

Advent Review

AND SABBATH HERALD.

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

VOLUME 56.

BATTLE CREEK, MICH., THURSDAY, OCTOBER 21, 1880.

NUMBER 17.

The Review and Herald

IS ISSUED WEEKLY BY THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, *President*.
M. J. CHAPMAN, *Secretary*. G. W. AMADON, *Treasurer*.

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

Address REVIEW & HERALD, Battle Creek, Mich.

HOPE FOR THE DESPONDING.

BY ELIZA H. MORTON.

O TROUBLED soul, why longer doubt,—
E'en tho' dark thoughts of sin
Crept all unbidden to thy mind
And found an entrance in,
And, finding entrance, there abode,
Till all thy peace had fled,
And evil wrought its baneful work,
While scalding tears were shed?

There's mercy yet for vilest souls;
Guilt can forgiven be;
'Tis Jesus speaks, oh, hear the word,
"Come, sinner, unto me."
Oh! gird thine armor on once more,
And rise in strength sublime;
The far-off hills of blessedness
Thy feet can surely climb.

The best oft stumble in the road
That leads to streets of gold;
The struggles of the human heart
Can ne'er, no ne'er, be told.
Confess thy sin and trust in God;
Begin thy life anew;
Resolve to live as ne'er before,
And joy will come to you.

"If any sin, an Advocate
Is found in Christ the Lord."
He knows the trials of this life,
Was tempted, though a God;
And tenderly, with pitying love,
He watches us below,
And marks each longing to do right,
Each conflict with the foe.

His angels hover o'er our path,
And in the darkest hour
Our sinking spirits upward point
To source of mighty power.
Then ne'er despair; though soul be stained
The cleansing fount is free;
Probation lingers for the race,
To Jesus quickly flee.

Battle Creek, Mich.

Our Contributors.

SIN: WHAT IS IT?

BY O. DICKINSON.

WHAT is sin? This little word of three letters occurs many hundreds of times in the Bible. David said, "I have sinned," when Nathan pointed to his great wrong; "I have sinned," said Balaam to the angel of the Lord; "We have sinned," said the people to Moses at Kadesh, when they had murmured against God after the spies had brought back an evil report of the land.

From the beginning of the history of man, this little word with its several derivations comes in for an important part in portraying his character. Here and there, thick sown through all the fields of Inspiration, in all the sermons of godly men, and in almost every book which has been written upon the duties and relations of man to man or of man to his Creator, this word plays an important part. But notwithstanding

this, the meaning of the word is little known by the mass of the common people at the present time. I live in a city of six thousand inhabitants, with its nine church spires pointing heavenward, representing as many denominations; and yet if a "heathen Chinese," with just sufficient knowledge of the English language to catch a few words of a sermon, should go out into our streets on Monday morning, and ask every man that he met, "What is sin? I heard a man preach, and he say, Sin. I do not know what it means. What is sin?" I doubt if he would get a *correct answer* from one in a hundred. He would get answers—plenty of answers, every one would have something to say. It is doing wrong; sin is lying; sin is stealing; sin is cheating, fighting, chewing opium,—all kinds of answers would be given; and yet, in this Christian land, where the Bible is so common, and where religious instruction is constantly given from the pulpit, I doubt if one in one hundred would give the right definition of the word, *sin*.

"*Sin is the transgression of the law*," says the word of God (1 John 3:4); and I believe this clear, precise definition is so important that the salvation of the hearers of the gospel very much depends upon its abiding impression upon the mind. If a man has this definition, the one which God himself gave, rooted in his soul, fixed in the depths of his nature, he will always have something to try himself by. He will have a scale, a balance to weigh himself with, and any man who weighs himself in this balance will be found wanting. "Thou art weighed in the balances, and art found wanting," said Daniel to Belshazzar, when the mysterious hand came out on the wall over against him. And so of every man. When he comes to that scale of character, with its perfect weights, which the law of God reveals, he will be found wanting. "The Lord is a God of knowledge," says Samuel (Chap. 2:3), "by his actions are weighed." That pure and holy law will put us on the side where we belong. "Without the law," says Paul (Rom. 7:8), "sin was dead." He knew nothing about it, and never would have known had it not been for the law of God. "I had not known lust, except the law had said, Thou shalt not covet." "But when the commandment came, sin revived, and I died." When the commandment came, he saw that he was under its condemnation. "The soul that sinneth, it shall die." He saw that the sentence of death was on him, and there was no way of escape except by the blood of Jesus Christ, and to that blood he fled.

Paul says in Gal. 3:24, "The law hath become our school-master [*παιδαγωγός*] to guide us unto Christ, that we may be justified by faith" (Alford's Translation). And I believe that, though the apostle in Galatians was talking mainly about the ceremonial law,—circumcision, ablutions, sacrifices, and all the forms and rites of the Jews,—yet in this respect he points the soul to Christ and shows us our need of him, just as, in those olden days, one sent to conduct a child safely to the school would talk with him, showing him the need of learning as he went. So it is with the law of God. Every Christian who goes to Christ for instruction, pardon, and help, needs, and must have, the law to guide him. The child does not see the evils of ignorance, nor the need of education, except as he is told the importance of avoiding the one and obtaining the other; nor does the sinner see the ter-

rible condition he is in while out of Christ, except as the law reveals it to him.

I believe that now, in our day, as fully as ever, each individual sinner needs the law to make him know what sin is, and the terrible wrong of sin,—its wrong to God and man—before he will fly to Christ for deliverance and pardon. And notwithstanding it is now publicly preached in some of our churches that "the law of God is a thing of the past;" "that it is done away," and is "no longer binding," I believe the same principle holds good which was good in the apostle's day. The law was good then to lead the individual sinner to Christ, and it is good now for the same purpose. That law which pointed the Jews forward to a Saviour to come, through types and shadows and the shedding of the blood of beasts, was the handwriting of ordinances that was against us, which was contrary to us, and which Christ has taken out of the way, nailing it to his cross. But that other law which the apostle speaks of when he says he does not "make void the law;" "We establish the law;" "The law is holy, just, and good;" "I had not known sin, but by the law," is still necessary and of binding force.

Instead of the whole law being done away, Mr. Barnes is right when he says, "It [the law] restrains us, and rebukes our sins. It condemns men, shows them their wrongs, and prepares them to welcome the offer of pardon through a Redeemer. The whole economy of the Jews did this, and under the preaching of the gospel it is still done. Men see that they are condemned; they are convinced by the law that they cannot save themselves, and thus they are led to Christ. It is needful that men should be made to feel that they are sinners, in order that they may be prepared to embrace the offer of mercy, and they will not feel this except as the law compels them to it."

Having said this, in regard to the necessity of knowing the law of God in order to have a knowledge of what sin is, let us repeat the Bible definition, "Sin is the transgression of the law." This definition is a precise one. It neither allows too much on the one hand, nor cuts off too much on the other. It is perfect. "The law of the Lord is perfect," says the psalmist, and this is the law of which sin is the transgression.

The mathematician says, "A straight line is the shortest distance between two given points." This is a perfect definition. No one can step out from that line either to the right hand or left, and pass from one of those points to the other, and yet go the shortest distance. In like manner this Bible definition of sin is perfect; and yet in this gospel-enlightened land, probably not one in a hundred could give this precise definition. Why is this? Must there not be something wrong in that kind of religious instruction which puts out of sight the very source from which repentance must spring? Sin is the curse of God's universe. It has brought its woes and all its deaths. It has sacrificed even the Son of God, after making him a man of sorrows and griefs. And yet men are so careful not to point out the cause of all this sorrow, that not one in a hundred can tell what sin is. May it not possibly be that the reason why a larger proportion of the ministry of this Christian nation do not preach on this subject so as to enlighten the people, is that they feel a secret consciousness in them-

selves that they are living in constant violation of that law? If they should preach that sin is the transgression of the law, they would condemn their own course of life. I do not think that I have awakened from my sleep on Saturday morning, the seventh day of the week, for two years, without the words flashing into my mind, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. This is so plain, the intent of the law so clear, it is reiterated so many times in all parts of the Bible, that no man can possibly mistake its meaning; and yet the mass of the ministry, the thousands who lead the churches of this nation, are living in constant violation of this law.

"Sin is the transgression of the law." James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill," and I may add, said also, "The seventh day is the Sabbath of the Lord thy God." "Now if thou commit no adultery, yet if thou kill [or break the Sabbath], thou art become a transgressor of the law;" thou art living in sin, for "sin is the transgression of the law." Here, then, is a plain case. The thousands of ministers who teach religion to the forty-five millions of this great nation, are living in violation of the plainest precept of that religion. These thousands who hold up the Bible in the pulpit as the word of God, the only rule of faith and practice, deny that they are bound to keep that word or to respect its authority when it crosses the order of the churches under which they have their ordination. These thousands of ministers who quote the words of Christ, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," take one day of the week which God has not given them, and use it for themselves in work, and then give back another day to God which he does not want, and which he has not commanded, as though they were on the throne, and had the rule and ordering of the things of God, and God were waiting upon them, and doing as they say.

There are things that belong to God. This the Lord Jesus Christ recognizes as fully as any other fact. He has a *right* to the place which he holds, the place of authority. He is above us, has the throne, and no order which issues from a less authority can thwart or take away the pre-eminence of his. Since he has said, Thou shalt not do any work on the seventh day, having divided the days into sevens by his own action, and put his blessing upon the seventh, and then followed up the weeks for fifteen hundred years among his people, the Jews, blessing them when they kept the seventh day as the Sabbath, and cursing them with weakness, and defeat before their enemies, and desolating their lands with hostile armies when they forsook his law and turned that seventh day into labor or into forgetfulness of God, it is not possible that we should misunderstand him when he says the seventh day is the Sabbath, my Sabbath, the Sabbath of the Lord thy God. The day, therefore, is his day. It belongs to him. If we take it for ourselves and use it in our work, we steal, we rob God, and his curse will rest upon us so soon as we do it knowingly, or in a way that the sin of ignorance does not excuse us.

"Sin is the transgression of the law," and the ministry ought to know this and preach it, and act accordingly. The teachers of God's people should learn of God, and not from the customs of society, or from the teachings of their creeds. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

I do not say the above things in harshness, nor with any accusations of willful sin on the part of the ministry of whom I speak. I know the strength of early education, and the mighty chain that binds. Brought up in the heart of New England, fifty years a member of the Congregational Church, and many years a minister in its home missionary work, it has

taken four years of earnest review of the whole system of theology and comparisons with the Bible before I could see myself as I believe God sees me. Like Saul of Tarsus, I "kicked against the pricks." I would not be convinced. I would not go in the way which I found God's word commanded. I was like the stubborn horse; I had worked as I was educated too long to give it up easily.

From my very soul I pity my brethren in the ministry who come to the feeling that they must investigate this matter. From a few sermons which I heard, I became convinced that the men who preached that we should keep the Sabbath which God ordained, were truthful, deep-thinking, Christian men, and that I could not refuse to read for myself on the subject. I did read, and as I read I compared. I had nearly a thousand volumes in my library, a large share of them theological works; and to go over these and compare was no little work; and I may say, too, that it was with no little anguish of soul that I let go my hold of the first-day Sabbath, and accepted the seventh as God's appointed day. Had this definition of sin which I give to-day been drilled into my mind in early life, as it has been since I began these inquiries, I should have escaped the mortification which a teacher always feels in confessing that he has been wrong in his teachings.

THE REASON.

BY ELD. M. C. WILCOX.

"PAY thy vows unto the Most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:14, 15.

"I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. . . . If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer." Ps. 66:13, 14, 18, 19.

In the first scripture quoted, we have the gracious promise of the Lord that he will deliver in the day of trouble all those who call upon him; but this promise is suspended on the fulfillment of their vows. God's promise will not fail. If he promises deliverance, deliverance is sure to come. If there are conditions to be complied with on our part, those conditions must be fulfilled before we can claim the promise.

In the last scripture quoted, we have an illustration of the fulfillment of the conditions, and consequently of the promises. Says David, "I will pay my vows," and because he did this, the Lord heard him. Had he failed to pay his vows, he would have regarded iniquity in his heart. And so we read in Deut. 23:21: "It would be sin in thee." Is it not one cause of barrenness among the professed people of God at the present time, that they fail to pay their vows, or pay them with a lame offering? The Lord requires the best. He spared not his only Son, but freely gave him for us. "Cursed be the deceiver, which bath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing." Could we but realize the worth of eternal life, how faithful should we be; but the cares, anxieties, pleasures, and love of the world, have so benumbed our senses that the profane and sacred appear alike to us.

When the light of God's holy law dawned upon us, and we saw ourselves wretched sinners, lost and "without strength," we vowed to serve God with all our heart, if he would, for Christ's sake, forgive and accept us. How have we kept our vows? Have we used our time in serving God? or has the greater part been spent in serving self and the world? Have we had a purpose in view, an object to attain? or has our Christian life been an aimless one—a sort of drifting along with the rest? Have our motives been pure? Do we serve God from true gratitude of heart, from the love we bear him, or from selfish interests? Have we acknowledged the great God in all our ways, that our paths might be directed by him? or have we taken the glory to ourselves, and hidden him by our

shadow? Have we paid our vows, freewill-offerings, and tithes? or has self been served first? How is it?

These and a score of other questions come thronging upon my mind as I review the past, and I fear that many might answer, "My leanness, my leanness." But if we have fulfilled our obligations, we can come into the presence of the holy God, and in Jesus' name claim the promise. Jesus Christ is "the same yesterday, to-day, and forever." If we have done our part, then we can exercise true faith, but not till then. Then will come that blessing that there shall not be room enough to receive it. May God help us to break up the fallow-ground of our hearts. Brethren and sisters, why not believe the Lord? why not?

FASHIONABLE FOLLY.

BY ELD. A. W. BARTLETT.

WE are living in an age of folly. When we consider the puerile influences that control the minds of men and women to-day, we are astonished. Those, even, who have a reputation for wisdom, will cling tenaciously to forms of illogical reasoning, and are swayed by influences that seem to be foolish in the extreme. Among many of the follies which control the mind is that of fashion. It is eminently proper that we should desire and make an effort to be beautiful; but the means chosen by many to accomplish this end are highly improper, and utterly fail to beautify either the person or the character. The "human form divine" is twisted into many unnatural shapes by tight lacing, tight shoes, pin-backs, etc., etc. The body is unhealthily burdened by superfluous clothing and the wearing of various ornaments of gold. Precious probationary time is wasted and much money expended, in adorning the frail body with fashionable attire. The paint and the powder, the artificial flowers and superfluous ribbons, the costly and showy apparel, "the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails" (Isa. 3:19-24),—all these things are brought into use in order to appear beautiful; but we are of the opinion that to the eyes of God and true Christians, any woman who professes to be a follower of the meek and lowly Jesus, and who dresses according to the above description of a fashionable woman's attire, must appear as wicked and very reprehensible.

The following is a graphic description of fashionable folly, and is appropriately called "A Fashionable Woman's Prayer:"—

"Strengthen my husband, and may his faith and his money hold out to the last.

"Draw the lamb's wool of unsuspecting twilight over his eyes, that flirtation may look to him like victories, and that my bills may strengthen his pride in me.

"Bless, O Fortune! my crimps, rats, and frizzles, and let thy glory shine on my paint and powder.

"Enable the poor to shift for themselves, and save me from all missionary beggars.

"Shed the light of thy countenance on my camel's hair shawl, my lavender silk, my point lace, and my necklace of diamonds, and keep the moth out of my sables, I beseech thee, O, Fortune!

"When I bow myself to worship, grant that I may do it with ravishing elegance, and preserve until the last the lily white of my flesh and the taper of my fingers.

"Save me from wrinkles, and foster my plumpers.

"Fill both my eyes, O Fortune! with the plaintive poison of infatuation, that I may lay out my victims,—the men,—as numb as images graven.

"Let the lily and the rose strive together on my cheek, and may my neck swim like a goose on the bosom of crystal water.

"Enable me, O Fortune! to wear shoes still a little smaller, and save me from corns and bunions.

"Bless Fanny, my lap-dog; and rain down hailstones of destruction on those who shall hurt a hair of Hector, my kitten.

"Smile, O, Fortune! most sweetly upon Dick, my canary, and watch with the fondness of a spirit over my two lily-white mice with red eyes."

The divine recipe for making one's self beautiful may be found in the Bible. Beauty consists in a beautiful and holy character, and not in the features, dress, or physical form. Let the character be decorated with obedience to God and parents, with patience, meekness, love and faith, and a beauty will be manifested which will be admired by God and man. 1 Pet. 3:3, 4.

THE WISE SULTAN.

ONCE Sultan Nushirvan the just, hunting,
Stopped in an open field to take a lunch.
He wanted salt, and to a servant said,
"Go get some at the nearest house, but pay
The price the peasant asks." "Great king!"
The servant exclaimed, "thou art lord o'er all this realm;
Why take the pains to buy a little salt?"
"It is a little thing," said Nushirvan,
"And so, at first, was all the evil whose
Most monstrous load now presses so the world.
Were there no little wrongs, no great could be.
If I from off a poor man's tree should pluck
A single apple, straight my slaves would rob
The whole tree to its roots. If I should seize
Five eggs, my ministers at once would snatch
A hundred hens. Therefore, strict justice must
I, even in unimportant acts, observe.
Bring salt, but pay the peasant what he asks."

—Selected.

PREPARATION FOR THE JUDGMENT.

BY ELD. R. F. COTTRELL.

OUR probation is soon to close. The cases of all living upon the earth are soon to be decided. We are warned of the fact. The tribunal is in session, and we know not how soon our cases may be called. Yet how slow we are to realize it! how little stirred by such solemn and awful truths!

Observe the dying Christian who is sensible that his probation is about to terminate. How carefully he reviews his life. How anxious he is to confess every fault, to put away every sin, and to know his acceptance with God. How earnest to warn the living to seek Christ, to give their hearts to God, to give up the world, and to live in preparation for the world to come.

But how is it with us who know from prophecy fulfilled, and from the signs of the times, that the great decisive day is right upon us? Are we acting in accordance with this faith? Are we laboring like those who know they have much to do, and but little time in which to do it? Are we striving to save others, as it were pulling them out of the fire?

The great lines of prophecy of the four great kingdoms of the earth have been fulfilled. Signs in the sun, moon, and stars have appeared. Light upon the prophetic periods of the Scriptures has been demonstrated; and the proclamation has been made, "The hour of his Judgment is come." And since these things have been done, according to the predictions of the Sacred Word, the anger of the nations, and the holding of the winds for the sealing of the servants of God have been manifested; the sealing message, bearing the commandments of God and the faith of Jesus, has gone forth; the powerful workings of Satan through spiritualism, so abundantly predicted in the Bible have been sweeping over the world; the demand for the image of the beast by the union of church and State in our own beloved country, and for the enforcement of the Pagan-papal institution of Sunday-keeping to the subversion of the law of the Most High, is organizing its host for immediate and decided action; and last of all, the consuming papacy, as if in a death-struggle, is speaking those great words of blasphemy, on account of which the beast is to be slain, and his body given to the devouring flame. The pope, whose power is dwindled to next to nothing, is declared infallible, and all is fulfilled of him except his destruction.

And are we living and acting as though we believed that all these signs predicted in the sure word, would pass by, and the end not come? If we believe, where is our corresponding action? Oh! let us be wise. Let us act upon our faith. Let us be in earnest to save souls from ruin. Let us prepare for the Judgment, which is right before us. Let us cherish the spirit of Him who gave himself for us, who sacrificed all on

our account. Let us improve the little time remaining, in striving, in a self-denying, self-sacrificing manner, to save souls for whom Christ died. May God arouse us, and help us to work, ere the time for working shall be past. O God! give me a part in thy work.

CONVERSION.

BY JOHN I. COLLINS.

THERE is no subject that should interest us more or be better understood than that of conversion; yet we are compelled to believe that many are ignorant of its principles.

To determine the importance that attaches to conversion, we have only to turn to the words of Christ in Matt. 18:3: "Except ye be converted, and become as a little child, ye shall not enter into the kingdom of Heaven." Nearly all expect to be saved in some way. Very few people have made up their minds to be lost. But we learn definitely from this scripture that without conversion we cannot enter the kingdom of Heaven. We may be placed under very favorable circumstances. We may have many amiable and pleasing qualities. We may have been brought up by good parents, who have taught us to love God and to respect his holy law. We may attend church, and listen to the services with attention. We may even belong to the church, make a high profession, and feel secure; but there is but one rule,—we must be converted. Our Saviour made no exceptions. The words of Christ are positive, and they include you and me.

Having established the importance of conversion, we next inquire what it is. We do not ask what people think about it, or what the experience of others has taught, but what the Bible says. The word "conversion" is found only once in our version of the Scriptures, "convert" and "converted" eleven times, "converting" once, and "converteth" once. Let us see what these scriptures teach. We must be very careful about using other texts, as in the Scriptures many other things relative to Christian experience are spoken of which are not conversion, but are merely preparatory steps.

In the common use of language, conversion means a turning, or changing, from one thing to another. This definition we accept as being also the Bible definition. When Christ says that we must be converted, he means there must be a change in us, a turning. We have no authority for saying that conversion means a certain kind of feeling; we are not so told anywhere in the Bible.

We find that all our natural tendencies are downward. It is easier to do wrong than to do right. We are sinners by nature. (See Ps. 51:5.) As soon as we begin to act in this world, our evil propensities begin to show themselves; we start on the downward road, and unless we turn we shall go to ruin. Therefore God says, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11.

