

The Advent Review

AND SABBATH HERALD.

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

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HERE AND THERE.

HERE is the sorrow, the sighing,
Here are the clouds and the night,
Here is the sickness, the dying;
There are the life and the light.

Here is the fading, the wasting,
The foe that so watchfully waits;
There are the hills everlasting,
The city with beautiful gates.

Here are the locks growing hoary,
The glass with the vanishing sands;
There are the crown and the glory,
The house that is not made with hands.

Here is the longing, the vision,
The hopes that so swiftly remove;
There is the blessed fruition,
The feast, and the fullness of love.

Here are the heart-strings a-tremble,
And here is the chastening rod;
There are the song and the cymbal,
And there is our Father and God.

—Alice Cary.

General Articles.

THE PERSONALITY OF GOD.

BY ELDER D. M. CANRIGHT.

(Continued.)

OBJECTIONS CONSIDERED.—CONCLUDED.

WHEN Jesus Christ the Son of God came into this world, he was a real being, a person, having a body and form. Was he not a material being? We all know that he ate, drank, and walked; he died in the cross and was buried. Yet the Bible says he was a spirit, and that too upon earth.

And so it is written, The first man Adam was made a living soul; the last Adam [Christ] was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first is of the earth, earthy; the second man is the Lord from Heaven." 1 Cor. 15:45-47. Here it is declared that Christ, the second Adam, was made a quickening spirit. It will be noticed that this was said of him who took man's nature. Paul says, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." "The second man is the Lord from Heaven." Then the man Christ Jesus was spirit, for so the apostle says. This passage explains what is meant when a person is called a spirit. It means that he is a spiritual being, for thus it says, "Howbeit that was not first which is spiritual, but that which is natural [Adam], and afterward that which is spiritual" (Christ). Paul says that Christ is a spirit, and explains a spiritual being. The apostle says, "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." 1 Cor. 15:44.

This verse settles the question that there is a spiritual body, and that it is a person, not an immaterial, intangible essence. A body can be spiritual and have a body. For God is a spirit and has a body. He is a spiritual being, and yet of bodily form and shape.

Christ is again called a spirit in 2 Cor. 13:14. Paul says, "Now the Lord is that Spirit." If Christ was a spirit, and yet had

a body and form, his Father can be a spirit and have a body and form.

But does not Jesus say that a spirit hath not flesh and bones? Luke 24:39. In this case the reference is to an apparition, or ghost. The disciples were terrified, and at first thought that they had seen a ghost, a mere specter. They themselves did not believe such an apparition to be real; hence Christ appeals to them that he is not such a spirit, for he has flesh and bones.

3. *God cannot be a material being.* It is urged that matter cannot think, move, and act of itself; that it must first be organized and animated. Hence our opponents ask, If God is a material being, who organized him, who made him? But we hand this question back to them, If God is a spirit, who made him? Are not angels spirits? Are not devils spirits? Were not angels and devils created? Spirits were created as well as material beings. Even if we grant the distinction between matter and spirit that our spiritualizing friends claim, where is the proof that spirit is eternal any more than matter? Angels and devils themselves are spiritual beings, but are just as distinct one from another as men are from one another. Neither are they eternal any more than men are. They were created, formed, organized.

Granting that their ideas of God as a pure immaterial spirit are correct, we ask them, Who created this spirit? And our question is just as fair as theirs, when they ask us, Who organized God if he is a material being? Neither party can answer these questions, simply because we know nothing about the matter. The atheist triumphantly asks the Christian, Who made God? but no one can ever answer, from the simple fact that such questions are too high for mortal men. Job truly says: "Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Job 11:7-9.

We utterly deny the distinction between matter and spirit which is claimed. We believe that all things are material, although matter may manifest itself in a great diversity of forms. The wisest and most scientific men freely admit that they know but little about matter. The more they study, and the deeper they search into it, the stronger are their convictions that its different attributes and capabilities have been but partially understood. Because a certain fact is true of matter in one condition, it is argued that it must always be true of matter everywhere. This is illogical and false, for matter is capable of the greatest diversity. Matter in one form may even seem to be the direct opposite of the same matter in another form. For instance: I have before me a piece of ice. I put my hand upon it; it is exceedingly cold. I can cut it with a knife or saw it with a saw. It is solid. But I put this ice in a vessel and warm it, and it soon becomes water. Now it does not look at all like that piece of ice which was before me a few minutes before. I confine this water in a vessel and heat it very hot. It now becomes steam, a vapor, and is invisible. It is so hot it would scald your hand. It can neither be cut, nor poured from vessel to vessel. It now seems to be precisely opposite from that block of ice, and yet everybody knows that it is the very same matter, only in another condition. If we had not seen ice thus converted into steam, we would all pronounce such a change impossible; yet we all know by actual observation that ice, and water, and steam are only different conditions of the same material.

There is as great a difference between steam and ice as our opponents claim there is between spirit and matter. We claim, therefore, that they cannot show that a spirit is not one form of matter. The Bi-

ble nowhere says it is not. On the other hand, we have plainly shown that it is. Consider further the wonderful diversity of matter. Before me lies a piece of very white paper; by its side lies a book which is black. These are opposite in color, but both material. Here is a cake of ice, there is a coal of fire; one is cold, the other hot, but both are material. Here is a ball of lead, there a feather of down; one is very heavy, the other flits in the air, but both are material. Here is a plank of wood, there is a pane of glass; one is entirely opaque, the other transparent, but both are material. Here is a piece of pure gold a foot square, and worth many thousands of dollars, there is a bushel of mud worth nothing; both are material.

It is our opinion, founded both in revelation and science, that celestial beings are as material as men, only that they are more highly organized, more refined,—matter on a higher plane. Who that has carefully observed the wonderful and infinite diversity of matter, even as seen in this earth, will deny the reasonableness of this position? When we have found out God to perfection, when we have explored earth, heaven, and hell, and have fathomed all the infinite diversities and capabilities of matter, then, and not till then, will it do for us to say what God must be and what matter cannot be. Therefore this objection against the materiality of God is not a valid one.

God made this solid earth, this material planet, with all the material things upon it. He made a material man, a material atmosphere, material food for man, a material sun to light and warm this earth. He made all the millions of stars on high, every one of them as material as our own earth. If matter is so repulsive, so opposed to the nature of God, why has he made so vast a creation out of it?

Consider the further fact that the Saviour of men is a material being. He was born of a material woman, walked upon this material earth, breathed its air, ate of its food, died upon a material cross, spilled his material blood, was buried in the earth, his material body was resurrected, and is exalted at the right hand of God, and now sits upon the throne of the universe. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. These facts are directly asserted by the most orthodox creeds. The fourth article in the creed of the Episcopal church says, "Christ did truly rise again from death and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into Heaven, and there sitteth." So also says the Methodist Discipline. Then we have indeed a material Saviour, sitting upon the throne of the Father. Why, then, should those who adopt these creeds be horrified at the idea of a material God? We advise them to examine this point again.

(To be continued.)

THE GAINSAING OF KORAH.

THE apostle tells of some who "have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Jude 11. "The way of Cain" was the way of offering sacrifices not commanded, and hating his brother whose works were good while his own were evil. "The error of Balaam" was the consenting for gold and honor to go contrary to his own convictions, and to seek to curse and seduce Israel, whom the Lord had blessed. "The gainsaying of Core" was the presumption of discontented and ambitious men, who sought to drive out Moses and Aaron from the place and work to which they were appointed, and to assume for themselves the

responsibilities which God had imposed upon others. They said unto Moses and Aaron: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:3.

There are some men whom God has appointed to important and prominent positions in his cause. They are vessels which he has chosen; they are polished shafts which he has hid in his own quiver, and prepared for his own use. Others around them observe their prosperity, envy their prominence, and at once propose to put themselves forward and test their right to the positions which they occupy. The controversy between Korah and Moses was short. When all the people, warned of their danger, had departed from the tents of those wicked men, "the ground clave asunder that was under them; and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." Num. 16.

When people deal with the things of God, it becomes them to walk carefully and discreetly in the presence of the King of kings. We are to learn lessons of humility; to abide in the position where God has placed us; to be contented with such things as we have, and not to covet the gift or work that God has assigned to others. Let those who "perished in the gainsaying of Core" be an example to us, and teach us in all lowliness and meekness to esteem others better than ourselves, and to walk humbly with our God.—*The Christian.*

DO YOU NEED TO BE LABELED?

THE brutality of the old persecution has passed. Saul does not make havoc of the church now, but the spirit of the oppressor lives, and there is room enough in the most uneventful life for exemplary religious decision. I want you to be God's heroes in humble life; in quiet life to exemplify your fidelity in the midst of opposition and discouragement, and you shall be recompensed with the promised crown.

The urgencies of the time in which you live, regard for your own character and honor, the absolute requirements of God, all summon you to this nobleness of religious decision. Resist all temptation to become recreant from the truth. Remember that the Christian is not to be like Achilles, who could be wounded in the heel—that is a part of the body that good soldiers do not show. Do not let the question ever be asked about you, "Is such a one a Christian?" Why, don't you see the very asking of the question suggests the negative answer?

The old painters used to put underneath their crude compositions, "This is a horse," and it was quite necessary. Ah! it is a poor sign if the followers of Christ need labeling. The very fact of the existence of doubt goes far in the abnegation of their Christianity. Let consistency be stamped upon every action, and then your Christianity will shine out with a steadfast glory which the world cannot fail to understand. I am a Christian; I can't go to that place of amusement. I am a Christian; I can't enter into that equivocal companionship. I am a Christian; I can't do anything that will throw a suspicion on my godliness. I am a Christian; I can't gamble myself into riches by those questionable means.—*Rev. W. M. Punshon.*

How sweet a thing is a love of home. It is not acquired—it is a feeling that has its origin elsewhere. It is born with us, brought from another world to carry us on with joy in this. It attaches to the humblest heart that ever throbbed.

IT NEVER PAYS.

It never pays to fret and growl
When fortune seems our foe;
The better bred will push ahead
And strike the braver blow.
For luck is work,
And those who shirk
Should not lament their doom,
But yield the pay
And clear the way
That better men have room.

It never pays to foster pride
And squander time in show;
For friends thus won are sure to run
In times of want or woe.
The noblest worth
Of all the earth
Are gems of heart and brain,
A conscience clear,
A household dear,
And hands without a stain.

It never pays to hate a foe,
Or cater to a friend;
To fawn and whine, much less repine,
To borrow or to lend.
The faults of men
Are fewer when
Each rows his own canoe;
For feuds and debts
And pampered pets
Unbounded mischief brew.

It never pays to wreck the health
In drudging after gain,
And he is sold who thinks that gold
Is cheaply bought with pain.
A humble lot,
A cosy cot,
Have tempted even kings;
For station high
That wealth will buy,
Not oft contentment brings.

—Selected.

NEW ENGLAND CONFERENCE.

THE eighth annual session of the New England Conference of Seventh-day Adventists was held on the camp-ground at Shawshen River Grove, Aug. 28, 1878. The president, Eld. S. N. Haskell, in the chair. Prayer by Eld. J. B. Goodrich.

The minutes of the last meeting were read and approved. Twenty churches and unorganized companies were represented by twenty-three delegates. Four new churches were taken into the Conference, and one company was taken under its watchcare.

The chair being authorized to appoint the various committees, the following were presented: On nominations, M. Wood, Judson Rice, C. K. Farnsworth; on credentials and licenses, Josiah Webber, Judson Rice, and Thomas Cottle; on resolutions, Elds. U. Smith and G. F. Haines, and M. Wood; on auditing, Judson Rice, C. K. Farnsworth, S. Martin, C. L. Sweet, Wm. B. Mason, S. J. Twing.

Adjourned to call of chair.

SECOND SESSION.

The Conference met for further deliberations Sunday, Sept. 1, at 5:30 A. M. Prayer was offered by Eld. Haines.

The Committee on Nominations presented the following report: For President, E. W. Farnsworth; Secretary, D. A. Robinson; Treasurer, Josiah Webber; Executive Committee, E. W. Farnsworth, C. W. Comings, J. B. Tucker; Camp-meeting Committee, H. P. Wakefield, H. C. Nye, and E. G. Bolter.

It was moved and seconded that Eld. E. W. Farnsworth be our president for the ensuing year. At this point Eld. Farnsworth declined acting in that capacity. Eld. Haskell made some remarks, and was followed by Sr. White, who spoke of the wants of the cause in this Conference, briefly setting forth the peculiar elements to be met with in this field. The motion being withdrawn, the name of Eld. S. N. Haskell was substituted, and the report adopted.

The Committee on Resolutions presented as their report the following:—

Resolved, That we hail with joy the proposition to establish immediately a mission in Great Britain, and that we will cheerfully endeavor to do our part in meeting the expenses of the same.

Resolved, That we hereby express our gratitude for the presence and labors of Sr. White, and our trust that she may be abundantly rewarded for undertaking the fatigues of a long journey to come to us, and for her labors of love in our behalf.

Resolved, That we express our thanks to Eld. B. L. Whitney, of New York, for the assistance he has rendered in our service of song.

Resolved, That we also hereby express our appreciation of the faithful labors of Sr. B. L. Whitney in furnishing reports of this meeting for the leading papers of New England.

Resolved, That we hereby gratefully acknowledge the many favors extended to us by the managers of the B. and M. R. R., and the interest they have manifested to make our meeting a success.

Resolved, That we hereby invite Bro. E. W. Farnsworth to labor in our Conference the coming year, that he may become more fully acquainted with the cause in this section.

The Committee on Credentials and Licenses reported, recommending that credentials be renewed to Brn. Haskell, Oront, and Robinson; that the licenses of Brn. Haines, Wood, Mooney, Buzzell, Israel, and Hastings, be renewed; and that Brn. E. T. Bedee and H. P. Wakefield receive license.

Adjourned to call of chair.

THIRD SESSION.

Prayer by Eld. Whitney.

Stirring remarks were made by the president relative to the financial condition of our Conference and the necessity that our ministers practice the strictest economy in the use of money that has been placed in the treasury through the sacrifices of the poor.

Voted, To pay a tithe of our s. b. to the General Conference.

Brief remarks were made concerning the mission to Great Britain, and a few pledges were made in its behalf, amounting to some \$1200.

Adjourned sine die.

