



AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

VOLUME 58.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 11, 1881.

NUMBER 15.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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

Address REVIEW & HERALD, Battle Creek, Mich.

EVERMORE.

BY MARY MARTIN.

ALL the clouds above me shifting,
Leaves in river-current drifting,
Woodland ferns their fair arms lifting,—
All are whispering, "Evermore."

Sad or sweet the echoes calling,
Rose-leaves with the rain-drops falling,
Gentlest rill, or torrent brawling,—
These are whispering, "Evermore."

O thou grim, deceitful "Raven,"
All thy speech is base and craven;
For there surely is a haven,
A blessed, restful Evermore.

This I know by Christ-words spoken—
Words that never can be broken—
I myself have many a token
From the land of Evermore.

Truth lives there—God will defend her—
All that happiness can render,
All is plain, and sweet, and tender,
In the land of Evermore.

Pride nor pomp of earth-reared towers,
Tempter's wiles 'mid sylvan bowers,
Swift decay of fairest flowers,—
These know not the Evermore.

Words that serpent-like have bitten,
Frosts life's freshness all hath smitten,
Anguish that no pen hath written,
Cannot reach the Evermore.

Where disease no form is wasting,
Grief subdued no heart is tasting,
Homeward bound each footstep hasting,
To the land of Evermore.

Nerves will know no wreck of fretting,
Stars will rise to know no setting,
Joy remembered, pain forgetting—
This shall be life evermore.

Brimming cup of purest pleasures,
Life attuned to gentlest measures,
Clasped again the heart's lost treasures,
We may claim these evermore.

All my heart's sin that deceived me,
All that crushed, or pained, or grieved me,
All but balm that here relieved me,
Now forgotten evermore.

Waving palm for pine-grove sighing,
Victor song for heart-bruised crying,
Endless life for pain and dying,
In the blessed Evermore.

Silent harp upon the willow,
Burning tear-drops on the pillow,
Shattered bark upon life's billow,
Have no place in Evermore.

Thunderbolts no more will shiver,
Heartstrings rudely swept ne'er quiver,
Just beyond the Lethæan river,
In the land of Evermore.

Thither all my steps are tending,
Thorn-beset the path I'm wending,
But soon all my journey ending,
I shall reach the Evermore.

While the storm-clouds burst above me,
And the furnace heat doth prove me,
Father, hold my hand and love me,
And I'll praise thee evermore.

Our Contributors.

WATCHFULNESS AND PRAYER.

BY MRS. E. G. WHITE.

OUR Redeemer perfectly understood the wants of humanity. He who condescended to take upon himself man's nature was acquainted with man's weakness. Christ lived as our example. He was tempted in all points as we are, that he might know how to succor all who should be tempted. He has trodden the path of life before us, and endured the severest tests in our behalf. He was a man of sorrows, and acquainted with grief. He was wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. Christ took upon himself our infirmities, and in the weakness of humanity he needed to seek strength from his Father. He was often to be found in earnest prayer, in the grove, by the lakeside, and in the mountains. He has enjoined upon us to watch and pray. It is the neglect of watchfulness and close searching of heart that leads to self-sufficiency and spiritual pride. Without a deep sense of our need of help from God, there will be but little earnest, heartfelt prayer for divine aid. Our hearts are deceitful; our foes, many and vigilant. If we neglect to fortify a single weak point in our character, Satan will assail us at that point with his temptations. He is constantly plotting the ruin of the soul, and he will take every advantage of our careless security.

Christ came to our world to engage in single-handed combat with this enemy of man, and thus to wrest the race from Satan's grasp. In the accomplishment of this object, he withheld not his own life. And now, in the strength that Christ will give, man must stand for himself, a faithful sentinel against the wily, plotting foe. Says the great apostle, "Walk circumspectly,"—guard every avenue of the soul, look constantly to Jesus, the true and perfect pattern, and seek to imitate his example, not in one or two points merely, but in all things. We shall then be prepared for any and every emergency. Unceasing watchfulness is a great help to prayer. It keeps the mind from drifting away from right principles. It shuts out that vanity and trifling which prevails in the world everywhere, and to an alarming extent among professed Christians. He whose mind loves to dwell upon God has a strong defense. He will be quick to perceive the dangers that threaten his spiritual life, and a sense of danger will lead him to call upon God for help and protection.

There are times when the Christian life seems beset by dangers, and duty seems hard to perform. But the clouds that gather about our way, and the perils that surround us, will never disappear before a halting, doubting, prayerless spirit. At such times unbelief says, We can never surmount these obstructions; let us wait until we can see our way clearly. But faith courageously urges an advance, hoping all things, believing all things.

Watchfulness and vigilance are needed now as never before in the history of the race. The eye must be turned off from beholding vanity. Lawlessness, the prevailing spirit of the age, must be met with a decided rebuke. Let none feel that

they are in no danger. As long as Satan lives, his efforts will be constant and untiring to make the world as wicked as before the flood, and as licentious as were the inhabitants of Sodom and Gomorrah. The prayer may well be offered daily by those who have the fear of God before them, that he will preserve their hearts from evil desires, and strengthen their souls to resist temptation. Those who in their self-confidence feel no need of watchfulness and unceasing prayer, are near some humiliating fall. All who do not feel the importance of resolutely guarding their affections, will be captivated by those who practice their arts to ensnare and lead astray the unwary. Men may have a knowledge of divine things, and an ability to fill an important place in the work of God; yet, unless they cherish a simple faith in their Redeemer, they will be ensnared and overcome by the enemy.

It is because the duties of watchfulness and prayer have been so sadly neglected that there is so great a lack of moral power. This is why so many who have a form of godliness bring forth no corresponding works. A careless indifference, a carnal security concerning religious duties and eternal things, prevails to an alarming extent. The word of God exhorts us to be found "praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance;" and again, "Be ye therefore sober, and watch unto prayer." Here is the Christian's safeguard, his protection amid the perils that surround his pathway.

THE TRUTH WILL TRIUMPH.

BY ELD. R. F. COTTRELL.

THE truth will not triumph in the conversion of the world, or in the salvation of all men, but in the sanctification and salvation of the people who are truly the children of God. It will triumph in the vindication of God's truth and righteousness—in the deliverance of his people, and in the signal overthrow of his enemies. The law of God, now despised and trodden under foot, will be vindicated in the sight of all; and those who contend that it has been abolished or changed, will see their folly made manifest by the opening of the great day. They, too, who put far in the future the evil day, and have scoffingly said, "Where is the promise of his coming?" will find, to their utter astonishment and consternation, that the Saviour told the truth when he promised to come again, and gave signs by which his people would know when his coming was near—that his word is verified and the convicted of infidelity, and condemned as the unalterable consequence.

These are solemn and fearful truths—truths which we now may learn, and escape the wrath to come, or may despise, and drink of the cup of trembling and fierce indignation. And all these weighty, momentous considerations hang upon the brittle thread of life, and on the improvement or misimprovement of a very brief period of time. In a little while, all preparations for that tremendous day will be completed, and, ready or not ready, all must meet the consequences of their conduct here.

Well will it be for those who have let the truth triumph in their hearts and lives, and thus have made the Judge their friend. They will triumph with the truth, while the truth triumphs over their enemies.

HE WILL COME.

TUNE—"Tramp! tramp! tramp!"

Though as strangers here we roam, and as exiles from our home,
Yet the light of hope illuminates our way;
For our Saviour will descend, and our conflicts have an end,
And our night of sadness turn to endless day.

CHORUS.—See, oh, see the signs fulfilling,
Cheer up, Christian, He will come;
And the sleeping saints shall rise,
And with us ascend the skies,
To Jerusalem, our everlasting home.

Ere our Saviour went above, to the glorious throne of love,
He announced a precious promise to his own;
He bright mansions would prepare, that his glory they might share,
And he'd come and take them with him to his home.
CHORUS.

And said he, The orb of day shall be darkened on his way,
And the moon her borrowed light shall cease to give,
And the stars of heaven shall fall as a warning unto all,
To forsake their evil ways that they may live.
CHORUS.

Now kind messages of love he is sending from above,
To prepare his erring children for the day,
When the heavens he shall rend, and in majesty descend,
To redeem his own, his enemies to slay.
CHORUS.

Oh, while yet 'tis called to-day, let us now the call obey,
And be ready then to meet him in the air;
That at last we may rejoice, as we hear his welcome voice,
I am come to end your sorrows and your care.
CHORUS.

R. F. C.

WILLIAM MILLER AND THE ASCENSION-ROBE SCANDAL.

BY ELD. W. H. LITTLEJOHN.

IN a recent number of *Harper's Magazine*, the writer of an article entitled the "Isms of Forty Years Ago," endeavors to give currency to the stories about ascension-robcs which have so often appeared in the public prints in connection with the name of William Miller and the Advent movement of 1844, in the use of the following language: "In New York, as Mrs. Child records, at a shop in the Bowery, muslin for ascension robes was offered."

In these words there is found an oft-repeated scandal which is of but little importance now, so far as Mr. Miller is concerned, as he long since passed beyond the reach of the tongue of slander, but which, though oft-refuted, should not be allowed to go unchallenged on this occasion, lest it should accomplish the purpose designed by the enemy of all truth in its promulgation, by prejudicing honest minds against the important work in which Mr. Miller was engaged. Such was the extent of that work, and such the nature of the soul-stirring themes which were handled by its author in presenting the doctrine of the near coming of Christ, that it would indeed be remarkable if the work itself had not been marred by more or less extravagance on the part of a few of its adherents. He who is best acquainted with the history of great religious movements is well aware that they have ever been characterized by more or less excess on the part of those participating in them.

This was true even of those who were intimately related to Christ in the incipient history of his work. Again and again it was necessary for him to repress with a strong hand the tendency to extreme acts on the part of his followers. Illustrations of this will be found in his rebuke of James and John when they desired to call down fire from Heaven to consume the citizens of the Samaritan town, because they would not receive Christ; also in the act of reproving the disciples for rejecting one who was capable of casting out devils, simply because he did not follow them.

In Martin Luther's day, also, fanaticism was again and again rebuked by him when developing itself in the persons of those whose weaker intellect and shattered nervous organisms induced them to fancy that they were led by the Spirit to do a thousand things which calmer-minded men perceived to be of a nature to seriously injure the cause of God.

John Wesley, furthermore, found it necessary continually—when preaching his views concern-

ing perfect love—to hold in check numbers of individuals who could never distinctly discern the line between truth and fanaticism.

These things being so, there is left us but one of two alternatives. We must either decide that God has never done any work in the earth, or else we must frankly admit that isolated cases in which individuals connected with his cause have held extreme views, do not prove that he did not give general direction to the movement with which they were connected. So far as William Miller is concerned personally, it is even possible that, like Martin Luther, he might have been seriously defective in certain points of character, and still, on the whole, have been an instrument in the hand of Providence of throwing important light upon certain Scripture doctrines. If he possessed such defects, however, those who knew him best find it the most difficult to point them out. It has never yet been our fortune to meet one who was intimately acquainted with him who did not both love and admire the man. In a very able and impartial article recently written concerning him, we find the following estimate of his qualities of head and heart, as well as a description of his person and style of preaching:—

"As a man, Mr. Miller is described as strictly temperate in all his habits, devoted in his family and social attachments, and proverbial for his integrity. He was naturally very amiable in his temperament, affable and attentive to all, a kind-heartedness, simplicity, and power peculiarly original characterizing his manner. He was of about medium stature, a little corpulent; hair, a light glossy brown; countenance full and round, with a peculiar depth of expression in his blue eye, of shrewdness and love. As a preacher, Mr. Miller was generally spoken of as convincing his hearers of his sincerity and instructing them by his reasoning and information. All acknowledged that his lectures were replete with useful and interesting matter, showing a knowledge of Scripture very extensive and minute—that of the prophecies, especially, being surprisingly familiar; and his application of the prophecies to the great events which have taken place in the moral and natural world, was, to say the least, ingenious and plausible. There was nothing very peculiar in his manner. His gestures were easy and expressive; his style decorous, simple, natural, and forcible. He was always self-possessed and ready; distinct in his utterance, and frequently quaint in his observations; in the management of his subject, exhibiting much tact, holding frequent colloquies with the objector and inquirer, supplying the questions and answers himself in a very apposite manner, and, although grave himself, sometimes producing a smile upon the faces of his auditors."*

The same writer, in alluding to the numerous reports concerning the improprieties committed by those who were engaged in what is known as the '44 movement, bears the following very pertinent testimony: "That irregularities of one kind and another attended a religious movement so wide-spread, intense, and enthusiastic as this, is not to be wondered at; but it is doubtless true that the majority of the incidents thus circulated were the easy inventions of opponents." Such a confession from one who was not himself an Adventist, should put us on our guard, lest we unwittingly do injustice to a great and good man, by giving currency to a scandal which may have originated in the malevolence of those who hated Christ, and persecuted his followers by willfully misrepresenting them.