We learn from Acts 3:19 that conversion must be preceded by repentance. "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Repentance is sorrow for sin; conversion is turning from sin. "Sin is the transgression of the law." 1 John 3:4. Therefore the law has an important place in both repentance and conversion. Before we can be converted, we must repent of our past sins; and before we can repent, we must see ourselves sinners, condemned by the law of God. If we know nothing about the law of God, it is impossible to repent toward God; and we have not, therefore, taken the first step in conversion.

We may repent, but not be converted. We may feel sorry for our sins, but not turn from them. Probably all who drink to excess are often sorry for their transgression, but many of them never turn from it. They wish they had never contracted a habit so degrading, one that is bringing them to a drunkard's grave. They resolve that they will not drink again;

but when the temptation comes, they are again taken in the snare. They fail to convert.

This illustrates other sins. We see ourselves sinners in the sight of God, and are sorry for our transgressions; perhaps we are willing to confess them with tears; but when the temptation comes, we fail. Oh that we had less to repent of, and more conversion!

If we have violated God's law, and sorrow for that transgression is necessary to forgiveness, then it is also necessary that we turn from breaking that law. This is conversion. The words of the psalmist, "The law of the Lord is perfect, converting the soul," illustrate this truth. The goodness of God should lead us to repentance; and after we have repented, having seen ourselves as sinners justly condemned by a holy God, we have it in our own power, by the help afforded us, to turn from our sins, and have them blotted out. "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Eze. 18:31.

DR. PENTECOST ON THE GRACE OF GIVING

DR. PENTECOST began his sermon by announcing his text from the 2d verse of the 7th chapter of Hebrews: "Abraham also gave the tenth part of all."

There are some most remarkable and startling scriptures bearing upon the subject of money. There has a popular delusion grown up, both in and out of the church, that money and the gospel have very little to do with each other; that the introduction of the subject of money in a gospel meeting is altogether out of place, or something to be dealt with only once in a while. But one of the greatest evils of the day is covetousness. Covetousness is idolatry; and if it is right to preach against lying and stealing, it is right to preach against idolatry.

Dr. Pentecost then proceeded to show from the Old Testament the various tithes demanded of the Hebrews. The first was for the support of the Levites, whose business it was to attend to the public service of God. To them a tenth was to be given, because they had no possessions. In the 14th chapter of Deuteronomy two other kinds of tithes are mentioned. Besides this, freewill-offerings were enjoined. All this was not in the nature of a gift, but simply giving back to the Lord what was his own before. There were tax-gatherers in the church, who saw to it that this much was regularly contributed. After that was paid, the freewill-offerings came as gifts. This was exacted from rich and poor alike. Every third year the Israelite had to come and declare under oath that he had fulfilled all his obligations in this direction. If he did not keep up this service, God regarded him as a robber. There is a curse pronounced on all who fail to do this, and a blessing on all who do.

We have the notion in these days that this idea of the tithe belonged only to a dispensation that has passed away. This, Dr. Pentecost said, is not true. When Jesus Christ was born, Gentiles were the first to worship him. And the first thing offered him was a gift of gold. And this was a very significant fact. The speaker read various passages from the New Testament to show that the teachings of Christ and the apostles and the practice of the early Christians was in accordance with the idea of liberal, systematic giving. In this connection he said it was a part of the divine ordinance that the poor should always exist in the world in order that the church might have the privilege of taking care of them. The one thing more than any other that he thought the church should be resuscitated in, is the matter of giving. Our inspiration for giving under this dispensation should be greater than under the old. We have a wider field in which to work. More than any other one thing, the great cause for a lack of blessing on the church is the unconsecration of the wealth that is in the church. The gospel of giving is as much a part of the teachings of Christ as anything else, and it is badly neglected to-day.

—Patience is strength; impatience, weakness. By striving for patience, you calm the soul, and even the patient body will help to give patience to the spirit. To sit quiet, even though what is going on wears you, is a gain. And for one thing, strive against the disposition to fly from one place to another. Wait; buds do not come up in a day, and you may yet find flowers where only a little while ago you thought it was all barren waste.—*Christian at Work.*

BE THOU CONTENT.

Hebrews 13:5.

Be thou content; be still before
His face at whose right hand doth reign
Fullness of joy forevermore,
Without whom all thy toil is vain.
He is thy living spring,—thy sun, whose rays
Make glad with life and light thy dreary days.
Be thou content.

In him is comfort, light, and grace,
And changeless love beyond our thought;
The sorest pang, the worst disgrace,
If he is there, shall harm thee not.
He can lift off thy cross, and loose thy bands,
And calm thy fears,—nay, death is in his hands.
Be thou content.

Or art thou friendless and alone,
Hast none in whom thou canst confide?
God careth for thee, lonely one,
Comfort and help will he provide;
He sees thy sorrows and thy hidden grief,
He knoweth when to send thee quick relief.
Be thou content.

The heart's outspoken pain he knows,
Thy secret sighs he hears full well;
What to none else thou dar'st disclose,
To him thou may'st with boldness tell.
He is not far away, but ever nigh,
And answereth willingly the poor man's cry.
Be thou content.

Be not o'ermastered by thy pain,
But cling to God; thou shalt not fall;
The floods sweep over thee in vain,
Thou yet shalt rise above them all;
For when thy trial seems too hard to bear,
Lo! God, thy King, hath granted all thy prayer.
Be thou content.

Why art thou full of anxious fear
How thou shalt be sustained and fed?
He who hath made and placed thee here
Will give thee needful daily bread.
Canst thou not trust His rich and bounteous hand,
Who feeds all living things on sea and land?
Be thou content.

He who doth teach the little birds
To find their meat in field and wood,
Who gives the countless flocks and herds
Each day their needful drink and food,
Thy hunger, too, will surely satisfy,
And all thy wants in his good time supply.
Be thou content.

Say'st thou, I know not how or where,
No help I see where'er I turn?
When of all else we most despair,
The riches of God's love we learn.
When thou and I his hand no longer trace,
He leads us forth into a pleasant place.
Be thou content.

Though long his promised aid delay,
At last it will be surely sent;
Though thy heart sink in sore dismay,
The trial for thy good is meant.
What we have won with pains, we hold most fast;
What tarrieth long, is sweeter at the last.
Be thou content.

Lay not to heart whate'er of ill
Thy foes may falsely speak of thee;
Let man defame thee as he will,
God hears, and judges righteously.
Why should'st thou fear, if God be on thy side,
Man's cruel anger or malicious pride?
Be thou content.

We know for us a rest remains,
When God will give us sweet release
From earth and all our mortal chains,
And turn our sufferings into peace.
Sooner or later, Christ will surely come
To end our sorrows and to take us home.
Be thou content.

—Selected.

THE NEW COVENANT AND THE LAW.

THE NATURE OF CHRIST'S WORK.

BY ELD. D. T. BOURDEAU.

No change was to be effected in the law of God by the establishment of the new covenant. The very first of the "better promises" concerning this covenant is, that under it the law of God was to be written in the heart. Heb. 8:10; Jer. 31:33. The great object of this covenant is to secure obedience to God's holy law. Christ, as mediator of the new covenant, magnified the law of God, and made it honorable (Isa. 42:21) by strictly obeying its precepts, by teaching it and showing its spirituality and vast comprehensiveness, and by dying to meet its penalty for man's transgressions, because it could not be changed or abolished. He died for our transgressions of the fourth commandment as well as for our transgressions of the other nine precepts; and his death for our sins

calls for repentance, which is shown by our obedience to the law we have transgressed.

The death of Christ for our sins is the great fact that the Spirit of God uses to lead us to repent, and to write the law of God in our hearts. How deeply affecting it is to see Christ, touched by pity and amazing love, suffering, bleeding, groaning, dying, and to know that it is our violations of God's holy law that have brought all this upon the meek and holy Lamb of God! This sight should break the hardest hearts; and it does powerfully affect those who will yield to the lessons it teaches. It leads them to embrace the dear Saviour, accept pardon, love God's holy law, and seek to avoid those sins that have made Christ's death necessary.

The Scriptures clearly teach that Christ came to conquer sin and Satan; but according to the theory which teaches that Christ abolished the law by his death, the great object of God in sending his Son is frustrated, and Satan and sin triumph at last; for Christ thus grants men full liberty to transgress all the commandments of God!

Faith in Christ establishes the law of God, instead of making it void. Rom. 3:31. Christ came to take away our sins, and not to abolish that law of which sin is the transgression. 1 John 3:4, 5. He taught the true means of pardon, and established the Christian ordinances and memorials to vividly impress them upon the mind and stimulate faith to lay hold of the Bread which came down from Heaven. But he was perfectly silent on a change of the Sabbath by *divine authority*; and such a change could not have been effected after the death of Christ; for the new covenant was closed up and sealed by our Saviour's death (Heb. 9:16, 17); and when a testament, or will, is sealed and confirmed by the death of the testator, "no man disannulleth, or addeth thereto." Gal. 3:15. He who would venture to change the will of a man after his death would be severely punished.

The change of the Sabbath is therefore an evil work, an insult against God and his divine Son. It is none other than the work of the man of sin, the *anomos*, without and against law, who thought himself able to change times and laws, and who shall be destroyed by the brightness of Christ's coming. 2 Thess. 2:3-8; Dan. 7:25.

Let us therefore, in honor of God and his Son, rally around the pure banner of the commandments of God and the faith of Jesus, that we may be saved among the loyal ones at Christ's coming. Rev. 14:12, 14; 22:12-14.

A WONDERFUL APPLIANCE FOR MEASURING THOUGHT.

[Bro. Wardner says, "The Doctor claims that there can be no force without matter, or thought without brains." The following, from the *New York Post*, will, I think, help to substantiate that claim. It is part of an address delivered by Professor G. F. Barker before the American Association for the Advancement of Science in Boston, as its retiring president. Coming from so high authority, it is entitled to consideration. Error must fall; truth will stand.

J. C. CALKINS.]

An important fact concerning nervous action is that its amount may be measured by the quantity of blood consumed in its performance. Dr. Mosso, of Turin, has devised an apparatus called the plethysmograph,—drawings of which were exhibited at the London apparatus exhibition of 1876,—designed for measuring the volume of an organ. The forearm, for example, being the organ to be experimented on, is placed in a cylinder of water and tightly inclosed. A rubber tube connects the interior of the cylinder with the recording apparatus. With the electric circuit, by which the stimulus was applied to produce contraction, were two keys, one of which was a dummy. It was noticed that, after using the active key several times, producing varying current strengths, the curve sank as before on pressing down the inactive key. Since no real effect was produced, the result was caused solely by the imagination, blood passing from the body to the brain in the act.

To test further the effect of mental action, Dr. Pagliani, whose arm was in the apparatus, was requested to multiply 267 by 8, mentally, and to make a sign when he had finished. The recorded curve showed very distinctly how much more blood the brain took to

perform the operation. Hence the plethysmograph is capable of measuring the relative amount of mental power required by different persons to work out the same mental problem. Indeed, Mr. Gaskell suggests the use of this instrument in the examination room, to find out, in addition to the amount of knowledge a man possesses, how much effort it causes him to produce any particular result of brainwork. Dr. Mosso relates that while the apparatus was set up in his room in Turin, a classical man came in to see him. He looked very contemptuously upon it and asked of what use it could be, saying that it could not do anybody any good. Dr. Mosso replied, "Well, now, I can tell you by that whether you can read Greek as easily as you can Latin." As the classicist would not believe it, his own arm was put into the apparatus and he was given a Latin book to read. A very slight sinking of the curve was the result. The Latin book was then taken away, and a Greek book was given him. This produced immediately a much deeper curve. He had asserted before that it was quite as easy for him to read Greek as Latin, and that there was no difficulty in doing either. Dr. Mosso, however, was able to show him that he was laboring under a delusion.

Again, this apparatus is so sensitive as to be useful for ascertaining how much a person is dreaming. When Dr. Pagliani went to sleep in the apparatus, the effect upon the resulting curve was very marked indeed. He said afterward that he had been in a sound sleep and remembered nothing of what passed in the room—that he had been absolutely unconscious, and yet every little movement in the room, such as the slamming of a door, the barking of a dog, and even the knocking down of a bit of glass, were all marked on the curves. Sometimes he moved his lips and gave other evidences that he was dreaming; they were all recorded on the curve, the amount of blood required for dreaming diminishing that in the extremities. The emotions, too, left a record. When only a student came into the room, little or no effect appeared in the curve. But when Professor Ludwig himself came in, the arteries in the arm of the person in the apparatus contracted quite as strongly as upon a very decided electrical stimulation.

In an address of the retiring president of this association, delivered a few years ago, I find this sentence: "Thought cannot be physical force, because thought admits of no measure." In the light of the rapid advances lately made in investigating mental action, we see that in two directions at least, in its rate of action and of its relative energy, we may already measure thought, as we measure any other form of energy, by the effect it produces.

A KEEN EDGE.

God's word is sharper than a two-edged sword; and what is a sword good for that has no edge? The world is surfeited with smooth talk. Ministers complain that the gospel makes no impression on the people. The trouble is, they do not preach it, or if they do, it makes little impression on the ministers themselves. They fight with daggers of lath; they brandish empty scabbards. They do not know and feel the word of God themselves in its present living power, and how can they proclaim it to others? They are afraid of reproach, of persecution, of poverty, of toils, which come upon those who consecrate themselves to the service of God and walk in the ways of truth.

But the word of God has edge, nevertheless. It finds men out; it reaches their hearts; it searches out their sins; it exposes their iniquities. It pierces "even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

What men need is the word of God; not some small portions of it, such as are indorsed and allowed by certain denominations, evangelical or otherwise; not such parts simply as are fashionable and acceptable; not such departments of truth as may be preached without giving offense, provoking criticism, or incurring blame; but the plain, unequivocal, unalterable words of the living God, which shall endure when "the grass withereth and the flower fadeth;" when heaven and earth shall pass away. He who plants himself on this foundation, and proclaims this word, will find that the Spirit's sword has by no means lost its keen edge, but that it still has power to pierce the mail of doubt, and cleave the bosses and shatter the defenses of unbelief; and, attended by the Holy Ghost, to convince men of sin and righteousness and Judgment to come.

But it must be the gospel, not a miserable, emasculated substitute therefor. It must be the truth as it is in Jesus, without regard to sectarian limitations or denom-

national disputes; and he who preaches it must not stop to inquire what says Augustine or Calvin, or Luther or Wesley, but simply, What saith the Lord? He who thus sets to "his seal that God is true," and links his fortunes and destinies to the imperishable Word, will not only find that it is mighty in the pulling down of strongholds, but also that it will prove a firm foundation when the world shall totter and the skies depart.—*The Armory*.

SABBATH SICKNESS.

This is quite a common disease. It is very prevalent. There is more of sickness on this day than on any other day of the week. Persons that have been in comfortable health all the week long, able to prosecute their accustomed business, often find it necessary to lie by on the Sabbath. I was inquiring of a neighbor, a few Sabbath mornings ago, in regard to his health. He had been feeling rather ill during the week, though keeping at work, but devoted the Sabbath to taking medicine. It was more convenient for him to do it on the Sabbath than on a week-day. To have done it then would have interfered with his plans and interrupted his labors.

A country physician once told me that he had many more calls on the Sabbath than on any other day of the week. People that were ailing would manage to drag along till the Sabbath, when they would give up and call upon the doctor. It is quite common for people to find themselves "indisposed" on that day. The indisposition often comes on quite suddenly. They retire in their usual health, but on awaking Sabbath morning somehow they "don't feel very well," and they "guess that they won't go to meeting to-day." But, fortunately, this kind of indisposition seldom proves fatal or very serious. The next day those that have been afflicted with it generally awake in their usual health, and are as ready for business as ever.—*Selected*.

SPECIAL MENTION.

SUNDAY STATUTES.

BY ELD. R. M. KILGORE.

UNDER the above heading, in an article written by "Brick Pomeroy," and published in his *Great West* of July 24, 1880, occurs the following pertinent paragraph. Coming from the source it does, it will be looked upon by some as worthy of consideration, inasmuch as the writer cannot be accused of prejudice in favor of either the seventh or the first day of the week. He says:—

"The English Puritans of the time of James I. were the first to impose the name and character of the Jewish Sabbath upon the first day of the week, and those who came to America brought the name and idea with them. To that seventeenth-century influence, and not to any Scriptural or ecclesiastical teaching of any earlier time, are we indebted for the Puritanical views of Sunday-observance now entertained."

AN AGE OF DOUBT TO PRECEDE OUR LORD'S SECOND COMING.

Writing on the "transition period," a religious paper says: "Hostile scientific speculations are spread abroad, heretical teachings are issuing from many pulpits, light literature is issuing by tons from the press to be eagerly devoured by the millions. Thus the restraints of virtue are weakened, the foundations of morality are shaken, and aversion to the teachings of the sanctuary induced. The church affiliates with the world; the church, instead of conquering the world, is being conquered by the world."—*Church Union*, Dec. 13, 1879.

Prof. R. G. Hitchcock, of New York, in a sermon lately, said that New Englanders, once all church-goers, were now staying away from churches. "Then, again, skepticism and rumors of it are in the air. Undoubtedly the battle between science and revelation is a great drawback to the attendance of the masses at worship. We are now, as it were, on the banks of Newfoundland, plowing through a heavy fog."—*Church Union*, Dec. 13, 1879.

The *Western Christian Advocate* says: "The tendency of the times upon which we have fallen is to unsettle everything in the domain of Christian faith. We are tauntingly told that it is folly to suppose that there can be no advance, no new discoveries of religious truth; that to settle down in the faith of our

fathers is evidence of intellectual stagnation."—*Church Union*, Nov. 22, 1879.

Under the head of "Skepticism and Crime," a religious paper, *The Christian Intelligencer*, July, 1879, says: "Germany is reaping the harvest of advanced thought of skepticism; crime has increased during the last six years from fifty to two or three hundred per cent. . . . The one chief reason for the degeneration of a once noble people is the substitution of skepticism for faith in the Scriptures."—*World's Crisis*, Oct. 15, 1879.

Rev. Mr. Bauer, chaplain to the Emperor William of Germany, in a recent sermon thus declared: "Affection, faith, and obedience to the word of God, are unknown in Germany; the father of all lies is worshiped in Prussia; that once deemed noble is held in contempt; theft is called business; marriage is a farce; Sunday exists only in name; the word of God is ridiculed in the press, turned into blasphemy in the popular assemblies, and the servants of God are insulted daily."—*Christian Statesman*, June 19, 1879.

The *New York Observer*, in October, 1879, declared: "It is now frequently said, and we think with good reason, that the prevalence of unbelief, or what is the same word, infidelity, is the cause of suicide. . . . The ideas of scientific infidelity, the popular paganism of the platform, the ribald licentiousness of the indecent school of vice, have saturated the lower stratum of mind, and millions believe there is no hereafter, and destroy themselves."

"It is stated that the Jews of Europe are throwing off their attachment to Judaism, and in so doing are losing all faith in religion of any sort."—*Boston Journal*, Jan. 10, 1880.

Noticing William H. Mallock's book, "Is Life Worth Living?" the *New York Tribune* says: "The wail of Cassandra over the impending fate of her country could not have surpassed the tragic pathos with which the author laments the destruction of religious faith through the progress of modern science. Mr. Mallock cherishes a profound conviction that the religion of the past is fading away under the influence of skeptical inquiry which has placed its blighting touch on all."—June 17, 1879.

"Professor Goldwin Smith contributes to the *Atlantic Monthly* (November, 1879,) a thoughtful article upon 'The Prospect of a Moral Interregnum' consequent upon the decadence of religious faith. In the view of Prof. Smith, we are upon the verge of a collapse of religious belief of the most tremendous kind, affecting not the form, but the essence of Christianity."—*Boston Journal*, Oct. 18, 1879.

Writing on "The Coming Crisis," Bishop A. C. Coxe, D. D., says: "Come the worst that Goldwin Smith predicts as a calamity, it will only fall on the seditious. Christians know the signs of the times and will escape to their Pella. Has not the Master foretold us all things? Is there not a pregnant negative in the very grammar of his question, 'When the Son of man cometh shall he find faith on the earth?' And does not this imply that the faithful would be few as that great crisis should draw nigh? What, then, if the angel is already on the wing who cries, 'Woe! woe! to the inhabitants of the earth'? What if it be as in the days of Noah?"—*N. Y. Independent*, Jan. 1, 1880.

A STRANGE KIND OF PEACEMAKER.

FROM an exchange we clip the following, which was originally published in the *Messenger of Peace*:—

Dr. J. H. McLean, of St. Louis, has invented some terrible instruments of war, named "Peacemakers." The gun called "The Annihilator" is designed for light artillery. The barrel of this gun is four inches in diameter, with lateral and horizontal motion. This barrel is surrounded by twelve magazines, so contrived that at the will of the gunner any two of these magazines can be brought in the line of fire and discharged with precision at the rate of from 128 to 140 shots per minute if desired.