S. N. HASKELL, Pres.

D. A. ROBINSON, Sec.

MAINE CONFERENCE.

THE Seventh-day Adventists of Maine held their twelfth annual Conference on the camp-ground in Waterville, Sept. 4, 1878, at 5 P. M. Called to order by the president, Eld. J. B. Goodrich. Prayer by Eld. B. L. Whitney. Eleven churches were represented by delegates.

Voted, That all brethren from other Conferences, also those in good standing in our own churches, be invited to take part in the deliberations of this Conference.

Voted, That the churches at Richmond, New Sweden, and Cross Island be received into the Conference. It was also voted that the Sabbath-keepers at East Washburn, Milton, and Monticello be taken under the watchcare of the Conference, and that the band at Milton be represented by Bro. Varney, and that at Cambridge by Bro. W. R. Clark.

Minutes of the last Conference read and approved.

The chair was authorized to appoint the various committees, whereupon the following were appointed: On resolutions, U. Smith, R. S. Webber, J. A. Davis; on credentials and licenses, Geo. W. Barker, A. W. Low, T. S. Emery; on nominations, S. J. Hersum, Wm. B. Clark, Ansel T. Gifford; on auditing, T. S. Emery, J. A. Davis, A. W. Low, W. W. Putnam, C. R. Davis, and Timothy Bryant.

Adjourned to call of chair.

SECOND SESSION.

The second session was opened with prayer by the president, at 5:30 A. M., Sept. 8.

The Nominating Committee reported as follows: For President, Eld. J. B. Goodrich, Hartland; Secretary, Timothy Bryant, North Jay; Treasurer, Samuel F. Grant, Hartland; Executive Committee, J. B. Goodrich, G. W. Barker, Wm. Morton; Camp-meeting Committee, G. W. Barker, T. S. Emery, R. J. Goodrich. These persons were duly elected.

The Committee on Credentials and Licenses reported for credentials, J. B. Goodrich, R. S. Webber, S. J. Hersum; licenses, P. B. Osborn, Wm. H. Blaisdell. Each name was taken up separately, and credentials and licenses were granted accordingly.

Adjourned to the call of president.

THIRD SESSION.

The third session was opened at 5:30 A. M., Sept. 9. Prayer by Eld. U. Smith.

Voted, That Eld. J. B. Goodrich be appointed delegate to attend the next session of the General Conference.

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

Resolved, That we recommend the adoption, by all the brethren and sisters in this Conference, of the tithing system as now generally practiced by S. D. Adventists.

Resolved, That we express our gratitude that such prosperity has attended our institutions at Battle Creek that a much larger house of worship is needed, and we therefore cheerfully pledge ourselves individually to contribute toward it a dime a month according to the plan proposed for raising the means to erect it.

Resolved, That we are cheered by the reports of the general prosperity and progress of our cause in our own land and in foreign countries, and we hail with joy the proposed mission to England, pledging ourselves to give it our unqualified moral support with our best wishes and our prayers, and to aid it what we can with our means.

Resolved, That we hereby express our thanks to Sr. White for undertaking so long a journey to come to us and aid us with her words of encouragement and counsel, and also to the General Conference for other help furnished us at this meeting.

Resolved, That we express our thanks to Sr. Eliza H. Morton for the faithful reports of this meeting which she has furnished to the leading papers of the State; and also to Bro. B. L. Whitney for his assistance in the song services of this meeting.

Resolved, That we express our thanks to the Maine Central R. R. and its branches for the favor extended to those attending this meeting.

It was also resolved, that we extend a vote of thanks to the leading journals of this State for publishing the reports of this meeting.

The secretary's report is as follows:—

No. churches, 16; No. church members, 312; No. not united to any church, 152; No. of S. S. scholars, 204; No. paying s. b., 139; amount of s. b. pledged to the Conference, \$1067.84.

The treasurer reported:—

Received during year, \$955.22
Paid out during year, 955.22

Adjourned. J. B. GOODRICH, Pres.

TIMOTHY BRYANT, Sec.

ILLINOIS CONFERENCE.

THE eighth annual meeting of the Illinois Conference of Seventh-day Adventists convened at Bloomington, Ill., Aug. 28, 1878, at 5 o'clock P. M. Prayer by Eld. Littlejohn.

Thirteen churches were represented by sixteen delegates, and delegates were appointed by the Conference to represent eight churches.

Voted, That Elds. W. H. Littlejohn and G. I. Butler, and all S. D. Adventists in good standing, participate in the deliberations of the Conference.

The minutes of the last Conference were read and accepted.

Voted, That the Rockford, Leroy, Mackinaw, Watseka, and Rutland churches be received into the Conference. Each church was voted on separately, and the action was unanimous.

Voted, That the following bands be received under the watchcare of the Conference: The band at Carbondale, with Bro. Train as delegate; that at Du Quoin, to be represented in this meeting by Eld. Bliss; that at Elliottstown, with Bro. Morrison as delegate; that at Newark, with Bro. Cook as delegate; that at Willow Hill, with Bro. Shonk as delegate; the band at Belvidere, as soon as they sign the covenant, to be represented in this meeting by Eld. R. F. Andrews; that at Eight-mile Grove, with Bro. Johnson as delegate.

Adjourned to call of chair.

SECOND SESSION.

Meeting convened at 4:30 P. M., Aug. 29. Prayer by Eld. Bliss.

The secretary's report showed that there are now seven hundred Sabbath-keepers in the State, making an increase of two hundred during the year. The amount of s. b. pledged for the year is \$1883.63.

The president, having been previously authorized, appointed the following committees: On resolutions, Elds. W. H. Littlejohn, R. F. Andrews, and C. H. Bliss; on nominations, J. L. Merritt, Chas. Morel, and M. L. Kittle; on credentials and licenses, Albert Bliss, C. A. Bates, and L. A. Logan; on auditing, H. P. Ritchey, R. Vickery, S. Glascock, Wm. Pepper, A. Hobbs, and Jos. Shields.

Adjourned to call of chair.

THIRD SESSION.

This session convened Tuesday morning, Sept. 2. Prayer by Eld. Littlejohn.

Remarks by Eld. Littlejohn in reference to the necessity of being honest toward God in paying s. b.; but ministers ought to be careful when going among churches not to go to extremes, and the s. b. should be used economically.

The treasurer's report was as follows:—

On hand at beginning of yr., \$ 456 80
Received during yr. 2470 86
Paid out, " 2790 22

On hand, June 30, 1878, \$137.44

The auditor, Eld. G. W. Colcord, certified that this report is correct.

The treasurer's and auditor's reports were accepted.

The Nominating Committee reported, and the following-named persons were elected officers for the ensuing year: President, G. W. Colcord; Secretary, L. A. L. Colcord, Du Quoin, Ill.; Treasurer, J. F. Trovillo, Aledo, Mercer Co.; Executive Committee, G. W. Colcord; R. F. Andrews, Gilman, Iroquois Co.; Geo. Foreman, Somonauk, De Kalb Co.

FOURTH SESSION.

This session was held Sept. 3, at 12 A. M. The report of the Committee on Credentials and Licenses was received; and it was voted that Elds. G. W. Colcord, R. F. Andrews, T. M. Steward, C. H. Bliss, J. R. Whitam, and B. F. Merritt receive credentials; and that Brn. A. A. John, J. B. Logan, A. H. Cleaves, D. Morrison, C. H. Foster, E. O. Hammond, and J. C. Wright receive licenses. It was also voted that Brn. Lewis Johnson, J. F. Ballenger, and G. F. Shonk, receive ordination and credentials. The case of Bro. J. W. Damon was referred to the Conference Committee.

Brn. R. Vickery, Chas. Wardell, and J. R. Robinson were appointed to act as camp-meeting committee for 1879.

It was voted to donate \$100 to the General Conference.

Voted, That we express our thanks to the General Conference for the efficient help sent us in the persons of Elds. Littlejohn and G. I. Butler.

Voted, That we return our sincere thanks to W. E. Cornell for his timely help in reporting our meetings for the Bloomington papers.

Voted, That the president of the Conference act as delegate to the General Conference.

Adjourned to call of chair.

FIFTH SESSION.

This session was held Sept. 3, at 5 P. M. Prayer by Eld. Colcord.

The Committee on Resolutions made the following report:—

Whereas, it is highly important 1. That every person should contribute his mite to the support of the cause, and 2. That the Conference treasury should have the benefit of all the systematic benevolence money which is contributed by persons residing within the State, therefore,

Resolved, That we recommend to all our scattered brethren through the State that they immediately send in their s. b. pledges to the treasurer of some one of our churches which may be located in their portion of the Conference.

Whereas, The demands for labor are continually increasing throughout the Conference, and

Whereas, Our plans for future operation might be greatly enlarged, provided the amount of funds in our treasury were suitably increased, therefore,

Resolved, That we exhort all our brethren to examine carefully and prayerfully their systematic pledges, in order to determine whether the circumstances of the case do not demand an increase of their liberality toward the cause of God.

Resolved, That we express our devout gratitude to God for the prosperity which generally attends the proclamation of his truth throughout the field, and that our faith in the third angel's message and its final and speedy triumph was never stronger than it is to-day.

Resolved, That we deeply sympathize with Bro. White in his present physical prostration, and that we will individually offer prayer to God for his speedy restoration to perfect health.

Whereas, The Illinois Conference now has in its employ a minister who speaks the Danish language, and

Whereas, The Danish S. D. Adventist church of Chicago ought, in view of its geographical situation, to belong to this Conference, therefore

Resolved, That we most respectfully invite the said church and the S. D. A. Conference of Wisconsin to take, at their earliest convenience, such action as is necessary in order to transfer the Danish church of S. D. Adventists in Chicago to the S. D. A. Conference of Illinois.

A State Sabbath-school Association was formed, officers were elected, and the Constitution of the Michigan Sabbath-school Association was adopted.

R. F. Andrews was elected president; L. S. Campbell, secretary; and R. F. Andrews, H. P. Ritchey, and J. H. Bennett, executive committee.

Voted, That these minutes be published in the REVIEW.

Brn. Johnson, Ballenger, and Shonk were set apart to the ministry, Eld. Colcord making the prayer, Eld. Andrews giving the charge, and Eld. Littlejohn the right hand of fellowship.

Adjourned to call of chair.

G. W. COLCORD, Pres.
L. A. L. COLCORD, Sec.

OHIO CONFERENCE.

THE sixteenth annual session of the Ohio State Conference convened at Tiffin, Ohio, Aug. 29, 1878, and was opened with prayer by Eld. J. H. Waggoner.

All brethren in good standing were invited to participate in the deliberations of the Conference.

Credentials of delegates were called for, and twenty-two delegates were found to be present, representing thirteen churches.

The secretary's report was read and accepted. The churches at Van Wert and Newark were admitted into the Ohio Conference.

On motion, The appointing of committee was left to the chair. The following committees were appointed: On nominations, J. B. Gregory, Eli Glascock, T. F. Emans; on auditing, H. A. St. John, O. Mears, I. Edgerton, H. H. Van Camp, W. D. Sharpe, E. C. Penn, Eli Glascock, P. Klopfenstein, D. S. Plum; on resolutions, J. H. Waggoner, D. M. Canright, Wm. Cottrell; on credentials and licenses, B. B. Francis, J. Rowe, S. Simonds.

Adjourned to call of chair.

SECOND SESSION.

Conference convened Aug. 30, at 4:15 P. M. Prayer by Eld. Waggoner.

The Defiance church requested that the name of the church be changed from Defiance to Haver. Request granted.

The church at Bowerville asked that the church might be disbanded, in order that the scattered members might unite with other churches. The Conference granted the request.

The Committee on Credentials and Licenses reported, recommending that the credentials of H. A. St. John and Wm. Cottrell be renewed; that the licenses of O. F. Guilford and E. F. Gates be renewed; and that licenses be granted to S. Simonds, R. A. Underwood, G. G. Rupert, and A. A. Bigelow. The report was accepted, and the credentials and licenses granted and recommended.

Adjourned to call of chair.

THIRD SESSION.

Conference convened Sept. 1, at 5 o'clock P. M. Prayer by E. H. Gates.

The Committee on Nominations reported. Their report was accepted, and the following officers were unanimously elected for the coming year: Executive Committee, O. Mears, H. H. Van Camp; Secretary, E. H. Gates; Treasurer, J. B. Gregory; Camp-meeting Committee, J. Sprinkle, W. D. Sharpe, J. Rowe.

On motion, H. A. St. John was appointed delegate to the General Conference.

Voted, That the Ohio Conference donate to the General Conference one-tenth of the s. b. fund for 1878, this amount to be paid in funds deposited at the REVIEW Office.

Adjourned to call of chair.

FOURTH SESSION.

Conference convened Sept. 2, at 5:30 P. M. Prayer by O. F. Guilford.

The Committee on Credentials and Licenses made a further report, recommending that the license of A. M. Mann be renewed, and that licenses be granted to Wm. Richardson, C. A. Stanford, and A. S. Hussey. They referred the case of Bro. Brigham to the Conference Committee. Report was accepted, and licenses granted.

The Committee on Resolutions reported the following, which were passed by the Conference:—

Whereas, We are not able, under our peculiar circumstances, to elect a president of our Conference,
 Resolved, That we hereby empower the General Conference to appoint one for us; and we appeal to it for such aid and counsel as it may consider best suited to our wants.
 Resolved, That we express our sincere thanks to the General Conference for the efficient aid rendered in this camp-meeting and Conference by the faithful labors of Eld. Canright.
 Adjourned to call of chair.

FIFTH SESSION.

Conference convened Sept. 3, at 5:30 A. M. Prayer by Eld. Waggoner.
 The secretary's report was read, showing the following:—

NAME OF CHURCH.	No. of Members.	No. of S. S. Scholars.	No. Paying s. s.	Am't of s. s. Pledged.
1. Clyde	65	35	43	\$300 00
2. North Bloomfield.....	30	...	...	175 00
3. Bowling Green.....	76	64	43	266 68
4. Hamler.....	47	43	...	...
5. Norwalk.....	20	...	12	100 00
6. Troy.....	16	20	12	95 44
7. Van Wert.....	14	9	...	...
8. Mendon.....	9	20	16	40 00
9. Cleveland.....	16	...	21	83 72
10. Waterford.....	26	32	...	160 00
11. Gilboa.....	14	...	...	50 00
12. Bellville.....	26	2	18	200 00
13. Newark.....	17	18	...	...
14. Appleton.....	...	...	...	...
Totals	385	243	165	\$1470 84

This report is incomplete, because of the failure of the churches to give all the particulars with regard to pledges, membership, S. S. scholars, etc.