The safest rule by which to judge of the course of any party or sect, will be found in a full acceptance of the testimony of their friends, unless it can be shown that they are so far warped in judgment or dishonest in purpose that their statement cannot be relied upon. Applying this principle to the case in hand, we find that all the friends of Mr. Miller are united in insisting that the story of the ascension robes is utterly devoid of foundation. Again and again it has been repudiated by them in the public prints.

Remarkable Events of our First Century, by R. M. Devens, member of the Historical Society of Pennsylvania, author of Appleton's Commercial and Business Cyclopedia, Lives of Washington, Napoleon, Wellington, etc.

Thousands of those who long since decided that Mr. Miller was mistaken in some of his views, still insist that this story is the sheerest fabrication.

Furthermore, this uniform testimony on their part is rendered most credible when we consider the probabilities of the case. Who does not perceive that it is utterly unreasonable to suppose that the thing in question ever took place? No candid mind, when he considers the scope of the '44 movement, and the extent to which the whole world was stirred by it, can doubt that the men who were behind it were possessed of more than ordinary intelligence. Mr. Miller himself delivered more than three thousand lectures in ten years, during which time he was compelled to meet and combat some of the ablest men of the age. No fool could have been adequate to this task. So cool, calm, and calculating was he, that it is said that in those ten years, of free discussion he was never asked a single question which he had not previously anticipated in his own mind. That which was true of him was, to a greater or less extent, true of the influential leaders in the movement. Is it to be presumed that such men could be duped into the ridiculous farce of actually making and putting on robes composed of white cotton cloth, in the expectation that they would ascend in them to meet the Lord in the air? The proposition is too absurd to admit of discussion.

When we stop for a moment to consider the sentiments entertained by these men concerning the manner in which they expected to be translated at the coming of Christ, the most casual observer will perceive the utter untruthfulness of the ascension-robe scandal. Mr. Miller and his co-laborers who expected that Christ would come on the tenth day of the seventh month in 1844 (Jewish time), well knew that there could not a vestige of such a garment ever come into the presence of the Lord. They were perfectly familiar with the whole theory of translation, and often expounded those scriptures which plainly teach that nothing which bears the taint of that corruption which attaches to everything belonging to this world can be translated to Heaven; that even our bodies are vile in his sight; and that when Christ comes, they are, for this reason, to be entirely transformed before they can be caught up to meet the Lord in the air.

Such being the case, we repeat that it is simply absurd to suppose for a moment that such men could have fallen into the ridiculous theory that there could be either wisdom or utility in arraying themselves as it is charged they did.

Do you ask, then, how the stories came to be current? I answer that they had their origin either in that disposition which the grossly wicked always manifest to burlesque every great religious movement, or else in unpardonable ignorance of what the Adventists really taught.

The book of Revelation is filled with highly wrought figures. It often speaks of the redeemed in the world to come as wearing white robes. These garments it also defines to be robes of righteousness; *i. e.*, the white linen in which the heavenly host appear to be clothed is not *real*, but is simply typical of their spotless characters and purity of heart. How natural that those who expected so soon to join the heavenly throng should encourage one another, as Christians do now at times, by frequent allusions to these typical robes, and palms, and crowns. How natural, too, that opponents, either through ignorance or malice, should pervert these expressions to an unholy use by making them the basis of the scandal which we are endeavoring to refute.

Should it be replied that while it is undoubtedly true that Mr. Miller or his immediate associates were not guilty of the irregularity in question, but that there were a few of the more ignorant who did really put on the white robes, we reply that even were this true, it would be utterly unjust to judge the whole movement by the act of a little handful of hare-brained fanatics.

Furthermore, we express it as our firm conviction, resulting from frequent conversation with individuals who were prominent actors in

the '44 movement, that there was not a solitary case in which a man, woman, or child ever put on an ascension robe in the expectation of being caught up to meet the Lord in the air.

As additional evidence that we are right in this, we cite the following from the pen of Eld. James White, who was a prominent Adventist for many years, and who was also associated with Mr. Miller in proclaiming the coming of Christ in 1844:—

"In almost every place where our ministers give discourses upon the second coming of Christ and the necessary preparation for that event, they have to labor against the prejudices of the people caused by reports of the inconsistencies of Adventists; one of which is, that at a point of expectation in the past, many of them did prepare robes of white linen and put them on, ready to ascend and meet their coming Lord. . . But I do not believe that anything of the kind ever occurred. I have been actively engaged in the proclamation of the doctrine of the second advent for more than twenty-five years, and have traveled and preached in Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Ohio, Michigan, Illinois, Wisconsin, Iowa, and Canada, and have not met a person who has seen an Adventist thus attired, or one who was able to give better proofs that anything of the kind ever did occur than vague reports. I have never found the place where the thing occurred. It was always in the next town, county, or State. Again, reports in relation to this matter, and slanders of a similar nature, have a hundred times been denied in second-advent periodicals, and proofs have been called for of the truthfulness of these statements. No one has been able to produce the proofs; but still the tongue of slander takes delight in repeating the old thread-bare falsehood."

From among the friends and co-workers of Mr. Miller we shall introduce another witness in the person of Josiah Litch. For years he was the editor of the *Advent Herald*, published at Boston. He also edited a very able history of the rise and progress of Adventism. From the latter we take the following, as quoted in "Life Incidents," p. 314:—

"These periods came and passed with no unusual occurrence. As soon as they had gone by, a flood of scoffing, reviling, and persecution burst forth, not from the infidel world so much, but from the professed friends of the Saviour. The most idle and foolish stories of ascension robes, and going out into the graveyards to watch, going to the tops of houses, etc., etc. These were repeated again and again, both from pulpit and press, until the public were, many of them, at least, almost persuaded to believe them true.

"How or where they originated, except in willful falsehood, we cannot devise. Some of the reports of that character, we happen to know, originated with professed ministers of the gospel, who gave date and place, when there was not a word of truth in the whole story. Others must have originated in a similar way."

Thus much for the testimony of these individuals. The opportunities which they have had for obtaining all the facts in the case have been such that it would be difficult to bring forward more competent witnesses than they are.

Leaving, therefore, that line of evidence for one equally conclusive, if not more so, we introduce the following item published in the *REVIEW AND HERALD* of April 14, 1868:—

"Fifty dollars reward is offered to any person who will present unquestionable proofs of the truthfulness of the statement that believers in the second advent of Christ, on the day of expectation, did put on ascension robes. Those who can produce such proofs are requested to forward them immediately to the writer, at Greenville, Montcalm Co., Mich., and receive fifty dollars by return mail."

The object in publishing the foregoing was that of furnishing a practical test of the untruthfulness of the ascension-robe slander. Up to the present time, but one man has ever endeavored to make out a case entitling him to

the reward. The facts proved that his inordinate inquisitiveness had made him the victim of a practical joke, and that the ascension robes in question were nothing more, and nothing less, than certain night-dresses, similar in material and make-up to those found in every lady's wardrobe.

Who does not perceive that such a result should satisfy every candid person that the charges in question, brought against the followers of Mr. Miller, are purely mythical in their character? Thousands are now living who were eye-witnesses of the events connected with the disappointment of 1844, whose recollection of these events is still so distinct that they are competent to make oath in the premises, provided they have ever seen that which it is claimed they have witnessed. Besides the ordinary motives which would naturally lead them to the divulgence of the facts in the case, there has been presented to them the additional inducement of fifty dollars reward, provided they would prove the things alleged. He who is acquainted with the rancor which has characterized the opposition to Adventism, and who knows also the cupidity of the men of these times, will readily discover that the reason why they have let this opportunity slip of injuring their opponents and gratifying their greed of gain, is only to be found in their inability to make the necessary proofs.

Here, then, we bring this article to a close. We have shown, first, that it is utterly unreasonable to suppose—when we take into consideration the views concerning translation which were held by Mr. Miller and his friends, as well as their general character for intelligence—that they ever did put on ascension robes. Secondly, that taking the testimony of the men themselves who were concerned in the '44 movement—which is really the best evidence that could be obtained—we find them unanimous in declaring that the stories under consideration were the inventions of unreasonable and bitter opponents. Thirdly, we have introduced the testimony of two witnesses, whose circumstances have been most favorable for obtaining a complete knowledge of the facts, that they have never been able to find a single man by whom any Adventist has at any time been seen attired in an ascension robe. Fourthly, we have introduced an extract published in the *ADVENT REVIEW*, showing that a reward of fifty dollars was at one time offered to any person who could prove that Adventists have at any time donned ascension robes as claimed, and that no one has ever brought forward the necessary proof.

That these considerations should be regarded as conclusive in the matter, we think will be conceded by any unprejudiced mind. It is not anticipated, however, that they will put an end to the scandal; for the enemy of all truth has used it very successfully heretofore in prejudicing the minds of the unwary against the doctrine of the Second Advent, and it is not to be doubted that he will continue this nefarious course for time to come. All that the writer of this article hopes is that it may be the means, with the blessing of God, of dispelling from the minds of those who are not so prejudiced that they cannot weigh evidence, the delusions under which many have been laboring in this matter. If his desires in this respect shall be gratified, and if those who shall by this effort become convinced that Mr. Miller and his co-laborers have been grossly misrepresented in the charges passing under review, will have the candor and the courage to denounce the scandal, he will be abundantly rewarded for his labor.

THE SECOND ADVENT OF MOHAMMED.

BY FRANK STARR.

"WHEN Christ comes to reign on this earth, Mohammed will come and reign by his side." This statement I recently heard made by a Congregationalist minister. He also stated that the idea of the second personal coming of Christ was an old Jewish notion, and that there were some Christians so ignorant as to still look for

that event, not knowing that Christ set up his kingdom at his first advent. Said he: "It is better that Christ remain in Heaven; for if he were here, he could be in only one place at a time, and people would be making pilgrimages to see him, as they make pilgrimages to Mecca; but in his absence we have his Holy Spirit, which is present in all parts of the world at the same time." In the course of his discourse, he informed the people that it is of no particular importance whether we understand the prophecies of Daniel, Isaiah, Revelation, etc., or not, the first and important thing being to get converted.

How many more prophecies need to be fulfilled to give positive evidence of the near approach of the Messiah? We have reached the time when we not only hear the words, "My Lord delayeth his coming," but professed servants of Christ console themselves and their hearers with the idea that their Lord will never make his second personal appearance. Instead of loving his appearing, and praying, "Come, Lord Jesus," they ridicule those who are looking for that grand event of which Enoch and all the prophets of old have spoken, branding as a Jewish tradition the blessed theme on which the apostles dwelt with such delight, and even discouraging the study of the prophetic word, which shows us our position in the world's history. Meanwhile, the somniferous song of peace and safety and the conversion of the world, is gently sung in the ears of an already drowsy church. To prepare it for what?—For the great day of the wrath of the Lamb.

Brethren, where are we? Arise, and trim your lamps; the Bridegroom cometh.

THE LAODICEAN STATE.

BY A. J. DENNIS.

AMONG the many prophecies of the state of the world and of the professed church in the last days, is the prophetic charge to the last church of the seven which are understood to cover the whole period of the gospel dispensation. The character given to this church is by no means an enviable one. They are represented as thinking that they are "rich and increased in goods, and have need of nothing." And certainly no greater bar to advancement can exist than the persuasion, unwarranted by the facts, that we have all there is for us.

Now, S. D. Adventists claim the honor (and it is no small distinction) of being the last gospel church. But we must remember that by so doing, we come under the head of the Laodicean church, of which the unerring pen of inspiration gives the following graphic description: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

This description is not a description of a fallen church, as may be seen by a comparison with Rev. 18:2. The charge is not made that this church has backslidden, as in the case of the church at Ephesus; it is simply a delineation of the character of fallen man in his unsaved condition. This can very easily be the case, if nominal conversions take the place of real ones, and if men are converted to a theory, instead of to Christ. Brethren and sisters, I make this solemn appeal to you before God, to whom we must soon give an account: Is not this largely true of S. D. Adventists? Where is the power that once attended the message? Are not the professed conversions to the truth often but little more than mere intellectual assent, rather than a thorough and radical transformation of heart and life?

And what is the remedy? The true Witness

bears this testimony to the Laodicean church: "Be zealous therefore, and repent." This is what is needed, genuine "repentance toward God, and faith toward our Lord Jesus Christ." And when we have once repented of our sins, and confessed them, let us believe the promise, that if we confess our sins (and remember repentance implies a forsaking of them), "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:" and let us go forward from that point, "not laying again the foundation of repentance from dead works, and of faith toward God," but go on to perfection.

The faithful and true Witness counsels the Laodicean church to buy of him "gold tried in the fire [precious truth that has stood the trial of persecution], and white raiment [personal purity]." "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

"I SHALL NOT WANT."

"I SHALL not want:" in deserts wild
Thou spread'st Thy table for Thy child;
While grace in streams for thirsty souls,
Through earth and Heaven forever rolls.

"I shall not want:" my darkest night
Thy loving smile shall fill with light;
While promises around me bloom,
And cheer me with divine perfume.

"I shall not want:" Thy righteousness
My soul shall clothe with glorious dress;
My blood-washed robe shall be more fair
Than garments kings or angels wear.