The magazines are supplied with shot, percussion shell, or grape, and may be loaded while attached to the gun, with the same ease as any other magazine gun. The caisson, supplied with duplicate magazines, is secured under the gun out of danger. Only the gunner is required, and he is protected, breast high, by the steel foundations of the gun. A small gun, of the same model, has been fired over 500 times, at the rate of twenty-five shots per minute. From the fact that this gun can be trained upon an advancing body of men, from a distance of 1,200 yards to three miles, with a constant fire of 138 shots per minute, its immense power will be recognized. The machine magazine gun, "Pulverizer," is composed of twelve barrels arranged in a horizontal line side by side, and occupying a space of about three feet. The fire is con-

tinuous, and at the rate of 600 shots per minute. Dr. McLean's idea, in inventing and constructing these novel and fearless engines of destruction, is, antithetic as the proposition may seem, to reduce the chances of war. He thinks it is time nations were compelled to keep the peace, and theorizes that the shortest way to this result is to make war so fatal as to move governments to settle their differences in some more rational way.

INDUSTRIAL AMERICA ABROAD.

THE *Tribune* recently announced the shipment of brush and broom making machines to the Holy Land by a Schenectady firm. They were for the American colonists at the foot of Mount Carmel. A short time ago the cable announced that an American mowing machine had taken the first prize in a trial on the fields of Bulgaria. Simultaneously from Australia came the announcement that an American watch had been awarded the highest premium at the fair in Melbourne. Europe and the East does its weighing on American-made scales. A correspondent in Paris gave lately an account of the introduction of American elevators in hotels there. American hotel palace cars have been introduced in England in spite of English prejudice, and will soon overcome the opposition to their introduction in France which the parsimony of French corporations maintains. Our bread-stuffs are sold in every market of the hemisphere; and special fleets of steamers convey live American beef to English markets. Every variety of canned goods finds favor there.

These are only a few of the facts which might be named in illustration of the recent material development of America abroad. The growth of our industries has not been confined to home; marvelous as it has been in the last decade or two, it has been equally surprising in the older countries. A few years ago American pork and cotton were about the only staple productions which Europe largely bought of us; now there is a large trade in nearly every article of food grown or machinery invented in America.—*Scientific American*.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—*Gen. 43: 31*.

—No man was ever so much deceived by another as by himself.

—When the cold stream of truth is poured on red-hot prejudice, no wonder they hiss.—*Coleridge*.

—Who is powerful? He who can control his passion. Who is rich? He who is contented with what he has.

—We never know a great character until something congenial to it has grown up within ourselves.—*Channing*.

—When Moses wore a heavenly radiance "he wist not that his face shone." The best people are those who have the least to say about their own goodness.

—A sect which has true life will seize by instinct the emblems and rites which are in accordance with itself; and without life, it will only find in borrowed rites its winding-sheet.

—There are two sorts of trials, the one of God's sending, the other of our own making. The former are wisely sent, but we must expect to suffer under those we bring upon ourselves.

—A theology at war with the laws of physical nature, would be a battle of no doubtful issue. The laws of our spiritual nature give still less chance of success to the system which would thwart or stay them.—*Channing*.

—Some one remarked in the presence of Judge J. S. Black that the lines which formerly divided people in regard to religious matters were fading out. "Yes," said the Judge, "and I notice that the nice distinctions between right and wrong are going with them."

—As weeds grow fastest in fat soil, so our corruptions grow and thrive most when our natural state is most prosperous. Therefore God's love and care of us constrain him sometimes to use severe discipline, and to cut us short in our temporal enjoyment.—*Bishop Hopkins*.

—Our Christian principles must work a new miracle, must exorcise and expel the spirit of caste. The strength, happiness and true civilization of a community are determined by nothing more than by a fraternal union among all conditions of men. Without this, a civil war virtually rages in a State.—*Channing*.

The Family Circle.

BE OF GOOD CHEER.

THOUGH tangled hard life's knot may be,
And wearily we rue it,
The silent touch of Father Time
Some day will sure undo it.
Then, darling, wait;
Nothing is late
In the light that shines forever.

We faint at heart, a friend is gone;
We chafe at the world's harsh drilling;
We tremble at sorrows on every side,
At the myriad ways of killing.
Yet say we all,
If a sparrow fall,
The Lord keepeth count forever.

He keepeth count. We come, we go,
We speculate, toil, and falter;
But the measure to each of weal or woe,
God only can give or alter.
He sendeth light,
He sendeth night,
And change goes on forever.

Why not take life with cheerful trust,
With faith in the strength of weakness?
The slenderest daisy rears its head
With courage, yet with meekness.
A sunny face
Hath holy grace,
To woo the sun forever.

Forever and ever, my darling, yes—
Goodness and love are undying;
Only the troubles and cares of earth
Are winged from the first for flying.
Our way we plow
In the furrow "now;"
But after the tilling and growing, the sheaf;
Soil for the root, but the sun for the leaf,—
And God keepeth watch forever.
—Mary Mapes Dodge.

HOW TO MAKE UP A QUARREL.

WILLIAM LADD was President of the American Peace Society, and he believed that the principle of peace, carried out, would maintain good will among neighbors as well as among nations. But there was a time when he had not fully considered this subject—had not thought much about it; and he believed that, if a man struck him a blow, it was best and fair to strike back again, without considering if there were not some better way of overcoming the offender, or, if a man did him an injury; why, as people commonly say, he would "give him as good as he sent."

He then had a farm; and a poor man, who lived on land adjoining his, neglected to keep up a fence which it was his business to keep in order, and, in consequence, his sheep got into Mr. Ladd's wheat field, and did much mischief. Mr. Ladd told his man Sam to go to the neighbor and tell him he must mend the fence and keep the sheep out. But the sheep came again, and Mr. Ladd, who was a very orderly man himself, was provoked. "Sam," he said, "go to that fellow and tell him if he don't keep his sheep out of my wheat field, I'll have them shot." Even this did not do; the sheep were in again. "Sam," said Mr. Ladd, "take my gun and shoot those sheep."

"I would rather not," said Sam.

"Rather not, Sam! Why, there are but three; it's no great job."

"No, sir; but the poor man has but three in the world, and I am not the person that likes to shoot a poor man's sheep."

"Then the poor man should take the proper care of them. I gave him warning. Why didn't he mend his fence?"

"Well, sir, I guess it was because you sent him a rough kind of message. It made him mad, and so he wouldn't do it."

"I considered a few minutes," said Mr. Ladd, and then I told Sam to put the horse in the buggy."

"Shall I put in the gun," said Sam.

"No," said I. I saw Sam half smiled, but I said nothing. I got into the buggy and drove up to my neighbor's; he lived a mile off, and I had a good deal of time to think the matter over. When I drove up to his house, the man was chopping wood. There were few sticks of wood, and the house was poor, and my heart was softened.

"Neighbor," I called out.

"The man looked sulky, and did not lift up his head."

"Come, come, neighbor," said I, "I have come with friendly feelings to you, and you must meet me half way."

"He perceived I was in earnest, laid down his ax, and came to the wagon."

"Now, neighbor," said I, we have both been in the wrong; you neglected your fence, and I got angry, and sent you a provoking message. Now let's both face about, and both do right, and both feel right. I'll forgive you, and you forgive me. Now let's shake hands."

"He didn't feel quite like giving me his hand, but he let me take it."

"Now," said I, "neighbor, drive your sheep down to my south pasture; they shall share with my sheep till next spring; and you shall have the yield, and next summer we'll start fair."

"His hand was no longer dead in mine; he gave me a good friendly grasp. The tears came into his eyes, and he said,

"I guess you are a Christian, William Ladd, after all."

"And that little fracas with my neighbor about the sheep was," said William Ladd, "the first step to my devoting myself to the Peace Society."—*Selected.*

THE FIRST FAMILY PRAYER.

A GENTLEMAN whom I knew personally for many years, cast off fear and restrained prayer. He had no love for religion, nor respect for the Christian. He married a lady who was a professed Christian; but they agreed, on the subject of religion, to disagree. After some years he became a hopeful convert to the cross of Christ. He felt, as every child of God will feel, that he ought to erect a family altar, and gather his household around it morning and evening. It was a solemn occasion; the husband, once stout-hearted and rebellious, but now penitent and subdued; the wife, weeping for joy at the mercy of God that had visited her house, and the answer which at length had been given to long-continued prayer, and the children wondering at the strange sight. All were together. As the husband and father took in his hand the book of God, to be the minister of his own house, he turned to his wife and said,—

"I cannot begin solemn service, and erect an altar here, without first acknowledging how much I am indebted to you, as an instrument in the hands of God of my conversion. On the day of my marriage I had no confidence in religion; I was a mocker at the truths of God. I said, My wife professes to be a Christian; I will see in her conduct what religion is; I will know if there is any religion in the Christian profession. From that moment I have had my eye upon you. I have watched you in every position in which you have been placed. I have seen you in moments of joy and grief; in your relations to the family and to the church; in those hours of relaxation in which the mind is unburdened; in those seasons of communion with your Saviour, when with a firm voice and fervent spirit, you have prayed for my salvation, and when you knew not that my ears heard your petition. I have seen your joy as you have clasped the new-born babe to your bosom, and I have witnessed your anguish as you have laid that babe in the cold and silent grave. I became satisfied that your religion was real; that you were actuated by a principle that I did not possess; that you were sustained by a power to which I was a stranger. To your holy walk, consistent life and godly conversation, I owe my salvation."—*Selected.*

OBEY ORDERS.

GENERAL SHERMAN, while recently on a visit to a military school in Michigan, referred in his address to how, on a certain occasion, a young man at West Point inquired of a superior officer, "What must I do to become a first-class soldier?" and the answer was, "Obey orders." This would apply to young persons desirous of success in other pursuits of life as well as in the military. But obeying orders is dreadfully out of fashion. Young America has been flattered and pandered to until it thinks itself wiser than those of maturer years, and capable of taking care of itself, and in its vocabulary it recognizes no such word as obey. Children hardly out of their swaddling clothes, seem to be impatient of parental or other restraint, and consequently frequently, from very early years, "take the bit in their mouths," do as they please, grow up without discipline, and "go to the dogs." This is probably more so in this country than in any other, and is growing with every generation. Comparatively few American parents are the heads of their respective families, further than to bear the outlays. It is an unsettled question whether the parents or the children are the directing forces of the household. This being the case, of course there is little of that admirable, gentle, undisputed parental control or cheerful filial obedience that existed in the days when family government had a recognized

existence; and the results are just what might be expected—disappointment and sorrow for the parents, wild oats and unsatisfactory life for the children. And it all comes because good, easy parents, whose children, in their opinion, are the best that have ever been born, or ever will be, have not the good sense and moral force to compel those, the formation of whose character has been placed in their hands, to "obey orders."—*Lebanon Courier.*

RECREATION AT HOME.

Do not be afraid of a little recreation at home, good people. Do not shut up your house, lest the sun should fade your carpets; and your hearts, lest a laugh should shake down a few of the musty old cobwebs that are hanging there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left at the threshold without, when they come home at night.

When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling houses and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearth-stones, they will seek it in other and less profitable places. Therefore let the fire burn brightly at night in winter, and let the doors and windows be cheerfully thrown open in summer, and make the homestead delightful with all those little arts that parents so well understand. Do not repress the buoyant spirits of your children. Half an hour of merriment within doors, and at home, blots out the remembrance of many a care and annoyance during the day; and the best safe-guard that they can take with them into the world is the unseen influence of a bright little home sanctum.—*Selected.*

STRONG-MINDED WOMEN.

EVERY woman ought to be strong-minded enough not to flinch from her immediate duty, whatever it may be. . . . Without a strong mind, a woman is nothing better than an intelligent bit of driftwood, driven hither and thither by force of circumstances, and totally dependent on her surroundings.

Be strong-minded, then. With all my might I say it. Be strong-minded enough to stand up for the right, to bear pain and danger in a good cause, to aid others in time of suffering, to venture on what is called mean or degrading, to withstand a foolish fashion, to use your own judgment, to weigh the value of compliments. In all these things, be strong. Be the valiant woman. But do not be strong-minded in a bad sense, in discarding all the graces of humility, meekness, and submission, which are the true strength and beauty of womanhood.—*C. M. Yonge.*

—There is a great deal in "taking comfort in life." We are so apt to fret and worry over things we cannot help, and very often about things we can help, that our life becomes one continuous panorama of frets and worries. Let us cease to worry, and make the best of everything. "Whether or not we cease from hurry and worry now, we shall one day shut our eyes upon it, and lie still, untroubled by the stir and the fret of the things about us. Why not take comfort as we go on? You, proud mother of a beautiful, active boy, of what use will it be to you by-and-by to remember how exquisitely fine was his raiment, how daintily spread his bed, and how costly and profuse his toys? What the child needs is mothering, brooding, tender resting on your heart; and he needs it every step of the way from baby days to manhood. Take the comfort of your opportunities. Never mind though the dress be coarse, and the food plain, and the playthings few, but answer the questions, tell the stories, spare the half hour at bed time, and be merry and gay, confidential and sympathetic, with your boy. And you, whose graceful young daughter is just blushing out into the bloom and freshness of a wondrously fair womanliness, do not be so occupied with your ambition for her and her advancement in life, that you let her ways and your own fall apart. Why are her friends, her interests, her engagements, so wholly distinct from yours? Why does she visit here and there, and receive visitors from this and that home, and you scarcely know the people by sight? You are losing precious hours, and the comfort you ought to take is flying fast away on the wings of time that are never overtaken."

—Under whose preaching were you converted? "Under nobody's preaching," was the pleasant smiling reply, "it was under Aunt Mary's practicing."

Sabbath School Department.

"Feed my Lambs." John 21:15.

REPORT OF GENERAL S. S. ASSOCIATION.

TUESDAY MORNING, Oct. 5, 1880, at nine o'clock, the General Sabbath-school Association convened on the Battle Creek camp-ground for its third annual session. The President and Secretary both being absent, J. E. White was elected Chairman, and Eva Bell Secretary *pro tem*.

Where State Associations were not represented by delegates, persons present from those States were voted in to make up the deficiency. Seventeen Associations were represented by sixty-eight delegates. Eld. Matteson was received as delegate to represent the Sabbath-school cause in Norway; Bro. H. Nielson, to represent the German people; and Brn. Oyen and Gelotte, to represent the Scandinavian people.

A condensed report of the last annual session was read and approved. The Constitution of the Association was also read, after which J. E. White called Bro. M. H. Brown to the Chair, and moved to amend Art. III. to read as follows:—

"The officers of this Association shall consist of a President, a Vice-president, a Recording Secretary, a Corresponding Secretary, a Publishing Committee of three, and an Executive Board of five, of which the President and Vice-president shall be members. The officers shall be elected annually."

The necessity for this amendment was thought to be apparent by the circumstances of the present occasion,—the fact of our being left without officers at this meeting. The amendment was unanimously carried.

On motion of M. H. Brown, the Chair was empowered to appoint the usual committees. The following were reported: On Nominations, Elds. S. N. Haskell, Geo. I. Butler, M. H. Brown; on Resolutions, Elds. E. R. Jones, S. H. Lane, J. O. Corliss.

The meeting then adjourned to call of Chair.

SECOND MEETING, OCT. 8, 4 P. M.—Prayer by Eld. S. B. Whitney. Minutes of last meeting having been read and approved, the report of the Nominating Committee was called for, which was as follows:—

For President, G. H. Bell; Vice-president, J. E. White; Recording Secretary, H. P. Holser; Corresponding Secretary, Eva Bell; Executive Committee, W. C. White, D. A. Robinson, H. W. Kellogg; Publishing Committee, W. C. White, G. H. Bell, U. Smith.

The officers recommended by the committee were duly elected.

The report of the Committee on Resolutions being called for, the following was submitted:—

1. *Whereas*, The importance of the Sabbath-school cannot be overestimated, as it holds to the church the relation of the nursery to the orchard; therefore,
Resolved, That we recommend all our churches to take a greater and more active interest in sustaining the Sabbath-school work.

2. *Resolved*, That every member of the church should be a member of the Sabbath-school.

3. *Resolved*, That we urge all our schools to supply themselves with maps and books necessary to successfully conduct their work.

4. *Whereas*, The success of any work depends upon its unity of action; and whereas, confusion otherwise results; therefore,
Resolved, That we urgently recommend that all our schools carefully follow the arrangement and course of lessons prescribed by the Executive Committee of this Association.

5. *Resolved*, That the executive and publishing committees shall form a joint committee on lessons and Sabbath-school supplies, and all questions on these points shall be referred to said joint committee.

6. *Resolved*, That we recommend the use of the collection box in all our schools.

7. *Whereas*, Some on account of conscientious scruples, have not felt free to contribute on the Sabbath, and in some cases have allowed a spirit of murmuring to come in; therefore,
Resolved, That we warn all our brethren against indulging in a feeling of alienation and complaining over this matter; and we heartily recommend a spirit of forbearance and liberality toward each other.

8. *Whereas*, In many parts of the field, Sunday-schools have been organized by our people, which under wise and judicious management have been productive of great good; therefore,
Resolved, That we recommend our State Associations to adopt measures for organizing Sunday-schools under the advice and direction of the Executive Committee of such Associations.

The resolutions were acted upon separately, and all unanimously carried. There were remarks and some discussion on the several resolutions. Quite a number gave

experiences bearing on Resolution 8, and going to show that the spirit of the resolution is to organize S. D. A. Sunday-schools, instead of going in to take part in schools already organized and conducted by Sunday-keepers.

Eld. Matteson made remarks in regard to Sabbath and Sunday school experience in Norway, Denmark, and Sweden. He expressed his interest and union of feeling in the work this side the water.

In consideration of the fact that the duties of the Publishing Committee are not defined in our Constitution, it was moved by M. H. Brown that the Chair be empowered to appoint a committee of three to draft an article defining duties of said committee. The matter was referred by the Chair to the Committee on Resolutions.

A few remarks were made by the newly elected President, asking the brethren in general to give their help and co-operation in this work, and inviting their suggestions and advice.

On motion of S. H. Lane, the meeting adjourned to call of Chair.

J. E. WHITE, *Chairman pro tem*.

EVA BELL, *Sec. pro tem*.

DAKOTA S. S. ASSOCIATION.

THE first annual session of the Dakota Sabbath-school Association was held on the camp-ground at Sioux Falls, Sept. 17, 1880. The opening prayer was offered by Eld. E. W. Farnsworth.

The superintendents and delegates were then called for, after which the Secretary's report was read and approved. A summary of the report for the year is as follows: No. of schools, 13; membership, 399; average attendance, 220; new members enrolled, 204; No. of members dropped from the record, 37; No. of scholars under fourteen years of age, 122; No. over twenty, 134; No. of scholars who are church-members, 127; No. of classes, 35; No. of members in the first division, 70; in the second division, 38; in the third division, 37; in the fourth division, 111; No. of schools keeping complete record, 7; No. of *Instructors* taken, 91; amount of contributions, \$25.87; amount sent to State Association, \$1.77. During the year there has been an increase of 6 schools, 150 scholars, and \$25.37 in donations.

The Committee on Nominations reported as follows: For President, Eld. S. B. Whitney; Secretary, M. M. Olsen; Executive Committee, S. B. Whitney, E. H. Pullen, and H. P. Johnson. These names were considered separately, and the candidates were all elected.

Adjourned *sine die*.

S. B. WHITNEY, *Pres*.

M. M. OLSEN, *Sec*.

INDIANA S. S. ASSOCIATION.

THE third annual session of the Indiana Sabbath-school Association was held in connection with the camp-meeting at Rochester, Fulton Co. The first meeting was called Sept. 23, 1880, at 5 P. M. The meeting was opened by singing. Prayer was offered by W. W. Sharp.

Sixteen Sabbath-schools were represented by twenty-one delegates. The minutes of our last annual meeting were read and approved. By a unanimous vote, the ministers present were invited to participate in the deliberations of the Association. The Chair was authorized to appoint the usual committees. Quite a number then spoke encouragingly of the Sabbath-school work in their respective places. These testimonies were cheering, and showed that the schools of Indiana are in a prosperous condition.

After making appropriate remarks, the President appointed Wm. Carpenter, W. A. Young, and John Moore as a Committee on Nominations; and W. W. Sharp, S. S. Shrock, and J. W. Pugh as a Committee on Resolutions.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 25.—Opened by singing. Prayer was offered by J. S. Shrock. Minutes of the previous meeting read and approved.

The report of the Committee on Nominations was read, as follows: For President, J. M. Rees; Secretary and Treasurer, Viola Shrock; Executive Committee, J. M. Rees, S. S. Shrock, and Edgar Fortiner. The report was accepted, and the candidates elected to their respective offices. The Secretary's annual report was then read.

Adjourned to call of Chair.

J. M. REES, *Pres*.

VIOLA SHROCK, *Sec*.

—If they who wear the chains of creeds once knew the happiness of breathing the air of freedom, and of moving with an unencumbered spirit, no wealth or power in the world's gift would bribe them to part with their spiritual liberty.—*Channing*.

VALUABLE BOOKS OF REFERENCE.

MANUALS OF INSTRUCTION FOR SABBATH-SCHOOL TEACHERS AND BIBLE STUDENTS.

Sacred Geography and Antiquities, with maps and illustrations. By Rev. E. P. Barrows, D. D. The investigations of missionaries and explorers during the last century have thrown a flood of light on many points once involved in obscurity, and it is the aim of this book to condense and put into methodical form what has thus been collected. 685 pp. \$2.25

Companion to the Bible. By E. P. Barrows, D. D. Designed to assist teachers of the Sabbath-school, ministers of the gospel, and Bible students generally, in a thorough and systematic study of the Scriptures. Part First contains a concise view of the Evidences of Revealed Religion. Parts Two and Three are introductions to the Old and New Testaments. Part Four is devoted to the principles of interpretation. 668 pp. \$1.75

The Church, School, and its Officers. By J. H. Vincent, D. D. This thoroughly instructive and interesting volume was written mainly for the younger ministers of the church. It also defines the duties of the Superintendent, the Secretary, and the Chorister, upon whom the success of the school so largely depends. 224 pp. 75 cts.