The treasurer's report was read, showing the following:—

Amount rec'd during year, \$1624.75
 Paid out for Conference expenses and ministerial labor, 1597.50
 Paid to Camp-meeting Committee, 27.25
 Adjourned, *sine die*.

H. A. ST. JOHN, Pres.

E. H. GATES, Sec.

CONFERENCE DIRECTORY

For Ohio the present Conference year.

SECRETARY.

E. H. Gates, North Madison, Lake Co.

TREASURER.

J. B. Gregory, Bowling Green, Wood Co.

EXECUTIVE COMMITTEE.

O. Mears, Bowling Green, Wood Co.

H. H. Van Camp, Bowling Green, Wood Co.

CAMP-MEETING COMMITTEE.

J. Sprinkle, Nova, Ashland Co.

W. D. Sharpe, Clyde, Sandusky Co.

J. Rowe, Clyde, Sandusky Co.

TO THE PENNSYLVANIA BRETHREN.

OUR tent season is drawing to a close, and thus far God has greatly blessed our efforts. In view of this, we should promptly redeem our pledges made for the tent enterprise in our State this season. When these pledges were obtained, it was thought we should be able to put three forty-foot tents in the field, and New York to match us with three more; but at the Fillmore Park camp-meeting in Western New York it was thought best by the State Conference Committee in connection with a member of the General Conference Committee that we should run four tents in Pennsylvania, and that Pennsylvania should purchase one fifty-foot tent and one forty-foot, and New York should do the same. You will readily see that we could not visit all the places we had intended to visit, and we hope none will be offended on this account. Brethren, let us have no sectional feelings; the cause is one everywhere, and it is world-wide. Let us thank God for its prosperity, and take courage.

Will Bro. Hiram Stebbins look after these pledges in the Ulysses church; O. P. Rice, in the church at Thorn Bottom, Tioga county; Ceylon Tubbs, in that at West Pike, Potter county; and C. H. Barrows, in the church at Port Allegheny, McKean county? These pledges should all be paid by the time the New York and Pennsylvania Conference is held. Let us be found at our post, like minute men.

J. G. SAUNDERS.

TOO POSITIVE.

WE are sometimes accused of being too positive in our preaching. Against the man who preaches error, the charge may be justly made; but how can one who preaches the truths of the Bible be too posi-

tive? For him to lack positiveness is to lack faith. The man who talks, and does not know what he is talking about, might as well keep silent.

When a man talks present truth, and does not know it is truth, others will not know it from his preaching. Brethren, the Lord is coming. The world is hearing from our lips the last message of warning they will ever hear; shall we give our congregations to understand that we are in doubt concerning these truths? When a man is being tried, our law requires, if there be a doubt in the case, that the prisoner receive the benefit of it, and he is always ready to take advantage of the law, though he may know he is guilty. Brethren, just give expression to a doubt, and Satan's prisoners stand ready to use it to soothe their guilty consciences, even though they are guilty of the very things of which you have told them.

G. F. HAINES.

THE RESCUED BOATMAN.

A FEW years since, while visiting among the boatmen on the Erie canal, a captain related an interesting incident in his own experience. "Some years ago," said he, "while in port at New York, a little boy came on the boat where I was then employed as a hand, with Bibles, inquiring for the captain. He was pointed out to the little fellow, who most respectfully said, 'Captain, won't you have a Bible?' The hard-hearted man, with stern look and surly voice, replied, 'No; I don't want any of your Bibles,' and abruptly turned away. The little head went down, and upon the boyish face I saw a tear, and that tear—it went to my heart, infidel though I was. Instantly I said, 'Little boy, I'll take a Bible.' The youthful missionary's face brightened with smiles as he handed me the volume, to which I was then a stranger.

"Finding myself in the possession of such a book, I resolved to see what it was. So whenever I had time I would go amidst ships and read. I commenced at the beginning, and soon became so interested that I would take time to read. Upon finishing the Old Testament, I was bewildered. I saw and felt the justice of the divine law and the guilt of man; but what was to be done? I was not long left in doubt, however. The New Testament—oh, that furnished the key! That solved the mystery! In the blessed Jesus I saw the symbols, the types, the prophecies, all unfolded, fulfilled, realized. I was able to exclaim with the joyful psalmist, 'Mercy and truth are met together: righteousness and peace have kissed each other.' I found peace in believing. And now, though still engaged in this rough business of boating, I find a verification of the promise in my Bible, 'God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.'"

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

"No saint can grow or live without the word," said an eminent servant of God. "Most sweetly has it spoken to me. When I walked, it led; when I slept, it kept; when I awaked, it talked with me. It has been my guide, my staff, my bread, my counselor, my comfort, all through this lonely pilgrimage."

PROFANITY never did any man the least good. No man is the richer, or happier, or wiser for it. It commends no one to any society. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless, and injurious to ourselves and society.

Sabbath School Department.

LESSONS FOR BIBLE CLASSES.

LESSON XV.—THE HISTORY OF THE WORLDLY SANCTUARY.

QUESTIONS.

1. WHEN the sanctuary and all its holy vessels were completed, how were they consecrated? Ex. 40:9.
2. How were the priests consecrated? Ex. 29:20; 40:12-15.
3. How did the Lord show that he accepted the tabernacle as his sanctuary? Ex. 40:34, 35.
4. What duties were assigned to the Levites? Num. 3:5-9; 4.

5. How were the children of Israel guided in their journeyings? Ex. 40:36-38; Num. 9:15-23.

6. Where was the tabernacle first pitched after the Israelites left Canaan? Josh. 18:1.

7. Where was it located in the days of Saul? 1 Sam. 21; Matt. 12:3, 4; Mark 2:26.

8. Where was it in the time of David and Solomon? 1 Chron. 21:29; 2 Chron. 1:3.

9. How long did it remain at Gibeon? 2 Chron. 5:1-5.

10. By whom had the ark been removed from the tabernacle? 1 Sam. 4:1-11.

11. For what purpose?

12. What was the result of the battle?

13. What were the Philistines finally obliged to do with the ark? 1 Sam. 6.

14. What befell the men in Beth-shemesh?

15. Where was the ark next taken? 1 Sam. 7:1.

16. How long did it remain there?

17. To what place was it next removed?

18. What was finally done with it?

19. For what purpose was the temple of Solomon built?

20. Upon what plan?

21. To whom was this plan made known?

22. In what way was it made known to him? 1 Chron. 28:11-13.

23. In what scriptures is this temple called the sanctuary?

24. How did God show that he accepted it? 2 Chron. 5:13, 14; 7:1, 12, 16.

25. By whom was this temple destroyed? 2 Chron. 36.

26. By whom was it rebuilt? See Ezra.

27. Where is this temple called the sanctuary?

28. Was it the same temple that existed in the time of our Saviour?

29. What changes had been made in it?

30. Did God accept this temple as his sanctuary, or dwelling place?

31. Give proof.

32. What miracles were performed at the death of Christ to show that the worldly sanctuary was no longer sacred? Mark 15:38.

33. How was this temple destroyed?

SYNOPSIS.

When the sanctuary and all the holy vessels were completed, they were consecrated by being anointed with oil. Ex. 40:9. The priests, also, were consecrated in a most solemn manner. Ex. 40:12-15; 29:20. Finally, a cloud rested down upon the tabernacle, and the glory of the Lord filled the sanctuary so that no one could enter. Ex. 40:34, 35.

The Levites were appointed to assist the priests in the service of the sanctuary, to encamp about it, and to remove it from place to place as they journeyed in the wilderness. Read Num. 3:5-9 and the fourth chapter entire.

As long as the cloud by day, and the pillar of fire by night, rested upon the tabernacle, the children of Israel remained encamped; but when it was removed, they journeyed, following wherever it led. Read Ex. 40:36-38; Num. 9:15-23.

After entering Canaan, the tabernacle was first set up at Shiloh. Josh. 18:1. It was still called the sanctuary. Josh. 24:26. In the days of Saul it was located at Nob, very near Jerusalem. Read 1 Sam. 21; Matt. 12:3, 4; Mark 2:26. In the days of David and Solomon the tabernacle was at Gibeon. 1 Chron. 21:29; 2 Chron. 1:3. Here it remained until Solomon brought it, with its holy vessels, into the temple which he had completed at Jerusalem. Read 2 Chron. 5:1-5.

The ark had many years before been removed from the sanctuary by the wicked sons of Levi, and was taken into battle, where it was captured by the Philistines. The Philistines were so much troubled on account of the ark that they sent it back on a cart, drawn by two kine. The men of Beth-shemesh gathered in great numbers to see so strange a sight. They opened the ark and looked into it, and for this rash act fifty thousand of them were smitten. The ark was removed from Beth-shemesh to Kirjath-jearim; from Kirjath-jearim to the house of Obed-edom; and finally to Jerusalem, where it was kept in a tent built for that purpose by David, remaining there till taken into the temple by Solomon. Read 1 Sam. chapters 4-7; 2 Chron. 1:4.

The temple of Solomon was built according to the plan made known to David by the Lord, 1 Chron. 28:11-13, 19, and was intended to take the place of the tabernacle built by Moses. This temple is called the sanctuary. 2 Chron. 20:8; 26:16-18; 30:8, 19. When it was finished, God manifested his acceptance of it by filling it with the cloud of his glory, and also by sending fire from heaven to consume the sacrifices. 2 Chron. 5:13, 14; 7:1.

This temple was finally destroyed by Nebuchadnezzar, who carried the children of Israel captive to Babylon, where they remained seventy years. Read 2 Chron. 36.

After their return, the temple was rebuilt. A very interesting description of this work is found in the book of Ezra. This temple is also called the sanctuary. Neh. 10:39. This was the same temple that existed in the time of our Saviour, only it had been repaired, enlarged, and beautified by Herod. God accepted this temple as his sanctuary, or dwelling place, as we see from Zech. 2:10; Matt. 23:21.

When Christ was crucified, the veil of the temple was miraculously rent in twain from top to bottom, thus showing that the most holy place was no longer sacred. A few years later the building was destroyed by the Roman army under Titus.

BIBLE LESSONS FOR YOUTH.

LESSON XV.—CIRCUMCISION.

QUESTIONS.

1. WHAT did the Lord renew to Abraham at the time when he changed his name?

2. What did he give him as a token, or sign, of that covenant? Gen. 17:11; Rom. 4:11. Read Gen. 17 throughout.

3. What purpose did it serve?

4. In what relation were those known to be who had received this sign?

5. To what nation were they known to belong?

6. Had God entered into covenant with the people of any other nation?

7. Is any such sign necessary in the present dispensation?

8. Why not?

9. In the old dispensation, what did people have to do who wished to become servants of the true God?

10. What may now be said of those who by faith and obedience become the children of Abraham?

11. How is this subject explained in Rom. 2:28, 29?

12. This circumcision of the heart must be something that shows what?

13. Who are the children of God? Rom. 8:14.

14. What will all do who are led by the Spirit of God?

15. What, then, must we conclude in regard to this circumcision of the heart?

16. What fruit will the Spirit bear in those whose hearts are thus circumcised? Gal. 5:22.

17. What may we know by this sign, or token?

18. How may we know that we dwell in him and he in us? 1 John 4:13.

19. Will those who have this circumcision of the heart have faith in Christ?

20. Will they love God and keep his commandments?

21. Are faith and love fruits of the Spirit?

22. What is said of the love of God in 1 John 5:3?

23. Circumcision of the heart, then, is just what is required for what?

24. Is every child of Abraham a child of God?

25. Who, then, must have had this circumcision of the heart?

26. Did they all have faith in Christ?

27. Did they all have the gospel preached to them?

28. Did they all have the love of God written in their hearts?

29. What is it to have the love of God written in the heart?

SYNOPSIS.

At the time when the Lord changed Abraham's name, and renewed his covenant in regard to the promises, he gave him a token, or sign, of that covenant. Gen. 17:11; Rom. 4:11. This was a rite called *circumcision*; and was a mark by which Abraham and his descendants, the nation of the Jews, were distinguished from all other nations. By this outward sign they were known to be in covenant relation with God.

In the present dispensation no such sign is necessary; for God does not now enter into covenant with any particular nation, but with all persons who, through faith in Christ and obedience to his commandments, become children of Abraham and heirs according to the promise. These are the children of God, as we have seen.

In the old dispensation those who wished to become servants of the true God had to be circumcised, and become a part of the Jewish nation; but now, those who by faith and obedience become children of Abraham, are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. 2:19. Read Eph. 2:11-22.

Such are counted as Jews in reality; "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

This circumcision of the heart must be something that shows that those who have it are in covenant relation with God,—that they are his children. Now "As many as are led by the Spirit of God, they are the sons of God," Rom. 8:14; and all who are led by the Spirit of God will bear the fruit of the Spirit.

We must conclude, then, that circumcision of the heart is that change in the hearts of men that causes them to bear the fruit of the Spirit,—that indwelling of the Spirit that begets love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22.

This is the sign, or token, by which we may know that God accepts us, and will fulfill to us the precious promises of his word. In 1 John 4:13 we read that, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Read Gal. 4:6; Rom. 8:9.

Those who have this circumcision of the heart will have faith in Christ, will love God and keep his commandments; for faith and love are the fruit of the Spirit, and "This is the love of God, that we keep his commandments." 1 John 5:3.

We see, then, that circumcision of the heart is just what is required to make one a child of Abraham.

Every child of God is a child of Abraham; so all the children of God, in every age of the world, must have had this circumcision of the heart. They all had faith in Christ; they all had the gospel preached to them, as did Abraham; they all had the law of God written in their hearts, for they loved its principles, and delighted to obey its precepts. G. H. BELL.

The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }

U. SMITH, - - - Local Editor.

SYSTEMATIC BENEVOLENCE.

(Concluded.)