"I shall not want:" whate'er is good,
Of daily bread or angel's food,
Shall to my Father's child be sure,
So long as earth and Heaven endure.
—Charles F. Deems, D. D.

DR. ADAM CLARKE'S MANNER OF PREACHING.

BY ELIJAH J. BYINGTON.

In a letter to a young preacher he says:—

"As to your making or composing sermons, I have no good opinion of it. Get a thorough knowledge of your subject, understand your text in all its connections and bearings, and then go into the pulpit depending on the Spirit of God to give you power to explain and illustrate to the people those general and particular views which you have already taken of your subject. But get nothing by heart to speak there, else even your memory will contribute to keep you in perpetual bondage. The reciters of sermons may be popular, but God scarcely ever employs them to convert sinners, or build up saints in their most holy faith."

Samuel Dunn, the author of Clarke's Theology, says:—

"In the year 1825 I had the pleasure of traveling with Dr. Clarke from London to Liverpool, for the purpose of preaching in behalf of the Wesleyan Methodist Sunday-schools. Sunday morning the Doctor called me into his room, and with his wonted affection said, 'Sammy, tell me what subject I shall take this forenoon.' 'Why, Doctor, what sermons or skeletons have you brought with you?' 'Skeletons,' said he, 'I never write skeletons, nor have I one line of any kind with me.' At this I expressed my surprise, knowing that he had to preach in Liverpool on Sunday, and Monday at the opening of Brunswick Chapel, Leeds, and at another new Chapel in Bradford in the following week, and a missionary sermon in Lincoln on his way homeward. He then said, 'Read me a chapter.' I took the Bible and read. When I had got partly through the chapter, he interrupted me by saying, 'Read that verse again; I think it will do.' At half past ten I proceeded to Mount Pleasant Chapel, and he to Leeds street, where he delivered from the text I had read to him a sermon, as no mean judge informed me, of the highest order."

These extracts I have taken from Clarke's Theology, written by Thomas Dunn, p. 39, having this thought, that preaching, unless it has both the word and Spirit of God, can do but very little good.

SCRIPTURE THOUGHTS.—No. 10.

BY MRS. M. E. STEWARD.

THE ANNUAL JEWISH FEASTS. LEV. 23.

(Continued.)

4. *The feast of trumpets.*—"In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation." Verse 24. "What was now the seventh month had been the first. The deliverance out of Egypt falling on Abib occasioned its being thenceforth made the beginning of the months in all ecclesiastical computation."—*Comprehensive Commentary.* "It was, in fact, the New Year's day which had been celebrated among the Hebrews and other contemporary nations with great festivity and joy, and was ushered in by a flourish of trumpets. Jewish writers say that the trumpets were sounded thirty successive times."—*Jamieson.* "They blew the trumpet every new moon, but in the new moon of the seventh month, with more than ordinary solemnity; for they began at sunrise and continued till sunset."—*Comprehensive Commentary.*

"The manner of blowing the trumpets was first by a long, plain blast, then by one with breakings and quaverings, and then by a long plain blast again."—*Brown's Jewish Antiquities.* The number of the trumpets was at first two, probably because there were but two sons of Aaron, but afterward we read of many more. At the time of the dedication of Solomon's temple, there were one hundred and twenty. "They were of solid silver, so as, from the purity of the metal, to give a shrill, distinct sound; they were straight a cubit or more in length, the tubes the thickness of a flute, and both extremities bore a close resemblance to those in use amongst us."—*Jamieson.*

A bullock, a ram, a kid, and seven lambs of the first year, with their accompaniments of flour and wine, were to be offered at this feast. Num. 29. The daily offerings for sin, etc., were never to be omitted, besides the extra sacrifices which the law appointed. This, it has been observed, shows us that we should never neglect our stated daily devotions, as secret prayer and family worship, at a time of additional religious service.

The feast of trumpets united religious worship with the festivities of the new year. Thus the Lord would wisely connect his service with our most joyous occasions. Indeed, our happiness should all center in him, as says the apostle (Phil. 4:4): "Rejoice in the Lord always." The seventh month had more religious services than any other month, and more solemn ones. As the trumpets "sounded through the valleys, echoing from hill to hill" all day long throughout the land of Canaan, the attention of the people was called over and over again to the Lord. They were summoned to repentance, preparatory to the day of atonement—their day of Judgment—a most solemn time, which was right at hand, and which in turn was to be succeeded by the joyous feast of tabernacles.

This is the natural order of things,—an awakened attention, a taking hold of the work of the Lord, a humbling of soul in confession, and then, rejoicing in the blessing of the Lord. The Lord called the feast of trumpets "a memorial," but the Bible nowhere tells us what it memorialized. It is thought to be a reminder of the giving of the law on Mount Sinai, amid the prolonged sounding of the trump of God, waxing louder and louder, till all the people trembled "as those who knew their own guilt, and that they had reason to expect that the sound of this trumpet should have been to them the *alarm of war.*" It would seem very probable, considering the connection of this feast with the day of atonement, that it did call the people to consider the law they had transgressed, for which transgressions they were soon to make expiation. Some regard this feast as "a memorial of the creation, supposed to have been in autumn, for which reason this was till now the first month."—*Comprehensive Commentary.*

The feast of the blowing of trumpets was typ-

ical of the preaching of the gospel, which was compared to the blowing of "a great trumpet" (Isa. 27:13),—so great that a *world* might hear. If our first supposition regarding the memorial is correct, we have here an emblem looking backward to the law and forward to the gospel, showing how intimately the two are united. "While the angels of Heaven are to sound the trumpet of Providence," as the seven angels in the Revelation, "the angels of the churches are to sound the trumpet of the gospel."

The watchman sounding the trumpet in alarm was likened to the work of God's ministers in warning sinners. Eze. 33. Neither the Levites nor any of the common people could be employed in giving signals. "In order to attract greater attention and more faithful observance, it was reserved to the priests alone, as the Lord's ministers, and as anciently in Persia and other eastern countries the alarm trumpets were sounded from the tent of the sovereign, so were they blown from the tabernacle, the visible residence of Israel's king."—*Jamieson.* "The ancients used wind instruments, not merely to direct the steps in marching, but also (and especially the trumpet) to signify to the soldiers what they were to do, whether to advance or retreat, take to arms or go to quarters."—*Scott.*

Just so the heavenly angels that have the charge of the gospel work always cause the trumpets to have a "certain sound." 1 Cor. 14:8. Its sound of "alarm" because "the day of the Lord cometh" (Joel 2:1), we see, from the fulfillment of prophecy, is now due, and behold the gospel trumpet is giving this certain sound! Already the hearts of men are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. The trumpet will wax louder and louder till all the inhabitants of the land will tremble. Pleadingly now come the sweet gospel notes, "Turn ye, turn ye; for why will ye die?" A little while they linger. Delay not, lest the "voice of the archangel and the trump of God" doom you to the terror and despair of the lost!

(To be continued.)

COUNT DE GRASSE AND THE FRENCH FLEET.

THE near approach of the Yorktown centennial celebration will give interest to the following reminiscence of the War of the Revolution:—

The French fleet, without the co-operation of which the magnificent manoeuvre, of which the feat on New York was the beginning and the surrender of Yorktown the close, could not have succeeded, was the most formidable naval armament that had ever been fitted out by France. The Count De Grasse, the admiral in command, sailed from the port of Brest on the 22d of March, 1781, with a convoy of 150 ships valued at thirty millions of livres. The shores were lined by thousands of people as the fleet sailed into the offing, and the Minister of Marine went up in person from Versailles to witness its departure. By the close of April it was before Martinique, and broke the British blockade.

On the 5th of August, De Grasse sailed from St. Domingo, his pennant hoisted on the *Ville de Paris*, a magnificent three-decker of 104 guns. Stopping at Havana, he took in a supply of coin, and passing out through the Bahama Channel, came to anchor at Chesapeake Bay on the 26th of August. On the evening of his arrival, he was boarded by an officer whom Lafayette had posted at Cape Henry, to inform him of his own position, of that of Cornwallis, and of the expected arrival of the allied armies. The land forces that he brought with him from the West Indies, 3,600 in number, were at once embarked in transports and sent up the James River to Jamestown, where they arrived on the 27th, and made a junction with Lafayette's command. The two armies marched the next day to Williamsburg, and with an observing force at Gloucester, commanded every avenue by which the escape of the British was possible. But it must not be imagined that no efforts were made to frustrate the purposes of the French admiral. On the 5th

the English squadron was signaled off the Capes. De Grasse at once went out with his fleet, twenty-four ships and two frigates, carrying 1,826 guns, and met the British under Admiral Graves, with twenty-one ships carrying 1,694 guns. A sharp action ensued, in which the English were worsted, the *Terrible*, one of their best ships, being so badly crippled that she could with difficulty be kept afloat, and four others seriously damaged. The fleets manœuvred from the 6th to the 10th, the English avoiding a general engagement and finally sailing northward, leaving De Grasse in peaceful mastery of the bay.

On his return to his position behind the shelter of the Middle Ground banks, he found the Count De Barras, who had brought down his vessels and the contingent of troops and heavy artillery which had been left at Newport, in Rhode Island, safely at anchor. They had passed the British fleet unobserved. No further effort was made by the British to interfere with the operations of the Allies until the 24th of October, when a squadron of twenty-five ships of the line, with Sir Henry Clinton and seven thousand men on board, appeared off the Capes; on the fleet also was Prince William Henry, later the sailor King William IV. To his chagrin, Clinton found that it was too late, and returned in dismay to New York. The wind not favoring, De Grasse did not attempt to pursue.

The presence of De Grasse on the American coast was but an incident in the campaign laid out for him by the French government, and after the capitulation of Cornwallis he made haste to sail to the West Indies, where he had an appointment to meet the Spanish admiral, to take part in a concerted attack on the British posts in the islands. Taking on board the *Marquis de St. Simon* and his troops, he sailed out of the bay on the 5th of November. His later operations were not so fortunate as his American campaign. In a combat with Rodney in April of the next year he was defeated, his flag ship, the *Ville de Paris*, was captured, and he himself fell prisoner into the hands of the English admiral.—*Yorktown Hand-Book*.

THE SABBATH MADE FOR MAN.

BY ELD. R. S. OWEN.

DID Christ use good logic in Mark 2: 27, 28? Does the conclusion, "Therefore the Son of man is Lord also of the Sabbath," logically follow the premise, "The Sabbath was made for man," if "man," or "the man," in the original, refers to the human race? An opponent to the Sabbath recently urged that there would be no reason for that conclusion. No logic in it; "therefore," said he, "that cannot be the meaning." His version was this: The Sabbath was made for the man (Christ); therefore, the Son of man (Christ) is Lord also of the Sabbath. "The Sabbath was made for Christ; therefore Christ is its Lord." "That," said he, "is clear and logical."

This dodge to avoid the truth was a new one to us, but we met it with the following:—

1. The expressions *man* and the *Son of man* cannot, in the same sentence, logically mean the same person. 2. The word *also* would be out of place, as it would have no meaning in that logic. 3. In applying the term *man* to the human family, the logic is perfectly good. The evident meaning of our Lord's language is this: "The Sabbath was made for man," the man Adam and all his posterity; therefore, the Son of man, Christ (see Matt. 24: 27, 37, 39, 44), who is Lord of the human race (see John 13: 13; Phil. 2: 11), is Lord also of the Sabbath. Being Lord of man, it would follow that he is Lord also of all that pertains to man. As long as Christ is Lord of man, he will be Lord also of the Sabbath. He guarded it from the abuse of tradition, and protected its lawful use.

—The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—*Prof. Dana*.

The Sermon.

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

THE AUTHOR AND FINISHER OF OUR FAITH.

BY ELD. A. MCLEARN.

TEXT: "Jesus the author and finisher of our faith." Heb. 12: 2.

IN the context, the apostle compares the Christian life to a race-course. He draws his imagery from the scenes witnessed in the Olympic games, where the eager spectators crowded the amphitheatre to witness the struggle between the competitors in their endeavors to obtain a perishable wreath. The governor, or master of the ceremonies, sat at the end of the course, with the wreath uplifted in his hand, and the racers, fixing their eyes upon the wreath, became indifferent to every surrounding object, till the winner placed his hand upon it. This prize was, in itself, of little worth; but it secured to the winner not only the applause and commendation of the multitude, but also the privileges and immunities of the city. It freed him from obligations of every kind, and he was welcomed to the homes of the rich and the great, and was accorded the most honorable place in public assemblies. This forcibly illustrates to the child of God the idea of the apostle recorded in Phil. 3: 13, 14: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." And the apostle, in the language from which the text is selected, regards the children of God as running a race with their eyes fixed upon the imperishable prize,—the crown of glory in the hand of the Lord Jesus at the end of the race-course, while a multitude of eager witnesses watch the progress, and speculate upon the issue. May God give us wisdom to run with patience!

This brings us to the consideration of the text,—*"Jesus the author and finisher of our faith."* We shall first consider what is the meaning of faith, and secondly, show how Jesus is the author and finisher of it.