The Art of Questioning, with an introductory address on Training Classes. By J. G. Fitch. 15 cts.

The Use of Illustrations in S. S. Teaching. By J. M. Freeman. 15 cts.

The Art of Securing Attention in a S. S. Class. By J. G. Fitch. 15 cts.

S. S. Institutes and Normal Classes. By J. H. Vincent, with an introduction by Alfred Taylor. This book will be especially valuable to those who contemplate holding Institutes, and who seek directions as to how the time of the sessions may be occupied to the best advantage. Many an Institute has failed because its promoters were short of just such information as is given here concerning arrangement and management. 186 pp. 75 cts.

Bible Geography, Hand-Book of. (New and Revised Edition.) Containing the Name, Pronunciation, and Meaning of every Place, Nation, and Tribe mentioned in both the Canonical and Apocryphal Scriptures. By Rev. Geo. H. Whitney, A. M. Illustrated by one hundred Engravings, and Forty Maps and Plans. Four hundred closely-printed pages. 12mo. \$2.50

Bible Manners and Customs, Hand-Book of. Containing Descriptions of the Ancient Manners and Customs mentioned in the Bible, and explaining over three thousand Scripture Texts. By James M. Freeman, D. D. Illustrated by 168 Engravings, and accompanied by an Analytical Index, a Textual Index, and a Topical Index. 12mo. 515 pp. \$2.50

The Bible Atlas and Gazetteer. Containing six large and accurate maps, and a list of all geographical names with reference to their Scriptural places, and to the proper maps; also a variety of useful tables. Muslin Bound, \$1.00

A Dictionary of the Holy Bible. For general use in the study of the Scriptures; with engravings, maps, and tables. Published by American Tract Society. Muslin Bound, \$1.25
Sheep, 2.00

Cruden's Complete Concordance to the Holy Scriptures, with a Concordance of the books called Apocrypha, and a Life of the Author. One rarely becomes so familiar with the Bible, that he has no occasion, at times, to use a Concordance in looking for particular passages. A book of this kind has, therefore, come to be considered an indispensable aid in the study of the Scriptures. And it is a laudable ambition to seek for the best. This, in the line of Concordances, is found in Cruden's Unabridged, which we are prepared to furnish by mail, post-paid, for \$1.75

Dowling's History of Romanism. This large work of 940 pages traces the history of Romanism from the earliest corruptions of Christianity to the proclamation of Papal infallibility, and the deposition of Pius IX. as a temporal sovereign. It not only refutes the errors and superstitions of Romanism, but tells the story of their origin, exhibits the workings of the iniquitous system, reviews historically its domination over kings and princes, its oppression of the consciences, and torture of the bodies, of men, and the efforts of different ones at different times to relieve Christendom from its terrible thralldom. The papacy occupies so prominent a position in the prophetic field, and is gaining such an influence upon the people of this country, that any information pertaining to it is of special interest to the student of prophecy. Muslin Bound, \$4.00
Half Morocco, 4.75

Pilgrim's Progress. 12mo. edition, printed by Dodd, Mead, & Co. This edition is firmly and beautifully bound, printed on heavy tint paper, contains 36 engravings, and has marginal references to such texts of Scripture as are illustrated by the story. 336 pp. \$1.50

D'Aubigne's History of the Reformation. 5 vols. \$4.50

Gibbon's Rome. The History of the Decline and Fall of the Roman Empire. 6 vols. \$5.00

Josephus. By William Whiston. \$1.50

NEW LESSON BOOKS.

Lessons on Prophecy. For the Bible Class. The lessons on prophecy, as issued with the *Youth's Instructor* for 1879, are neatly bound in pamphlet form. 10 cts.

Lessons for Little Ones, No. 2. Designed for children who have completed the first book for little ones. It contains a year's study upon Bible history, from the birth of Moses, to the time of Joshua. Flex. cloth, 15 cts.

Any of the above works will be sent by mail, post-paid, on receipt of prices named.

Address REVIEW & HERALD, Battle Creek, Mich.
Or, SIGNS OF THE TIMES, Oakland, Cal.

The Review and Herald.

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

BATTLE CREEK MICH., OCTOBER 21, 1880.

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

THE NATIONAL CAMP-MEETING.

THIS meeting, held in Battle Creek, at the time appointed, Sept. 28 to Oct. 11, 1880, was not as largely attended from abroad as the meeting in this place two years ago. The number of tents pitched, besides those for meetings and business purposes, was one hundred. But the congregations were nearly as large generally as on former occasions, and on the second Sabbath the congregation was estimated to exceed any former gathering, a greater number who resided in the vicinity attending from their homes. As seen from the report of the Business Proceedings, last week, the encouraging number of twenty-one Conferences and five missions were represented by delegates.

Of ministers and licentiates there were present fifty-two. Thirty-two discourses were given. Eld. James White and Mrs. E. G. White spoke each five times. J. O. Corliss, C. W. Stone, and J. G. Matteson, each three times; J. B. Goodrich, S. N. Haskell, and R. F. Andrews, twice each; and Elds. W. H. Littlejohn, H. W. Decker, S. B. Whitney, E. B. Lane, E. R. Jones, Smith Sharp, and U. Smith, once each. The preaching was largely practical, and was well received, though all may not have been so enthusiastic over it as one brother, who wished that all the discourses might be written out and published in pamphlet form for perusal at home.

On each Sabbath, Oct. 2 and 9, a powerful movement was witnessed among the people, when, under a strong appeal from Sister White to sinners and backsliders, between two and three hundred came forward for prayers. In the hearts of many of these a good work was evidently wrought. There were two seasons of baptism, in which some forty-five went forward. An interesting Sabbath-school was held at the usual hour each Sabbath morning. Seasons of social worship were held each morning from six till seven, the many business meetings it was necessary to hold not allowing much more time than this to be devoted to exercises of this kind. The camp was districted, each district being put in special charge of a minister, and in these districts meetings were held from eight to nine A. M. Some of the ministers reported the best meetings here they ever enjoyed.

We were happy to greet our beloved Bro. Matteson, missionary from Norway, and to listen to his encouraging report of the progress of the work in that country. The organization of a new Conference in Denmark, which was received into the General Conference, as reported in the Business Proceedings, will mark a new era in the history of the cause there; while the method of gaining access to the multitudes of Europe, as described in Bro. Andrews' report, makes the outlook there, should God bless in the restoration of his health, more favorable than at any previous time.

In the book tent, sales reached the encouraging figure of \$118.00. Contributions were freely offered toward the expenses of the meeting, to such an amount that when some material on hand is disposed of there will be a small surplus in the treasury.

On Monday evening, Oct. 11, at the Tabernacle, Bro. E. P. Daniels, Wm. Ostrander, and G. H. Gilbert were solemnly set apart to the work of the ministry, according to the Scriptures. After a few impressive remarks by Bro. G. I. Butler, prayer was offered by Eld. Haskell, and the charge and right-hand of fellowship were given by Eld. Butler.

Eleven different organizations held their annual sessions, during the thirteen days of the meeting, as follows: General Conference, General T. and M. Society, General H. and T. Association, General S. S. Association, Michigan Conference, Michigan T. and

M. Society, Michigan H. and T. Society, Michigan S. S. Association, the S. D. A. Publishing Association, the Health Institute, and the Educational Society. This presents a formidable array of business to be transacted in so short a time; and the lack of time to fully consider some of the important matters brought before these different bodies was seriously felt. The meetings, however, all passed off pleasantly, and a good degree of interest was manifested in the proceedings.

A few days of serious illness on the part of Sister White, in the midst of the meeting, caused some anxiety and depression for the time on the part of many. But as prayer was offered in her behalf, she was remarkably relieved, and enabled to labor again in her usual strength before the meeting closed.

The weather was for the most part favorable, the encampment was a pleasant place, all seemed to be of good cheer; and we must attribute the lack to themselves if any went home feeling that they had not enjoyed a continual feast of good things.

THE WORK IN EUROPE.

THE following is an extract from the report of Eld. J. N. Andrews to our late General Conference. We give it, as the readers of the REVIEW will be interested in the particulars stated:—

It is with difficulty that I prepare a brief report of our work in the European Mission the past year. At the time of the last General Conference, I had just arisen from my sick-bed at Bâle, determined that I would shake off ill health and go to work among the people. I was able to keep in the field a few weeks, and then had to take my bed, which I was unable to leave for a long time. Here I prayed and reflected. I saw that there was no reason to hope that I could go out as a public laborer in a long time to come. But, as I think, the Spirit of God presented to my mind a plan of action by which the French-speaking people of Europe could be reached. It related to the use of our journal, *Les Signes des Temps*.

We had printed two thousand copies of each number, and the larger part of these copies was still on hand. It was suggested to my mind that lists of addresses should be procured, and that to each person we should send three successive numbers of our old papers, and then a copy of the last number; that with the first number we should send a letter of introduction, saying that we still publish our journal, and that we beg the privilege of sending a few specimen numbers. If these were of no interest to the receiver, we requested him to hand them to some of his neighbors. When we sent the fourth number, we sent with it a letter inviting the receiver to subscribe, but saying also that if he were unable to pay, but desired to receive the paper, we would continue to send it for a time free of charge. It seemed to me that the Spirit of God presented to me this plan of action while I was upon my sick-bed, and that it assured me that this method would succeed.

I did not know where we should get money for the postage, for I did not think it proper to take it from our funds which came from Battle Creek; but money came expressly for this purpose, and we went to work. The result has cheered us beyond measure. Notwithstanding all the difficulties of the undertaking, we have found how to bring the truth to the notice of the French people, not of a few persons merely, but of the masses. The people have responded to our letters and specimen numbers in such a manner as to fill our hearts with devout gratitude to God.

We have received from all parts of France and French Switzerland, and from other countries of Europe, the most cheering letters, accompanied with the money for our journal for one year or more. We have also received many letters from persons in all these countries expressing the highest commendation of our paper, but saying that they could not pay for it. Also many have sent us lists of addresses of persons to receive specimen numbers of our journal. It

has seemed wonderful that our old papers, sent out as specimens with letters, have seemed to be equally acceptable with our new numbers. I remember but one case in which any one has mocked at them for being old papers. When we sent out papers without letters and without system, the greater part used to be returned to us. But we have made a careful estimate of the refusals under the present system, and find that they do not exceed one in sixty. By this I mean that nearly all who receive our journal retain it and suffer it to be read in their families.

You will understand that we take a list of one thousand or two thousand names, and send four papers in succession to each person, accompanied with letters; then, if we get no favorable response, we drop this list, and take as many more new names and repeat the process. We now consider our duty done for the present in the case of those who do not subscribe. Out of every such list we get a considerable number of favorable responses, and some subscribers with the money. But it is necessary to keep an alphabetical list of these names thus used, so that as we take new lists every few weeks we can strike from them all names that have been already used. Though the system we have adopted is simple, this work involves a great amount of labor.

Heretofore I have been greatly troubled because the door of access to the French seemed incapable of being opened whether by preaching or by publications. To-day I feel that a wide and an effectual door is opened, and that no man can shut it, if we ourselves continue true to God. We have found the journal, and not the tracts, the right arm of our power for our first aggressive action. So in our present poverty we have abandoned the printing of tracts, and have put all our strength on the paper, making every number the very best that we possibly can. These papers contain a good variety of live articles upon the most important points in our faith, and they are eagerly read. We have many proofs of this. There have been two remarkable providences that have favored this enterprise: 1. Sufficient money has come to pay all the postage without taking anything from Battle Creek. Twice we have received money from Russia for this purpose. 2. I have obtained the names of many thousands of Protestants in France, and that, too, of the class that give to the cause of God. I have more than we can use in several months, perhaps enough for a year.

The postage laws of Switzerland are remarkably favorable. We now have subscribers and friends active to help us at many points in France and Switzerland, also in Holland, Germany, Italy, and Russia. Though the increase of our little churches in Switzerland has been small, for I have been so feeble that I have had to leave them to themselves, and Bro. Ertzenberger has had much to do besides laboring for them, yet I consider that the number of friends created by sending out our paper has much more than doubled our strength in Europe the past year.

Our subscribers are not persons who receive *Les Signes* at the expense of somebody else, but they have sent us the money out of their own pockets, because they are interested to read our journal; and this class hold on. We have received during the year of persons who send the money for themselves, sixty-one subscribers. Nearly every one of these is our active friend. Then not less than forty have asked for the paper, though unable at present to pay for it. The most of these interest themselves to circulate our paper, and also to send us lists of addresses.

God has turned our captivity. We have found out how to do his work, and that it is possible for us to reach the people. Though I have been so feeble and in so much danger of consumption, no previous year has shown results so encouraging. I no longer feel in doubt as to gaining the attention of the French people. God has opened before us an effectual door. If we could afford to print ten thousand copies of *Les Signes*, we could use every one of them to excellent advantage. It is very difficult for the living preacher

to gain access to the people in any country on the Continent; for things are so shaped that in most cases all public halls can be closed against us by the village minister or by some rich man. In this state of things, it is evident that our right arm of power is our paper. When we have obtained a village directory, we can teach the truth to the people of that place; and though the ministers quite often write us letters of remonstrance, they can do nothing effectual to shut out the truth. I take their letters, and without giving names, answer them through our paper; and this works admirably. I know just what the minister says against the truth, and I can show up his argument to his own people. We have thus an effectual door open which our enemies cannot shut. In many of these villages we get subscribers, besides friends who cannot subscribe, but who labor actively to circulate our journal.

I am confident that our journal will open the way for the living preacher. My convictions are that the work in other countries of Europe will have to be opened in this same manner. If we had two or three thousand copies of a German paper to send out with letters, as we now send out our French paper, we could take lists of addresses and go to work efficiently at once. I make the same suggestion concerning England. It is true that the difficulties in the way of the living preacher are not so great as upon the Continent, yet they are very much greater than in America. Tents are used in England very freely; but it is by a class of men whose influence is not good, and hence the better classes in England are very reluctant to enter a tent. Halls are very expensive. Of course, we must do our best with tents and what we can afford in the way of hiring halls. But our progress this way will be in the face of great difficulties, and considerable of our strength must be used in holding the ground we gain. A paper would add a hundred-fold to our strength. A paper printed in England would be better than one from America, for obvious reasons. But we cannot undertake a new journal in our present poverty and feebleness of resources. The *Signs of the Times* is an excellent paper, and will answer our purpose well if we can have enough copies. To make an effectual movement, we ought to have two thousand copies of the *Signs*. If a little real missionary spirit in behalf of England can be awakened among our brethren, this number of copies can be furnished without taking anything from the Battle Creek treasury. The postage in England is one cent for each copy sent out, or \$20 for two thousand copies. If you say this is too heavy an expense, I answer, There is no other way that we can do so much with the same money. If it cannot be met, we may as well abandon the attempt to get the present truth before England. But it can be done; for it ought to be done and must be done. We have many rich brethren who are piling up wealth, and could singly pay this postage bill. Besides this, it would not be long, were this plan put in operation, before a large part of this postage would come in from those who would receive the papers.

I have had ample opportunity to see the situation of the cause in England and to judge of its wants. I therefore in the strongest manner pray that this mission may be re-inforced by a full supply of the *Signs of the Times*. Bro. Loughborough is laboring hard to advance the work. I believe that this mission will accomplish a great work if it can be properly re-inforced by a supply of suitable papers. Bro. Ings is laboring with untiring zeal in placing publications on the steamships which touch at this port, and also in selling and distributing papers and tracts everywhere. These brethren are doing all in their power to reach the people.

We are near the time when we shall not ask any more help from the treasury at Battle Creek for our French work. Till that time comes, we shall ask as little as possible. When it does come, we shall thank God, and consider how we can repay what we have received from America. We owe no debts in Europe;

to you we owe much which we will repay when we can—if not to you, then to other missions.

Bro. Ertzenberger has just returned to Germany, after an absence of twenty-seven months. He finds all our friends steadfast, and everything in good order. Bro. E. is a man of God, who seeks to labor unselfishly and diligently in the cause. He has spent much time this year in translating into German.

I think the members in France, independent of our new subscribers, remain about the same as last year, but no one has visited them. Our friends in Italy are steadfast, and have had two or three additions. I think there is no change in Egypt, only that we do not have to sustain any expense in that country.

We extend to Bro. and Sr. White the most cordial invitation to visit the entire field and to see our state. They will not despise the day of small things, and we will gladly profit by their counsel. Or if the General Conference see fit to send a committee of our brethren, as heretofore proposed, we shall welcome them joyfully, and lay before them a full view of all our affairs.

Though this has been a most trying year to me, yet I count it by far the most prosperous year in our mission. God has taught us how to reach the people, and our work is now very encouraging. I shall not die, but live, and declare the works of the Lord. And so we thank God, and take courage.

We have received other subscribers besides those that I here report. These are the ones obtained by sending out our journal on trial with letters. Besides these, there are twelve thousand persons who had not received their second letter when Sister Oyer's report was made at Bâle. From these we may reasonably hope for forty subscribers and a considerable number of friends who will ask the paper to read. One young brother in Switzerland has obtained seventeen subscribers.

Below, we give the statistics of Sabbath-keepers belonging to our churches in Switzerland and Germany. This includes none of the new subscribers, who are scattered over several countries, and it includes none of our friends in France, Italy, Egypt, and Roumania. I suppose the number in those countries to be greater than that given in my report of last year. In consequence of feebleness, I have communicated with them very little except by means of *Les Signes*.

No. of Sabbath-keepers in Switzerland,	148
" " " " Germany,	40
" " Sabbath-schools " Switzerland,	8
" " " " Germany,	2
" " " " pupils in "	28
" " " " Switzerland,	88
New Sabbath-keepers uniting with our churches in Switzerland,	12

REFORM VS. FANATICISM.

BY ELD. R. F. COTTRELL.

"THERE is a wide gulf between a reformation based on the word of God, and a fanatical excitement.

"Whenever a great religious ferment takes place in the church, some impure elements always appear with the manifestations of truth. We see the rise of one or more false reforms proceeding from man, and which serve as a testimony or countersign to the real reform. Thus, many false Messiahs in the time of Christ testified that the real Messiah had appeared. The Reformation of the sixteenth century could not be accomplished without presenting a similar phenomenon." *D'Aubigne*.

Yes; to cast reproach upon the Reformation advocated by Luther and his fellow-laborers, wild spirits arose who were for rushing forward the reform, "so feebly sketched out by Luther," to speedy consummation, and this upon altogether different grounds. The Spirit of God was moving Luther in the direction of his Holy Word; but these saw no use of clinging so closely to the Bible, and cried out, "*The Spirit, the Spirit*." The Lord was doing a great work, and it was Satan's work to breathe a spirit of fanaticism into unsanctified souls, in order to bring the cause of truth into disrepute.

So it is now. The Lord has begun a work, foretold

in his word, to prepare his people for the second advent of the Messiah; and time and space would fail to tell of the thousand and one theories and vagaries that have been attempted to be imposed upon the people as the only true and genuine advent doctrine.

The cry has been, "Lo, here, and lo, there." Still the truth commends itself to all honest persons who will take time and pains to look at it long enough to come to a true decision. And it is very manifest to the candid inquirer that the truth lies with those who adhere to the word, who make a harmony of the different messages of this work, as given in prophecy, and, besides this, have a real reform in respect to religious duty to preach to the people—a turning to God and his moral requirements, and not merely some theory to be embraced that will not practically affect the moral character of the receiver.

Whatever may be said of the Spirit,—there are many spirits in the world,—the true work, though guided by the Spirit of God, will be anchored firmly on the revealed word of God, the Bible. This is the true test, the detector, by which to try the spirits.

If there was nothing divine in the great Advent movement of 1840-4, then there is nothing but delusion in any of the theories that have come up claiming to be the true position, and the present truth,—the true advent doctrine. Different and opposing theories cannot all be true; for truth is a unit, and always consistent with itself. The truth will be found, then, with those, and only those, who make a harmony of the prophetic advent messages of Rev. 14: 6-12, with the history of the Advent movement of our own times. If there is no harmony between the prophecy and that which claims to be its fulfillment, this claim is false. Hence all Adventists of our time who make the time movement of 1844 false, that is, take the position that it was not the fulfillment of the message, "Fear God, and give glory to him; for the hour of his judgment is come," are out of harmony with the inspired description of the Advent movement as foretold in prophecy, and consequently not building upon the true foundation. All those, I say, who claim that the advent is at hand, and that the time message has not been given, deny their parentage, or the very means which gave them birth as Adventists, and prove conclusively that they are not on the track of truth, and that their whole scheme is spurious. And yet there are men professing to be true Adventists, who make the first, *i. e.*, the time message, a mistake, and ignore the third and most important message altogether. They would have the Lord come without the proclamation of this most solemn and fearful warning, which God has evidently designed to prepare a people for that event of events. It would be better for them to give up the whole matter at once. Their bark is in the rapids, and they are trusting for safety to a cable, which, with their own hands, they have cut loose from the only anchor that can hold them. The rapids of fanaticism are furiously sweeping them downward to the abyss of infidelity. They reject the anchor of the first message, and refuse to get on board the life-boat of the third, the framework of which is the commandments of God, and its finishing the faith and the testimony of Jesus Christ. They would not despise this life-boat, but for its Sabbath keel, into which all its other timbers fasten. But remove the keel, and the vessel would go to the bottom.

