.

Sabbath was a good day. Quite a number came forward for prayers, and some were converted to God. Monday twelve were baptized in the beautiful stream of water which runs close to the ground.

Through the blessing of the Lord, quite a large number have been added to the Conference during the past year. Three new churches were added. The tithing system has proved a success, nearly eight hundred dollars being paid in more than last year. To the Lord be the praise. S. H. LANE.

THE KENTUCKY CAMP-MEETING.

THIS meeting was held Oct. 1-7, at Powder Mills, Ky., about seventy-five miles south of Louisville. The weather was very dry and hot during the whole meeting. There were about seventy-five Sabbath-keepers on the grounds, mostly from Kentucky. The outside attendance was good. The writer, Eld. Osborn, Bro. Bowers, and Eld. G. K. Owen and wife, did the preaching. Good attention was paid, and a deep interest was taken in the word spoken. Two prayer and social meetings were usually held each day. The brethren and sisters manifested promptness in taking part in these meetings.

Sabbath afternoon we had a solemn, melting meeting. About fifteen came forward for prayers, and all spoke feelingly. Sunday Bro. Osborn baptized eleven of these. Sunday evening we had excellent freedom in presenting the temperance question to a crowded tent. As usual, some of our brethren felt rather opposed to signing the pledge; but that evening fifty-five signed the teetotal pledge, and the next day there were only two or three of all on the ground who had not signed it. When we consider that this was in the South, where tobacco, tea, and coffee are used far more commonly than in the North, we feel well satisfied with the result. Bro. Osborn has worked faithfully in enlightening the people on these points.

Financially, the Conference has done far better than it did the previous year. After paying all bills, about \$50 was left in the treasury. And yet many have failed to pay their tithes. In a Conference so small and weak as this one, every member ought faithfully to bring in all the tithes. Eld. R. G. Garrett will now join Eld. Osborn in labor, which will nearly double the expense of the Conference. What will the friends of the cause in Kentucky do? Will they support these men? We feel confident that they will.

The Conference is greatly behind in the matter of transacting business properly, and in keeping its records. Indeed, there was not a single set of blank books of any kind in the whole Conference. Steps were here taken to remedy this. The State secretary will attend the commercial college at Battle Creek. We found here more than an average proportion of really talented young women and several young men who can be very useful in the cause if they will but try. Quite a number will go immediately to our college.

We are glad to find the brethren all in harmony, and hopeful in the work. There is a good prospect before the cause in this State if more labor can be bestowed here. It was decided to divide the Kentucky and Tennessee Conference.

All say that this was the best Conference yet held in the State. Tuesday morning we had a parting social meeting, in which every one took part. May they live out the good vows here made. D. M. CANRIGHT.

NORTH-EASTERN KANSAS CAMP-MEETING.

THIS term of services and business sessions was commenced at Osawkee, Kan., Wednesday evening, Oct. 8. The meeting, being one of five sectional gatherings, was small, but it was quite encouraging in its results. Fifteen tents and covered wagons were on the encampment; but there were members in attendance who returned home to sleep. Five Kansas ministers attended.

The Conference, missionary, Sabbath-school, and temperance interests were considered, and some encouraging results were seen. The brethren and sisters willingly and mutually pledged to reconsecrate themselves to the cause of the Lord. Five were baptized. Pledges were made to assist the State tract society to liquidate its debt.

I learned that some in this locality had been firmly bound with a band of prejudice; but, evidently, this bond was considerably weakened. May much fruit of this effort be seen in glory. The last meeting was held Tuesday morning, Oct. 14. G. W. COLCORD.

THE TENNESSEE MEETING.

THIS meeting was held Oct. 10-14, near Nashville, Tenn. There were about fifty Sabbath-keepers present; this was a large gathering for Tennessee. There are five small churches in the State, and about seventy-five Sabbath-keepers in all, but they are scattered far and wide. Nearly all are poor people, and hence the cause is still weak. At first the friends were quite backward. On Monday, however, we had an excellent meeting. Two were received into the church, after which we had a communion service, followed by a good social meeting.

It was thought best to separate Tennessee from the Kentucky Conference; hence a Conference was organized here, also a State T. and M. society, a Sabbath-school association, and a temperance society. The Sabbath-keepers have been very backward in financial matters, not doing nearly what they should though they are poor. We spoke upon the subject, after which \$170.00 was pledged on the T. and M. work. Eld. Owen will personally request every one in the State to make pledges to this fund. We wish that all may assist in this.

Bro. G. K. Owen and wife have had the oversight of the work in the State the past year, and will have still. They have labored faithfully and well, with little remuneration. This should be remembered when the Conference is stronger. Four others were licensed at this meeting. We hope they will do something. There are many harder fields than Tennessee. Experienced, persevering labor will certainly build up a good work here.

Eight or ten young persons from Kentucky and Tennessee now start to attend our College. Three of them came with me. This is as it should be, and this step gives us hope for the cause here in the future. I now remain at Battle Creek a short time. D. M. CANRIGHT.

Our Cask.

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

—EVERYTHING which draws man out of himself does him good.

—SOME, by admiring other men's virtues, become enemies to their own vices.

—It is what we carry within us which determines what comes to us from without.

—I do not see why we should not be as just to an ant, as to a human being.—Charles Kingsley.

—If persons would take to themselves a little of the good advice they are so willing to give to others, it would do no harm.

—A CHILD is laughed at when it tries to catch a shadow, and yet grown persons grasp at and catch but little else in this world.

—ALWAYS meet petulance with gentleness, and perverseness with kindness. A gentle hand can lead even an elephant by a hair.

—The happiness derived from doing deeds of kindness is the purest, the sweetest, and the most lasting of all human enjoyments.

—THE Lord's love is as free as the air; full as the ocean; boundless as eternity; immutable as his throne; and unchangeable as his nature.

—WHY should a man who makes every man that owes him pay the utmost farthing, pray to God, "Forgive us our debts?" Why should he add "as we forgive our debtors," when he will not forgive a debtor?