1. Then we observe that faith, as expressed in the text, may be regarded in two senses,—

(a) As the truths we believe,—the doctrines, promises, and prophecies contained in the word of God. Says the apostle (Rom. 10: 8), "But what saith it? [*the righteousness which is of faith.*] The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach," etc. Now it is one thing to be the author of a book, and quite another thing to be the author of what the book contains. But Christ is the author of our faith, inasmuch as he guided the inspired penmen by his Spirit and presence, so that in communicating the will of God to man it was not possible for them to err.

(b) He is the author of our faith inasmuch as it originated with him. The doctrines, precepts, and promises of Scripture are but the radiations of the Sun of righteousness. There may have been a period when Jehovah dwelt alone in the solitude of eternity; but it is difficult to antedate the existence of Christ. We know, however, that in the nature of things, there must have been a period when his Sonship began. This is by no means inconsistent with the idea of his authorship of our faith; for he is the "brightness of His glory, and the express image of His person." Heb. 1: 3; John 1: 14.

2. But in the second place, Jesus is the author of faith as a Christian grace, which is the other sense in which the term is to be understood. The term *faith*, in this sense, may be defined as confidence based upon evidence. Without evidence, there can be no such thing as faith, in the strict sense of the term. When the Son of God himself had entered upon his public ministry, he did not deem it sufficient to simply declare that he was the Christ; he must prove himself such.

Consequently, when he declared that all power in Heaven and earth was given to him, so that he could raise the dead and quicken whom he would, we see him standing at the grave of Lazarus, and by the word of authority bidding the sleeping dead to come forth; and the grim monster yields up his victim, and Lazarus comes forth, a living being. He touches the bier on which the widow's son lies, and restores him to the embrace of his weeping mother; he takes the nobleman's daughter by the hand, and she awakes from death at his bidding. Thus we see that Jesus furnishes sufficient evidence to satisfy us that he is the Christ. But he does not stop here. He declares we must be born again in order to enter into his kingdom, and to prove the necessity, he sends his Holy Spirit to convince us of sin, and to convict us; and when we feel our lost condition, and our own absolute helplessness, in the hour of our extreme necessity, he appears to us as "present help in time of trouble," as the "one altogether lovely, and the chiefest among ten thousand;" and the burdened soul beholds, and trusts in him. Now, it is the revelation of Christ to the convicted sinner that inspires him with faith; consequently he is the author of it.

But Christ is not only the author of our faith in these two senses, but he is also the finisher. Now, this implies that there is a process of development in the matter of faith; consequently we notice—

3. That Jesus is the finisher of our faith by way of increasing it. When the disciples inquired of him on one occasion how often they should forgive their offending brother—till seven times?—his answer so astonished them that they involuntarily cried out, "Lord, increase our faith." To forgive an offending and repentant brother seventy times seven times was more, they felt, than they were prepared for, hence they simultaneously exclaimed, "Lord, increase our faith."

4. But, we remark again that Jesus is the finisher of our faith by way of preserving it. On hearing the bold and unqualified declaration of Peter, that he was ready to face death for his Master's sake, and seeing his overweening confidence in himself, Jesus forewarned him that Satan desired to have him that he might sift him as wheat, but added, "But I have prayed for thee, that thy faith fail not; and when thou art refreshed, strengthen thy brethren." It was a dangerous height to which Peter had ascended. Satan was plotting his ruin, and but for the intercession of Christ, his destruction would not only have been sure, but speedy. And thus it is with every child of God. Were it not for the presence and aid of our adorable Redeemer, we could not stand for a moment against the wiles and power of the arch-enemy of souls. But thanks be to God! the second Adam is more than a match for this intriguing, wily fiend. His mission embraces the destruction of Satan and his works, and he will gloriously accomplish it.

5. But finally, Jesus is the finisher of our faith by completing it—first, by bringing to pass all that he has declared in his word, fulfilling prophecy, realizing his promises, illustrating his precepts, comforting his saints, and finally by exchanging faith for sight by his glorious appearing the second time without sin unto salvation, to take his dear people forever beyond the power and possibility of sin. Glorious hope! Blessed promise! Let us wait, and watch, and pray; "for He who shall come will come, and will not tarry." "He which testifieth these things saith, Surely I come quickly. Even so come, Lord Jesus."

—When summer's sunny hues adorn
Sky, forest, hill, and meadow,
The foliage of the evergreen
In contrast seems a shadow;
But when the tints of autumn have
Their sober reign asserted,
The landscape that cold shadows shows
Into a light's converted.
Thus, thoughts that frown upon our mirth
Will smile upon our sorrow,
And things that shadow seem to-day
Will brightness be to-morrow.

Our Tract Societies.

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

"COULD YE NOT WATCH WITH ME ONE HOUR?"

"Could ye not watch one hour?" the Master said;
"Ye who have been my friends, and for whose sake
I willingly alone the wine-press tread;
Could not your hearts keep watch while mine must break?"

"Could ye not watch one hour? Is this the love,
My brethren, that ye oft have longed to show,
Vowed even unto death its strength to prove,—
Will ye forsake me in mine hour of woe?"

"Need will ye have now both to watch and pray.
Whither I go ye cannot come; and strong
Temptation will assail; and rough the way,
The flesh so weak, the struggle hard and long.

"Could ye not watch one hour? But take your rest;
Mine hour is come, and ye may now sleep on;
Forsaken e'en by those who loved me best,
Exceeding sorrowful, denied, alone."

O Son of God, O holy Son of man,
What bitter anguish, deepest grief, were thine;
Naught can compare since time its course began,
Nor e'er did love with such effulgence shine!
—*Christian Miscellany.*

IA CHAPTER IN THE MISSIONARY WORK.

BY ELD. GEO. I. BUTLER.

In the report of the Nebraska camp meeting, in this issue of the REVIEW, reference is made to the result of missionary efforts put forth in that Conference. I desire to say more than would be proper in the report, hence write this article.

At the Nebraska camp-meeting we had a forcible illustration of the importance of true missionary labor. Last year at this time there was not a single Sabbath-keeper in the section of country about Columbus; now there are over one hundred within the radius of a few miles. In the places where lectures were expected, sister Boyd, and perhaps others, went beforehand, and canvassed the field quite thoroughly with the *Signs*, becoming acquainted with the people, and removing prejudice. In some places much prejudice existed because of some things in the past; but a few weeks of this kind of labor removed much of it.

The *Signs* Office furnishes copies with advertisements of the meeting to follow pasted into the last part of the paper, of two pages extra. The people become interested. The canvasser talks with them, and at proper times prays with them; and by the time the lectures commence, quite a number of interested hearers are ready to listen to the truth. In the ordinary way lectures are given, the minister has to create all the interest. Many honest souls are so prejudiced by the false reports which are circulated about us, that they will never go to the tent at all. At Schuyler, Neb., a short distance from Columbus, over forty came out in the truth. A large number of them were at the camp-meeting. Some of them said they were so prejudiced against this doctrine that they would never have gone to the lectures had they not become acquainted with the missionary worker beforehand. Now they rejoice in the truth.

I know of no Conference this side of the mountains which has worked this matter up so thoroughly as Nebraska. In California they have been meeting with great success in pursuing the same plan. Eld. Haskell wrote an article calling attention to a similar plan some months since. In Nebraska they followed out this suggestion with the success we have seen. In California, several large companies have come out, forty or fifty in one place.

As a whole, our efforts are proving less successful in the lecture field than they were years in the past. A course of lectures seems to have less effect, and much smaller companies are brought out than ten or fifteen years ago. Satan's power seems greater, and the hearts of the people harder. We must make more systematic and earnest efforts. The Spirit of God seems to be gradually withdrawing from the world, as in Noah's time. But we must seek for a corresponding increase of spiritual energy, in order to reach the people. We must have the missionary spirit. I tremble for some of our Conferences where I see so little of it. No amount of routine, or successful book-keeping, or lessons of order, can supply the lack of the real spirit of sacrifice, the missionary spirit. The mechanical routine, to a certain extent, is proper and necessary; but our people must have the real feeling of interest for the salvation of others.

Earnest missionaries, who will go out and work for souls, pleading with them, praying for them, acting the part of humble followers of Jesus of Nazareth, can find any amount of work. We ought to have a great many more of them than we now have of ministers. They can do real good, as well as the minister.

Our people need the baptism of the Spirit of God. Then the love of souls would come into the heart. Every Conference where this missionary spirit dies out, will dry up and wither. There will be a dearth of conversions, and cold formality will take the field. We have an efficient system prepared, and standing like the engine upon the track, with the fires almost out, and the steam down. There it stands, like a cold iron, no force or power manifesting itself, a cumbersome load. Start up the fires, raise the steam, and it becomes instinct with life and power. It thunders along the track, carrying loaded trains. It is powerful for good. So it is with the T. and M. system. Put the real missionary spirit into it, and a mighty work can be done. We do not so much need to work over the machinery as to get up the steam. We do not need to take out the wheels, the cogs, and the springs, but to put in the vital force. The converting power of God's Spirit in the soul, bringing the love of Christ into the heart, will "constrain us," as it did Paul, to go forth with unutterable longings to save perishing souls around us.

We are doing but little. But here and there we see persons with the genuine spirit in them. They do good, and bring souls into the truth; so we know it can be done. Many who have little or no success think it is on account of the locality where they labor. If they could only be in some other place, they could do much. But it will be hard to find a place in this world where Satan does not wield his mighty power over the human mind. Generally the lack is in the worker's heart,—a lack of fervency and deep love for the lost and perishing. How shall we get an increase of this love among our people? We are in perishing need of it.

We warn our brethren in the ministry in those Conferences where the missionary spirit is languishing, to labor earnestly among our people to cause them to see the necessity of this. Get a good deal of it yourselves; then you can make others see its importance. If you do not arouse this spirit, depend upon it, cold formality and spiritual death will prevail in your Conferences. Mark this: We do not ask you to take up the time in religious meetings with the dry, legal forms of business and routine, and call that "missionary work," though forms and business should have their limited place; but we must instill into the hearts of our people the importance of working for God and saving the perishing. We must lay aside our love of the world, and love God more, and our fellow-men more. We must see that selfishness, covetousness, and worldliness are grievous sins in the sight of God, and will surely shut us out of Heaven if we do not fill their place by the love of Christ.

Oh that God may give us the true missionary spirit. There are hundreds among us who might do this kind of work acceptably, if they would. If we had the workers to do it, every course of lectures should be preceded by thorough missionary efforts to prepare the way for the preacher. He could accomplish more in a shorter time, if such efforts were made. My brethren and my sisters, are human souls worth as much as our houses, our stock, our farms, and our money? Is an eternity of bliss as valuable as a little of this poor world? If so, let us act accordingly.

WATERING GOD'S LILIES.

BY ELIZA H. MORTON.

I HAVE somewhere read or heard a beautiful legend of a great king, who, having planted a garden of lovely lilies, walked therein one day, and seeing that the scorching summer's sun had parched the snowy blossoms, he lifted a small earthen vessel from the sand and murmured, "This shall do my work to-day." Again and again he filled the vessel with sparkling water, and conveyed it to the garden. When the work was accomplished, and the humble instrument laid aside, it whispered to itself:—

"Close would I keep to the Master,
Empty would I remain,
And some day he will use me
To water his lilies again."

The work of warning the world of its impending doom, of spreading the light of truth, and of cheering lonely, discouraged hearts, is all performed by human instrumentality. The one who draws near to God, puts away self, and desires to glorify him, may be chosen to "water his lilies." Earthen vessels may

bear precious burdens, and the most lowly, if connected with the source of power, may accomplish great and glorious results.

Missionary workers often fail in their efforts because of their want of humility. Work unblessed must prove unfruitful. The mere mechanism of missionary labor has no vitality, no power. God "works in and through his people."

May we seek to live holy lives, and to be so humble that God, beholding us, will say:—

"It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty,
That is all it needs to be,"

and therefore "it shall do my work to-day."

Battle Creek, Mich.

CAN YOU WAIT?

ONE important condition of success is waiting. There are processes in nature, in providence, in grace, which cannot be hurried. There are things to be done which not only require labor and skill, but also time. No human power can dispense with this element. There are things which can only be had by those who wait. The whole history of God's dealing with man in the world illustrates this. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." There is no other way of obtaining it, he must wait.

The physician must wait; the disease must run its course; the wound must have time to heal; the fractured bone cannot be made whole in a day. Time must assuage grief, and days and months must elapse ere the anguish of the broken heart is healed. So in the dispensations of God's providence: he who setteth up and casteth down, takes time to bring the beggar from the dunghill to the throne, and the monarch from the throne to the dunghill.

Under many circumstances of trial the question is, Can you wait? If you can wait, all things will come right; if you cannot wait, all things will surely go wrong. Job must wait, while afflictions beset him, while friends accused him, while Satan assailed him; he must wait until God delivered him. David must wait while Shimei cursed, and while the zealous Abishai desired to go and bring the head of the "dead dog" who insulted the king; but David could wait, and did wait, until, having gone forth in tears, he returned in grateful triumph.