Their work is fanatical; it is not based on the word of God. It is only calculated to cast reproach on the truth, and turn men, in disgust, away from it. But God permits it, so that "they which are approved may be made manifest."

On the other hand, the true reform for these days, the present work of the Lord, is based upon the perfect word of the Lord. Prophecy has clearly predicted, and accurately described it. The terms of the warning message were laid down some eighteen hundred years ago, and the distinguishing characteristics of the people who should receive it were described in terms unmistakable: "Here are they that keep the

commandments of God and the faith of Jesus." The commandments include the Sabbath; and the faith of Jesus, the doctrine of his soon coming, according to his promise; both of these are in especial disrepute at the present time. Hence it is no other than Sabbath-keeping, or Seventh-day, Adventists, who are so clearly pointed out in the prophecy. No other people fill the description. "How egotistical," do I hear you say? I must tell you the truth; for the truth alone can do you good. Our work is based upon the word of God. It is a real reformation. It teaches us what we must do to be prepared for the advent. It is developing moral character, and teaching the true faith. It is not fanaticism, but a real reform.

Our Tract Societies.

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

THE SWORD OF THE SPIRIT.

THERE are battles fierce and many,
By our valor to be fought,
And we want for soldiers any
Who will fight as brave men ought,
Not with sword Damascus tempered,
Laying waste the fruitful lands,
But with humble, Christian fervor,
And the Bible in their hands.

Honest ones are shut in darkness
In the prison walls of death,
Dreadful is their state of blindness,
Pestilential is their breath;
Let us march to give them freedom,
The pure light of day to see—
Not with any carnal weapons,
'Tis the truth shall set them free!

While the western Ophir calleth
Thousands in its dross to share,
Let us search the human temple
For the diamond hidden there.
What if scorn at first shall meet us?
Love and hope shall urge us on;
None shall ever fail who battle
With the weapons of St. John.

Let us quickly then make ready
For the strife the needed shield.
Are we few? Then 'tis more needful
We should quickly take the field;
Full of faith and full of courage,
Forth we'll go a conquering band,
With the truth upon our banners,
And the Bible in our hand!

—Selected.

SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 16.

IN 1839 Mr. Judson was attacked with a pulmonary disease which followed him to the close of his life, and, in a great measure, obliged him to refrain from public speaking. Previous to this it had been his custom, for at least some portion of the time, to preach on Sundays and on each evening in the week. His family also suffered much from diseases incident to the climate. The board had frequently urged him to visit this country; and in 1845, Mrs. Judson having become so thoroughly prostrated that a protracted sea-voyage to a northern climate seemed her only hope of restoration, they embarked for England, with the design of visiting their native land. Their three eldest children, whom they intended to leave in America, accompanied them.

Mr. Judson was at this time preparing a Burmese Dictionary, a work in which he engaged very reluctantly, because, as he said, it seemed "so unmissionary." In order to prosecute this work during his absence, he took with him two native assistants. On their arrival at the Isle of France, Mrs. Judson's health seemed much improved, and they decided that Mr. Judson should return to Maulmain, while she and the children should continue the voyage to this country. Accordingly Mr. J.'s assistants returned home; but after a few days Mrs. Judson's complaints returned with renewed violence, and it became necessary that her husband should accompany her. While at this place, a vessel visited the port in which they took passage direct to Boston, Mass. Mrs. Judson continued to decline very rapidly until they arrived at St. Helena, where she expired on the 1st of September, 1845. She was buried in the public burial ground, by the side of Mrs. Chater, long a missionary at Ceylon, who also died on her passage home. On the evening of her burial, Mr. Judson and his motherless children sailed from St. Helena, and arrived in Boston on the 15th of October.

Respecting Mrs. Judson's labors, especially during the latter part of her life, her biographer says:—

"It may well excite the wonder of those women who consider the care of their own families a sufficient task, that she could find time and strength for such an amount of labor. It has been said that her translation of Bunyan's Pilgrim's Progress is a work worth living for. Her husband says, 'It is one of the best pieces of composition we have published.' She also translated a tract written by her first husband; edited a chapel hymn book, to which she furnished twenty of its best hymns; and published four volumes of Scripture questions for use in Sunday-schools. She was the mother of a rapidly increasing family; and the head of an establishment, which, like all in the East, required constant and vigilant superintendence; and when we consider the exemplary manner in which she discharged her maternal and domestic duties, we are led to fancy she must have possessed some secret charm by which she could stay the hurrying feet of time, and 'hold the fleet angel fast until he blessed her.' Such a secret was her untiring zeal, which prompted an incessant industry. Though she is dead, Mrs. Judson's works still live; and generation after generation of Burmans will associate her name with that of her honored husband, as benefactors of their race."

Mr. Judson speaks of her as having been, in every point of natural and moral excellence, the worthy successor of his first wife. Mrs. Judson's hope had long been fixed on the Rock of Ages, and she had been in the habit of contemplating death as neither distant nor undesirable. As it drew near, she remained perfectly tranquil, without a shade of fear or doubt. Notwithstanding she was approaching her native land after an absence of twenty years, and her longing desire to see once more her son George, her parents, who were still living, and the friends of her youth, she was able to say, "Let the will of the Lord be done," and peacefully went to her rest.

Of himself, after he had re-embarked on the vessel, Mr. Judson says:—

"On the following morning no vestige of the island was discernible in the distant horizon. For a few days, in the solitude of my cabin, with my poor children crying around me, I could not help abandoning myself to heart-breaking sorrow. But the promises of the gospel came to my aid, and faith stretched her view to the bright world of eternal life, and anticipated a happy meeting with those beloved beings whose bodies are moldering at Amherst and St. Helena."

For the enthusiastic welcome which Mr. Judson received in this country he was wholly unprepared, and never was a man more completely out of his element on occasions of this kind. The largest houses of public worship were thronged long before the hour of service, if it were known that he was to be present. Feeble in health, and unable to speak in public, he shrank with instinctive delicacy from crowded assemblies where he himself was the object of attraction. He seemed to himself to have done nothing that called for any special token of respect; and the more his brethren seemed disposed to exalt him, the more deeply did he feel his deficiencies, and the more humble was his prostration at the foot of the cross.

M. L. H.

GENERAL T. AND M. SOCIETY.

FIFTH ANNUAL SESSION.

THE first meeting of this session was called by the President, Oct. 6, 1880, at 11 A. M., on the camp-ground at Battle Creek. The opening prayer was offered by Eld. S. B. Whitney.

Forty-two life members and State officers were present, representing the following State societies: Michigan, Iowa, Wisconsin, California, New York, Pennsylvania, Nebraska, Minnesota, Illinois, Kansas, Missouri, New England, Indiana, Ohio, Dakota, Vermont, Maine, Norway, and Denmark.

A summary including the labor performed by these, and other societies not represented, was presented to the meeting in printed form.* This report covered only nine months; but the cash receipts for that time exceeded those given in the last annual report for twelve months, by \$3,819.63, and the subscribers obtained for periodicals by more than 2,352. More periodicals have also been distributed. In foreign countries, the amount of labor performed was much larger than last year. In other respects the labor performed was in about the same proportion as shown in the previous report. The financial condition of most of the State societies has improved much during the year, notwithstanding their total indebtedness at the office of publication is about the same as one year ago. The value of publications, etc., on hand is much greater than at that time; and this indebtedness has been incurred largely by three or four societies that will doubtless make a special effort to cancel it this fall.

*A yearly summary of the labor performed will be given at the end of the present quarter.

The State societies have purchased books and tracts of the REVIEW AND HERALD Office, as per Office books, to the amount of \$16,165.73; periodicals, etc., \$11,729.51, and they have paid to this Office \$27,806.56 in cash. The number of Signs taken in clubs is about 6,000.

By a careful comparison of facts and figures, it was shown that, including the amount expended for tracts and Signs donated to foreign missions, the sum paid by our people for missionary purposes averages less than one dollar per year to each church member. The Episcopal Methodists in Canada pay for the support of their missionary work a sum which averages one dollar and forty cents a year per member; the German element of the same denomination in this country, one dollar and twenty-five cents. In England the amount averages one dollar. Thus, notwithstanding the great impetus given to our people by the present truth, they are evidently doing less in the missionary work, proportionately, than some of the other denominations. The nature and extent of the work presented to the General T. and M. Society was spoken of by Eld. Haskell and others. Each State society directs its efforts, more especially to work within its own limits; but this society has for its field of labor those portions of the world, outside of our Conferences, wherever the Christian religion has been extended.

The Chair having been empowered to appoint the usual committees, H. W. Dacker, J. B. Goodrich, and C. L. Boyd were named as the Committee on Nominations; and B. L. Whitney, J. O. Corliss, and Smith Sharp on Resolutions, after which the meeting adjourned.

SECOND MEETING, SUNDAY P. M., OCT. 3.—Prayer by Eld. Butler. The minutes of the last meeting were read, also the Treasurer's report, which was as follows:—

Cash on hand, Oct. 9, 1879,	\$ 915.71
Received for membership,	1,009.80
" on donations,	210.86
" " sales,	48.38
Total,	\$2,184.75
Paid for publications and expenses,	\$ 790.37
Cash on hand to balance,	1,394.38
Total,	\$2,184.75

The Committee on Nominations recommended the following persons as officers for the ensuing year: President, S. N. Haskell, South Lancaster, Mass.; Vice-president, B. L. Whitney, Rome, N. Y.; Secretary and Treasurer, Miss M. L. Huntley; Assistant Secretary, Miss Jennie Thayer, both of Battle Creek, Mich.; Executive Committee, S. N. Haskell, Geo. I. Butler, and H. W. Kellogg. On motion, these officers were elected collectively.

This meeting was favored by the presence of Eld. and Mrs. White, who were invited, by a rising vote, to take part in its deliberations.

Eld. Whitney then presented the following resolutions, which were unanimously adopted:—

Whereas, The increasing importance and magnitude of our tract and missionary work very plainly demand some uniform, systematic, and efficient plan for its financial support, in order that our societies may be relieved from the embarrassment of constant indebtedness, and be provided with the necessary funds for carrying on their legitimate operations; therefore,

Resolved, 1. That we recommend that thorough efforts be made by the officers of the State societies to secure a donation each quarter from each member of the society.

Resolved, 2. That we earnestly recommend to all our membership a cheerful and unanimous indorsement of this systematic plan of bringing in their freewill-offerings for the support of this important branch of the work.

Whereas, The Signs of the Times, when properly used, has proved an effective agent for the spread of truth, and

Whereas, Much good that might be accomplished by its distribution is lost by a failure to carefully follow up the work with good Christian letters, written in the fear of God, thus vigilantly watching over and watering the seeds of truth; therefore,

Resolved, That this body recommend that in all churches not too widely scattered, vigilant missionary societies be organized; and that each of these societies take as many copies of the Signs of the Times as they can pay for and distribute judiciously. And we further recommend that our brethren everywhere, whether living near organized churches or not, take as many copies of this paper as is consistent with their circumstances, and use them in missionary work.

Whereas, In the judgment of this body the College Record might be used advantageously by sending it to young men and women not of our faith, thereby inducing them to attend our College and thus bring them more directly under the influence of the truth; therefore,

Resolved, That we recommend all our tract and missionary societies to secure clubs of this excellent paper for free circulation, and thus extend the knowledge of our educational work everywhere.

Resolved, That we recommend that the different State societies make diligent efforts to supply all respectable reading rooms of the cities within their several States.

whose managers will pledge themselves to keep these journals on file, with the *Signs of the Times*, *Good Health*, and the *College Record*.

Resolved, That it is the sense of this society that the officers of the various State tract and missionary societies should take measures to supply the public libraries in their respective States with such of our standard denominational works as are best adapted for general reading.

Whereas, The Constitution of our State tract and missionary societies does not specifically define the powers and duties of the officers of the society, particularly with reference to the Board of Directors and its relation to the financial management of the society; and

Whereas, Such definitions of the powers of these officers in the constitutional law of the society would tend to avoid differences of opinion which are liable to arise with reference to these relations; therefore,

Resolved, That the Chair be authorized to appoint a committee of three to propose by-laws to be recommended for adoption by the State societies, clearly defining the duties and relations of these officers, and distinctly specifying concerning such other points as have become established by the general custom of the society.

During the meeting, instructive remarks were made by Eld. and Mrs. White, and others, respecting the missionary work; but owing to a press of other business, the time devoted to this department of the work was quite limited.

Meeting adjourned to call of Chair.

S. N. HASKELL, Pres.

MARIA L. HUNTLEY, Sec.

INDIANA T. AND M. SOCIETY.

THE Indiana T. and M. Society held the first meeting of its eighth annual session in connection with the camp-meeting at Rochester, Ind., Sept. 24, 1880.

After the opening exercises of the meeting, the minutes of the last annual meeting were read and accepted. It was moved and carried that the Chair appoint the usual committees. The subject of our ministers serving as district directors was thoroughly discussed, and it was decided that they should.

The following committees were then appointed by the President, Eld. S. H. Lane: On Nominations, Sanford Rogers, J. W. Covert, and Isaac Zirkle; on Resolutions, J. O. Corliss, Wm. Covert, and J. D. Shilling.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 27, 10 O'CLOCK A. M.—After the minutes of last meeting were read and approved, the Nominating Committee reported as follows: For President, Eld. S. H. Lane; Vice-president, Sanford Rogers; Secretary and Treasurer, S. S. Shrock. Directors: Dist. No. 1, J. D. Shilling; No. 2, J. S. Shrock; No. 3, J. P. Henderson; No. 4, Wm. Covert; No. 5, Noah Carahoff. The report was accepted.

The Committee on Resolutions reported the following:—

Whereas, Past experience has taught us that a very great work may be done by the T. and M. society; therefore,

Resolved, 1. That we will take a more earnest part in the T. and M. work in the future than we have in the past.

Resolved, 2. That we will not rest satisfied until every Seventh-day Adventist in Indiana becomes a member of the T. and M. society.

Whereas, Much irregularity and difficulty have arisen in the past, because of the negligence of members in reporting; therefore,

Resolved, 1. That any one belonging to this society who shall fail to report for three consecutive quarters, shall not be continued as a member without joining anew.

Resolved, 2. That we urge upon the officers of this society the importance of a diligent performance of the official obligations resting upon them.

These resolutions were separately adopted. Last, but not least, it was moved and carried that each Seventh-day Adventist in this Conference pay yearly to the librarian of his or her church the sum of twenty-five cents for the support of the poor among us; and that this money be left at the disposal of the T. and M. Board of Directors.

The report of labor for the last three quarters was then read, as follows:—

No. of members, 179; No. of reports returned, 274; No. of members added, 17; No. of families visited, 490; No. of letters written, 364; No. of *Signs* taken in clubs, 102; No. of subscribers obtained, 416; No. of pages of tracts and pamphlets distributed, 197,011; No. of periodicals distributed, 6,468; No. of *Annals* distributed, 1,939; cash received, \$649.20.

Adjourned *sine die*.

S. H. LANE, Pres.

S. S. SHROCK, Sec.

MICHIGAN T. AND M. SOCIETY.

THE first meeting of the ninth annual session of the Michigan T. and M. Society was held on the camp-ground at Battle Creek, at 9 A. M., Oct. 3, 1880.

By request of the President, Eld. White acted as Chairman of the meeting, and offered the opening prayer. The minutes of the last annual meeting were read and approved.

Twelve then united with the society by paying the initiation fee of \$1.00.

The annual report of labor was not given, on account of several districts having failed to report.

This led Elds. White, Fargo, Jones and Miller to impress upon the T. and M. members and officers the necessity of promptness in their work, and of living up to whatever system they claim to adopt.

Eld. White said that a large proportion of those embracing the truth received their first light from reading, and it would not do to slacken our hands in the missionary work. He would recommend that the workings of the society be simplified as much as possible; for he believes in progression in this work, as in all others.

After these remarks, the President, being so instructed by the meeting, appointed Wm. Ostrander, E. Van Deusen, and A. W. Maynard a Committee on Nominations, and Elds. Corliss, Kenyon, and Miller a Committee on Resolutions.

Adjourned to call of Chair.

SECOND MEETING, 4 P. M., OCT. 5.—In the absence of the President, Eld. Haskell acted as Chairman of the meeting.

The summary of labor reported for the year was read, as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	8	15	5	19	8	58	54	4746	2524	604	\$235.98
2	109	208	1	10	204	91	78	67701	3030	1042	329.31
3	31	42	5	177	223	494	302	27452	20263	10675	537.26
4	9	9	2	2	34	24	196	5123	2631	1120	296.75
5	95	10	1	184	157	62	200	28504	987	328	232.47
6	123	20	1	23	165	37	118	66415	3629	1281	536.80
7	83	19	1	37	110	45	218	165540	2989	719	395.37
8	70	4	0	5	54	41	24	6915	163	258	278.67
9	59	8	4	2	160	34	33	2532	1672	210	148.82
10	84	17	1	11	75	98	96	9151	5241	479	300.58
11	56	7	2	63	208	25	14	25178	1570	556	38.05
12	14	3	1	105	18	10	25	22136	344	206	32.27
13	20	3	4	85	70	28	27	27604	1578	375	124.26
14	77	191	3	169	91	79	170	69289	3647	644	236.82
15	32	51	2	73	14	1	70	2137	630	328	64.40
16	20	63	10	163	15	28	46	12418	1357	414	67.12
	1335	2140	123	3736	3742	1187	1626	922145	52240	19349	\$4278.54

* Received from agents.

† Not all the money received is included in the reports.

NOTE.—Of the cash reported, \$2237.24 was on donation and membership, \$679.69 on sales, \$1358.61 on periodicals.

FINANCIAL REPORT.

Received during the year, \$4434.07
Due office, Oct. 31, 1879, \$ 70.41
Paid for publications, periodicals, etc. 4315.78

Total, \$4386.19

Due offices, Oct. 1, 1880, \$47.88
Cash on hand, \$57.10

CASH RECEIVED.

On British Mission Fund, \$9.50
" Dime Tabernacle " 29.54
" Educational Relief " 136.00
" Oakland church " 1.35
" General T. and M. " 109.00
" Ten-thousand dollar " 175.00
Total, \$460.39

Eld. Haskell expressed his gratitude for the missionary work, and his earnest desire that a vital interest in it should be resurrected.

The report of the Nominating Committee was presented, and the nominees were severally elected, as follows:—

For President, J. Fargo, Greenville; Vice-president, E. H. Root, Coopersville; Secretary and Treasurer, Jennie Thayer, Battle Creek. Directors: Dist. No. 1, F. D. Snyder, Pittsford; No. 2, E. P. Giles, Jackson; No. 3, W. C. Sisley, Battle Creek; No. 4, Alex. Carpenter, Otsego; No. 5, E. H. Root, Coopersville; No. 6, F. Howe, Lyons; No. 7, F. Squire, Pompei; No. 8, E. S. Griggs, St. Charles; No. 9, J. S. Deming, Cass City; No. 10, Samuel Woodhull, Linden; No. 11, C. N. Stuttle, Vernon; No. 12, J. Sisley, Spencer Creek; No. 13, Geo. O. States, Memphis; No. 14, J. F. Carman, Pottsville; No. 15, L. G. Moore, Hastings; No. 16, Leonard Lawrence, Rochester.

The Chairman of the Committee on Resolutions presented the following:—

Whereas, The efforts of our T. and M. societies to circulate the *Signs of the Times* have in the past resulted in much good, thus proving the *Signs* to be a very effective medium for the spread of the truth; therefore,

Resolved, That we recommend all our churches to secure clubs of this excellent paper for free but judicious distribution.

Resolved, That in the opinion of this society the *College Record* should be placed in the hands of such persons not of our faith as it is thought can be induced to attend our College, and thereby become acquainted with the truths we believe and teach; and we therefore recommend that local societies use as many copies of this paper in their missionary labors as they can judiciously distribute.

The first resolution was adopted on motion of J. S. Wicks, the second on motion of F. Howe.

While these resolutions were under consideration, some very interesting facts were related. Eld. Corliss stated that when he first pitched the tent in Denver, Col., he found several individuals keeping the Sabbath who had embraced this truth from reading the *Signs*; and at Silver Cliff a church of twenty members was organized, only one of whom had heard any preaching in regard to present truth.

Eld. Haskell thought that these facts, and the knowledge that the Pacific Press is almost constantly in receipt of letters from all parts of the world written by persons who have received a few copies of the *Signs*, and want more, ought to stimulate us to greater zeal in scattering this paper.

Several were highly in favor of using the *College Record* to bring our institutions before the public.

After several questions eliciting information had been considered, the meeting adjourned to call of Chair.

S. N. HASKELL, Chairman pro tem.

JENNIE THAYER, Sec.

TRACT AND MISSIONARY INSTITUTE IN ILLINOIS.

WE now expect to hold a Tract and Missionary Institute in Illinois, commencing about the first of December, and we are exceedingly anxious to have it a success. Let our brethren commence planning for it at once. The time of year will be most favorable for us in Illinois. Directors, secretaries, librarians, and in fact all our T. and M. workers, also church clerks, treasurers, and officers of our Conference, together with as many of the rank and file of our people as possible, should attend. Particulars soon. Let us get ready.

R. F. ANDREWS, Pres.

Gilman, Oct. 15.

AN APPEAL FOR THE GERMANS IN TEXAS.

BY JOHN WILSON.