We here give extracts from Mrs. White's Testimonies to the Church, which show what the Lord has revealed to her from time to time relative to the subject under consideration. The first was given in the year 1859, as follows:—

"There is order in Heaven, and God is well pleased with the efforts of his people in trying to move with system and order in his work. I saw that there should be order in the church of God, and arrangement in regard to carrying forward successfully the last great message of mercy to the world. God is leading his people in the plan of Systematic Benevolence, and of the points to which he is bringing up his people, this is one which will cut the closest with some. To them this point cuts off the right arm, and plucks out the right eye, while to others it is a great relief. To noble, generous souls the demands upon them seem very small, and they cannot be content to do so little. Some have large possessions, and if they lay by them in store for charitable purposes as God has prospered them, it seems to them like a large sum. The selfish heart clings as closely to a little offering as to a larger one, and makes the small offering look very large. I was pointed back to the commencement of this last work. Then some who loved the truth could consistently talk of sacrificing. They devoted much to the cause of God to send the truth to others. They have sent their treasure beforehand to Heaven.

"Brethren, you who have received the truth at a later period, and have large possessions, God has called you into the field, not merely that you may enjoy the truth, but that you may aid with your substance in carrying forward this great work. And if you have an interest in this work, you will venture out, and invest something in it, that others may be saved by your efforts, and you reap with them the final reward. Great sacrifices have been made and privations endured to place the truth in a clear light before you. Now God calls upon you, in your turn, to make great efforts and to sacrifice, in order to place the truth before those who are in darkness. God requires this. You profess to believe the truth; let your works testify to the fact. Unless your faith works, it is dead. Nothing but a living faith will save you in the fearful scenes which are just before you. I saw that it was time that those who have large possessions begin to work fast. It is time they were not only laying by them in store as God is now prospering them, but as he has prospered them."

The second was given in the year 1861, as follows:—

"I was pointed back to the children of Israel anciently. God required of them all a sacrifice, both poor and rich, according as he had prospered them. The poor were not excused because they had not the wealth of their rich brethren. They were required to exercise economy and self-denial, that they come not before the Lord empty-handed. And if some were so poor that it was utterly impossible for them to bring an offering to the Lord, if sickness or misfortune had deprived them of the ability to bestow, those who were wealthy were required to help them to a humble mite, that they come not before the Lord empty-handed. This arrangement preserved a mutual interest.

"In the arrangement of Systematic Benevolence some have not come up and united in this work, and have excused themselves because they were not free from debt. They plead that they must first 'owe no man anything.' But being in debt does not excuse them. I saw that they should render to Caesar the things that are Caesar's, and to God the things that are God's. Some feel conscientious to 'owe no man anything,' and think that God can require nothing of them, until their debts are all paid. Here they deceive themselves. They fail to render to God the things that are God's. Every one must bring to the Lord a suitable offering. Those who are in debt should take the amount of their debts from what they possess and give a proportion of the remainder.

"Some feel under sacred obligations to their children. They must give them each a portion, but feel themselves unable to raise means to aid the cause of God. They make the excuse that they have a duty to do to their children. This

may be right, but their first duty belongs to God. Render unto Caesar the things that are Caesar's, and to God the things that are God's. Rob not God by withholding from him your tithes and offerings. It is the first, sacred duty to render to God a suitable proportion. Let none throw in their claims and lead you to rob God. Let not your children steal your offering from God's altar for their own benefit."

The third extract is taken from a Testimony given in 1873, as a warning to those who decide as to appropriating funds in the S. B. treasury, lest the system be broken down:—

"Our system to raise means for the support of the cause is equitable in its workings, and will be ample in its results. But when all our people shall come up to the figures, in the rapid growth of the cause it must be guarded carefully from abuses by careless auditors and unconsecrated ministers, lest our people become discouraged at improper appropriations, and the system become broken down."

The fourth extract is from a Testimony given in the year 1875, and was put in print under the caption—

TITHES AND OFFERINGS.

"The mission of the church of Jesus Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. The truth for this time must be carried into the dark corners of the earth. And this work may begin at home. The followers of Christ should not live selfish lives; but imbued with the spirit of Christ, they should work in harmony with Christ.

"There are causes for the present coldness and unbelief. The love of the world, the cares of life, separate the soul from God. The water of life must be in us, and flowing out from us, springing up into everlasting life. We must work out what God works in. If the Christian would enjoy the light of life, he must increase his efforts to bring others to the knowledge of the truth. His life must be characterized by exertion and sacrifices to do others good, and then there will be no complaints of lack of enjoyment.

"Angels are ever engaged in working for others' happiness. This is their joy. That which to selfish hearts would be considered humiliating service, in ministry to those who are wretched, and in every way inferior in character and rank, is the work of the pure, sinless angels in the royal courts of Heaven. The spirit of Christ's self-sacrificing love is the spirit which pervades Heaven, and is the very essence of its bliss. Those who feel no special pleasure in seeking to be a blessing to others, in working, even at a sacrifice, to do them good, cannot have the spirit of Christ or of Heaven: for they have no union with the work of angels, and cannot participate in the bliss that imparts elevated joy to the heavenly angels.

"The principle of the cross of Christ brings every believing soul under heavy contribution to deny self, to impart light to others, and to give of his means to extend the light. If he is in connection with Heaven, he will be engaged in the work in harmony with the angels.

"In proportion as the love of Christ fills our hearts and controls our lives, covetousness, selfishness, and love of ease, will be overcome, and it will be our pleasure to do the will of Christ, whose servants we claim to be. Our happiness will then be proportionate to our unselfish works, prompted by the love of Christ. Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He that gives to the needy blesses others and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that man could not be happy without acting a part in the great work in which he should be cultivating self-denial and benevolence. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his co-worker. By a chain of circumstances which would call forth his charities, he brings man under the best means of cultivating benevolence, and keeps him habitually giving to help the poor, and to advance his cause.

"God has mercifully brought a class to the knowledge of the truth, that they might appreciate its priceless value in comparison with earthly treasures. Jesus has said to these, 'Follow me.' He is testing them with the invitation to the supper which he has prepared. He is watching to see what characters they will develop, whether their own selfish interests will be considered of greater value than eternal riches."

The fifth extract is from a Testimony printed in 1875, as follows:—

"All the members of the church should feel that the truth which they profess is a reality, and they should be disinterested workers. Some rich men feel like murmuring because the work of God is extending, and there is a demand for money. They say there is no end of the calls for means. One object after another is continually rising, demanding help. We would say to such that we hope the cause of God will so extend that there will be greater occasion, and more frequent and urgent calls for supplies from the treasury to prosecute the work.

"If the plan of Systematic Benevolence was fully adopted and carried out to a man, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence. Almsgiving is a part of gospel religion. Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations pecuniarily, as well as lay claim upon all our power to be devoted to the work of the Master?

"We shall have a debt to settle with the Master by-and-by, when he shall say, Give an account of thy stewardship. If men prefer to set aside the claims of God and grasp and selfishly retain all that he gives them, he will hold his peace at present, and continue frequently to test them by increasing his bounties, and by letting his blessings flow on, and these men pass on receiving honor of men, and without censure in the church; but by-and-by he will say, 'Give an account of thy stewardship.' Says Christ, 'Inasmuch as ye did not to one of the least of these, ye did it not to me.' 'Ye are not your own; for ye are bought with a price,' and are under obligation to glorify God with your means as well as in your body, and in your spirit, which are his.

"Ye are bought with a price,' not 'with corruptible things, as silver and gold, but with the precious blood of Christ.' He asks the return of the gifts he has intrusted to us, to aid in the salvation of souls. He has given his blood; he asks our silver. It is through his poverty that we are made rich, and yet, will we refuse to give back to him his own gifts? God is not dependent upon man for the support of his cause. He could have sent means direct from Heaven to supply his treasury, if his providence had seen that this was the best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens, and let them declare to the world his requirements in living characters.

"God is not dependent upon any man's gold or silver. He says, 'Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof.' Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has honored us by making us co-workers with him. He has ordained that there should be a necessity for the co-operation of men, that they may keep in exercise their benevolent affections."

"Should all whom God has prospered with earthly riches carry out his plan in faithfully giving a tenth of all their increase, and if they should not withhold their trespass offerings and their thank offerings, the treasury would be constantly replenished. The simplicity of the plan of Systematic Benevolence does not detract from its merits, but extols the wisdom of God in its arrangement. Everything bearing the divine stamp unites simplicity with utility.

"If Systematic Benevolence was universally adopted, according to God's plan, and the tithing system carried out as faithfully by the wealthy as it is by the poorer classes, there would be no need of repeated and urgent calls for means at our large religious gatherings. There has been a neglect, in the several churches, of keeping up the plan of Systematic Benevolence, and the result has been an impoverished treasury and a backslidden church." J. W.

THE PAST, PRESENT, AND FUTURE.

(Continued.)

We have waited a score of years in vain for ministers of the different religious bodies to embrace and proclaim the message of the third angel. God would doubtless accept them, and make them the mediums of his saving truth to the people, if they would accept the Lord and his unpopular truth. These men, with their experience in public speaking, would accomplish much in the Lord's great harvest field in gathering the golden sheaves for the heavenly garner.

But as they choose to reject the counsel of God against themselves, the Lord is calling men from the humbler walks of life to leave their farms and their trades to give themselves to the proclamation of the last message of truth to dying men.

The Lord could have called men of wealth, education, and experience in standing before the people, and made them the honored instruments in his hands of first searching out the present truth, and the very first in publishing it to the world. Viewing our early history from a worldly standpoint, had our cause commenced in a more popular manner, our young men who enter the Lord's vineyard at the eleventh hour would be saved the embarrassment under which they suffer, as the poverty, privations, sacrifices, and humility of those who bore the burden in the heat of the day, are rehearsed before them. But however painful this may be to those who have educational advantages at our College, and who go out leaning upon our Systematic Benevolence Treasuries for support, and with our publications, in which the entire system of present truth is made ready to their hands, so that they simply repeat before the people the truths connected with our message brought out by the pioneers of the cause, it is important to the safety of the cause that these facts be kept before the people.

We do not say that the twenty thousand Seventh-day Adventists of to-day should do and suffer just what the few did and suffered at the commencement of the work. God has not changed, however, neither has the truth of his word changed; but the times and circumstances, which surround us to-day have changed, demanding broader plans. To fully comprehend this, and understand that our plans must change by being enlarged as the work extends, and that we must still humbly work with God, and be led by the Guiding Hand, is what some fail to do. While it may appear evident that God had a great design in commencing the work in humility, that our people might ever during the period of our message and mission call to remembrance the former days lest we forget all the way the Lord has led us, it would be the height of folly to lay our plans as narrow as they necessarily were a quarter of a century ago, when there were but a few hundreds of Seventh-day Adventists in America and none in the Old World.

In the year 1854, our first house of worship was built in Battle Creek. It was 18x22 feet, and would seat not far from one hundred persons. It was the first house of worship erected by Seventh-day Adventists, and was as plain as plain can be. A good brother from Vermont, passing to the West, called at Battle Creek and attended an evening prayer-meeting in our very humble house of worship. At the close of the meeting, conversation passed between us in substance as follows:—

"Well, Bro. White, you have built a meeting-house."

"Yes; we have needed a house of worship at Battle Creek since the REVIEW AND HERALD was moved from Rochester, N. Y., to this place. Before the removal of the Office, the few brethren were comfortably convened in a private house, but there is no dwelling occupied by any of our brethren of sufficient size to convene our present congregation."

"Oh dear, I see that you are following in the wake of the other churches, and unless the Lord comes very soon, you will lead this people to popularity."

The good brother meant well, and had he lived to this day, and had part in the work, the providence of God in the growth of the cause would have expanded his views of this great work. When that poor little place of worship would no longer hold our congregation, a second plain house was built, 28x44, which would convene three hundred. But soon the growing congregation could not be seated in that, and a third house was erected, 42x66, which will seat six hundred people. But as our regular Sabbath congregation would be not less than one thousand if we had a place of worship to seat them, the Dime Tabernacle is now going up, which will convene three thousand.

What could we do with our Battle Creek congregation of to-day, if we had only the first house of worship, that would seat one hundred persons? And yet there are those among us who will repeat the whine, with age and perpetual use worn threadbare by lubber-lifters in the cause,—

"You are drifting toward the other churches, and in less than twenty years, should time continue so long, Seventh-day Adventists will be just like them."

We would not spurn the idea and warning of danger, by any means; but we confess want of evidence that the Lord is leading these persons from whom the cry of danger comes. We do not believe that God has called them to this work. It looks far more consistent to conclude that the very ones to whom God has given light relative to broader plans and the general management of the work would also have light relative to the dangers and duties of our people, than that he would lay the burden of the dangers to which Seventh-day Adventists are exposed on those who have been holding back, like an ox being drawn by a rope tied to his horns, into the blacksmith's sling to be shod, and whom nothing but the irresistible revolutions of the great wheel of God's providential dealings with us as a people has been able to pull along with the advancing cause. And yet we hear from these the same caution in the same doleful strain, repeated over and over again, which those who have the burden of the cause laid upon them, and who feel our dangers in every nerve, need grace to patiently endure,—

"You are drifting toward the other churches, and will soon be like them, unless the Lord shall come very soon."

These imagine that they fill an important place in the cause, and that their cautions are important to the safety of the cause of God. Brakes are to the safety of a railroad train. But if the cause were left to them, its progress might be compared to that of a train of cars with fire put out, locomotive abandoned, and fireman and engineer running the train by the use of brakes alone. The result would be a fixed position similar to that of Lot's wife. We choose to go forward with righteous Lot. But the Lord has chosen whom he pleased to manage the cause and act the part of conductor, engineer, fireman, and brakemen on the celestial train that is moving toward the golden gate of the city of God; and the invitation and earnest entreaty to those who have no business with the management of this heavenly train, and have as much as they can do to act the part of quiet, orderly passengers, is, "Hands off, and get on board, and let those whom the Lord has called and qualified to manage, take charge."

And right here those who think it their duty to act as brakemen to the cause for its safety will charge us with steadying the ark, and will tell the case and fate of Uzza, who put forth his hand to hold the ark of God as the oxen stumbled in passing the threshing-floor of Chidon. To this we reply, There were those who had charge of the ark by divine appointment, and Uzza was meddling with that which was none of his business, and because he got out of his proper place "the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark; and there he died before God," 1 Chron. 13:9, 10; another providential warning to those who take on themselves a work which the Lord has not laid upon them of "Hands off, and quietly take your places in the rank and file of the Lord's army to keep the commands of God and the faith of Jesus, lest a similar fate be yours to that which miserably terminated the life of poor Uzza."