In the grand unfoldings of divine providence, we are constantly taught the lesson of waiting. Do we learn to wait, or are we constantly restive beneath the instruction? Can we wait amid wrong, until God, the righter of wrongs, shall appear in our behalf? Can we wait until living lips are put to silence, until falsehood has run its race? Can we wait while wrong-doers triumph, and iniquities prevail? Can we wait while we are misjudged, misrepresented and misused? Can we wait while iniquity abounds, while craft and fraud walk triumphant, while friends forsake us, and while good men, deceived and misinformed, turn from us? Can we wait when friends become our accusers, and when enemies triumph over us? If we can wait with patience, we shall not wait in vain. He who has been the friend and the trust of the helpless and troubled, remembers those who wait to know and do his will. And he has a thousand ways of bringing judgment to light, and righting wrongs which his trusting children suffer. Wrong-doers go down, and those they have wronged go up; lies perish, and truth triumphs. The wheat and tares may grow side by side; but the harvest is coming, and the angels are the reapers; and while the wheat goes to the garner, the tares shall perish in the flames.—*The Christian.*

HOW TO WORK FOR GOD.—No. 1.

[An Address delivered by Archibald G. Brown, at the Mildmay Park Conference, London, June 24, 1881.]

WORKING for God presupposes life. If in answer to the question, "Where is your husband?" I receive from the wife the reply, "He is out at work," it would never enter my head to ask, "Is he, then, still alive?" In the physical world, if a man works he lives, and none but a living man can work. And I take it that death is not a greater barrier in the physical world to physical every-day work than is spiritual death to spiritual work. It would be a grand thing for the Lord's one church everywhere, if the statement that "So-and-so was at work for God" were accounted as a synonym for saying that he was alive unto God. Real work for God can never be done by any but those that are alive unto God. There are many

things that moral men—men beautiful in character in many respects—may accomplish. They may engage in philanthropic work; they may be a source of blessing in many respects; but, as far as spiritual work is concerned, they are altogether out of the question. And our Lord seemed, I think, to teach that fact when, in answer to the young man who said, "Suffer me first to go and bury my father," he replied, "Let the dead bury their dead, but go thou and preach the gospel." There are things that spiritually dead men can do in every-day life, but you, as a living man, have to go and preach the gospel. Your work is not as the dead to bury the dead—to give death a decent funeral—but as a living man to carry the living gospel.

Let us go a step further. Working for God not only presupposes life, but presupposes *healthy* life; you may have life, and yet be altogether disqualified for work. There are almost an infinite number of degrees of life between being *just alive* and being *all alive*. And the man who is to work for God must not have merely life, but he must have life in its fullness. He must not only know God as his life, but as "the health of his countenance." Surely it is not saying anything very uncharitable when we say that there are not a few Christians whose Christianity we do not doubt, but who are spiritually disqualified for attempting work for God. The patients in Brompton Hospital are alive—just alive—but they would be of little service in attempting to cut a railway trench or throw up an embankment. They are alive, but their life is destitute of strength. And I take it that before ever we hunt about to find a sphere of work, it is for us to look up and see that we have that health of soul and that spiritual stamina which will qualify us for doing it. It would be a good thing, perhaps, if there were a little less hunting about for work, and a little more waiting on God to seek qualification for service. The Lord will never allow a man spiritually equipped for service long to stand idle.

Working for God also presupposes *a call to the work*. Every Christian is called to service; but as servants, we have to see that we are doing that particular stroke of work to which our Master has called us. If I see a man busy at work in your front garden, I take it for granted not only that he is in your service, but that he is doing that particular kind of service which you have assigned to him. If you employ a man to black boots, you do not expect him to arrogate to himself a place on the box to drive the carriage. The truest servant is one who can say honestly, "I am not only working for my master, but I am doing that particular piece of work which my master has set me to do." It may have struck many of you, how, when the apostle Paul writes to the different churches, he always takes care to say, when he speaks of himself as an apostle, "called to be an apostle." In every epistle it is either "called to be an apostle," or "an apostle by the will of God." He does not say so when he speaks of himself simply as a servant, because every Christian is called to service, but every Christian is not "called to be an apostle," and therefore he distinctly states over and over again that he is doing that particular piece of service which the Divine will selected for him.

Is it not a pity that the idea of working for God has become so contracted in its meaning? Many seem to have little conception of working for God apart from speaking for God. There are hundreds of different forms of service; and it may be that, instead of God's church being weaker, she would even be stronger if some had abode in the calling in which they were called, and asked the Lord whether, after all, they were not better qualified to serve him behind a counter, or in the field, or on the rail, than in the pulpit. An enormous responsibility rests on every man as to the selection of the particular form of service to which he may put his hand.

MARCHING ORDERS.—A young man once asked the Duke of Wellington if the probable results of missionary work would warrant his giving his life to it. The Duke replied, "Young man, look at your marching orders. They say, 'Go into all the world, and preach the gospel to every creature.' The soldier has no business with results."

THE EFFECT OF A KIND WORD.—A gentleman and his wife, coming out from an earnest evening meeting recently, overtook a young man of perhaps twenty, who had sat near them during the services. The gentleman said to himself, "Here is an opportunity to see how the truth did its work in this young heart." And with tact, after learning that he was a comparative stranger in the city, with no home save the poor

one that the usual boarding-house affords, he drew him into conversation about the meeting. He was not a Christian, had long wanted to be, had been almost persuaded by many a sermon, but a kindly hand was needed to clinch the nail after it had been well driven by the preacher. That night the young man decided to count himself on the Lord's side. A few minutes' personal conversation on the part of a layman who seized his opportunity did the work, while the heart of the listener was warm and responsive. Do we each go out of church asking if we can help make effective the words of the preacher? Scores go through life and out of it with the great decision unmade, perchance because we who had the hand-to-hand opportunity failed to improve it.—*Congregationalist*.

SPECIAL MENTION.

THE GLOOMY OUTLOOK IN RUSSIA.

THE Russian journals announce the return of the imperial family to St. Petersburg, after a short flight to the ancient capital of Moscow. The visit there was rumored to be for the purpose of settling the question of making it the permanent residence of the imperial family, as a safer place than the modern and more accessible St. Petersburg. And the important question in the capital now is, whether the Czar will remain there, go to Peterhof for the winter, or return for a long stay to Moscow.

The life and movements of the Russian monarch and his family seem to be enveloped in the mist of uncertainty; if they know themselves what they will do from one day to the other, it is certainly more than do those who surround them. It now seems to be the special business of the officials around the emperor to hide all his movements. On leaving Moscow with all his traveling suite, he virtually played the following trick on the people: A large military escort was placed at the entrance of the great bridge over which they were to pass to the depot, and no one was admitted beyond its gates; this procedure drew an immense crowd to visit the departure from that point; after waiting for a weary and impatient hour, the police and soldiery withdrew, and the people learned to their disgust that the imperial family had left from the station at the opposite side of the city. Now this game of hide-and-seek with assassins may be necessary, but its influence on the people is incalculably bad, and was received in Moscow with the sharpest criticism; so much so that it may affect the result in the matter of a change of capitals. Moscow, they say, is no place for the emperor, if he thinks it necessary to deceive its loyal inhabitants.

And during all these fitful and wayward movements of the ruling family, matters are continually growing worse throughout the country; disturbances are breaking out everywhere in the most unexpected quarters, now of the Plebs against the Jews, and now among the discontented peasants; for this latter portion of the population is becoming very uneasy under the continual leavening of the Nihilistic influences. It is indeed a wonder that the Russian peasantry has been so long loyal in view of the treatment it has received in the face of the most generous promises. When we remember all the floggings they once endured from the knout, all the pestilences that have decimated them, and all the famines that have starved them, we wonder at the indestructible vigor of the race. Through their hands there is an immense dominant wealth in Russia, in spite of everything that has been done to destroy it.

But this beast of burden is beginning to acquire a perception of his rights and hidden power, and the Russian peasant of the period seems about to declare that he is not, and will no longer be, a slave. He has within him latent capacity; this is proved by the fact that some of the leading men of the period among Russian statesmen have sprung from this class; the Souvaroffs, Demidoffs, and the Skobeloffs are from peasant families, and the premier of to-day—Ignatieff—may boast that his grandfather was a simple serf, whose back was well accustomed to blows. But, as Ignatieff himself proves, so soon as the Russian peasant escapes his flogging, he commences to flog somebody else; the serf hastens to range himself in the one or the other of the only two social classes in Russia—the floggers and the flogged. Of course, there are numerous exceptions to this rule, but it is sad that it so often obtains.

That which kills the energy of the laboring classes in Russia is not so much that the knout still exists, as it does in spite of all the talk about its abolition, as the deep ignorance in which they all live, whether in the settlement or in the plain. And this condition is

the indispensable necessity of the autocratic regime of the country. Let the peasant be able to add up the columns of the taxes that are claimed from him, let him be able to decipher the official documents that are presented to him, and it will not be so easy to induce him to believe that he must quietly submit to demands to complete perhaps the trousseau of one of the grand duchesses. The official civil tax-gatherers tell him what they please in regard to the mystical and formidable papers they transmit to him, and he has nothing to do but submit and suffer, or rebel and suffer still more. Decidedly the greatest danger to Russia at the present time is this dissatisfied peasantry. Since the abolition of serfdom they have remained comparatively quiet, hoping all the time that matters would improve; now they find that the claims against them in regard to the land partially bestowed on them are so great as to swallow them all up, and that the struggle to obtain a little home of their own has been futile. These are all by legal process passing into the hands of the rich money-lenders, and this conviction forms a fine soil for an era of pillage.

It was fondly hoped that the advent of the new Czar would be attended with good results for the liberated serfs, and a little has been done toward reducing the claims against them and alleviating their condition. But this is only a trifle in comparison with their needs, and only postpones for a period the coming revolution among the rural classes of Russia under the skillful manipulation of the professional revolutionists. Russia seems committed to a condition that she cannot throw off without a great convulsion, and nothing that Alexander III. has thus far done is likely to prevent this. Everything goes on as before, except, perhaps, that matters are in some cases even more stern and uncompromising. The public functionaries travel over the country, seeing nothing and comprehending nothing, and the various Commissions of Inquiry continue their interminable work, which results in nothing, and general dissatisfaction and uneasiness are on the increase.

The grasshoppers are threatening the peasants' crops, and famine is staring many of them in the face, while to the denizens of the cities the only notable revival in anything is that of the secret or public officials demanding passports at every turn. The results are heralded in every wind that blows. In some regions the peasants are shooting the priests that are too free in their families, in another the officials are shot through the window while at their whist, and again the workmen of a great factory tar and feather their overseer. Everywhere there is a spirit of riot and bloodshed that culminates in the total destruction of certain communities of Jews whose presence is distasteful. A gloomy outlook, indeed!

This is the dark side of the picture; but we do not conceal from ourselves that the Czar is struggling against immense difficulties, and must be allowed time to work alleviations for his people, and we cannot but hope that he will accomplish something valuable.—*Christian Weekly*.

ANCIENT AMERICAN MASONRY.

ANTI-MASONS have said that Masonry is identical with that ancient form of idolatry known as the worship of Baal-peor. May not the following interesting paragraph, showing that Masonic rites were known and practiced in this country long before the worshipers of the true God sought its shores, tend to confirm the view these men have so ably advanced? It is from the pen of Dr. Le Plougeon, a noted archaeologist, and was written from Merida, Yucatan, to the Philadelphia *Chronicle-Herald*. The Doctor says:—

"I have discovered the ruins of an ancient Masonic temple, where the priests and magicians used to gather in order to celebrate their mysteries. The Masonic lodge of those belonging to the first degree fronts toward the north; that of the Masons belonging to the second and third degrees points to the south. I have found a few of the mystical dice, a stone on which is carved an apron with a hand on it, and a cabalistic stone (the stone is of such a description that your correspondent is of opinion that he found a similar one in the temple of Heliopolis). I have taken copies in clay, and shall try to establish the relation between these discovered Masonic attributes and those found at Memphis and Thebes. I think I may not be mistaken if I suspect a relation as well with those attributes discovered by Goringe on the pedestal of the Cleopatra obelisk at present in Central Park, New York."

—Let us always be cheerful; if life is a burden, let it be the burden of a song.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 11, 1881.

U. SMITH,
J. N. ANDREWS,

Resident Editor.
Associate Editor.

THE MICHIGAN CAMP-MEETING.

THIS meeting was held, according to appointment, at Grand Ledge, Mich., Sept. 27 to Oct. 3. Brethren and sisters were present to the number of over six hundred, it being a much larger attendance than was anticipated, in view of the fact that two camp-meetings had already been held in the State the present season. Seventy-six tents were erected, besides the large tent for meetings. Seventeen ordained ministers and eleven licentiates were present.

Sixteen discourses were given as follows: Brn. Kenyon, Daniels, Burrill, Lamson, Gage, and the writer, spoke once each, Bro. Littlejohn, twice, and Brn. Canright and Corliss four times each. The preaching seemed to be prized exceedingly by the people. The early prayer-meetings at 5:40 were very fully attended, and were characterized by a good degree of freedom and spiritual activity.