AN obliging German will furnish us five thousand German addresses. We have received five hundred, and stand greatly in need of reading matter. Who will send us a club of the *Stimme der Wahrheit*, or clean back numbers? Brethren and sisters, give us a helping hand. Remember that several counties in the south-western part of this State are settled principally by Germans, besides all those found in cities and settlements in other portions of the State. They have not yet heard of present truth; and can we afford to let them wait any longer with eternity so close before us? Soon the earth will be lightened with the glory of the third angel's message. We all want a share in the closing work. Here is a splendid opportunity. Let the *Stimme* bring light, and open the way.

To my Scandinavian brethren I would say that the message will soon reach all our countrymen in America, and is fast spreading in Scandinavia. A few in Texas rejoice in present truth. Let us therefore not forget our German neighbors. Remember we can send one copy of the *Stimme* one year for 50 cts.; five copies to one address for \$2.00; and a club of ten copies for only \$3.50. We send three papers, and with the last a card or letter; and we believe this is the best plan, especially among Europeans, both in this country and in Europe. We would prefer to have persons sending for names correspond with the individuals to whom they send papers.

We also have on hand a good supply of American names, and Norwegian and Swedish addresses for Europe. Will the V. M. societies please send for some? Clean back numbers of the *Harolden*, *Advent Tidende*, or *Signs of the Times* will be thankfully received.

Finally we ask you, brethren and sisters, to remember us in your prayers, that we may do our work in the right spirit, with humility and wisdom, and be in such a position that our Heavenly Father can, for the sake of Christ, bless our feeble efforts in spreading the glad tidings, especially in this new field among the German population of Texas. Let us all come to the front with papers and tracts, remembering that the following forcible words are applicable to our work: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

Address all papers to John Wilson, Clifton, Bosque Co., Texas.

STRENGTH FOR TO-DAY.

STRENGTH for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With such grave and sad persistence,
And watch and wait for a crowd of ill
That as yet has no existence?

Strength for to-day—what a precious boon
For the earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day—that the weary hearts
In the battle for right may quail not;
And the eyes bedimmed with bitter tears,
In their search for light, may fail not.

Strength for to-day, on the down hill track
For the travelers near the valley,
That up, far up on the other side,
Ere long they may safely rally.

Strength for to-day—that our precious youth
May happily shun temptation,
And build from the rise to the set of sun
On a sure and strong foundation.

Strength for to-day—in house and home
To practice forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

—Mrs. M. A. Kidder.

Progress of the Cause.

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

GENERAL CONFERENCE OF S. D. ADVENTISTS.

BUSINESS PROCEEDINGS (CONCLUDED).

THIRD MEETING, OCT. 12, 1880.—After prayer by the Chairman, the minutes of the last meeting were read and approved.

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

Whereas, Heavy financial burdens have for some time rested on our institutions at Battle Creek, thereby crippling their power for good; therefore,

Resolved, That we recommend to our ministers of the several State Conferences, that in all their labors they bear in mind the wants of these branches of the work, and present before all our people, especially those who have recently come to the faith, the importance of paying the indebtedness on our College, Tabernacle, and tract societies, that the Publishing Association may be relieved of the heavy burden of carrying these debts, which greatly cripples its usefulness. And we further recommend that our people everywhere take stock in these institutions according to their ability, especially those who have never done so.

Eld. C. O. Taylor spoke of the condition and wants of the cause in Alabama and North Carolina, and introduced the question of licensing some five individuals in those States whom he thought qualified to publicly present the truth.

Eld. J. O. Corliss spoke in a similar manner of the cause in Virginia, and some who have embraced the truth there.

After a time occupied in an informal consideration of the question, the matter of sending a man into the southern field to labor, and to ascertain what help could be advantageously employed, was, by vote, referred to the General Conference Committee.

Eld. J. G. Matteson spoke of the prosperity of the work in Denmark, giving an interesting account of the recent organization of a Conference in that country, and presenting their request to unite with the General Conference.

Moved, by O. A. Olsen, That the Conference in Denmark be received into the General Conference.—Unanimously carried.

Bro. Matteson also gave an encouraging statement of what had been done to the present time in the way of issuing publications and periodicals in Norway.

Eld. Underwood presented a request from the brethren in Ohio, that Eld. E. B. Lane and wife return to labor in Ohio; which request was referred to the General Conference Committee.

The following resolutions were then presented and adopted:—

Resolved, That this Conference should select a minister to visit Virginia, West Virginia, Kentucky, Tennessee,

Alabama, and the South generally, to labor for the general interests of the cause, and to encourage such men as should be engaged in active labor to enter the field.

Whereas, Testimony to the Church, No. 29, pp. 10, 11, takes up the subject of canvassing for our publications, and mentions such matter as is found in the volumes of the Spirit of Prophecy; therefore,

Resolved, That young men and young women among our people should be encouraged to engage in the work of canvassing for the anticipated works, The Life of Christ, by Mrs. E. G. White, and Redemption through Christ, by Eld. James White.

Moved, That Eld. James White and Mrs. E. G. White be requested to visit the Southern field, taking with them such help as they need.—Carried.

After another appeal by Bro. Butler in behalf of Missouri, the Conference adjourned to 7 P. M.

FOURTH MEETING, 7 P. M. OCT. 12, 1880.—Prayer having been offered, the minutes of the last meeting were read and approved.

A report from Eld. J. N. Andrews was read, and remarks were made by Elds. Geo. I. Butler and S. N. Haskell, urging that some action be taken in response thereto. [An extract from this report will be found in another column.—*Sec*]

Moved, That Eld. J. O. Corliss be recommended to attend the camp-meeting in Kentucky, and work in the South according to the resolution already adopted on that subject, provided Eld. Jas. White and wife are not able to comply with the request of the Conference in this respect.—Carried.

Moved, by G. I. Butler, That this Conference recommend our brethren to raise sufficient means to send one thousand copies of the Signs of the Times to England.—Carried.

Moved, by B. L. Whitney, That the General Conference Committee, with Eld. Jas. White, apportion to each State the sum proper for it to raise for this object, in proportion to its tithe.—Carried.

Adjourned sine die.

U. SMITH, Sec.

JAMES WHITE, Pres.

OHIO.

Spencer.—Opposition continues. We have left the tent on account of cool nights, and the Baptists kindly grant us the use of their house. From seven to ten have decided to obey. Hopeful, we labor on.

H. A. ST. JOHN.

Wheelerburg, Oct. 12.—I have been with the brethren here for a few days past. Nearly all are holding on to the truth, and of good courage in the work. On Sunday I had the privilege of baptizing two dear souls. One was an aged sister, and the other a boy of sixteen, who started alone to serve the Lord. Others will probably take the same step soon. May the Lord keep them faithful to the end.

E. H. GATES.

MICHIGAN.

Evart, Osceola Co., Sept. 27.—We have taken down our tent here, after having given sixty-five discourses. There were six of our people here when we came, and as the result of these meetings eighteen others have commenced to observe the Sabbath. The people were very liberal, and fully met our expenses. We have rented a hall, and are preparing it for the regular Sabbath meetings. Sept. 25 a Sabbath-school of over thirty members was organized; it is supplied with *Instructors*, records, etc. The organization of the church was postponed till after the camp-meeting.

D. A. WELLMAN.

G. H. GILBERT.

MINNESOTA.

Canby, Oct. 4.—About twelve miles south of this place is a Danish settlement, where Bro. C. Nelson organized a church last summer. The brethren here are still firm in the truth, but they have had some trouble. Oh that we had more of the love and spirit of our divine Master! I came here Sept. 21, and have held meetings every evening except one. We celebrated the ordinances. I spoke on temperance, and four signed the teetotal pledge, and became members of the H. and T. Association. The brethren paid tithes to the amount of \$16.60. I now go to Golden Gate to hold a quarterly meeting. Pray for the cause among the Scandinavians.

L. JOHNSON.

PROVINCE OF QUEBEC.

Stanbridge Ridge, Oct. 11.—With Mrs. B., I have been laboring here earnestly, in public and from house to house, for three weeks. Though the work moves slowly, yet we regard this as a promising field. A few have expressed the determination to walk in the light. My brother, and good workers from the Bordoville church, have been with us every Sabbath and Sunday. The preaching and music were highly appreciated. Last night I spoke on temperance to a crowded house. The subject, and the singing, which was from "Temperance

and Gospel Songs," could not have been better appreciated. I remain one week longer, and then go to Dixville, P. Q., which will be my P. O. address till further notice. My brother will take charge of this field.

D. T. BOURDEAU.

IOWA.

Forest City, Oct. 11.—Our meetings at this place closed Sept. 20. We were obliged to close sooner than we intended on account of high winds and cold nights. Bro. Farnsworth was called away to attend the western camp meetings, and Bro. Hollenbeck went home, so the work here has been left in my care. I have visited during the week, and held meetings on the Sabbath. As the result of our labors here so far, ten have commenced to keep the Sabbath, and have signed the covenant. These, with those who were keeping the Sabbath when we came, make a society of about thirty-five. Several have commenced to keep the Sabbath who have not signed the covenant.

We have organized a Sabbath-school of about forty-five members. We hold our meetings in a school-house about one mile from town, as we could not get a place in town.

About one-half of the Sabbath-keepers here are Scandinavians. They greatly desire a minister of their own tongue to come and labor with them.

After the Institute, I intend to hold a series of meetings in a school-house about five miles from this place.

Will the brethren and sisters pray for the work here, and for me, that I may be useful in the cause of God.

J. H. DURLAND.

TEXAS.

Clifton, Oct. 4.—I spent nine weeks of the past summer in the Swedish settlement near Austin, laboring in public and private, as circumstances demanded.

Prejudice and silent opposition have been hard to overcome, but they have at last yielded. Sabbath, Sept. 4, seven, two from the Methodist Episcopal and five from the Lutheran church, covenanted together to keep the Sabbath. Many more are convinced that we have the truth, among whom are some Americans. I obtained thirteen subscribers for the Swedish paper and three for the Signs of the Times, and sold \$12.00 worth of tracts and books. I supplied the neighborhood with back numbers of the Swedish paper, and obtained the names of the people for missionary labor during the fall and winter.

Sabbath, Sept. 11, I met with our Danish brethren at Lexington, Lee Co. These brethren are striving to enter in at the strait gate, by cheerfully performing their duty.

Sabbath, the 18th, after an absence of four months, I had the privilege of visiting the dear brethren and sisters at Clifton, Bosque Co. This little church is the first-fruits of my labor, and I feel at home here.

Last Sabbath and Sunday we held our quarterly meeting. One was baptized, and took her stand with us. There are now twenty-three Scandinavian Sabbath-keepers in Texas. For this I am grateful to God, and I look forward hopefully, praying the Lord to bless to the salvation of precious souls the seeds of truth already sown.

A. W. JENSON.

KANSAS.

Lane, Oct. 6.—The work here is still moving on, and under the blessing of God is bearing fruit. Ten have fully decided in favor of the truth, and many others are interested. Of those who have decided, five are heads of families, and three have never before made a profession of faith in the Saviour. Last evening, a very excellent prayer-meeting was well attended, and the Spirit of God drew near.

Last seventh-day the Methodist minister was here, and made a most unphilosophical argument to defend his charge from the sin of Sabbath-breaking. He first took the ground that the creation week was not a week of seven days, but of seven long periods, with the very cheering assertion that no intelligent people thought otherwise, and that science and the Bible taught it. Next we were told that Adam was created on the sixth day, but that God's seventh day was his first, and that we have been keeping God's seventh but man's first day ever since. Then we were informed that the Sabbath was entirely lost, and was forgotten ages before the exodus; that then God gave it as a memorial of that event, and of the day that Israel crossed the Red Sea. The Sabbath required no specific day; but to avoid confusion, the church had fixed upon the first day of the week. This is the first time I ever heard a Protestant take such a stand as to strip the beast of his honors. But the wonderful fact is that the Sabbath is now fixed upon the first day in regular succession; and so a special day is now necessary! The people were then exhorted not to receive us into their houses or bid us Godspeed; and not to go and hear us, from the natural inclination to take up with this new doctrine. On Monday evening we had freedom in reviewing the discourse before a large audience. As a result, many have taken a full and decided stand for the truth, and others are able to see the persecuting spirit which before was entirely latent.

G. H. ROGERS.

DAKOTA CONFERENCE.

THE first annual session of the Dakota Conference of S. D. Adventists was held in connection with the camp-meeting at Sioux Falls, Sept. 16-21. The first meeting was called to order Sept. 16, by the President, Eld. S. B. Whitney. Prayer was offered by Eld. E. W. Farnsworth.

Delegates from the churches were called for. The greater part of them not having yet arrived, only a few responded. The churches of Sioux Falls, Tyndall, and Springfield were admitted into the Conference. Elds. Butler and Farnsworth, and all other visiting S. D. Adventists in good standing, were invited to take part in the deliberations of this Conference.

On motion, the Chair appointed the following committees: On Nominations, A. D. Smith, W. T. Henton, and M. M. Olsen; on Resolutions, E. H. Pullen, Geo. E. Henton, and A. L. Dawson; on Credentials, N. P. Nelson, Geo. E. Henton, and E. C. Burgess; on Auditing, A. D. Smith, Geo. E. Henton, E. O. Burgess, N. P. Nelson, Henry Hendrickson, and A. L. Dawson.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 20.—Prayer by Eld. Whitney. Minutes of previous meeting read and approved.

The Committee on Nominations reported as follows: For President, Eld. S. B. Whitney; Secretary, Geo. E. Henton; Treasurer, N. P. Nelson; Conference Committee, S. B. Whitney, N. P. Nelson, and D. T. Biggs. This report was adopted.

The Committee on Credentials and Licenses reported as follows: For credentials, Eld. S. B. Whitney; for licenses, M. M. Olsen and D. T. Biggs; for colporteur's license, Nels Jensen Dam. The report was adopted.

Voted, To pay quarterly into the General Conference treasury, a tithe of the receipts.

Voted, That the plan of annually electing church elders and deacons, as recommended by the General Conference, be adopted by this Conference; also that the time of this election be the first Sabbath in October.

Voted, That Eld. S. B. Whitney be delegate to the next session of the General Conference.

Adjourned to call of Chair.

THIRD MEETING.—Prayer by Eld. Whitney.

Voted, To take the company of Sabbath-keepers near Valley Springs under the watchcare of this Conference.

The Committee on Resolutions had no report, and was excused.

Voted, That the minutes of this session of the Conference be furnished to the Review for publication.

Adjourned *sine die*. S. B. WHITNEY, Pres.

A. L. DAWSON, Sec.

NEW YORK CONFERENCE.

NINETEENTH ANNUAL SESSION.

THIS Conference convened, according to appointment, on the camp-ground at Hornellsville, N. Y., Sept. 8, 1880. Prayer by Eld. R. F. Cottrell. Minutes of last session read and approved.

Credentials were presented by eighteen delegates, representing sixteen churches.

By vote of the Conference, seven other churches were represented by persons who were present from these several churches, but did not hold credentials; and all brethren in good standing, especially the preaching brethren from abroad, were invited to participate in the deliberations of the Conference.

The Chair was authorized to appoint the usual committees, and the persons named below were subsequently appointed to act on the several committees: On Nominations, R. F. Cottrell, J. Q. Foy, and David Carr; on Resolutions, D. T. Fero, M. C. Wilcox, and F. Peabody; on Credentials and Licenses, W. H. Eggleston, D. B. Green, and Wm. Groff; on Auditing, Darius Taber, I. N. Russell, Irving Whitford, W. H. Eggleston, Wm. Treadwell, and John Calkins.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 13, 6 P. M.—Prayer by Eld. C. B. Reynolds. The minutes of the previous meeting were read.

Delegates from two other churches were received.

The Nominating Committee recommended the election of the following-named persons as officers of the Conference for the coming year: For President, Eld. B. L. Whitney; Secretary, E. W. Whitney; Treasurer, L. T. Nourse; remaining members of the Executive Committee, M. H. Brown and M. C. Wilcox. Each candidate was unanimously elected.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 14, 9:30 A. M.—Prayer by Eld. F. Whitney.

The Committee on Credentials and Licenses recommended as follows: For credentials, Elds. J. N. Andrews, B. L. Whitney, S. B. Whitney, C. O. Taylor, A. H. Hall, R. F. Cottrell, F. Wheeler, C. B. Reynolds, M. H. Brown, and G. D. Ballou; for ordination and credentials, M. C. Wilcox and E. W. Whitney; for licenses, H. H. Wilcox, E. M. Plumb, J. Q. Foy, T. M. Lane, C. C. Lewis, Joel E. Robinson, Geo. W. Bliss, and Edgar Miles. The recommendation of the committee was carried out by acting upon each name separately.

The report of the standing of the Conference was then given, which showed as follows:—

No. of churches in the Conference,	30
“ “ “ reporting,	24
“ “ members at last yearly report,	651
Present number,	672
The Treasurer's report is as follows:—	
Amount received from all the churches during the year,	\$3449.80
Amount paid out,	\$3331.97
“ on hand to balance,	117.83
Total,	\$3449.80

L. T. NOURSE, Treas.

Adjourned to call of Chair.

At 10 A. M., Sept. 14, a joint meeting of the New York and Pennsylvania Conferences was called. At this meeting the Committee on Resolutions presented their report, which is given in the report of the Pennsylvania Conference.

Adjourned *sine die*.

B. L. WHITNEY, Pres.

E. W. WHITNEY, Sec.

CONFERENCE DIRECTORY.

PRESIDENT.

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

SECRETARY.

E. W. Whitney, 26 Renwick Avenue, Syracuse, N. Y.

TREASURER.

L. T. Nourse, Chittenango Falls, Mad. Co., N. Y.

EXECUTIVE COMMITTEE.

B. L. Whitney.

M. H. Brown, Sanford's Corners, Jeff. Co., N. Y.

M. C. Wilcox, Ox Bow, Jeff. Co., N. Y.

PENNSYLVANIA CONFERENCE.

THE second annual session of the Pennsylvania Conference was held on the camp-ground at Hornellsville, N. Y., Sept. 8, 1880. Minutes of the last session read and approved.

During the session fourteen churches and companies were represented by twenty delegates.

The companies at Matthews Run, Gerry Hill, Vantennville, and Lottsville were taken under the watchcare of the Conference.

A joint Committee on Resolutions was requested of the New York Conference, and visiting brethren were invited to participate in the business deliberations.

The President was authorized to appoint the different committees, which he did as follows: On Nominations, J. G. Saunders, Samuel Thurston, and John Lindsay; on Auditing, C. S. Crum, M. N. Smith, A. D. Galutia, C. D. Tubbs, E. G. Witter, and H. M. Carpenter; on Credentials and Licenses, G. W. Knapp, Wm. Coats, and D. B. Welsh; on Resolutions, joint committee, D. T. Fero, M. C. Wilcox, and F. Peabody.

Officers were elected for the coming year as follows: For President, B. L. Whitney; Secretary, D. T. Fero; Treasurer, O. P. Galloway; Executive Committee, D. B. Oviatt and J. W. Raymond. The first member of the committee is to act as Vice-president.

The credentials of J. W. Raymond, D. T. Fero, and J. G. Saunders were renewed, and Bro. F. Peabody was ordained and received credentials.

Ministerial licenses were given to D. B. Oviatt, Edgar Russell, Luther Wing, S. Thurston, and S. A. H. Lindsay.

Colporteur's licenses were given to D. B. Welsh, L. A. Thurston, John Lindsay, Dexter Ball, L. G. King, and Samuel Winkley.

A request for a joint meeting of the New York and Pennsylvania Conferences for the consideration of resolutions having been accepted by the New York Conference, such meeting was called by the President at 10 o'clock A. M., Sept. 14, and the Committee on Resolutions presented the following:—

1. *Whereas*, It is evident that as a Conference we are at too great a distance from the Lord, partly by backsliding, and partly by placing the standard of truth too low, and

Whereas, The work of God is not moving with that power which should characterize it; therefore,

Resolved, That we deeply deplore our great distance from the Lord, and humbly confess our backsliding; and we will strive to so relate ourselves to his work that his blessing may be manifested in the rise and progress of the cause in our midst.

2. *Whereas*, The General Conference has recommended that church officers be elected annually, and has left it for each State to fix the time for such election; therefore,

Resolved, That we appoint such election to be held in all our churches in connection with the quarterly meeting held the first of January in each year, or as near to that time as it may be practicable for some minister or member of the Conference Committee, or some one who shall be designated by the committee, to be present and conduct such election.

3. *Whereas*, God has preserved the lives of his worn servants, Bro. and Sr. White, and is evidently blessing and fitting them for their important work; therefore,

Resolved, That we express our heart-felt gratitude to

God for this, and for their presence with us; that we express our increasing confidence in their special work; and that we will try to honor God and stay up their hands by heeding the faithful instruction sent us through them.

The first resolution was spoken to by D. T. Fero and J. G. Saunders, and adopted by rising vote.

The committee was instructed to amend the second resolution to read in harmony with that passed by the General Conference, and it was so adopted.

The third resolution was considered, and unanimously adopted. The following was then moved:—

Whereas, The D. and H. Co., the V. I. and Elmira R. R. Co., B. N. Y. and Phila. R. R. and especially N. Y. Lake Erie and Western R. R. Co., have shown us as a people great favor in granting us reduced fare over their roads, and in doing all in their power to make our meetings a success; therefore,

Resolved, That we express our appreciation of these favors by tendering them each a hearty vote of thanks.