We are happy to know that the Lord has not left the remnant who keep the commandments of God, and have the testimony of Jesus Christ, the blind guidance of these. The spirit of prophecy lives in the commandment-keeping church, and is still appealing to us in a straightforward line, as it has during the past thirty-three years, warning of danger and admonishing to duty. The voice of the Lord through the noble instrument of his choice is still appealing to this people. We do not ask you to follow any person, however endowed with the Spirit and grace of God, but if in this warning you recognize the voice of the True Shepherd, follow him, believe and obey.

It may be proper to briefly review the past, to call to mind the merciful dealings of the Lord with us as a people. In the sad history of the people of the Lord, it will be seen that they were in danger of forgetting his merciful dealings with them, and, as a consequence, they would lose sight of his goodness and loving kindness, and become unthankful and unclean, in his sight. We, too, are in danger of losing that clear light and living sense of God's gracious dealings with us which it is for our safety and profit to see and feel.

In the rise and progress of the cause thus far, so many and important enterprises have been taken in hand and have been pushed forward with a business and zeal which have been truly wonderful when we consider the many obstacles which directly in the way of the few who put their

hand to the work. But as we now survey our brief history, we clearly see that the Hand of Strength and the Mind of Wisdom have been with us in this cause. J. W.

(To be continued.)

MISSIONARY WORK.

THE tract and missionary work is of great importance. This branch of labor in the cause must not be neglected. The field is broad, the work is vast, and those who labor in word and doctrine are few. Much will have to be accomplished through the press. A thousand men and women are wanted to go forth to circulate our publications, and to read sermons in private houses and school-houses. We are preparing a series of discourses for this purpose, twenty-five or thirty in number, which will cover the grounds of our faith and hope. They will each contain about the same amount of matter as one of our sixteen-page tracts.

Here will be a field of usefulness for at least one thousand good readers and missionary workers. These very sermons in tract form will be just the reading for the missionary workers to circulate.

The T. and M. Societies generally have empty treasuries, and most of them are in debt to our offices of publication. And we suggest that it is their first duty to pay these debts. A new pioneer paper will have to be published near the north line of what used to be the slave States, but not in the year 1879. Times are hard. The societies are in debt, and there are tons of reading matter at the offices that should be put in circulation. These works are just what the times demand, and they should be circulated.

1. The History of the Sabbath, by Elder J. N. Andrews, is packed up at the Office at Battle Creek, not less than three thousand copies. The shelves and boxes which hold this invaluable work should be emptied before January, 1880. Five hundred at least should be shipped to England to be circulated in the Old World wherever the English language is read.

2. The Spirit of Prophecy. There are now three volumes of this work in print, and the fourth will be printed the coming winter. There are seven pamphlets, and will be ten in all, containing a choice selection of the matter in the last three volumes. The volumes should be in every Seventh-day Adventist family in the land, and where they are not able to purchase they should be held by the church as a sort of circulating library to be worn out in the hands of candid readers. In every young church and young, unorganized body of Sabbath-keepers a full set of these books should be properly located to go the rounds from house to house. And the pamphlets should be located in like manner in those places where economy may suggest a smaller outlay of means. The presence of the writer of these works upon the speakers' stand before the thousands at our camp-meetings is regarded as a powerful means of removing prejudice, but second in importance in gaining this object is the reading of her works. The field is opening before us to that degree that her personal labors can extend to only a very small portion of it. The books must do the rest, and are the proper representatives of the work to which God has called her. There is important work for the T. and M. Societies during the year 1879.

We might mention other works that are burdening our shelves, which, if circulated, would accomplish great good, and the money received from them would pay debts at the banks on which the Association is paying interest at the rate of ten per cent per annum. These debts must be paid. The T. and M. Societies must pay up. At these times we have to figure closely and move carefully.

Bro. Matteson wishes to publish a monthly in Norway in the Danish language; but while the ADVENT TIDENDE is barely self-sustaining we judge this not advisable. We therefore offer the TIDENDE to the Scandinavian people in Europe as well as in America, post-paid, for \$1.00 a year. When the TIDENDE shall be fully supported by American patronage, and the cause in Europe has gained sufficient strength, a monthly should be started in Denmark or Norway. Another season it is expected that there will be one tent in Norway and one in Denmark.

Let us all do what we can in spreading abroad the truth for this time, not forgetting, by the way, the injunction of the apostle, "Owe no man anything." J. W.

DELIBERATE with caution, but act with decision; and yield with graciousness or oppose with firmness.

THE MAINE CAMP-MEETING.

THIS meeting was held at Waterville, Me., according to appointment, Sept. 4-9. The ground was pleasantly situated within easy access of the village. As in Massachusetts, there was a larger number of tents on the ground, and a more full attendance of brethren than at any previous meeting.

The attendance from without was very good. On the Sabbath a large congregation was present. On Sunday about four thousand people were out. They were a fine, intelligent-looking class of people, who evidently came to hear. The best of attention was given to the word spoken, and if we may judge from the many admissions made after the day was over, strong conviction was fastened on many minds.

Five discourses were given on Sunday on the following subjects: 1. The explanation of the past Advent movement, as embraced in the question of the sanctuary. 2. The first day of the week in the New Testament. 3. Who changed the Sabbath? embracing the claims of the papal power in this respect. 4. Temperance, by Sr. White. 5. An examination of Matt. 24, in the evening.

These themes were new to most of the people here; and they have awakened earnest inquiry in many minds. Waterville is a place of literary institutions and mental culture; the citizens generally show marks of intelligence and refinement; but a good impression has been made by the camp-meeting in favor of the truth. In this respect the meeting has been all that could have been expected or perhaps desired.

In regard to our brethren themselves, they still manifest firm faith in the truth, and a love for it; but they have seemingly become too much satisfied with the theory without a corresponding consecration of heart and zeal of action. There was not, consequently, that breaking away, and yielding to the melting influence of the Spirit of God, and the coming in of spiritual triumph and victory in the meeting that was desirable. Nevertheless, we look for good results to follow from this meeting touching the prosperity of the cause in this State. A solemn and searching testimony was borne by Sr. White, on Monday morning, just previous to her departure, over which there was deep feeling during the remainder of the meeting. The testimony was well received, and strong desires were expressed to act upon it. Many began to feel their lack and turn to the Lord with confession. A large portion of the forenoon on Monday was spent in this manner, and some excellent testimonies were borne.

The benefits of a camp-meeting are not so much what is accomplished on the ground, as the carrying out afterward of the truth presented and the counsel and admonition given. In this respect the meeting was a success, as many resolutions were formed, which, if carried out, will result in the spiritual advancement of those who made them, and thus cause the work in this State to prosper. May the brethren ever remember these vows as solemn covenants between themselves and God, not to be broken.

The parting meeting on Tuesday morning was a sweet and precious season. The testimony of some who had been drifting back, was such as to cause the friends of the truth to feel more than paid for the time and expense of the meeting.

The same ground will be used next year, and the Conference voted to commence the meeting on Friday and close it the second Monday following, thus holding it over two Sabbaths and first-days. This was adopted because it was thought that more time would be desirable, the brethren now being just prepared to work as the meeting closes. U. S.

THE COMING GENERAL CONFERENCE.

THE General Conference to be held in connection with the camp-meeting at Battle Creek, beginning Oct. 2, 1878, will be the most important one which has been held by our people for many years. Matters of the greatest interest will come up to be acted upon, matters which will affect the cause throughout the wide harvest field. Eld. J. N. Loughborough, from the Pacific coast, who has been absent ten years, will be at this meeting. Eld. J. N. Andrews, our missionary to Europe, is expected to be here. Important steps will be taken with regard to the European mission, the mission to Great Britain, and other missionary fields. Our mammoth Dime Tabernacle, which is, in some respects, so important an enterprise, will be considered. The school, the Sanitarium, the publishing houses, the T. and M. work, and other matters of great interest, will receive attention.

All our leading ministers will probably be in attendance. Bro. and Sr. White will be here. We are very glad to be able to say that Bro. White is still improving in health. He will be able, we hope, to speak at this meeting, and to counsel with the brethren as he has in former years.

After the camp-meeting is over, it is expected that the delegates will remain a week, during which time all matters of importance to our work will be thoroughly discussed. The secretary of each State Conference should give a full and reliable report of the standing of his Conference.

Our brethren in Michigan should make a general rally to this feast of tabernacles. As far as possible, the presidents of the different Conferences, the presidents of the T. and M. societies, our ministers and leading brethren throughout the field, should attend this meeting and remain over the two Sabbaths. The camp-meeting proper will break up Wednesday morning, Oct. 9. None who attend the meeting should calculate to leave before that time.

Pray God to signally bless this important Conference of his servants.

D. M. CANRIGHT.

ACTS 15:10.

[In this scripture, allusion is evidently made to the law of Moses, which is characterized, as it is in Gal. 5:1, as a yoke. Some have reasoned as though the allusion was to the ten commandments; this cannot be the case, however, because every principle inculcated by them is of a nature to secure the highest spiritual good of every individual without imposing any actual burdens. The more rational view, therefore, is, as stated above, that which refers the language to the burdensome rites and ceremonies of the Levitical law. In his comments on the passage, Adam Clarke indorses this opinion, and speaks with so much force and such pertinence that we subjoin his remarks for the benefit of those who do not have access to his works. W. H. L.]

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10.

Comment. "A yoke—which neither our fathers nor we were able to bear?" This does not refer to the moral law,—that was of eternal obligation,—but to the ritual law, which, through the multitude of its sacrifices, ordinances, etc., was exceedingly burdensome to the Jewish people. And had not God, by an especial providence, rendered both their fields and their flocks very fruitful, they could not possibly have borne so painful a ritual.

"There is a curious story in *Midrash Shochar, tof in Yalkut Simeoni*, part i. fol. 229, where Korah is represented as showing the oppressive nature of the law, and the avarice of its priests, in justification of his rebellion. 'There was,' said he, 'a widow in our neighborhood who had two orphan children: she had one field; and, when she began to plow it, one came and said, *Thou shalt not plow with an ox and an ass together*. When she went to sow it, he said, *Thou shalt not sow thy field with divers seeds*. When she began to reap, and to gather the sheaves together, he said, *Leave a handful, and the corners of the field for the poor*. When she prepared to thresh it, he said, *Give me the wave offering, and the first and second tithes*.'

"She did as she was commanded, and then went and sold her field, and bought two ewes, that she might clothe herself and family with the wool, and get profit by the lambs. When they brought forth their lambs, Aaron came and said, Give me the firstlings, for the holy blessed God hath said, *All the first-born, whatsoever openeth the womb, shall be thine*. She yielded to his demands, and gave him two lambs. When shearing time came, he said, *Give me the first-fruits of the wool*. When the widow had done this, she said, I cannot stand before this man; I will kill my sheep, and eat them. When she had killed the sheep, Aaron came and said, *Give me the shoulder, and the jaws, and the ventricle*. The widow said, Though I have killed my sheep, I am not delivered from this man; I therefore consecrate the whole to God. Then Aaron said, ALL belongs to me, for the holy blessed God hath said, *Everything that is consecrated in Israel shall be his, i. e., the priest's*. He therefore took the whole carcasses, and marched off, leaving the widow and her orphan daughters overwhelmed with affliction."

"This is a terrible picture of the requisitions of the Mosaic ritual; and, though exaggerated, it contains so many true features, that it may well be said, *This is a yoke which neither we nor our fathers were able to bear*."

REST AND PEACE IN TRUTH.

I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;—
Better in darkness just to feel thy hand,
And follow thee.

Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

—Selected.

Progress of the Cause.

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

THE ILLINOIS CAMP-MEETING.

THIS gathering, after having continued for about one week, broke up Wednesday morning, Sept. 4. It was held in the immediate vicinity of Bloomington, a town of about twenty thousand inhabitants. The grove where we were assembled failed to furnish as much shade as might have been desired, still there were advantages gained by our close proximity to the city, which were very great. By this means we were supplied from the water-works, free of charge, with all the water which we needed, and, through the kindness of the mayor, a police force was kept constantly on the ground to hold in check any characters who might feel disposed to disturb us in any way. Such, however, was the respect uniformly paid us by the people, that good order seemed not to be so much the result of coercion as the fruit of kindly regard.

During the whole of our meeting the weather was delightfully pleasant, there being no rain worthy of mention. The tents to the number of about forty, as usual, were tastefully pitched in a circle, at one side of which were the two sixty-foot tents and the speakers' stand in the open grove. When we reached the ground, exhausted by recent labors and travel, we were ushered into the ministers' tent fitted up by the brethren, with board floor, carpet, bedstead, chairs, etc. By this means we were made as comfortable as we could have been at home.

Three excursion trains, under the charge of Brn. Colcord, Bliss, and Andrews, enabled our brethren to reach the grounds at reduced rates, and in a most satisfactory manner. As our people came aboard the cars from time to time, it was refreshing to see how heartily they were greeted, and how much genuine Christian affection existed among them. One brother on the train, to my certain knowledge, paid out of his own pocket the amount of twenty-seven dollars in order to get to the ground persons who needed the benefits of the meeting, and yet who were unable to bear the necessary expense.

One of the marked features of the meeting was a daily paper entitled, "The Camp-meeting Record," which was published by Eld. B. F. Merritt. Thousands of copies of this little sheet were distributed gratuitously to the crowd. On Sunday there were present from three to five thousand people, who listened with marked attention to the preaching of the word. On Tuesday Brn. J. F. Ballenger, George Shonk, and Lewis Johnson were ordained to the ministry. The latter of these brethren is a Dane by birth, and we trust he will be of great service to his people in Illinois.

During the progress of the meeting, some sixty or seventy in all came forward for prayers, and at times a deep sense of unworthiness seemed to pervade all hearts. Eld. G. W. Colcord, an active worker, was re-elected president of the Conference. About seventeen hundred dollars was pledged to the English mission, five or six hundred for the tract work in Illinois, and over fifty dollars for the Dime Tabernacle. The meeting, on the whole, was, we believe, one whose results will be both marked and permanent in the Conference.