The business meetings of the Conference, the State T. and M. Society, and the State S. S. Association were sandwiched in at 9 A. M. and 5 P. M. each day. The utmost harmony and cordiality of feeling prevailed in all the counsels of these different bodies. Eld. J. Fargo again takes the position of president of the Conference, and Elds. Corliss and Canright are associated with him as members of the Conference Committee.

A large and interesting Sabbath-school was held at the usual hour Sabbath morning. Sabbath afternoon a call was made for those who wished to begin the service of God at this meeting to come forward. The call embraced also those who had so far backslidden as to feel that they had entirely lost their connection with God, and needed to start anew. It did not embrace all who simply felt that they needed to be revived in their religious experience. Seventy-three responded to the call. With the great majority of the number, this was their first start in the service of the Lord. Twenty-three were baptized. Sunday being rainy, there were not many in attendance from without. Yet the large tent, 80x120 ft., was filled both Sabbath and Sunday with as many as could be comfortably seated.

In the evening following the commencement of the Sabbath, Bro. Corliss preached on the subject of the gospel ministry, after which six persons were ordained to this work; namely, R. C. Horton, L. A. Kellogg, A. Weeks, Frank Starr, W. C. Gage, and M. S. Burnham. Prayer by Bro. Canright. Charge and right hand of fellowship by the writer. It was an impressive occasion, so much so that some were affected to tears. Two others who were not present were voted ordination and credentials. Quite a number also received a license for the first time; so that although Michigan has lost three ministers the past season, in the persons of Elds. White, Lane, and Gilbert, it begins this Conference year with a greater number of laborers than ever before.

The meeting closed Monday morning, but the ministers and S. S. and T. and M. officers, most of them, remained over Monday to consult in regard to the best methods of labor, point out the most promising fields for the promulgation of the message, compare notes of experience, and take such steps as would lead to concerted action. This is said to have been a very profitable occasion, resulting in the prospect of increased prosperity to the cause.

The meetings were uniformly good. Time never seemed to pass away so rapidly on any previous occasion which it has been our privilege to enjoy. If others were affected by the meeting as was the delega-

tion from Battle Creek, the influence of this meeting will be felt throughout the Conference; for many of these testified in our social meeting Sabbath, Oct. 8, to the blessing they had received, and the good effect the meeting had had upon them. We have never seen it so much on this wise before. The prospect for this Conference looks brighter. And we believe the conviction of all who attended the meeting, based upon the apparent blessing of God present there, was that the Lord is ready and waiting to be gracious to his heritage, and prosper his cause in this field. Meanwhile, with strong expectations and buoyant hopes, we wait the developments of the future.

THE BLOOD OF CHRIST.

It is said by the apostle John that the blood of Christ has power to cleanse from all sin. 1 John 1: 7, 9. There is, however, an important exception made to this statement in other passages of the New Testament. Thus it is said that the sin against the Holy Ghost can never be forgiven. Mark 3: 28-30. It is also said of those that sin willfully after that they have received the knowledge of the truth that their sin cannot be pardoned. Heb. 10: 26, 27. The same thing is said of those that crucify the Son of God afresh and put him to an open shame. These are terrible declarations. Let us hope that they have no present application to any who may read these lines. But let us remember that they are the words of eternal truth, and have been written for our individual admonition.

The blood of Christ has power to cleanse from every sin except that mentioned in the passages that we have just quoted. When John saw the entire company of the redeemed before the throne in his vision of the events that are to follow the day of Judgment, he saw all these persons clothed in white raiment. Then one of the elders told him their history. He said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7: 14. Not a single person will thus appear before the throne of God unless first clothed in this white raiment.

But here many persons fall into a grievous and fatal error. They suppose that the white raiment represents the righteousness of Christ, and that this righteousness of Christ is imputed to the believer, though his life may be one of disobedience, and his character polluted by the evil passions of the natural heart which have never been overcome. Though his whole life has been one in which selfishness, pride, impatience, jealousy, envy, and other evil dispositions have been very manifest, it is believed that God does not attribute any of these things to the man because he is a believer in Christ; and because Christ possessed infinite goodness, God regards the man as possessing Christ's righteousness, and does not regard the iniquity of his heart and life. If this were sound doctrine, the only difference between saints and sinners would be that one professes to have been converted, while the other makes no such profession. One is a sinner in Zion (see Isa. 33: 14); the other is a sinner who acknowledges his true character as it is in God's sight. But no one can interpret these words of the elder in this manner who will pause to consider what they really express. This raiment must represent the personal character of each individual. How do we know this?—Because it is said that they had washed it, and made it white in the blood of the Lamb. The righteousness of Christ never needed washing. It would be blasphemy to say that his righteousness had been washed and made white. The raiment of these persons who appear before the throne of God must represent their character. Once they were in character polluted by sin, but they have washed their robes, and made them white in the blood of the Lamb, therefore they are permitted to appear before the throne of God.

The mystery of godliness exceeds all our powers of

comprehension. It is difficult for us fully to understand how God can pardon those who have broken his law, even though those persons repent of their sins and ask that the blood of Christ may be accepted in their behalf. But it is still more difficult for us to understand how the grace of God, by means of the blood of Christ, can change the nature of the sinner, can cause him to love good instead of evil, can take guilt away from his conscience, and can make him innocent who was before stained with sin. But we know that this is the fact; and we know what is necessary for us to do on our part, in order that this work may be accomplished for us.

Christ died for all men (Heb. 2: 9; 2 Cor. 5: 14, 15); yet at the day of Judgment a vast multitude will be found on the left hand. Matt. 25: 31-46. Why is it that all men are not saved when the way has been opened for the salvation of all? It is because there is something necessary to be done on the part of each individual in order that he may be saved.

The nature of this work is implied in what the elder said to St. John. The persons who appeared before the throne had washed their own robes. The blood of Christ was the fountain in which they washed their raiment; and it is the only thing capable of taking the stains of sin from the character. But the act of washing the raiment was their own act.

It is not difficult to understand what is meant by this work of washing which they all performed for themselves. It signifies repentance deep and genuine, which changes their entire character. This work is wrought with their hearty consent, and with the powerful co-operation of the Holy Spirit. This is what the Bible means by dying to sin, and also what it means when it speaks of putting off the old man with his deceitful lusts, and putting on the new man with all the graces of the Holy Spirit. Eph. 4: 22-24; Col. 3: 8-14.

This work of repentance, or of washing the raiment in the blood of Christ, is the most honorable work that can occupy the life of man; for it does not consist merely in ceasing to do evil, but in learning, by the grace of God, to do well. It begins when the sinner first turns to God; it continues through all the process described in 2 Pet. 1: 5-7; and it never ceases until the perfect work described in 1 Cor. 13 is fully accomplished. We earnestly invite those who have never yet submitted their hearts to God, and sought the pardon of their sins, to enter upon this work at once, and to pursue it with untiring diligence till it shall end in everlasting life.

And we warn the sinners in Zion to awake from their sleep of death. You have named the name of Christ; but you have not departed from all iniquity. 2 Tim. 2: 19. Your conscience tells you that you have many times done wrong since taking the name of Christ upon you. You have acted in an unchristian manner in your families, and have never made confession of that wrong to those who have been grieved by you. Make that confession now, and then ask God to forgive you. 1 John 1: 9; Jas. 5: 16. You have not always been honest in your business transactions with your fellow-men. There is unjust gain in your hands. Take Zaccheus for your example, and then ask that God may accept your repentance. Luke 19: 7-10. You must come to the Judgment. You will find then that all your unjust acts and all your manifestations of evil temper have been noted down in God's book, and that if there has been no real repentance of heart by which you have really turned from your sins, you will be placed on the left hand, though you may profess to be the most excellent of Christians. Eccl. 12: 15, 16; Matt. 7: 21-23.

It gives me pain to speak these things, but it is very necessary that they should be spoken. But let us thank God that there is yet efficacy in the blood of Christ to take away guilt. The sinner is invited to Christ with the assurance that whosoever comes to him he will in no wise cast out. John 6: 37. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

J. N. A.

THE APPOINTMENT OF THE NEXT GENERAL CONFERENCE.

AFTER careful deliberation, we, the members of the General Conference Committee, hereby fix upon Thursday, Dec. 1, 1881, at 9 A. M., as the time for the next session of the General Conference of S. D. Adventists to commence, and the Tabernacle at Battle Creek, Mich., as the place to hold it. We expect this to be one of the most important meetings ever held by our people. Officers are to be elected for the ensuing year. Plans for the prosperity of the cause are to be adopted. The anniversary meetings of the Publishing Association, the College, the Sanitarium, the General Tract and Missionary Society, the General Sabbath-school Association, and the General Health and Temperance Association, will probably be held in connection with the sessions of the General Conference. Let those who have the proper official responsibility in each of these see that the appointment is made in season.

The appointment is made far enough ahead so that communications from a distance, either from our own country or from foreign lands, may have time to reach Battle Creek before the commencement of the session. Our missionaries in Norway, Switzerland, England, or elsewhere, will, we trust, favor us with letters, and give us all the information consistent concerning the prosperity of the work in their respective fields. We shall also be glad to hear from our remote Conferences and missionary fields in this country in reference to their wants and their prosperity.

We have appointed this General Conference at this season of the year, because it is the time when our leading brethren can leave their different Conferences and fields of labor with the least hindrance to the work. At that season they can do little in holding meetings, because of the unsettled weather. But in the Tabernacle at Battle Creek we can make this time as profitable as any other. We can then have time for deliberation and careful consultation. Our meeting may continue a couple of weeks, if thought best. We hope also to make it a time of special religious interest, and have preaching and other religious meetings every day, besides the special business meetings connected with the various institutions and societies.

We have reached a most important time in this message. We have long looked forward to the approaching General Conference with much anxiety and interest, feeling that it would be an occasion of great importance, and the death of Bro. White has made it still more so. Ever since the rise of this movement, he has exerted by far the greatest influence of any one man in the management of the cause. Even when he did not take official positions himself, his influence was great in counsel and action, so much so that few felt that they were prepared to move out and take responsibilities without his special sanction. But he is dead. Others must now bear heavier burdens than ever before. There is no one among us who can ever exert the personal influence in the management of the cause which he has done in the past. We must take time for careful counsel, and plan in union and harmony, for the success of the work.

We want to meet all of our leading brethren in the various Conferences who live within a reasonable distance. The presidents of Conferences should come. We do not say every one should come from the most remote Conferences, but those within a reasonable distance should. Where it is consistent, full delegations should be sent. State Conference committees will have time to plan in reference to this matter. Those who have shares of stock in our institutions, and cannot attend themselves, should see that their stock is represented by proxies. This is especially important in reference to the Sanitarium, for a legal meeting cannot be held unless a majority of the stock is represented. Bro. White held a large number of proxies in our institutions. The owners of this stock should now see that others are empowered to act for them, if they cannot be personally present. We think that no meeting has

ever been held among us of greater importance than this will be.

We greatly desire the presence and counsel of our dear Sr. White and W. C. White. But above all we need the help and presence of God at this meeting. We never needed it more. We want to put pride and vain-glory far from us, and with deep humiliation of soul seek for the guidance of God. We must have his special help, as a people. We must be guided by him in all our plans, or we shall surely fail to accomplish any real good. We all need Divine power. We have a great work on our hands, and we never can accomplish it without the special help of the great God. We hope our leading men will come to this meeting deeply in earnest to work and plan for the prosperity of the cause, and feeling greatly the need of help from above. May God help us all to realize the importance of humbling our souls before him, and of being "endued with power from on high" at this meeting.

Geo. I. BUTLER, } Gen.
S. N. HASKELL, } Conf.
H. W. KELLOGG, } Com.

ENGLISH MISSION.

WE are happy to report further progress in our mission work. During the past month two more adults have signed the covenant. As the result of Signs distribution, the way is opening for labor in other towns. In one of these places we expect to have meetings the first of next month.

We are getting some very interesting letters from those receiving papers sent out from this port on ships. On all these papers we place the stamp of this depository, and as these parcels go to the East and West Indies, South America, Africa, and various countries in other parts of the world, a knowledge of the work is thus spread abroad.

One man in Moscow, Russia, having learned by some means of our depository, sent for our catalogues. These were sent, and he now writes to know if he can obtain *Good Health* from the time of its first publication in 1866. As the result of correspondence with this man, I have obtained a few addresses, and he promises to secure for us others in Russia of persons who can read German or English.

From various ports we have received expressions of gratitude for the papers received, with promises to assist us in getting them before the people. One gentleman in South Africa was so much interested in *Good Health* that he wrote an article for one of the Natal papers, calling attention to the journal. He also sent copies to the leading editor of Bloemfontein, who has quoted quite largely from its columns for his paper. This friend is anxious to assist in placing our papers before the people of Africa. Of those already received he says, "I have distributed the copies to Kimberley, Grooff Runeh, Craddock, Colesburg, Grobans-tium, Queenstown, King William, Durban, and Nianzhere, where they will be highly appreciated, especially the illustrated ones." He has also sent samples to the "Love Dale" and "Moriya" missions. He gives us a list of other places and persons who will gladly receive our periodicals, and aid in distributing them to those who will read with interest.