Resolved, That we tender to station agent D. K. Belknap, of Hornellsville, our sincere thanks for his untiring efforts in behalf of our meeting, and for the uniform courtesy extended to us by him.

These last were supported by a full vote.

The meeting then adjourned *sine die*.

D. T. FERO, Sec.

B. L. WHITNEY, Pres.

OHIO H. AND T. SOCIETY.

THE first annual meeting of the Ohio H. and T. Society was held at Clyde, Sept. 17, 1880. Prayer by Eld. Wm. Cottrell. The minutes of the organization were called for and read.

The Secretary reports the membership of the society as follows: Full members who have signed the teetotal pledge, 140; pledge members who have signed the teetotal pledge, 115; whole number of members, 266; total number of persons reformed, 214. The financial report showed the following:—

Received during the year on membership,	\$37.25
Paid for H. and T. publications,	33.00
Paid for incidentals,	2.25
Cash in treasury,	2.00

It was moved that the Chair appoint the usual committees, whereupon the following were announced: On Nominations, E. H. Gates, D. S. Plum, and Wm. Cottrell; on Resolutions, Wm. Beebe, G. G. Rupert, and Verna Null.

The President then addressed the meeting on the importance of the work. He concluded his remarks by calling for the annual dues, and a prompt response was made.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 19, 5 P. M.—Prayer by R. A. Underwood. Minutes of the previous meeting read and accepted.

The Committee on Nominations reported as follows: For President, R. A. Underwood; Secretary and Treasurer, Wm. Beebe. These persons were duly elected.

The Committee on Resolutions reported the following, which were adopted as the sense of the meeting:—

Resolved, That we express our sincere joy in view of the healthy progress of the health and temperance work in Ohio; and that we pledge ourselves to aid in this work to the full extent of our ability.

Resolved, That the health reform demands our special attention; and that we will give the enterprise of increasing the circulation of *Good Health* our hearty support.

Resolved, That one of the best means to accomplish the greatest results is through a judicious distribution of health and temperance publications, and that we will do what we can in this work.

Resolved, That from this time we will engage in the health and temperance work with renewed interest, and will endeavor to learn more of ourselves, and how to live so that we may eat and drink, and do all that we do, to the glory of God.

Eld. D. M. Canright spoke on the resolutions, and was followed by addresses by Mrs. E. G. White and Eld. James White. The resolutions were then unanimously adopted.

Adjourned *sine die*.

R. A. UNDERWOOD, Pres.

WM. BEEBE, Sec.

MINNESOTA H. AND T. SOCIETY.

THE annual H. and T. meeting of Minnesota was held in connection with the camp-meeting at Lake Calhoun, Minn. Called to order by the President, June 20.

On motion, the Chair appointed as a Committee on Nominations, J. Fulton, T. J. Gregory, and Allen Moon; Committee on Resolutions, W. B. Hill, F. W. Morse, and E. A. Curtis.

Adjourned to call of Chair.

SECOND MEETING, JUNE 21.—Opened by prayer.

The Committee on Nominations reported as follows: For President, H. Grant; Secretary and Treasurer, W. B. White. The report was adopted as a whole.

The Committee on Resolutions submitted the following:—

Whereas, The Lord has shown us as a people that the

health and temperance work occupies a very important place in the third angel's message; and

Whereas, We have not in the past taken hold of the work as earnestly and thoroughly as its importance demands; therefore,

Resolved, That all our people should be urged to become members of the Health and Temperance Association, and that clubs should be organized wherever practicable, and should be thoroughly instructed how to work successfully in the cause.

Whereas, We are supplied with health and temperance literature that is well calculated to forward the interests of the cause; therefore,

Resolved, That we should make the circulation of this literature an important part of our work.

Whereas, We recognize in *Good Health* the best health and temperance journal published; therefore,

Resolved, That we urge upon all our people the importance of having it in their families, and of increasing its circulation among those not of our faith.

Whereas, Some of our brethren have gone no farther than to sign the anti-temperance and tobacco pledge; therefore,

Resolved, That we consider all such as proper subjects for missionary effort by temperance workers.

The report was adopted as a whole.

Stirring remarks were made by Eld. Butler, after which a canvass was made.

Adjourned *sine die*.

H. GRANT, Pres.

W. B. WHITE, Sec.

ANCIENT CARCHEMISH.

THE discovery of the ancient city of Carchemish, the Hittite capital, on the west bank of the Euphrates, twenty miles below the Arab town of Berekdjik, has opened up a new chapter in the history of art and civilization. It is identified with the Roman city of Hierapolis, which was largely built out of the ruins of old Carchemish, and was first visited by J. H. Skene, the British consul at Aleppo, in the winter of 1874-5. During the previous spring, while visiting some Bedouin Arabs, Mr. Skene heard that some ancient stones had been found among the ruins at Kalaat Jerablus. He immediately went to the spot and took measures for the protection of the curious sculptures that had been unearthed. When the late George Smith passed through Aleppo on his way to Nineveh, he visited the site, copied the inscriptions, and communicated the news of the discovery to the British Museum. He was as fully convinced as Mr. Skene had been, that these ruins marked the site of Carchemish, the capital of the Hittite kingdom. The evidence which established this identification was mainly founded on data furnished by the Assyrian historical inscriptions, which record most accurately the situation of the various cities visited by the Assyrian monarchs. The evidence reached the point of certainty when an Assyrian inscribed brick was discovered bearing the name and titles of Sargon (B. C. 721), who captured and annexed Carchemish to Assyria, and built there a palace for his viceroy. The bronze gates from the temple of the war-god at Ballawat are covered with representations of the cities which were besieged by the Assyrian conqueror, Shalmaniser III., twenty-seven centuries ago, and among the Hittite cities occurs the capital, Carchemish. In this representation the mound-built acropolis which is already identified among the recently discovered ruins, is clearly to be seen, crowned with stately edifices, and exhibiting much skill and ingenuity in their construction. This acropolis rises at an angle of about fifty degrees from the river, and is protected at its base by a massive substructure, in part natural, in part artificial.

The builders at Carchemish, like those at Nineveh, chose a site where a vein or bed of conglomerate rock rises above the surface of the earth. Partly by using this natural rock-platform, partly by a flanking wall of almost cyclopean construction, a firm foundation was secured, against which the strong current of the Euphrates has surged for centuries with no effect. The acropolis on the river face was thus impregnable. This was reconstructed during the Roman occupation. The ruins within the inclosure of the walls are said to present an utter chaos. Masses of stone, pillars and cornices fallen and broken, walls with mounds of earth rising here and there, confuse the eye and render it difficult to discern any regular plan of work.

Upon the receipt of letters from Mr. Smith describing the curious sculptures and the nature and character of the ruins, the trustees of the British Museum obtained a firman to make explorations on the site; but his death arrested the work, which has been carried on by the British consul at Aleppo, with the difficulty that he is himself ninety miles from the spot, and is obliged to intrust the operations to a native overseer. But the work, pursued under all these difficulties, has yielded some fruit. The shafts sunk down thirty-five feet into the palace mounds have chiefly unearthed traces of Roman art, though one of them uncovered a brick bearing an inscription in cuneiform characters, of Sargon, King of Assyria. Near

the northern extremity of the palace mound an interesting relic of Hittite art has been found, a monolith of black basalt, cut on the back with curious hieroglyphic characters, while on the prepared face is carved a bas-relief full-face representation of a priest. The priest is represented as clad in a long robe, resembling the Arab shirt, apparently striped and decorated with embroidered rosettes. Around the waist is a broad band, also embroidered. A cloak resembling an ecclesiastical chasuble covers his shoulders and falls almost to the heels behind. The statue is supposed to be that of some ruler of Carchemish in his priestly character, holding in his hand the pomegranate, which is the usual emblem in Hittite inscriptions.

At another point a chamber has been found, the walls of which were decorated with sculptures, a room sixty feet in length and eighteen feet in breadth. The chamber is in the form of a corridor, and along its west wall were arranged a series of Hittite sculptures in bas-relief, representing the worship and adoration of the Syrian Venus, by a priestess attached to her temple. The goddess is here represented as a nude figure, in full face; and the figure is of great archaeological interest as an early example of the representations of the Asiatic goddess whose worship spread from Babylon to Asia Minor and Greece. At several other points, sculptures of a mythological character have been discovered bearing inscriptions which as yet no one has shown the skill to interpret. The excavations already made also show that, since the primitive Hittites built their fortress on the banks of the Euphrates, Egyptian, Assyrian, Babylonian, Greek, Roman and Arab have successively occupied the site, each throwing down and burning with fire the work of his predecessor. If these ruins are explored as the ruins at Olympia have been explored, not simply dug over, it is likely that they may reveal secrets concerning an unknown period as important in their way as those disclosed at Nineveh or Olympia, but the best method of investigation has not yet been adopted.—*Boston Herald*.

Notes of News.

—Ole Bull, the celebrated violinist, died in Bergen, Norway, Aug. 18.

—President Hayes has been elected vice-president of the American Bible Society.

—Ten men lost their lives by a recent accident in a mine near Sullerton, Nova Scotia.

—Fourteen bodies of the victims of the Hudson-River-tunnel disaster have been recovered.

—For the week ending Oct. 11, 14 deaths from yellow fever are reported in Havana.

—We see it stated in several papers that the "Passion Play" is to be performed in New York.

—In Fredericton, New Brunswick, potato bugs are so numerous that they swarm into the houses.

—A report comes from Constantinople of a great Mohammedan insurrection in Kashgar against the Chinese.

—In China there are 3,000,000 deaths annually from the use of opium. In Ningpo alone there are 27,000 opium shops.

—The director of the mint estimates the production of silver last year at \$38,000,000, and its coinage at \$28,000,000.

—Many of the French Jesuits are settling in Wales, and the good people of that principality are alarmed at the unwelcome irruption.

—Last year Great Britain produced 48,000,000 bushels of wheat; this year the yield will be from 72,000,000 to 80,000,000 bushels.

—An apple-tree in South Boston is covered with fresh buds and blossoms, and a pear-tree in Brooklyn is in blossom for the second time this year.

—It is computed that in the last 10 years there have been 2,352 labor-strikes in Great Britain, the largest number being in 1872, when there were 365.

—General Melikoff shows his good sense in removing the restrictions from the Russian press, and in allowing it to freely discuss government measures.

—On the 14th of October, the French police ejected 13 Jesuits who had re-entered the college at Toulouse as professors. The college was formerly a Jesuit institution.

—One of the three Turkish assassins who murdered Dr. Parsons, the American missionary, has been sentenced to death, and the others to 15 years' imprisonment.

—The Sultan has at last yielded the point, and promises to give up Dulcigno to Montenegro. The Albanians are still obstinate, but no serious resistance is apprehended.

—A terrible boiler explosion occurred in the Garden City distillery, Chicago, Oct. 15. Six persons were instantly killed, and a number of others dangerously wounded.

—The secretary of the American Board of Foreign Missions says that 40 per cent of the whole number of foreign missionaries now in the field are graduates of Amherst and Williams Colleges.

—It is believed that the Emperor Alexander of Russia has contracted a morganatic marriage with the Princess Dolgorouki; but he is no more faithful to his new wife than he was to the old one.

—During the year 1879, the accidents in the State of New

York in consequence of railroad tracks crossing streets or roads without protection, resulted in 409 deaths and 826 personal injuries.

—Governor Murray thinks the anti-polygamy laws should either be repealed or enforced. The crime flourishes unchecked in Utah, and the criminals laugh at the law that forbids it.

—The director of the Chinese steam navigation company of the southern ports of China has gone to Havana to ascertain if it is feasible to open intercourse by steamers between China and Havana.

—A dispatch from Teheran, Persia, Oct. 12, states that in a recent raid the Kurds totally or partially destroyed 17 villages. The Shah of Persia demands help of the Sultan to quell the disturbances.

—A collision occurred on the N. Y. & N. E. R. R. near Willimantic, Conn., on the night of Oct. 8. The wreck was a bad one. Five men were killed, one of whom was the conductor of one of the trains.

—In accordance with the will of William B. Astor, another wing is to be added to the Astor Library, in New York. That building will then have a frontage of about 150 feet, and capacity for 400,000 volumes.

—The next census of the German empire is to be taken on the 1st of December. The last census showed a population of 42,750,000, and it is believed that the new census will show an increase of from 5 to 10 per cent.

—On the 15th inst. the good city of Cologne celebrated the completion of its famous cathedral with great eclat. Large crowds of visitors were there from every part of Germany, among whom were the Emperor and Empress of Germany, the King of Saxony, and other royal personages.

—The friends of the late railroad prince, Mark Hopkins, of California, have erected an enormous monument over his grave. The stones were brought from Fort Laramie, and the contractor who placed them in position was paid \$50,000. The tomb cost more than any residence in San Francisco.

—The Putnams are soon to publish a Japanese romance, which has been translated into English by a Japanese student of Harvard. The work will be especially valuable for the light it will throw on Japanese life and modes of thought. It will contain 38 full-page illustrations by a famous Japanese artist.

—The Irish land troubles seem to be the engrossing theme in European news just now. A late dispatch says there is reason to believe that 13 of the most prominent members of the Land League will be prosecuted. In view of the disturbed state of affairs in Ireland, the pope has summoned the Irish bishops to Rome.

—The Academical Inspector at Lyons has visited the Jesuit establishments at Lyons and Villa Franche, and ascertained that the teachers had not been changed since the dissolution of the company of Jesuits. The French bishops claim that the Jesuits have a right to teach as secular professors in establishments where they were employed before the enforcement of the decrees.

—Three railroad accidents are reported as having occurred on the 11th of October. One was on the Chicago, Milwaukee, and St. Paul R. R. at Stillman Valley, 35 miles west of Elgin, Ill. The catastrophe resulted in the death of 5 men, one of whom was a conductor. Another was in New York City; one man was killed. Three persons attempting to walk through a tunnel near Huntingdon, Pa., were run over by the Pacific express and instantly killed.

—The Woman's Bank of Boston has failed. The affair was a most extraordinary swindle, depositors receiving 8 per cent per month on their deposits, a rate which, it would seem, no sane person would think of offering or accepting. The losses are estimated to be in the neighborhood of \$1,000,000. All this money belonged to women, most of them of the laboring class. It has been discovered that the manageress was a jail-bird, and perhaps also insane, and that she has been living luxuriously on the money deposited.

Obituary Notices.

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

BENNETT.—Died, at the home of his daughter, Mrs. Larkin, in Quincy, Branch Co., Mich., Oct. 3, 1880, Bro. William R. Bennett, aged 67 years. Bro. Bennett was one of the first to embrace the truth when Eld. Van Horn was at this place with the tent. His last testimony, given in the house of worship, fifteen days before his death, was of a hopeful character. A little while before he died, he said that it was all right with him. We mourn for Bro. Bennett, but our sorrow is tempered with the hope of soon meeting him in the New Jerusalem. J. H. THOMPSON.

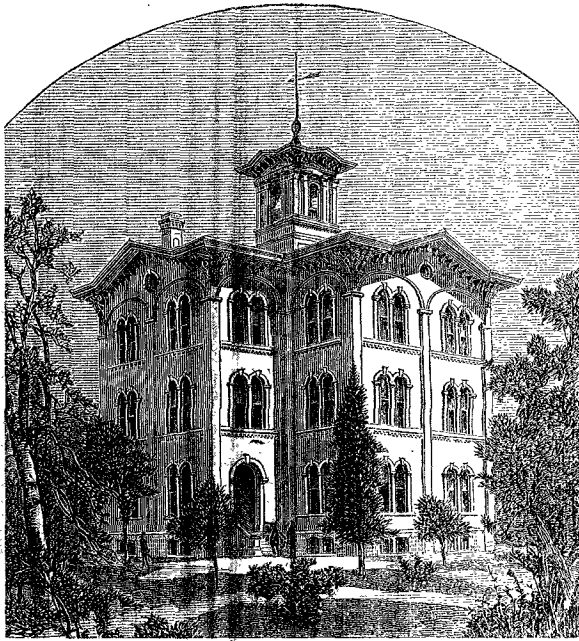
SMITH.—In Kenyon, Minn., Sept. 29, 1880, Sister E. Mabel Smith passed to her rest in the tomb, after an illness of only two weeks. Sister Smith was baptized by Bro. Canright while he was laboring in this State. She was an esteemed member of the Kenyon church, and although circumstances prevented her from attending meetings often, she will be very much missed.

"Thus one by one we pass away,
To wait the resurrection day."

A goodly number of sympathizing friends attended to a funeral discourse from Heb. 9:27, 28. A. H. WANKER.

WISWELL.—Died of dropsy of the heart, at Mankato, Minn., Oct. 6, 1880, Lydia A., wife of Bro. N. L. Wiswell, aged 33 years, 6 months, and 10 days. Sister Wiswell embraced present truth at the camp-meeting at Eagle Lake four years ago. The blessed hope was very precious to her, and although she was very anxious to live to assist in the care and instruction of her five boys, yet she was enabled calmly to give up all the ties of earth. The last season of family prayer with her dear ones was a time of very touching interest. Funeral discourse by Bro. Hill. F. W. MORSE.

BATTLE CREEK COLLEGE.



A MODEL EDUCATIONAL INSTITUTION,
COMPRISING FIVE DEPARTMENTS.

Nearly 500 Students Enrolled Annually, Com-
ing from 32 States and Territories.

DEPARTMENTS.

I. DEPARTMENT OF THE ARTS AND SCIENCES.

This includes a Classical Course of FOUR YEARS and an Eng-
lish Course of three years, each with its Preparatory Course of
two years.

II. NORMAL DEPARTMENT.

This includes a Teachers' Course of FOUR YEARS, and a Model
School. The course in this department includes all the branches
required for a first-class certificate in any State. Professional
instruction in Didactics is also given to those in this department
who are expecting to teach.

III. COMMERCIAL DEPARTMENT.

This includes instruction in the following topics: Book-
keeping, Business Correspondence, Business Forms, Business
Penmanship, Commercial Law, Banking, and Telegraphy. The
common branches are also pursued in connection with the top-
ics given above; also, French and German.

There are two sessions daily—afternoon and evening.

The courses of study are of varying length, and the
tuition ranges from \$1.00 to \$10.00.

Superior advantages for those desiring to prepare themselves
for Tract and Library work. (Send for circular.)

DEPARTMENT OF THEOLOGY.

This department is of three years, which includes,
besides the Bible, Church History, Geology and Greek.

DEPARTMENT OF HYGIENE.

This department is of one year. It is designed for
those who desire accurate and scientific information
on all subjects relating to the preservation of health, to-
gether with the knowledge of anatomy and physiolo-
gy, and also the influence of the nature and ordinary
treatment of diseases.

TEACHING FACULTY

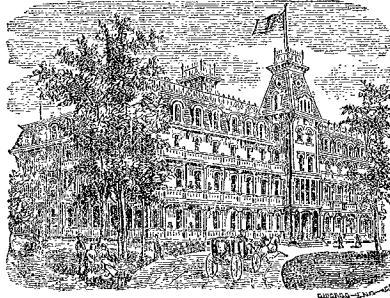
Our faculty consists of all men and women
of experience and high scholarship.

The majority of our students are young men and women of
true moral character. The influence over the unstable is highly
restrictive. It is comparatively easy to main-
tain the high standard of the college.

EXPENSES.

Probably no college in the United States where
a thorough education can be obtained at so small an expense.
The college has become very popular among
students, and the tuition is an excellent board at \$1.10 a
week, except during the summer months, which costs 50 cents to \$1.00 more.
The annual expense of a student, including all but travel-
ing expenses, does not exceed \$113.00. A full
descriptive circular sent free, upon application.
Address: BATTLE CREEK COLLEGE, Battle Creek, Mich.

MEDICAL AND SURGICAL SANITARIUM,



Battle Creek, Michigan.

This institution, beautifully located in one of the most healthful cities
of Michigan, is everywhere recognized as the

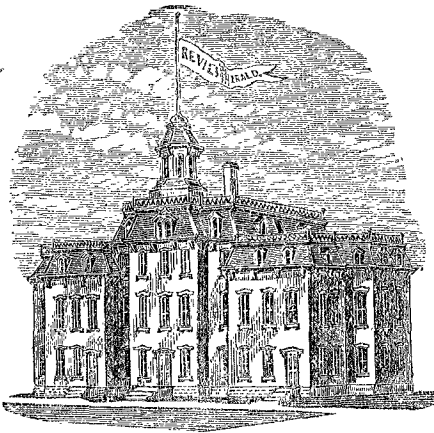
—+ GREAT SANITARIUM OF THE WEST. —+

More than 4,000 patients successfully treated. The erection of new
buildings and the addition of all the most approved remedial appliances
known to the profession, have made it The Most Complete Institu-
tion of the Kind in America. All modern hotel conveniences fur-
nished. Terms very reasonable.

J. H. KELLOGG, M. D., Medical Superintendent.

Address, SANITARIUM, Battle Creek, Mich.

REVIEW AND HERALD PUBLISHING HOUSE.



BOOK AND JOB PRINTING,
BOOK BINDING,

Electrotyping, Stereotyping, Paper Ruling, Blank Book
Manufacturing, Etc.

The largest and best equipped printing office in the State.
Orders by mail promptly attended to.

Address REVIEW AND HERALD, Battle Creek, Mich.

THE SIGNS OF THE TIMES.
PUBLISHED WEEKLY AT OAKLAND, CAL., FOR THE
MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS.