The last exercise held upon the ground was a praise meeting, in which eighty-five testimonies were given in thirty-five minutes, all of which were filled with expressions of gratitude to God for this convocation and the numberless other benefits received from his hand. The cause in Illinois is rising, and will continue to rise, if all of its leading men will forget themselves, discourage in all the spirit of partyism, and unitedly work for concord and victory.

As it was decided that Eld. U. Smith should attend the Eastern camp meetings, Eld. G. I. Butler was telegraphed for, and

reached the ground Thursday evening, where he remained and labored hard until the following Monday evening. We were glad to meet our old yoke-fellow once more, and labor together in the camp-meeting service. On Wednesday morning I started for Allegan, Michigan, in company with W. E. Cornell, who attended me during the trip, and rendered valuable service in reporting the meetings for the Bloomington, Chicago, and other Western papers.

W. H. LITTLEJOHN.

THE MISSOURI CAMP-MEETING.

THIS meeting was held on the fair-ground, less than a mile from the city of Sedalia, Sept. 4 to 10. The location had not the advantage of any shade trees, but in most other respects it was very good, the best that could be obtained. The tents were arranged around the circular inclosure of the auditorium, with the tent of the congregation in the center. The floral hall and other buildings were converted into dwellings for those who came without tents.

I arrived at the camp Thursday morning, and found Elds. Butler and Hollenbeck at their post in the morning meeting. Eld. Haskell arrived the next morning. The attendance of strangers was not so large as might have been expected, and the number of our brethren present was not large, yet nearly every church was represented. Some drove their teams over one hundred and fifty miles to attend this meeting, and several of the brethren walked from seventy to a hundred and twenty-five miles. Scarcity of money and anxiety to attend the meeting prompted such efforts. The corn crop, on which much depends in Missouri, is proving very light on account of drought, though the wheat crop was excellent.

In the course of the meeting the interests of the Sabbath-school were considered. Fifteen delegates were present, representing twelve churches and three hundred and seventy-one scholars. A State Association was formed, and a delegate chosen to represent the Association at the General Conference. A good interest in this work seems already to have been developed.

Special attention was given to the missionary work. Eld. Haskell's discourses upon this important branch of the cause, while they were calculated to give valuable practical ideas of how to do the work, were intended more especially to convert the heart to the work. This seems to be commencing at the right end. The first thing is to have a will, and, according to the old adage, the way will be forthcoming. His sermons could not fail to inspire the heart with faith in the work, and a desire to have a part in it.

Reports showed that under the labors and management of Eld. Butler, who has taken much interest in the tract-society work in the Conference, this work has attained a very encouraging degree of prosperity. These reports showed that since Eld. Haskell's visit to the State six months ago, over one hundred thousand pages of tracts have been distributed. The people have pledged \$800 for a tract fund, to be paid by January 1, 1879. That, with \$200 more which they design to raise, making \$1000, will pay all their indebtedness, and leave a balance in the treasury to be used as a tract fund. In addition to this, they have taken over 400 copies of the SIGNS, all of which are paid for on the monthly installment plan. Their payments have been promptly made to the SIGNS office quarterly. The general testimony was that many more papers might have been used if they could have been paid for.

From the beginning of the meeting, a spirit of union and harmony prevailed, and on Sabbath afternoon there was a general breaking down before the Lord. Eighty came forward for prayers. Many of them in tears confessed their sins and expressed a desire to enlist in the service of God; and as we all knelt in prayer, the melting Spirit of the Lord seemed to rest down in power. After a little intermission, the people gathered for worship at the close of the Sabbath. Prayer was offered, and a short time was occupied in social meeting. It was a scene long to be remembered. The testimonies were of a triumphant nature, and filled with acknowledgments of the blessing of God and of peace found in drawing nearer to the Lord. About forty had embraced the Sabbath in Sedalia this summer, thirty-five of whom had signed the covenant. Many of these were among those seeking the Lord during this meeting. On Monday eighteen were baptized.

All were united in pronouncing this the

best camp-meeting ever held in Missouri. When we consider the past condition of things there, and certain existing elements which are so detrimental to vital piety, it is not difficult to see in the present condition of harmony and spiritual prosperity that the Lord has greatly blessed the labors of Eld. Butler during the past year.

They lacked quite a number of hundred dollars of having \$1000 enough to pay their ministers. About \$200 was pledged at this meeting, a portion of which was paid. It was thought best, in view of the financial condition of those present, not to urge the claims of the English mission and other branches of the work, but to leave these matters to be taken up by the officers of the tract society. This will be attended to.

C. W. STONE.

CHRISTIANIA, NORWAY.

LAST Sabbath we held meetings with the church at Alstrup, and administered the ordinances. On Sunday one brother was baptized. Monday I left for this city. Norway is truly a country of mountains and rocks. Christiania is the capital of Norway and has 105,000 inhabitants. It is a healthy and very cleanly town, and offers good facilities for publishing. It is the most central place in the three Scandinavian kingdoms. I have rented rooms for meeting, and housekeeping, and this will be our main home for the coming year, the Lord willing.

We pray that God may direct all things for his glory, and bless our feeble efforts to the conversion of precious souls in Norway also. In the course of a couple of weeks I return to Denmark to help our dear Brn. Brorsen to get started in the work there, and then we shall move to this place.

JOHN G. MATTESON.

Aug. 23, 1878.

TEXAS.

Plano, Sept. 11.

ARRIVED here to-day. A lot inclosed, and near the center of the town, has been tendered us. The people promise us a good audience. We are eighteen miles north of Dallas, on the M. K. & T. R. R. Bro. A. G. Daniels and wife are with me. Our friends will please address us here.

R. M. KILGORE.

ILLINOIS.

Du Quoin.

WE are now negotiating for the nicest hall in town; and we expect to secure it for one year. Last Sunday evening at the close of our services, Eld. Willoughby, Baptist, with brief remarks, "for the mining citizens of Du Quoin, Ill.," presented to the speaker a copy of Webster's Unabridged Dictionary. Several of these delvers, with their companions, have fully decided to keep God's law.

G. W. COLCORD.

Carbondale.

THE company of Sabbath-keepers organized at this point by Brn. Colcord and Bliss manifest love for the truth. For others who are almost persuaded we entertain hope. I preached in the college to a good-sized company on the evenings of the 7th and 8th. I rejoice to see the young workers here so determined.

Came here to meet Bro. C., and to arrange for a field of labor for the winter.

D. MORRISON.

WISCONSIN.

Lucas, Dunn Co., Sept. 10.

WE have been laboring here for the past three weeks. The attendance from the first has been small; but six have begun to keep the Sabbath, and we hope others may. We organized a Sabbath-school, sold eleven dollars' worth of books, and obtained six subscribers for our papers.

We leave here for New Centreville.

S. FULTON.

MICHIGAN.

Tent No. 1, Douglas.

SABBATH and first-day, Sept. 7, 8, were profitable days with us. The blessing of God was in our midst. A goodly number expressed a full determination to obey the truth. Evening after the Sabbath several came forward for prayers. Sunday morning we spoke on the subject of baptism, after which twelve were buried with their Lord by this solemn rite. The day was cloudless and the lake calm; and the scene

will probably never be forgotten by the large congregation who stood on the brink of the beautiful Lake Michigan. We were very glad on this occasion to have Bro. Fargo and his family with us. Their visit did us much good.

We are of good courage.

E. R. JONES.

E. P. DANIELS.

Pontiac, Sept. 9.

OUR meetings here closed last night, and we now remove the tent to the camp-ground at Orion. The congregations were good to the last, and paid the best of attention. Some noble minds have become permanently interested in the truth. Thirty have promised to obey, and twenty-one have signed the covenant. Forty dollars' worth of books were disposed of, and ten subscribers obtained for the REVIEW.

With the close of this meeting, the tent season with us also closes; and as we review the past three months' labor, we are constrained to acknowledge the goodness of the Lord. Between fifty and sixty have embraced the truth, twenty-nine subscribers have been obtained for the REVIEW, and thirty-one for the REFORMER, and sixty dollars' worth of books have been sold, while the running expenses of the tent for the entire time have been met by those interested.

J. O. CORLISS.

Tent No. 6, Muskegon, Sept. 6.

SIX or seven more persons here have signified their intention to join us. Bro. Olsen started a Sunday-school, which is prospering finely. We have five teachers and thirty-six scholars. Bro. J. Fargo has just left us.

We held three meetings at Twin Lake yesterday. At the close of the last meeting nine persons were baptized by Bro. Fargo. It was a solemn meeting.

Have obtained three subscribers for the REFORMER, and one for the HAROLD. We are promised a lot worth about \$500, which to build a church, also help erecting it. Pray for the work here.

G. A. CARLSTEDT.

Antrim Co., Sept. 9.

WE have been holding meetings in two adjoining districts in Central Lake township, and as the result twenty have determined to observe all the commandments. These new friends will meet together on Sabbath. Our last Sabbath meeting was one of unusual interest. The house was well filled, and several took part in social worship. All were much encouraged.

JOHN SISLEY.

R. T. SISLEY.

IOWA.

Bonaparte and Bentonsport.

WE closed our meetings at Bonaparte Sunday, the 8th. Our Sabbath meeting was good. Nine more signed the covenant, making sixteen. We expect full half a dozen more. A hall for meetings offered us freely.

On the 7th we organized a church, eighteen members at Bentonsport, and baptized eight persons; five or six others soon unite with them.

We now go to look after the work at several points.

L. MCCORMICK.

Olin, Jones Co.

WE pitched our tent here Sept. 3. Our audiences have averaged nearly two hundred and twenty-five; and there has been good degree of interest. Our address, at the present, will be as above.

O. M. OLDS.

J. D. PERRY.

ALABAMA.

Atalla, Sept. 9.

IT is eleven weeks to-day since we came to this place, and during all this time have had a good hearing. Thirty have pressed a determination to keep the Sabbath, eighteen have joined the class, have been baptized, eighteen subscribers for our periodicals have been obtained, forty dollars' worth of our publications have been sold, and we have received contributions amounting to \$10, besides many others for our table. Captain Rhea has given us the use of a house, in which we have been living for the past four weeks. B. will remain till Bro. Newman returns to care for him and look after the work here, while we expect to move there about twelve miles.

The yellow fever has come within twenty-seven miles of us. Every day the case

aded with those who are fleeing from it. We feel hopeful that it will not reach this town, although it has appeared north of us. It does, we flee to the mountains. Not only do the men use tobacco, but nearly every woman we meet is addicted to it, yet the truth is working its way, and the people are giving up their tobacco. We feel that we must draw nearer to God, and be more closely united to our lead.

Our address is still Atalla, Ala.

A. O. BURRILL.

NEBRASKA.

Nebraska City, Sept. 9.

I MET with the church at Nebraska City last Sabbath, in a private house. We had a good meeting, but sickness in the families of two or three of the working members made our numbers quite small.

By invitation of the Congregationalist minister, I spoke in their house Sunday evening, Sept. 1, and again in the same house to the Young Men's Christian Association yesterday afternoon. Have met some excellent people here, who manifest kindly feeling towards our views.

GEO. B. STARR.

KANSAS.

Scott, Sept. 8.

Our meetings at this place have closed for the present. Twelve have been added to those keeping the Sabbath here, making twenty in all, and there is a fair prospect that a few others will soon identify themselves with us. We have Sabbath meetings and Bible-class, and shall arrange for a prayer-meeting this week. We remain a short time longer to complete the work.

We expect much good will yet grow out of the effort put forth here. The daily *Monitor* and also the weekly, kindly published synopses of our discourses on the prophecies and on the Sabbath. The city was deeply stirred, and also the surrounding country. We soon go into the country, where we understand quite an interest exists.

We had little opposition except from the Wesleyan Methodists, and from them the opposition has been very bitter.

J. H. COOK.

Sherman City, Sept. 6.

WE are just commencing meetings at the Harlan school-house. The interest, owing to thorough T. and M. work, is good. The people in this place are nearly all Presbyterians, and the work looks encouraging. Pray for us.

L. D. SANTEE.

PENNSYLVANIA.

Tent No. 10, Coudersport, Sept. 9.

THE interest here is still good. There has been but little open opposition, but considerable of the opposite kind. One minister spends much of his time visiting among the people, trying to quiet their consciences by telling them that it makes but little difference which day we keep, if we are only sincere. This, however, does not satisfy all; at our last Sabbath meeting about forty were present, and fifteen arose to express their determination to keep all the commandments. We expect others will join this company.

E. W. WHITNEY.

H. E. ROBINSON.

Tent No. 9, Sunderlinville, Sept. 9.

It has been very quiet here till within a few days. About ten days ago the Christian minister who is located here commenced trying to defeat the work. Many of his members were leaving him. The opposition intend, when I am gone, to bring a man to set things in order, they say. I have asked them to do so while I am here, but as yet they decline, so I shall stay a few days longer. Two more have taken their stand on the Sabbath.

Brethren, pray that the cause may prosper here.

J. G. SAUNDERS.

NEW BRUNSWICK.

Undine, Victoria Co., Sept. 8.

ON my way here, in company with Bro. Gelotte, I visited the French settlement where we had left tracts and the priest had forbidden the people to read them. One man requested us to explain the chart in his family. He seemed interested, and we left him a French paper. The post-master takes *LES SIGNES DES TEMPS*.

In New Brunswick we found a home with the Danish minister. He and the

leading man of the colony questioned us very closely. The minister said he knew about the bad work Eld. Matteson was doing in his native land, and he should be sorry to have these views discussed in the little colony in New Brunswick; but after we had explained the chart, and had conversed with him in regard to the signs of the times, he said he agreed with us except on the Sabbath.

Sunday morning we attended church with him, and then went to fill an appointment on the west bank of the St. Johns River. We have held nine meetings on both sides of the river. The interest is good. Opposition came in yesterday; but the speakers went so far that most of the people were disgusted. The people invite us to their homes. Bro. Gelotte has returned to New Sweden. We have not been able to distribute many tracts on account of cautions from the leading Danes.

JAMES SAWYER.

VIRGINIA.

THE cause in Virginia is onward. There is some opposition, but we have been able, through the help of God, to defend the truths of his word.