In one of the English home ports, a gentleman who has been reading our papers with interest has kindly offered to place papers on the ships of various nationalities calling at his port. We sent him the first parcel for this work last week.

The parcels brought for us from San Francisco, by the ship "Beta," Captain Christiansen, arrived yesterday. The barque "Madurx," Captain Stanton, whose wife united with the S. D. Adventists at Oakland, is now at Havre, France. The large case of periodicals for us placed in their charge has arrived at Southampton. We are anticipating a visit from sister Stanton before they start on another voyage.

Sept. 20.

J. N. LOUGHBOROUGH.

NORTHERN EUROPE.

WE now hold three meetings a week in Christiana. My health has improved enough to allow me to labor as usual. The interest is good, and our chapel is filled with hearers, especially when such subjects as the prophecies, the coming of Christ, life and immortality, the law of God, and the Sabbath, are treated upon. The precious truths that apply to our

day still find a welcome place in many hearts. Three more persons have begun to keep the Sabbath and meet with us for worship.

Bro. Rosqvist is holding meetings in Skien, to the encouragement and joy of the friends there. Next week he intends to try a new place, Kragerø. Bro. Nielsen, a young brother, who formerly lived in Skien, is now traveling toward the eastern part of the country, conversing with people about the truth, and scattering reading matter.

Bro. Brorsen writes from Sjælland, Denmark, that he has visited friends in Ordrup, Stedstrup, Saaby, and Næsby. The Lord has strengthened and encouraged them in their meetings. Members of other denominations have also been very accommodating to him.

Providence permitting, I go to Denmark next week, and intend to hold meetings at different places. The Lord is good, and encourages our hearts with his word and the precious hope.

It was very unexpected news we received, when we heard of the death of Bro. White. We received the information first from Bro. Loughborough, and later we have read the accounts in the papers. We cannot sorrow for him, who has fallen asleep in the Lord. He rests from his labors, and his works do follow him; and precious in the sight of the Lord is the death of his saints. And it is also precious for us to live in hope of meeting the faithful servants of God in the glorious resurrection morning that is soon to dawn upon the people of God. But his death is certainly a great loss to those who miss a loving husband and father, and to the cause which has lost a faithful counselor and guide, and a laborer who has devoted his life to its service. May the Lord strengthen our dear fellow-laborers, especially those who now are placed in a position that possibly has become even more responsible than heretofore. And may he continue to sustain the precious cause of truth, both in America and in other countries, so that it may gloriously triumph!

J. G. MATTESON.

Christiana, Sept. 9.

THE NORTHERN NEW YORK MEETING.

THIS meeting was held at Canton, N. Y., Sept. 21-27, on the fair-ground, the same as last year. The weather was bad most of the time, so that the attendance was not as large as it would otherwise have been. All were comfortable, as they camped in the buildings on the ground; and our meetings were held in the hall when it was wet. Elds. B. L. Whitney, M. H. Brown, and M. C. Wilcox assisted in preaching.

There were about one hundred and twenty-five or fifty of our people present. Except on Sunday, the preaching was of a practical nature. From their testimonies we judged that it had a good effect upon the people. Our social meetings were good. On the Sabbath the meetings were most excellent. There was very deep feeling, and good confessions were made and warm testimonies borne. Over eighty spoke in one hour. Monday we gathered the young people alone. Thirty or forty were present, a majority of whom were already professors, and we had a very affecting meeting. Every one arose, promising to live a Christian life.

The brethren did nobly in subscribing to lift the Conference out of debt. Over \$300 was raised, besides about \$75 for camp-meeting expenses. On the last-mentioned fund, quite a number of citizens gave \$5.00 each. Bro. H. H. Wilcox was ordained on Monday morning. Everybody seemed pleased and encouraged and said they had greatly enjoyed the meetings. Having labored so much in this section of the State, I feel a warm attachment for the people here.

D. M. CANRIGHT.

—All belief which does not render one more happy, more free, more loving, more active, more calm, is, I fear, an erroneous and superstitious belief.—*Lavater*.

THE PURE WORD.

Ps. 119:140.

"Thy word is very pure;"
As springs among the hills,
Where the soft rain distills,
And sinks to caverns low,
And thence in overflow
Glides down the valleys green
To gladden all the scene,
And give the cattle drink
Beside the water brink,
So is the word, a blessed fountain,
That floweth from thy holy mountain.

"Thy word is very pure;"
As crystals in the light
Transparent to the sight
Seem touched with living hues;
As when the diamond dew
Gives beauty to the morn
First in the azure born,
Thy word reveals thy love
In beauty from above;
And we sit in the radiance tender
Till earth is bathed in holy splendor.

"Thy word is very pure;"
'Tis gold unmingled with dross,
With gain in every loss;
It holds the healer's art
For every troubled heart,
Till pain is driven hence
With health to soul and sense;
Thy servant loves it well,
Let him the rapture tell;
The spring flows on, a boundless river,
From thee, O Lord, the royal giver.
—Bible Society Record

Progress of the Cause.

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

IOWA.

New Sharon, Oct. 3.—The interest and attendance at this place continue good. Have sold \$18.00 worth of tracts. Quite a number are investigating the truth, and a few have decided to obey. Our courage is good to labor on, hoping that the seeds of truth daily sown may spring up and bear fruit to be seen in the kingdom of God.
H. NICOLA.

Sibley and Sheldon.—Closed our meetings at Sibley Sunday eve, the 18th. On account of the extreme rain and cold weather, our attendance toward the last was small. Five are keeping the Sabbath, and others are undecided. Sold \$6.50 worth of books, and gave away many tracts. Received donations to the amount of \$6.50. A good opening for winter labor in the country has been prepared by these meetings.

Since we closed our meetings at Sibley, we spent a week at Sheldon, where we found the work still going on. Three more have commenced to keep the Sabbath, and others are still investigating. One of us expects to remain in this section during the winter.

R. C. PORTER.
J. BARTLETT.

Algona, Kossuth Co.—We closed our meetings at this place Sept. 18, after giving over fifty discourses. Ten persons have signed the covenant, and we hope for others.

Three opposition discourses were given, two on the Sabbath question and one on the state of the dead. They were reviewed at the tent before good audiences, that seemed to think we had the Bible evidence. Some of the ministers of the place took a course that disgusted the people, who had had confidence in them before. These things made friends for us, and we hope may finally result in the conversion of many more to the truth.

We sold books to the amount of \$27.80, and received \$15 50 in donations. We received subscribers for our periodicals as follows: REVIEW, 2; Signs, 2; Good Health, 2; Instructor, 1; and Tidende, 1.

As the nights are quite cool, we thought best not to pitch our tent again this season.

J. S. HART.
J. H. DUBLAND.

WISCONSIN.

Belle Plaine, Shawano Co., Sept. 27.—Have held meetings at this place since Sept. 18, with increasing interest. Many appear anxious to hear the truths of God's word, and we are glad that some seem to be searching for light. I have spoken on the prophecies, and am now presenting the Sabbath question. We hope some, at least, will honor God by keeping his

commandments. I would ask the prayers of God's people for the work here, that many may accept the truth.
E. G. OLSEN.

NEW YORK.

Sinclairville, Oct. 3.—The church at this place held their quarterly meeting Oct. 1. After remarks by Bro. Crockett on the character of Jesus and the sufferings he endured to provide a way of salvation for sinful man, the ordinances were celebrated, nearly all participating. In the evening Bro. E. Russell preached to us from Rev. 3: 21.

We solicit the earnest prayers of the people of God in behalf our church.
K. C. RUSSELL.

MASSACHUSETTS.

Brimfield.—Our meetings here have closed. We leave six in the place keeping the Sabbath. One was there when we pitched our tent. Three subscribers were obtained for the REVIEW, one for the Signs, and five for the Instructor. Sold \$19.61 worth of books. They will have a Sabbath-school numbering ten or twelve. A few others who are thoroughly convinced that we have the truth, we hope will yet take their stand with us.

We are now for a few days at South Hadley, where the tent was first pitched this season. Bro. Sanborn left us soon after the camp-meeting, and went to Rhode Island.
D. A. ROBINSON.
Sept. 28. E. T. BEDEE.

UPPER COLUMBIA CONFERENCE.

OUR annual meeting was good; our friends were encouraged; the few laborers left the grounds with hope as to an immediate growth in our new field; but the last three and one-half months have brought to us little, if any, new fruit.

Eld. Jones has held tent-meetings at two different points, but not one, at the time of his last writing, had decided to obey the truth. On the 14th ultimo, as Mrs. C. was accompanying me to a new field, she was stricken down with nervous prostration and intermittent fever, and I have been kept from work ever since. She is convalescing, but improves very slowly.

We have appointed Oct. 15 as a fast-day for our field. This will be at the time of our Conference quarterly meeting. Pray for us.

Eld. White's death caused great sadness here.

G. W. COLCORD.

MISSOURI.

New Boston, Sept. 26.—We closed our meetings in this place last evening. Twenty have signed the covenant, and others are keeping the Sabbath. Secret opposition from a few has been bitter from the first, but the masses are very friendly. We have been here six weeks. The weather has been very warm, making our labor wearing; still my health has gradually improved. Bro. Donnell has rendered efficient help, and our labor together has been most pleasant. We are both of good courage in the Lord. He has been with us by his Spirit all through these meetings, and for this we praise his holy name.

We now go to the camp-meeting. I intend to return soon, if the Lord will, and finish up the work here.
C. H. CHAFFEE.

OHIO.

Mansfield, Sept. 23.—On the 6th inst., we began meetings in the Hummell district, three miles north of the city. The lock-out argument was used when we had given but two discourses, although a plain promise had been given before a full house that I should have the house on the very night the key was turned.

I was then invited to hold meetings two miles farther north, in a barn. Gave eight discourses; but the interest hardly justifying a longer stay, I closed Tuesday night. The brother in whose barn the meetings were held, is interested, and says he has received much light. He purchased \$3.00 worth of books, and now proposes to attend the meetings held with the tent belonging to Dist. No. 2, about twelve miles north. He also cheerfully bore all the expenses of the meeting. This brother stands well in the community.
N. J. BOWERS.

LATER.—I have just seen the brother referred to above. He says he has decided to obey God; so to-morrow he will, for the first time, keep the Sabbath holy unto the Lord. He was formerly a minister in the Brethren (Dunker) Church. He seems in earnest. To-morrow we visit Bro. St. John and Mann's tent at Shiloh.
N. J. B.

KANSAS.

Ballard's Falls, Washington Co., Sept. 26.—Our meetings are growing in interest, and the congregations are larger than when we reported last. Eight have decided to keep the Sabbath, and two who had been violating the fourth commandment have decided to start anew. We look for others to begin the observance of the Sabbath soon.

Last Sabbath some of the brethren from Washington were here. The Lord gave freedom in preaching the word. After the forenoon service, we had a social meeting, in which all took part. The Lord met with us by his Spirit, and all wept for joy. We felt like tarrying longer where the good Spirit of God was present to such an extent. When we are humble and submissive, the Lord blesses us abundantly.

The district quarterly meeting will be held at this place.
M. AND H. ENOCH.

RHODE ISLAND.

Niantic and Green Hill.—Sept. 17, I was called to Niantic to preach a funeral sermon, after which I held a few meetings with the few Adventists who meet there on the Sabbath to worship God. I can see no hope of their prosperity until they pay their tithes, become fully organized, and come under the watchcare of the Conference. Those who are willing to pay their tithes according to the teachings of God's word, may pay at Green Hill, and be credited on the S. B. book there for the same. All at Niantic are cordially invited to attend the next quarterly meeting at Green Hill, the first Sabbath in January. We especially want Bro. Stillman, of Westerly, to attend.

Sept. 22, I commenced meetings with the church at Green Hill. On Sabbath and first-day, they had their quarterly meeting. As all the members are in union, the Sabbath-school and meetings were excellent. Their tithe for the past quarter was over thirty dollars. I believe every family now have the REVIEW and Instructor. All seem to be seeking meekness and righteousness; therefore they are prospering in the Lord; and they will continue to prosper as long as they continue faithfully to walk in the light.

They still take and send out thirteen copies of the Signs; and we confidently expect that they will continue to abound in every good work.

I. SANBORN.

ILLINOIS.

Ridott, Oct. 3.—On returning from Conference, I arranged for the Ridott grove-meeting, which, on account of the cold, rainy weather, was held in a commodious hall in town. About fifty brethren and sisters were present, who were encouraged by the words of wisdom from Elds. Andrews and Steward.

On Sunday many attentive hearers were present, who were favorably impressed with the meeting. We are confident that much good was accomplished.

I spent one Sabbath with the Rockford friends. We enjoyed the presence of the Holy Spirit.

Last Sabbath we celebrated the ordinances at Louisa. It was truly a precious season. We are confident that the work here will go forward, as all desire to be found in the path of duty.

The standard of truth is on a plane above us. Let us bring ourselves to it. Let us have faith in the Lord.
A. A. JOHN.