TWELVE-PAGE EDITION.—A live Religious Family Paper, con-
taining, in addition to the great variety of original articles, which
make it a desirable prophetic journal, Departments devoted to Tem-
perance, The Home Circle, News, The Missionary Work, and the
Sabbath-school. Price per Year, \$2 00
In clubs of ten or more copies to one address, to be used for
missionary work, each 1 50
EIGHT-PAGE EDITION.—Condensed from the above. Per
Year, 1 25
In clubs of ten or more, each 1 00
Address SIGNS OF THE TIMES, Oakland, Cal.,
—or—
REVIEW AND HERALD, Battle Creek, Mich.
Miss ELIZA THAYER, Secretary N. E.
Tract Society, So. Lancaster, Mass. Wm. LEAVITT, Salem, Oregon.

GOOD HEALTH.

J. H. KELLOGG, M. D., Editor.

This popular health journal enters upon its fifteenth volume with
the most flattering prospects for a continuation of the prosperity that
has attended its publication in the past. It has for several years en-
joyed the

LARGEST CIRCULATION OF ANY HEALTH JOURNAL
IN AMERICA,

and its publishers are determined, not only to maintain the high posi-
tion already attained, but to greatly increase its circulation the coming
year, and thus enlarge its field of usefulness.

During the year each number will contain a large amount of valu-
able and interesting matter on the subjects of Health, Temperance,
Popular Science, General Literature, and other topics of interest. The
practical information it gives on Sanitary Science, Public and Do-
mestic Hygiene, and topics of kindred nature, gives it a scope and field
of usefulness peculiar to itself, and not occupied by any other journal.

AN IMPORTANT ARTICLE

on practical hygiene, or something of general interest, will ap-
pear in each number, and a prominent feature of the journal
in the future. In addition to the Department of Questions and
Answers, which has contributed to the success of the journal
in the past, will be a new and very useful form, and made
more valuable than ever.

SUBSCRIPTION PRICES, \$1.00 A YEAR.

PREMIUM FOR NEW SUBSCRIBERS.—A "Household Manual," a
work of great value as a reference, packed full of prac-
tical information, and so valuable, is offered to new sub-
scribers with GOOD HEALTH for \$1.25. We regard this as
the best premium ever offered. The book alone is well worth
the subscription price of the journal, and the extra secures both.
Specimen copies of the journal sent free to any address on
application.
Address: REVIEW AND HERALD, Battle Creek, Mich.

THE YOUTH'S INSTRUCTOR.

WEEKLY AND MONTHLY.

AN ILLUSTRATED PAPER FOR YOUTH AND CHILDREN, DE-
VOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but
is filled with a great variety of that kind of reading which tends to the
healthful development of the youthful mind. Its pages are made
bright by the choicest illustrative pictures, and its columns are always
full of useful information.

WEEKLY EDITION.—FOUR PAGES, WITH SABBATH-
SCHOOL DEPARTMENT.

"As a Sabbath-school and Lesson paper, it is suited to the wants of
scholars and teachers, and is calculated to increase the interest of all
who read it, in thorough Bible study.

The Sabbath-school Department will contain two series of lessons,
one for children and one for youth. Lessons on Prophecy for Bible
Classes will also be furnished with the Weekly Instructor in the
form of a monthly supplement.

SUBSCRIPTION PRICE, 75 CENTS A YEAR.

All new subscribers paying the above price will receive the "Child's
Poems" as a premium without extra charge.

TERMS TO CLUBS, PAID IN ADVANCE.

Price per Copy, Post-paid.

5 to 10 copies 55 cents a year.
10 copies and upwards 50 cents a year.
10 copies and upwards, without supplement
containing Lessons on Prophecy 45 cents a year.

Subscriptions for 5 to 10 copies will be taken for six months. Larger
clubs may be paid for quarterly.

MONTHLY EDITION.—EIGHT PAGES.

SUBSCRIPTION PRICE, 50 CENTS A YEAR.

The publishers are determined to increase their already large sub-
scription list, and therefore offer, as a special inducement to new sub-
scribers,

THE "CHILD'S POEMS" AS A PREMIUM,

at the price of the paper alone (50 cents). This beautifully bound and
illustrated little book has 128 pages of choicest poems for children,
price 30 cents. Six thousand have been sold during the past year, and
the children call it a treasure.

Address YOUTH'S INSTRUCTOR, Battle Creek, Mich.

STIMME DER WAHRHEIT.

A GERMAN MONTHLY ILLUSTRATED FAMILY JOURNAL.

Devoted to the maintenance of practical Christianity and Bible reli-
gion. It is bold and outspoken in its explanation of the prophecies
and defense of the doctrines of the near coming of our Saviour, and the
binding obligation of the Law of God.

Its neat appearance and the beautiful illustrations of many Bible
subjects secure general favor, while the low price at which it is offered
places it within the reach of all.

TERMS, PAYABLE IN ADVANCE.

TO AMERICAN SUBSCRIBERS.

Single copy, one year 50 cents.
To new subscribers, with Way of Life as premium 75 cents.
Five or more copies to one address, for missionary
work, per copy 40 cents.
Ten or more copies 35 cents.

TO EUROPEAN SUBSCRIBERS.

Single copy, one year 70 cents.
To new subscribers, with premium \$1.00.
Five or more copies to one address, per copy 55 cents.
Ten or more copies, per copy 50 cents.

Address REVIEW AND HERALD, or,

STIMME DER WAHRHEIT, Battle Creek, Mich.

ADVENT TIDENDE.

SIXTEEN PAGES.

A DANISH-NORWEGIAN RELIGIOUS SEMI-MONTHLY.

Devoted to the dissemination of the great truths applicable to this
time, among the Danes and Norwegians. Each number contains a
beautiful illustration of some interesting Bible theme, besides a large
amount of varied reading on different points of our faith. A series of
Bible Lessons to be used in the Sabbath-school and the family circle
is maintained, while the subjects of health and temperance and the
leading events of the day, are given due attention, thus making it an
invaluable household magazine.

TERMS.

To American subscribers, \$1.00 a year. Six or more copies to one
address, 60 cents per copy. New subscribers receive the magazine
one year and the beautiful picture, The Way of Life, for \$1.25.

To European subscribers the paper is sent at \$1.25 a year, without
premium.

Address ADVENT TIDENDE, Battle Creek, Mich.

CHICAGO & GRAND TRUNK R'Y.

WESTWARD.				LASTWARD.			
Night Exp.	Altho. Exp.	N. Y. Exp.	Mail Exp.	Mail and Express.	Night Exp.	Altho. Exp.	N. Y. Exp.
.....	7.10 pm	6.50 am	De. Port Huron, Ar	10.00 pm	10.46 am	.....	.....
.....	9.10 "	8.26 "	.....Lapeer.....	9.09 "	9.00 "	.....	.....
.....	10.01 "	9.13 "	.....Flint.....	7.30 "	8.05 "	.....	.....
.....	10.38 "	9.53 "	.....Durand.....	6.18 "	7.03 "	.....	.....
.....	12.00 m	11.06 "	.....LaSalle.....	5.06 "	5.45 "	.....	.....
.....	12.45 a m	11.51 "	.....Charlotte.....	4.26 "	5.00 "	.....	.....
.....	1.50 "	12.50 p m	.....Battle Creek.....	3.30 "	4.00 "	.....	.....
.....	2.00 "	1.10 "	.....Vicksburg.....	3.20 "	3.50 "	.....	.....
.....	3.00 "	2.03 "	.....Schoolcraft.....	2.34 "	3.00 "	.....	.....
.....	3.11 "	2.13 "	.....Cassopolis.....	2.13 "	2.48 "	.....	.....
.....	4.00 "	3.01 "	.....South Bend.....	1.16 "	1.56 "	.....	.....
.....	4.50 "	3.52 "	.....Haskells.....	12.00 m	1.00 "	.....	.....
.....	5.20 "	4.21 "	.....Valparaiso.....	10.22 a m	11.28 p m	.....	.....
.....	6.43 "	5.52 "	.....Chicago.....	9.58 "	11.03 "	.....	.....
.....	8.40 "	8.00 "	.....Chicago.....	8.00 "	9.00 "	.....	.....

MICHIGAN CENTRAL RAILROAD.

GOING EAST.				GOING WEST.			
Night Exp.	Altho. Exp.	N. Y. Exp.	Mail Exp.	Local Exp.	Mail Exp.	N. Y. Exp.	Mail Exp.
A. M.	A. M.	P. M.	P. M.	A. M.	A. M.	P. M.	P. M.
2.00	3.35	11.50	6.30	Ar. - Detroit, - Dep.	4.00	7.00	9.35
5.00	12.45	9.32	4.05	..... Jackson, -	7.05	10.20	12.15
3.18	11.10	8.18	2.15	..... Battle Creek, -	8.37	12.19	1.55
2.25	10.25	7.41	1.38	..... Kalamazoo, -	9.30	1.13	2.53
11.30	7.38	5.30	1.13	..... Michigan City, -	12.32	4.23	5.18
9.10	5.15	3.30	9.00	Dep. - Chicago, - Ar.	3.00	6.50	7.40
P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

Day Express and Mail daily, except Sunday. Pacific Express and
Local Passenger west and Atlantic and N. Y. Express east run
daily. Night and Evening Express daily, except Saturday and Sun-
day.
H. C. WENTWORTH, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., Thursday, October 21, 1880.

Elder J. O. Corliss, being recommended by the General Conference Committee to visit the South, has decided to attend the camp-meeting appointed at Rio, Ky., October 26 to November 2. He will also attend a general meeting at Soliloquy, Va., to commence Friday night, November 5, and hold over Sabbath and first-day. It is especially requested that Elder Sanborn be present at this meeting. As Elder Corliss does not expect to remain in the Southern field, a general attendance of the brethren in the region around about, is requested.

GEN. CONF. COM.

FAITH VERSUS CREEDS.

THERE are hosts of so-called Christians who get no more good out of the most solemn articles of their orthodox belief than if they were heathen. What is the use of saying you believe in God, the Father Almighty, when there is no child's love and happy confidence in your heart? What the better are you for believing in Jesus Christ, his divine nature, his death and glory, when you place no reliance on him, nor have the least flutter of trembling love toward him? Is your belief in the Holy Ghost of the smallest consequence, if you do not yield to his hallowed power? What does it matter that you believe in the forgiveness of sins, so long as you do not care whether yours are pardoned or not? And is it of any account to you that you believe in the life everlasting, if all your works, and hopes, and longings are confined to "this bank and shoal of time"? Are you any more a Christian because of mere intellectual assent to these solemn verities? Your faith, not your creed, determines your religion. Many a "true believer" is in real practice an infidel.

D. F. EWEN.

PUTTY AND PAINT.

It is rather common to find out when a machine breaks that the timber was doped, cracked, or worm-eaten, and that by a copious application of putty and paint the defects were neatly covered up. But when the machine was put to a test it was too weak and broke down, and the swindler's trick was exposed. Putty will make a smooth surface and paint a beautiful finish, but neither will make up for defective material. As long as such material is allowed to stand idle, it looks pretty enough, and strong, for that matter, but it will not stand the strain of use without exposing the bad material of which it was built.

It is a good deal that way with a great many people. As long as they are allowed to dictate and are petted and flattered, they look so sweet and smile so affably that to the uninitiated they appear simply charming; but cross their path, ask a favor, argue on the other side, and see how much putty and paint enters into their composition. From a wealth of smiles they emerge covered with frowns. As long as it costs nothing they look sweet and pretty, but put on the brakes, and the cloven-foot is plainly visible. They want all the favors, all the honors, and all the attention, but put them down to a practical test and they are only galvanized with pleasantness, and within are made of very poor material.—*Gospel Preacher.*

—The ingredients that enter into the composition of tobacco is a matter that but few perhaps know anything about, not even those who chew it. A recent British Parliament report on adulteration has set forth the following schedule: "Sugar, alum, lime, flour or meal, rhubarb leaves, saltpetre, fuller's earth, starch, malt, commings, chromate of lead, peat, moss, molasses, burdock leaves, lampblack, gum, red dye, a black dye composed of vegetable red liquorice, scraps of newspaper, cinnamon stick, cabbage leaves, straw and brown paper. This is not only food and drink, but, as an exchange remarks, it is also house and land, paint shop and literature, with drugs, condiments, and chemicals thrown in. Who dares to deny that tobacco is not only potent but diffusive?"

Appointments.

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

TEXAS STATE CONFERENCE.

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

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

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

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

THE third annual session of the Texas Sabbath-school Association will be held in connection with the camp-meeting at Dallas, Nov. 11-24. Let each Sabbath-school be represented by delegate, and those schools numbering over fifteen should elect a delegate for every fifteen members, that there may be a full representation. The officers should see that the lessons for the 14th and 21st of November are learned, and that the *Instructors* and *Supplements* containing them are brought to the meeting. The lesson for the little ones for Nov. 14 will be the one on "Light and Air." We hope all will come with perfect lessons. How many will be prepared to give the synopsis? Let those who have been selected to read essays not disappoint us. There will be those present who will be able to tell us how to conduct our Sabbath-schools. Let all come to learn and to do their duty.

R. M. KILGORE, Pres.

MEETING POSTPONED.

As many of the brethren in North-eastern Nebraska expect to attend the Iowa Tract and Missionary Institute, it is thought best to postpone the district quarterly meeting of Dist. No. 1 till the first Sabbath and Sunday in November, at which time we expect Eld. Starr will be with us. We specially request all our brethren in the district to be present at this meeting. Place of meeting 7 miles west of Blair.

A. J. CUDNEY.

THE Lord willing, I will hold meetings in Wisconsin as follows:—

Oakland, Nov. 3-7.
Ft. Howard, Nov. 11-14.
Poy Sippi, " 23-28.
Brethren and friends in other places are invited to attend.
J. G. MATTESON.

PROVIDENCE permitting, I will meet with churches in New England as follows:—

So. Lancaster, Mass., Oct. 23, 24.
Danvers, Mass., " 30, 31.
Newburyport, Mass., Nov. 6, 7.
Hope to see a general attendance of the brethren and sisters from all the country adjacent to these places, as matters of importance are to be considered.
S. N. HASKELL.
Battle Creek, Mich., Oct. 17, 1880.

I WILL meet the Cleveland, Ohio, church at I. Edgerton's, Oct. 30, 31, to hold a two-days' meeting. We desire a full attendance of the church and of the Sabbath keepers in that locality, as matters of importance will be considered.

R. A. UNDERWOOD.

I WILL meet with the brethren at Hanover, Mich., Oct. 23, 24, and continue meetings as long as the interest may demand. Will the brethren from West Liberty meet with us on the Sabbath? Preaching on the Sabbath at 11 A. M. and 7 P. M.

M. B. MILLER.

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

R. M. KILGORE, Pres.

Publishing Department.

"Not so" Rom. 12:11

Notice of expiration will be given by special stamp on the margin of the paper, and to receive your renewal at once.

NOTICE.—The changes in the price of the paper will be in all cases sufficient receipt for the same. If these changes do not in due time appear, and the paper is not received, notice should be given. All changes are acknowledged below.

THE post-office address of Eld. G. H. Rogers is Greeley, Anderson Co., Kan.

THE P. O. address of Eld. M. H. Brown will be, till further notice, No. 2 Cherry St., Syracuse, N. Y.

WANTED.—I would like to employ a first-class Sabbath-keeper tailor. Address J. M. Jones, Fowler, Ind.

WANTED, by a lady of experience, who is willing to go to any part of the country, a situation to teach private pupils. Address, REVIEW AND HERALD, Box D.

JAMES HUNTER, Boonesborough, Iowa, wishes to employ two young men through the winter months to drive team. Good references required. Address as above.

N. T. NIELSEN, Cedar Lake, Waushara Co., Wis., would like to get work with a Sabbath-keeper this winter, either in Wisconsin, Michigan, or Minnesota. Address as above.

WILL any of the brethren who have broom corn to work, or who know of a good location for a broom factory, please correspond with S. K. Pottenger, Kankakee, Kankakee Co., Ill.

ANY Sabbath-keeper passing through, or living near, Elk Rapids, Antrim Co., Mich., will receive a kindly and hearty welcome from us at all times. J. M. AND E. M. PENNOCK.

WANTED.—A boy 12 or 14 years of age, to work for board and go to school. None but a Sabbath-keeper need apply. Shall want references in regard to character, etc. F. H. CARPENTER, Otsego, Allegan Co., Mich.

WANTED.—Nathan Osborn, Rustford, Mecosta Co., Mich., would like to hire a young man, a Sabbath-keeper, who can saw, chop, and do general farm-work. Will give employment to a good hand several months, and perhaps a year. Address as above.

WANTED.—I would like the names and addresses of candid persons with whom any of our brethren may be acquainted, and for whom they may feel a special interest. A few such names can also be furnished to those who may desire to bring the light of truth before these persons. Address me at Berkshire, Vt.

C. P. WHITFORD.

NOTICE TO KANSAS H. AND T. SOCIETY.—Will any of our members who have not received certificates of membership please send me their names and post-office addresses at Osawkee, Jefferson Co., Kan.?

The annual dues are sadly behind. Will not the club secretaries attend to this matter at once? Members who are not connected with a local club will please send the amount—ten cents—to me at the above address. JOSEPH LAMONT.

FOR SALE OR RENT.—Being anxious to remove my family to my field of labor, I offer my place in Frankfort, N. Y., for sale or rent. It contains a little over eighteen acres; good buildings, orchard and fences; a very large cistern and good well, and is only three-fourths of a mile from the center of a town of ten or twelve hundred inhabitants. The place affords a good opportunity to engage in the milk business, and is supplied with stock and fixtures for carrying it on. For particulars, inquire of the subscriber. S. B. WHITNEY.

Frankfort, N. Y., Oct. 4, 1880.

D. S. JAMES, Woodburn, Iowa, wishes to sell his farm of 120 acres, 13 of which is timber land. There is a new house on the farm, and two good wells and a good spring. It is two miles from the depot, and is a good outlet for stock. If he cannot sell, would like to rent to a man with a small family, furnishing team, seed, and tools. Must be a Sabbath-keeper, one who is not afraid of work, and would be a help in the Sabbath school and church. He must give references. The object in selling or renting is, to be able to devote more time to missionary work.

Cash Rec'd on Account.

John Sisley \$42.69, D H Lamson 99.11, Dak T and M Society per Wm T Henton 106.61, Wellman and Gilbert per D A Wellman 80.86, C L Boyd 25.00, G S Honeywell per S A Beach 2.50, E B Lane 96.27, Wyoming T and M Society M J McCall 10.00, Gen T and M Society, Calverton, Md 7.06, G K Owen 21.54, J Fargo 8.25, Dak Conf S W Pack 6.00.

Mich. Conf. Fund.

Thetford per U Smith \$4.00, Pierson per D A Wellman 29.85, Uriah Curtiss per J Fargo 10.00, Sr Geroulds per J Fargo 5.00, Spencer Creek per John Sisley 38.04, Whitewater per J Sisley 9.86, Potterville per J Carmichael 10.00, per J O Corliss 32.67, D J Hitchcock per J O Corliss 10.00, per J O Corliss 2.50, Ellen Seymour 30 cts, Dorey 10.00, Howel per J O Corliss 42.00, Dryden per J O Corliss 10.00, Gains per John Banks 17.18, Sand Lake per J O Corliss 10.00, West Liberty per Day Conklin 10.20, Hastings per J O Corliss 10.00, Locke, Albert Avery and family 6.00, Hastings, Jones Randall 3.50, Jas. per M B M 13.33, Palmyra per M B M 10.00, Colon per M B M 15.00, Parkville per M B M 10.00, P J Bristol per M B M 75 cts.

Mich. T. and M. Soc.

Dist 2 per L A B \$5.10, Dist 3 per L A B 1.00, Dist 6 per F Howe 46.96, Dist 7 per L Squibb 10.00, per E S Griggs 12.08, Dist 10 per S. Willson 5.00, per A W Sanborn 12.00, Dist 10 per Thos Brown 10.00, per D Banks 50.00, Dist 11, Priscilla Markillie 1.62, per J O Corliss 9.16, Dist 13 per Geo O States 1.60, Dist 15 per J O Corliss 10.00, Dist 14 per O A Robinson 50 cts, Mrs Benson 10.00, and Gilbert 68.54, L A Kellogg 11.10, H M. Ostrander 10.00, Ostrander 12.60, G. K Owen 35.15, G H G. 10.00.

Gen. Conf. and Soc.

S Zollenger tithe \$15.00, Thetford per M T Haughey tithe 3.00, Cal Conf tithe per S. Willson 10.00, John F Chubb 10.00, L A Covey freewill offering 10.00, Hubbard thank offering 2.00, Iowa Conf tithe per J O Corliss 10.00, J E Schaffer tithe 15.00, Ella A Harris 100.00.

Gen. T. & M. Soc.

Mrs E B Lane, Coopersville 10.00, per J O Corliss 10.00, Mrs M B Fairfield 1.00, R G E. 10.00, Burrill 10.00, Nettie Melendy 2.00, E M 5.00.

Gen. T. & M. Soc.

E H Root and wife 10.00.

English.

Wm Ostrander \$20.00, Ora O. 10.00, B and Maggie K Bennington 50.00, Silas T. 10.00, Butler 1.25.

T. T. D.

Right Hand 10.00.

Shares in S. D. A.

E P Daniel 10.00.

European.

E F Rood \$4.00.

S. D. A.

R Richardson \$10.25, A Fri 10.00, Hill 5.00.

Michigan Camp.

Right Hand 10.00.