In company with Bro. H. Rife, I visited the brethren at Zion, Page county, on the second Sabbath in August, and we had one of the best meetings it was ever my privilege to enjoy. The Lord was very near. On Sunday Bro. Dadisman reviewed a discourse against the Sabbath. The position taken was the old thread-bare one. Bro. D. showed the people the absurdity of this position.

Calls for labor come from every direction. Last week a man came twelve miles for some of us to come and preach. He said they would fix up a nice grove. We accepted the invitation, and he had the appointment published in two county papers. The meeting begins Sept. 13, and will continue as long as the interest may demand. Brethren, pray for us in the South.

R. T. FULTZ.

CLOSE OF LABORS IN MISSOURI.

WITH the Missouri camp-meeting my labors in that Conference have closed for the present. This meeting was small, but in this respect only was there anything discouraging connected with it. There was such a spirit of love and union in it as to afford a marked contrast to some other meetings held in past years, and to give good grounds of hope for greater prosperity in future. Our meeting Sabbath day was marked by the greatest outpouring of the Spirit I have ever seen in Missouri. Seventy-five or so were forward for prayers, and many hearts were melted by the Lord's power. Eighteen were baptized Monday, which was a large number considering the size of the meeting.

Our camp-meeting was a great blessing to the cause in Sedalia. As is often the case, there was quite a lull after the highest interest was reached, and so there was a small attendance from the outside. This moved out the believers. Many of them were much affected. After the camp-meeting closed we held two meetings with the friends of the cause to plan about a place in which to hold meetings, and get them in shape to leave. These were profitable. There are now forty-two names on the covenant, and we know of at least eight or ten more who are keeping the Sabbath of the Lord. Others are investigating with much interest. Quite a number have joined the tract society, and they seem determined to go to work for the Lord. I hope to see the church at Sedalia one of the strongest in the State. Brn. Wood and McReynolds have pitched the fifty-foot tent at Green Ridge, twelve miles from Sedalia, where they can assist them in their meetings occasionally. If they only had a house of worship, I could see nothing to hinder their prosperity.

I feel very grateful to God for his blessing during the past year, and in our camp-meeting. The work is rising, and if wisdom prevails, prosperity will attend the cause in Missouri. I have become much attached to many dear brethren and sisters there, and shall be glad to labor further in their midst should Providence so direct.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Sept. 13, 1878.

ILLINOIS T. AND M. SOCIETY.

THE eighth annual meeting of this society was held in connection with the camp-meeting at Bloomington, Ill., convening at 9 A. M., Sept. 2, 1878. Called

to order by the president. Prayer by Eld. G. I. Butler.

The minutes of the last annual meeting were read and accepted. The last quarterly report was accepted as published in REVIEW, without reading.

The motion of Eld. R. F. Andrews, "that this body adopt the new Constitution" was carried unanimously, after which remarks were made on the Health Annuals, relating to the number needed for the coming year, and the best method of disposing of them. H. P. Ritchey, L. A. Logan, and Robert Vickery were by the president appointed a committee on nominations. Meeting adjourned to call of chair.

SECOND SESSION.

Meeting called at 5:30 P. M. The Committee on Nominations reported, and after some substitutions the following officers were elected: President, G. W. Colcord; Vice-president, Dr. Pollinger, Kankakee, Ill.; Secretary, Lizzie L. Campbell, Belvidere, Ill.

Directors: Dist. No. 1, Thomas Brown, McConnell's Grove, Stephenson Co.; No. 2, Robert Vickery, Belvidere, Broom Co.; No. 3, Geo. Foreman, Somonauk, De Kalb Co.; No. 4, Cary Dryden, Keithsburg, Mercer Co.; No. 5, C. Turnipseed, Princeville, Peoria Co.; No. 6, Wm. Pepper, Woodburn, Macoupin Co.; No. 7, Martin Kittle, Marshall, Clark Co.; No. 8, L. A. Logan, Mt. Vernon, Jefferson Co.; No. 9, Jas. W. Tait, Onarga, Iroquois Co.; No. 10, Alvah Crow, Sodus, Champaign Co.; No. 11, Short Glascock, Morrison, Whiteside Co.

The treasurer's report was as follows:—

Rec'd by Geo. Foreman, from Sept. 1, 1877, to April 1, 1878,	\$164.59
Paid out,	120.94
Rec'd by Lizzie S. Campbell, from April 1, 1878, to Sept. 2, 1878,	281.15
Paid out,	184.31

Balance on hand, \$96.84

On motion, The report was accepted.

Next in order came the reading of an essay by the secretary. A statement of the indebtedness of the society is as follows:—

To REVIEW AND HERALD Publishing House,	\$672.74
" Pacific S. D. A. Publishing Association,	143.89
Total,	\$816.63

It was announced that this indebtedness was more than met by the pledges given by the brethren on the ground.

Meeting adjourned to call of chair.

G. W. COLCORD, Pres.

LIZZIE S. CAMPBELL, Sec.

MINNESOTA TRACT SOCIETY.

THE fourth annual meeting of the Minnesota Tract Society was held in connection with the annual camp-meeting at Hutchinson, McLeod county, Minn. The first session was held June 22, 1878. The president in the chair.

On motion of C. Kelsey supported by John Emmerson, the chair was empowered to appoint a committee on nominations. Brn. Armstrong, Harper, and Richardson were appointed as such committee.

Adjourned to call of chair.

SECOND SESSION.

Meeting called to order June 24, at 10:40 A. M.

Report of labor for three-fourths of the year, reaching to March 31, 1878, was read and approved. The report was as follows:—

No. of families visited,	267
" " letters written,	229
" " new subscribers with premium,	161
" " periodicals sent on trial,	170
" " given away,	1,986
" " Annuals distributed,	288
Pages tracts and pamphlets distributed,	92,540
Received for membership,	\$ 25.50
" " by donations,	121.28
" " from book sales,	25.11
" " new subscribers,	153.40
Total,*	\$825.29

The treasurer's report was as follows:—

Cash on hand July 1, 1877,	\$299.75
Received to June 20, 1878,	823.80

Total received to June 20, 1878, \$1123.55

Paid out up to " " " 943.10

Balance on hand, " " " \$ 180.45

Adjourned to call of chair.

THIRD SESSION.

Meeting called to order at 5 o'clock P. M., June 24, 1878.

* This report does not agree with the treasurer's report, as his is for the year and this for only three-quarters.

The Nominating Committee made the following report: For President, H. Grant, Medford, Minn.; Vice president, C. Kelsey, Easton, Minn.; Secretary, Miss Nettie Grant, Medford, Minn.; Board of Directors as per last year. Report read and adopted in whole, unanimously.

Adjourned.

HARRISON GRANT, Pres.

A. H. VAN KIRK, Sec.

OHIO SABBATH-SCHOOL ASSOCIATION.

A MEETING for the purpose of organizing a Sabbath-school Association was called Aug. 30, 1878, at 5:30 P. M. Prayer by Bro. C. W. Stone. H. A. St. John was chosen chairman, and A. A. Hutchins secretary.

All brethren present in good standing were considered active members of the Association.

The Constitution recently published in REVIEW was unanimously adopted.

The chair was empowered to appoint a committee on nominations, and accordingly the following were appointed as such committee: G. G. Rupert, Wm. Dymond, and S. Simonds.

Remarks were made by Eld. D. M. Canright upon the general workings of the Association, after which the meeting was adjourned to call of chair.

SECOND SESSION.

The second session convened Sept. 2, at 6:45 P. M. After the usual opening exercises, the minutes of the previous session were read and approved.

The Committee on Nominations reported the following persons for officers the coming year, who were elected as a body:—

Secretary, E. H. Gates; Committee, O. Mears, H. H. Van Camp; Directors, Dist. No. 1, Eli Glascock; No. 2, E. C. Penn; No. 3, Wm. Chinnock; No. 4, O. F. Guilford; No. 5, J. J. Boardman; No. 6, A. A. Bigelow. The Association voted that the president of the Conference should be the president of the Association.

Adjourned sine die.

H. A. ST. JOHN, Pres.

A. A. HUTCHINS, Sec.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, in Newfane, N. Y., Aug. 19, of a complication of diseases, Bro. Ambrose Best, in his forty-sixth year. Bro. B. embraced the truth during the tent-meetings, in which he was deeply interested and which he attended as long as his health would permit. About the last time he was with us was on the Sabbath, when he gave an excellent testimony. His closing experience was satisfactory, and we laid him away in hope. He leaves a wife and one child. A large concourse of people listened to a discourse from Job 14: 14.

S. B. WHITNEY.

MATILDA DIVILBISS, wife of Jonas Divilbiss, attended Sabbath meeting Aug. 31, and was found dead in her bed Sunday morning, Sept. 1, 1878. She had been failing in health for some time, and she had expressed a conviction that she would soon be called away and a willingness to go. She was nearly twenty-six years old, and had been a member of the Rock Creek, Kan., church over two years. Funeral discourse by the writer from James 4: 14.

SMITH SHARP.

SR. HESTER A. HARPER died at Monticello, Minn., Aug. 1, 1878, aged 33 years. She embraced the truth two years ago next winter, and has since lived a consistent Christian life. She leaves a husband and three children to mourn their loss. The little church of believers also miss her much; but we laid her away in the blessed hope. Remarks by the writer from Rev. 14: 13.

W. B. HILL.

DIED, at Morris, Grundy Co., Ill., Sept. 1, 1878, Chester, infant son of James and Hattie Stephens, aged 6 months and 12 days. In this affliction we would be glad to hear from our friends. May we prepare to meet the dear ones who have fallen asleep.

HATTIE STEPHENS.

DIED of croup, near Kingsville, Johnson Co., Mo., Aug. 25, 1878, Mamie, daughter of Bro. and Sr. Leech, aged 2 years, 7 months, and 26 days. We laid her away in hope of meeting her in the first resurrection.

A. E. FLOWERS.

MRS. CAROLINE D. FAIRCHILD died at her home in Tustin, Mich., on Friday, Aug. 16, 1878, after a painful illness of several weeks' duration. Her last hours, like her life, were crowned with Christian triumph. A husband and daughter are left to mourn her loss. Fifteen years ago she united with the Seventh-day Adventists, and she has ever been found a faithful, earnest, zealous Christian worker. None can realize how great her loss in the religious and the social circle and in the family relations, as those who knew her best. She was a kind and affectionate wife and mother, a devoted Christian laborer, a faithful friend in health and in the hours of sickness and of sorrow.

DR. A. W. MILLER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Sept. 19, 1878.

REMAINING CAMP-MEETINGS FOR 1878.

IOWA, Oskaloosa,	Sept. 18-23.
NEBRASKA, Seward,	" 25-30.
MICHIGAN, 1, Orion,	" 18-23.
" 2, Battle Creek,	Oct. 2—

A New Work.

THOUGHTS ON BAPTISM, being an examination of Christian Baptism: its Action, Subjects, and Relations. Also a Brief Consideration of the Historical Evidences for Trine Immersion. By Elder J. H. Waggoner.

The following is the Table of Contents: Chapter i. What is Baptism? Washing and Baptizing.—Chapter ii. Dip and Sprinkle in the Old Testament.—Chapter iii. Baptism of the Spirit. Scripture Illustrations. Instances of Baptism.—Chapter iv. One Baptism or Three Baptisms.—Chapter v. Non-Baptism of the Friends, or Quakers.—Chapter vi. Baptism of John. Baptism of Christ. Baptism in the Name of Christ.—Chapter vii. The Commission Still in Force. Baptism is not Circumcision.—Chapter viii. Subjects of Baptism.—Chapter ix. Subjects of Baptism—Continued.—Chapter x. The Order of Baptism.—Chapter xi. Remission of Sin—When Granted.—Chapter xii. "A Saving Ordinance."—Chapter xiii. Introduction to History and Trine Immersion. Theodoret. Sozomen.—Chapter xiv. Justin Martyr. Clement. Tertullian. Mr. Reeves. Apostolical Canons. Munnulus.—Chapter xv. Eunomius. Weight of Historical Quotations. The Greek Church. Chapter xvi. Baptism in the First Centuries.—Chapter xvii. Reasons for Three Immersions. The Consequences. Index of Authors. Index of Texts.

The thoughtful observer will see by the foregoing table of contents that Elder W. has given to the public in the brief space of 192 pages a very thorough work on the subject of Baptism. The full value of his effort, however, can be realized by the Bible student after giving it a careful reading. It should have a wide circulation.

Price, paper covers, 25 cts.; in flexible cloth, 40 cts. JAMES WHITE.
Rollinsville, Colorado, Sept. 12, 1878.

It will be noticed by this week's paper that the date of some of the Annual Meetings has been changed in order to give more time for religious services; still all the important meetings come during the first week of the camp-meeting, and it is hoped that there will be a full attendance from the first.

The Yellow Fever.

THE latest reports from the South show this terrible scourge to be still raging in all its fury. The cool weather, so anxiously looked for in hopes that it would stay the disease, only seems to aggravate it and make the patients worse. Human skill utterly fails to check the plague, and the governors of the States are naming days of prayer, and urging the people to call upon God to stay the disease. People are flying from the stricken districts, and many die daily for want of proper nursing. The most urgent calls are made for help, and the cry is being responded to from all parts of our country, and money and provisions are being sent in large quantities.

At Memphis, the situation is deplorable in the extreme. The daily death-rate is upwards of one hundred, and new cases are continually being reported. The cities most affected by the disease are New Orleans, Memphis, Vicksburg, Baton Rouge, and Holly Springs; but it is spreading all over the States of Mississippi, Louisiana, and Tennessee. But few cases are reported at the North, and these brought it with them from the South.

Many noble physicians and nurses are acting the part of the good Samaritan, and taking their lives in their hands and going to the aid of the sufferers.

Church Quarterly Meetings.

LET none of the churches in any of the Conferences forget that Oct. 5 and 6 is the time appointed for church quarterly meetings. These should be promptly and strictly attended to. We regret to see some of our brethren appointing their church quarterly meetings at a different time from that recommended, and, worse still, in connection with a district quarterly meeting.

This defeats the main objects of these meetings.

Unfortunately, our Michigan camp-meeting comes upon the regular time of the meeting this quarter. Hence the churches in Michigan should hold their quarterly meeting one week earlier, Sept. 28, 29. This will not interfere with the district quarterly meetings.

D. M. CANRIGHT.

Michigan Church Quarterly Meetings.

We recommend that our churches in Michigan hold their church quarterly meetings for this quarter, Sept. 28, 29, as this time will not interfere with either of the camp-meetings. We make the suggestion because our camp-meeting at Battle Creek comes upon the regular time for the church quarterly meeting. J. FARGO.

Ohio—Rally in Dist. No. 4.

THE next quarterly meeting for Dist. No. 4 will be held at Clyde, Ohio, Oct. 19, 20. The church quarterly meeting for the Clyde church will be held at the same time. All the scattered members are expected to report. Come if you can, if not write to the church clerk. We hope for a grand rally of the T. and M. members in this district. Every church in the district should be represented by one or more delegates. The long winter nights are approaching, and the people will read something; let us arrange to furnish them with reading matter of the greatest importance.

Dist. No. 4, shall we not lead out in the T. and M. work, present a worthy example to other districts, and accomplish much good in the name of the Lord? It would be a matter of much encouragement if all members of the society in this district would begin at once to lay up a donation, to accompany their next report. Can we not raise \$2.00 to the member this quarter? Who will try? H. A. ST. JOHN, Director.

On Time!

ELDERS and tract society officers in our Conference, please remember to hold your church and tract meetings on time. As to places, make your announcements in your respective districts early. The State T. and M. society meeting is to be held Oct. 18-20. Place to be named next week. Now let all work!

G. W. COLCORD.

Nebraska Camp-meeting.

THE ground where this meeting is to be held is beautifully located on the bank of the Blue River, one-half mile north-west of the city of Seward. No pains will be spared to make this ground pleasant and attractive. There will be plenty of hay furnished free, and grain at the lowest market price.

There will be two or three large tents on the ground for the accommodation of those who have not provided themselves with tents. Let such come, well provided with bedding and provisions. There will be a fruit and provision stand on the ground.

Dear brethren and sisters, let us not forget or neglect a spiritual preparation for this meeting. Let us pray earnestly that the Lord may give us his Spirit, that we may so relate ourselves to God and to his work that we may enjoy the greatest manifestation of his divine presence ever witnessed in this part of the country.

J. C. WILLIAMS.

APPOINTMENTS.

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

General T. and M. Society.

THE first annual session of the General Tract and Missionary Society of S. D. Adventists will be held at Battle Creek, Mich., Tuesday Oct. 8, 1878, at 5 P. M., in connection with the camp-meeting to be held Oct. 2, 1878. The election of officers and other business will be attended to.

S. N. HASKELL, Pres.

General Conference.

THE seventeenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Friday, Oct. 4, 1878, at 10:30 A. M., in connection with the camp-meeting which opens Wednesday, Oct. 2, 1878.

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

S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its nineteenth annual session on the camp-ground at Battle Creek, Mich., Tues-

day, Oct. 8, 1878, at 9 A. M., in connection with the camp-meeting to be held there beginning Oct. 2, 1878, for the election of officers, and for the transaction of any other business that may come before the meeting.

JAMES WHITE,
W. C. WHITE,
M. J. CHAPMAN,
H. W. KELLOGG, } Trustees.
F. H. SISLEY,
U. SMITH,
J. H. KELLOGG,

The Health Reform Institute.

THE stockholders of the Health Reform Institute will hold their twelfth annual meeting at Battle Creek, Mich., Friday, Oct. 4, 1878, at 9 A. M., in connection with the camp-meeting beginning Oct. 2, 1878, for the election of officers, and for the transaction of any other business that may come before the meeting.

Stockholders who cannot attend will please see that their stock is represented by proxy if they have not already made provision of this kind.

JAMES WHITE,
S. BROWNSBERGER,
W. J. FAIRFIELD,
W. C. WHITE,
J. H. KELLOGG, } Directors.
W. C. SISLEY,
O. B. JONES,

The Educational Society.

THE Seventh-day Adventist Educational Society will hold its fourth Annual Meeting on the camp-ground at Battle Creek, Mich., Monday, Oct. 7, 1878, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

JAMES WHITE,
U. SMITH,
S. BROWNSBERGER,
J. H. KELLOGG, } Trustees.
A. B. OYEN,
W. C. SISLEY,
W. C. WHITE,

The General Sabbath-School Association.

THE first annual session of the General Sabbath-school Association of Seventh-day Adventists will be held at Battle Creek, Mich., Wednesday, Oct. 9, 1878, at 9 A. M., in connection with the camp-meeting which commences Oct. 2, 1878, for the purpose of electing officers and doing other business.

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

The Michigan Conference.

THE Michigan Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, Mich. Delegates should be on the ground on Wednesday, the 2d. First session will be held that day at 5 P. M. Let the church officers make their reports in season; and let the S. B. treasurers make an effort to meet their pledges. We hope the friends of the cause will make an especial effort to attend this meeting, prepared to work for the Lord.

E. H. ROOT, } Mich.
J. FARGO, } Conf.
WM. POTTER, } Com.

Mich. T. and M. Society.

THE seventh Annual Meeting of the Michigan T. and M. Society will be held Thursday, Oct. 3, 1878, at 5 P. M., at Battle Creek, Mich.

J. FARGO, Pres.

Michigan Sabbath-school Association.

THE first annual session of the Michigan Sabbath-school Association of Seventh-day Adventists will be held at Battle Creek, Mich., Monday, Oct. 7, 1878, at 2:30 P. M., in connection with the camp-meeting beginning Oct. 2, 1878. The purpose of the meeting will be to ascertain the present condition and wants of the Sabbath-schools in our State, to devise ways and means of improving them, to elect officers, and to transact any other necessary business.

All the schools in the State should report immediately to the State secretary, Miss Lettie Loughborough, Battle Creek, Mich., who will send blanks for that purpose.

If you cannot fill every part of the blank, report what you can, and be prompt.

G. H. BELL, } Executive
J. FARGO, } Committee.
W. C. WHITE,

Iowa and Nebraska Conference.

THE fourteenth annual session of the Iowa and Nebraska Conference will be held in connection with the Iowa camp-meeting, Sept. 18 to 23, 1878, at Oskaloosa, Mahaska Co., Iowa.

E. W. FARNSWORTH, } Iowa
H. NICOLA, } Conf.
J. H. MORRISON, } Com.

GENERAL meeting at Arkansaw, Wis., commencing Friday evening, Sept. 27; meetings to continue till Sunday night. Business meetings will be held the same as on quarterly meeting occasions. We invite our brethren from Maiden Rock, Rock Elm, Chase Hill, Burnside, Modena, and Augusta. Come early. We invite any of our ministers who can to attend.

D. DOWNER.

Business Department.

"Not Slothful in Business." Rom. 12:11.

UNTIL further notice, our P. O. address will be Du Quoin, Perry Co., Ill., care of D. Morrison. However, should our friends know at any time where we are laboring, send early to said point; otherwise, to Du Quoin.

G. W. COLCORD.
L. A. L. COLCORD.

WILL some one send me the address of J. B. Martinell?
Serena, La Salle Co., Ill. I. G. COLCORD.

SOME one left on the camp-ground at Ballardvale a coat, and pair of pants containing a sum of money. Who will prove property and send to me for them at So. Lancaster, Mass.? D. A. ROBINSON.

WANTED immediately, an active Sabbath-keeping boy, 13 to 15 years of age, to work on a farm this fall and go to school in winter. A good place for one who suits. Apply in person, to George Lowree, Pennfield or by letter addressed to Battle Creek, Mich.

RECEIPTS For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. J. Huber 54-17, H. A. St. John 55-1, A. S. Osborn 54-1, Charles Lea 54-11, W. J. Simonton 53-1, Mrs. Geo. Rogers 54-10, G. W. Cole 54-12, D. B. Dibble 54-12, Robert Paul 55-1, Vashiti Foster 54-12, E. A. Hillis 54-12, S. M. Booth 54-12, M. Landphere 54-15, J. W. Horner 54-11, John F. Klosternmyer 54-18, Electa Waldron 54-12, D. T. Jones 54-12, E. S. Finch 54-11, Wm. Pegg 54-6, S. C. Webster 54-16, E. F. McGee 54-12, Ellington Hopkins 54-12, Geo. Hopkins 54-12, H. M. Cox 54-12, Mat. Zener 54-13, Oliver Smith 54-13, J. H. Badford 54-12, Wm. Saunders 54-16, W. McNitt 54-14, E. C. Taylor 54-13, J. A. Davis 54-10, Mrs. E. L. Boody 54-13, Harriet N. Lombard 54-13, Hallett Crowell 54-13, H. E. Tuck 54-15, Amelia M. Brown 54-1, Wm. Morton 54-11, Sophia Thompson 54-4.

\$1.00 EACH. E. Moore 53-12, C. K. Farnsworth 53-24, Lizzie L. Rhodes 53-13, Morris Phinney 53-12, B. H. Brown 53-12, B. F. Lewis 53-12, Mrs. R. R. Coggeshall 53-12, Mrs. Mattie McMillan 53-11, Enos Rew 53-14, Mrs. Nathan Swan 53-12, Mrs. Martin Root 53-12, C. C. Lewis 53-12, Lewis Apley 53-10, Jabez Medley 53-12, Mrs. Wm. W. Chase 53-12, J. N. Waid 53-12, Mary E. Moulton 53-12, Theron Drake 53-20, Mrs. Honeywell 53-12, P. W. Van Houten 53-10, Justus Mounshunt 53-12, Peter Blow 53-19, S. McAlexander 53-10, E. M. Butler 53-12, J. Zeiter 53-12, J. J. Dean M. D. 53-14, Aaron Burr 53-13, E. I. Schrier 53-20, L. Maney 53-13, David Renck 53-12, Mrs. E. H. Sisson 52-17, G. W. Ashley 53-7, I. C. Choate 53-12.

MISCELLANEOUS. Mrs. P. A. Starks 75c 53-12, M. C. Wilcox 50c 53-1, Daniel Wolfford \$1.50 54-12, Mrs. T. F. Gerls 50c 53-2, Mrs. A. V. Anstin 50c 52-21, James Cornell 50c 53-1, Lewis Martin 50c 53-13, Joseph Eaton 75c 53-12, Nahum B. Sweet 75c 53-12, Rev. Solomon Carpenter 54c 53-5, Lewis Hopkins 50c 53-4, J. L. Edwards 25c 54-14, Mrs. Jane C. Lewis 50c 53-1, Osmore O. Howe 50c 53-1, C. M. Denmore 50c 53-1, E. E. Foote 25c 53-12, Mrs. P. J. Hunt 1.50 54-12, Mrs. Mary Tappan 1.50 54-12, D. Hildreth 50c 52-13, J. M. W. Cretcher 75c 53-12, D. T. Shireman 50c 53-1, Allen Wilson 25c 53-1, E. P. Gales 50c 53-2, Mrs. M. A. Harvey 1.50 54-12, P. C. Vando, lah 1.50 54-12, A. I. Harris 1.50 54-12, Elsha Phipps 1.50 54-12, A. T. Bufham 50c 53-4, Mary B. Watts 1.50 54-12, Jane Bloomfield 1.50 54-12, D. W. Garner 1.50 54-12, John Mavity 1.50 54-12, Eliza Landon 38c 53-1, Mrs. J. Wilson 50c 53-18, Mrs. L. Tarbell 4.00 57-1, S. S. Penney 25c 53-1, John Thompson 50c 53-1.

Books Sent by Mail.

H. Fleetwood 90c, A. L. Dawson \$3.00, H. H. Tawney 15c, Isaac Colton 40c, Mrs. V. D. Perin 25c, Sabrina Simonsen 1.00, P. M. Hill 1.00, Mattie J. Sloan 15c, Sarah A. Beach 1.00, Sarah Krectel 6.00, Caroline M. Martin 21c, S. Jane Myers 1.25, H. F. Miles 50c, Z. Julius Jones 12c, N. C. Sanders 15c, H. A. Wood 15c, J. W. Wisner 1.50, Miss M. G. Wells 1.00, Rebecca Hutchins 50c, G. Sjobl Stubbard 1.25, Laura P. King 1.00, Mechem Lobdell 25c, Mrs. E. T. Lobdell 10c, N. S. Elliott 1.25, B. Barker 1.00, Mrs. H. C. Mead 2.00, Geo. C. Clark 2.50, H. E. Barstow 25c, James Byrne 75c, Harrison Guininger 10c, Mrs. Cornelius Lawton 25c, E. A. Johnson 30c, Mrs. D. P. Edwards 50c, P. C. Heieson 1.85, E. P. Giles 50c, Harriet Smith 1.00, Joseph Bennett 1.00, George Young 50c, M. E. Lockwood 50c, H. Perkins 1.00, Malin 30c, E. A. Lane 90c, Eliza Thayer 10c, S. S. Campbell 36c, Sarah F. Owen 36c, E. H. Gates 18c, A. O. Burrill 2.30, M. E. Lockwood 2.50, S. Fulton 10.51, Sarah Duncklee 25c.

Books Sent by Express.

Willett Reynolds \$10.00, C. H. Bliss 3.31, W. W. Sharp 9.10.

Books Sent by Freight.

L. McCoy \$417.79, H. Nicola 183.47.

Cash Rec'd on Account.

C. H. Bliss \$15.00, H. T. & M. Society per L. S. Campbell 75.00, V. P. Bailey 2.25, Buchanan & Bacon 12.00, M. T. & M. Society per D. C. Hunter 15.01, Mo. Conf. Fund per D. C. Hunter 2.39, Geo. D. Ballou 14.35, Nahum Orcutt 3.35, Geo. I. Butler 50.00, L. McCoy 75.00, G. S. Honeywell 5.00, Geo. W. Barker 2.36.

Mich. T. & M. Society.

Dist 6 per W. K. Slade \$1.00.

Danish Mission.

A brother & sister \$5.00.

Mich. Conf. Fund.

M. Morris per S. Rone \$15.00, Cedar Springs par. S. McClure 12.00.

Gen. Conf. Fund.

W. McNitt \$10.00.

B. C. V. M. Society.

Per Wm. S.aley \$27.00.

Gen. T. & M. Society.

Thos. Anderson \$5.00.

European Mission.

A. Frost per N. Orcutt \$2.00, Jennie Smith 1.00, Cordelia Lombard 10.00, Hattie Lombard 5.00, Mrs. L. Boody 5.00, Amelia M. Brown 2.00.