Belvidere, Ridott, and West Salem.—From Aug. 31 to Sept. 6, I attended the camp-meeting at Bloomington. I enjoyed this meeting very much, and was glad to meet my brethren in the ministry. The Lord poured out his Spirit upon us in rich measure, and we were all greatly refreshed. We parted in union and love.

Spent Sabbath, Sept. 10, with the church at Belvidere. Found them still strong, and progressing in the truth.

From Sept. 14 to 19, I was with Elds. Andrews and John in general meeting at Ridott. My heart was cheered to meet many of my old, tried friends of Northern Illinois and Southern Wisconsin, and to hear them express their love for the truth, and their willingness to renew their covenant with God.

From Sept. 29 to Oct. 3, in company with Elds. Andrews and Shonk, I attended the West Salem meeting. We find that our brethren in the southern part of the State love these truths as well as we. I expect to make this my field of labor for the present. The truth looks clearer than ever, and I love it more and more.

My address will be West Salem, Edwards Co., Ill.
T. M. STEWARD.

West Salem.—This meeting was held according to appointment, Sept. 29 to Oct. 2. Brethren were present from Jefferson, Wayne, Richland, Crawford, Fayette, Jasper, and Clark counties. The Lord met with us, and in a degree we realized the truthfulness of the statement, "They that wait upon the Lord shall renew their strength." Elds. Steward and Shonk were present, and added much to the interest of the meeting. The preaching was mostly practical, and if humble confessions and tearful eyes are any indication, it took effect. Some of the meetings were very precious indeed. The outside interest here is small. Still, a few were in attendance, and manifested some interest to hear. May the Lord help them to see, and walk in the light of his precious truth.

The people of Southern Illinois will have to practice self-denial and economy till they raise a crop. They have raised but very little the last season. I was credibly informed that wheat did not average more than two bushels to the acre, and corn is an entire failure. Still the people seem hopeful and are of good courage. They are certainly as hospitable a people as I ever knew. They have God's promise that if they "trust in him and do good" they shall dwell in the land, and verily they shall be fed. I received in cash and pledges for the Publishing Association \$220.00.

This dear people have a large place in our hearts. Eld. T. M. Steward remains in the southern field to labor through the winter, and possibly through this Conference year. May the Lord bless the labors of his servants, and his work prosper in our hands.

Arcola, Oct. 5.

R. F. ANDREWS.

CANADA AND VERMONT.

It was my privilege to attend the Canada and Vermont camp-meetings, and to consult with leading brethren as to my future field of labor. After carefully weighing the situation of both Conferences, and the fact that I belonged to the Vermont Conference, it was thought best for me to labor, at least a part of the time, in Vermont.

After the Vermont camp-meeting, and on my way to my recent field of labor in Canada, I spent one Sabbath with the Richford church, which is situated near the Canada line, and is composed of Vermont and Canada brethren in about equal numbers. We had a profitable season. I think that a short course of lectures here would have an encouraging influence on the church, and result in the conversion of some to the truth. This is true of other points in Vermont.

I have, since my return to Canada, labored in Burford and Compton, bracing up the work commenced before camp-meeting, and have done some missionary work in Waterville, Sherbrooke, Coatscook, and Barnston; but as the way has not clearly opened for me to give a course of lectures in Canada at present, I purpose laboring in new fields in Vermont till winter.

My family remain in Dixville, P. Q.

Sept. 28.

D. T. BOURDEAU.

INDIANA CAMP-MEETING.

THIS meeting was held near Marion, Ind., Sept. 21-27. The location was everything that could be desired. Thirty-seven family tents were neatly arranged in a beautiful maple grove, in which three hundred and fifty of our people were camped. All the ministers of the State were present. The winter did not arrive on the ground until Wednesday evening, at which time the meeting was quite well advanced.

From the very first, there seemed to be an earnestness on the part of all—the brethren and sisters as well as the ministers—to reap good results from the meeting; and all bent their efforts in that direction. Not a murmur nor a single complaint was heard in the ranks, notwithstanding the discouraging circumstances thrown around some in consequence of the heavy drought which has prevailed throughout that State the present season. And what seemed singular was that that part of the State which has suffered the most was better represented in the camp-meeting than ever before.

The blessing of the Lord seemed to come into the very first meeting, and was poured in rich measure upon his people, and the testimonies borne were spirited, and seemed to flow spontaneously from earnest hearts, anxious to walk in the light of God. The early morning meetings were well attended, and were especially interesting. In one of these one hundred and sixteen spoke in twenty-five minutes; four or five often being on their feet at once awaiting their turn to speak.

The preaching was all practical except on Sunday, when some of the more prominent features of our

faith were dwelt upon before a large and apparently interested congregation. It was estimated that on that day fully two thousand were on the ground.

The Sabbath was a solemn day in every part of the camp. All seemed to feel deeply the responsibilities resting upon them on account of the privileges granted, and devoted the day to the work of seeking God in earnest. In the afternoon meeting of that day, fully seventy-five were forward for prayers. Some of these were backsliders of long standing, while others came as seekers for the first time. It was a precious season, and one long to be remembered by all present.

On Monday Brn. Sanford Rogers and J. P. Henderson were ordained to the work of the gospel ministry. Eight persons were baptized by Bro. Rees in the river near the town. Others would have gone forward in this ordinance there, but preferred to be baptized at home.

There was one excellent feature of this annual feast that ought to be mentioned. Very few of the brethren and sisters left the ground until the meeting closed. This was as it should be. When brethren begin to take down their tents and leave during a meeting, it casts a shadow of discouragement upon those left in camp, and much is lost thereby.

The various institutions and enterprises connected with our work were remembered, and due attention was given them. The brethren in Indiana seem very liberally disposed, and God is blessing them accordingly. The Conference in that State stands well. It starts out this year with seven ordained ministers and six licentiates. Its T. and M. society is doing finely. When we see what God has wrought in that State in the last ten years, it seems almost marvelous.

Indiana is a good field of labor, and with the blessing of God to attend those who labor there, we expect to see a much greater work yet accomplished for the many thousands of that populous State.

J. O. CORLISS.

VERMONT CONFERENCE.

ACCORDING to appointment, the ninety-ninth session of the Vermont Conference was held on the campground at Morrisville, the first meeting being called at 8:30 A. M., Aug. 18, 1881. Eld. A. S. Hutchins presided. The opening prayer was offered by Eld. Geo. I. Butler.

The Secretary being absent, H. Peebles was chosen Secretary *pro tem*. The reading of the minutes was dispensed with. Eighteen delegates were present, representing fourteen churches.

Bro. E. P. Cram, of Roxbury, presented a request that the name of the Roxbury church be dropped. It was voted that the matter be referred to a committee appointed by the Chair; whereupon Eld. Hutchins named the following: T. H. Pardon, H. Peebles, and E. P. Farnsworth.

Voted, That the President appoint the usual committees; which was done as follows: On Auditing, E. P. Farnsworth, H. W. Pierce, I. Stanhope, D. Fuller, H. W. Barrows, and D. W. Sisco; on Credentials and Licenses, H. Peebles, T. H. Pardon, and G. N. Powell; on Nominations, E. P. Farnsworth, H. W. Pierce, and T. H. Pardon; on Resolutions, D. M. Canright, D. T. Bourdeau, and H. Peebles.

After interesting and instructive remarks from Eld. Butler, the Conference adjourned to call of Chair.

SECOND MEETING, 5:30 P. M., AUG. 18.—Prayer by Eld. D. T. Bourdeau.

The roll was called, and Bro. Royal Peck chosen to fill the vacancy from Wolcott. Bro. L. W. White passed in his credentials, making twenty delegates.

The minutes of last meeting were read and approved.

The Committee on Nominations reported as follows: For President, A. S. Hutchins; Secretary, M. E. Kellogg; Treasurer, A. S. Hutchins; Executive Committee, A. S. Hutchins, H. Peebles, and T. H. Pardon; Camp-meeting Committee, G. W. Page, P. F. Bicknell, and F. G. Smith; Auditor, H. Peebles. Action was taken on these names separately, and the nominees were elected to their respective offices.

A request was presented from the Jamaica church that a preacher be located near them. It was voted to leave the matter to the Conference Committee.

Adjourned to call of Chair.

THIRD MEETING.—The third meeting was called by the President at 9 A. M., Aug. 19. Eld. S. N. Haskell offered prayer.

Bro. I. E. Kimball was chosen to take the place of Bro. Harvey, delegate from Cabot, who had left the ground. The minutes were read and approved.

The Committee on Credentials and Licenses re-

ported, and credentials were renewed to A. Stone, D. T. Bourdeau, A. S. Hutchins, R. S. Owen, and C. W. Stone; and licenses, to Brn. M. E. Kellogg and G. W. Page. The matter of a license for Bro. Francis Gould was referred to the Conference Committee.

The Committee on Resolutions submitted the following:—

1. *Whereas*, In the providence of God, our beloved brother, Eld. James White, has from the first occupied a leading position in the cause which we so much love, devoting most of his life and his undivided energies to its furtherance; and—

Whereas, He has suddenly been called away from us by death; therefore—

Resolved, That we as a Conference hereby express our appreciation of his earnest and successful labors and rare abilities, and our deep sense of the heavy loss we have met in his death; and that we hereby extend to our dear sister White and her family our sympathy in their great affliction.

2. *Whereas*, We see in some of our people a growing tendency to pattern more or less after the vain fashions of the age, thereby departing from that simplicity in dress enjoined by the gospel, and that characterized us in our earlier history; therefore—

Resolved, That we urge upon all our people the importance of giving heed to the plain teachings of the Bible, especially the New Testament, in regard to the apparel becoming those professing godliness and declaring themselves to be the followers of the meek and lowly Jesus. (1 Tim. 2:9; 1 Peter 3:3, 4.)

The first resolution called forth remarks from the ministers present expressive of heartfelt sorrow, and was by a rising vote unanimously adopted.

The second resolution was spoken to by Brn. Haskell, Canright, and Hutchins, and adopted.

Adjourned to call of Chair.

FOURTH MEETING.—This meeting was called at 5 P. M., Aug. 21. Prayer by Eld. Butler.

The minutes of the previous meeting were read and approved. The committee appointed to consider the matter of the Roxbury church submitted their report, and the following resolution was adopted:—

Whereas, The Roxbury church has become, by death, removal, etc., reduced in membership to a very few, who are much scattered, and can be as well accommodated in other S. D. A. churches; and—

Whereas, The said Roxbury church has virtually lost its organization; therefore—

Resolved, That this Conference consider it proper, and no breach of church order, for other S. D. A. churches to receive any of these members who make application for membership, and present satisfactory evidence of being worthy of fellowship.

On motion, Eld. A. S. Hutchins was chosen delegate to the next General Conference.

The subject of locating the next camp-meeting was presented; and some very interesting and instructive remarks from Elds. Haskell and Butler were listened to, the following points being forcibly presented: 1. "The more we sacrifice in the cause, and venture out on faith in the work of God, the greater our own blessing and the success attending our efforts. We receive little because we expect little; but when we trust in God and plan for great things, God answers us according to our faith." 2. The work is destined to go with greater power here in the East in the near future.

TREASURER'S REPORT.

Cash on hand beginning year,	\$6.49
Notes " " "	1,352.70
Rec'd on tithes,	1,840.88
" " notes (being redeemed),	339.62
" cash for sundries,	56.60
" notes for cash loaned,	939.27
	\$4,535.56
Notes (being paid) given up,	\$308.83
Cash paid out,	1,218.26
Money loaned, notes received,	939.27
Notes on hand,	1,983.14
Cash on hand,	86.06

\$4,535.56

A. S. HUTCHINS, *Treas.*Adjourned *sine die*. A. S. HUTCHINS, *Pres.*H. PEEBLES, *Sec. pro tem.*

PENNSYLVANIA CONFERENCE.

THE third annual session of the Pennsylvania Conference convened at Hornellsville, N. Y., Sept. 11, 1881, at the call of the President, Eld. B. L. Whitney.

Fourteen churches were represented by seventeen delegates. The church at Youngsville was voted into the Conference during the session, and was represented by delegate.

The President, being authorized by vote of the Conference, appointed committees as follows: On Nominations, J. G. Saunders, F. Peabody, and Wm. More-

house; on Credentials and Licenses, J. W. Raymond, D. T. Fero, and Geo. W. Knapp; on Auditing Accounts of Ministers, Wm. Coats, I. N. Williams, O. P. Galloway, Geo. W. Knapp, J. B. Stowe, and Samuel Winkley.

It was decided that we unite with the New York Conference in forming resolutions; and Eld. J. W. Raymond was appointed to act in this work conjointly with Elds. G. D. Ballou and E. W. Whitney of that Conference.

The following persons were recommended as officers of the Conference for the coming year: For President, B. L. Whitney, Rome, N. Y.; Vice-president, D. B. Oviatt, Wellsville, N. Y.; Secretary, D. T. Fero, Ellicottsville, N. Y.; Treasurer, O. P. Galloway, East Otto, N. Y.; Executive Committee, D. B. Oviatt and J. W. Raymond.

The credentials of J. W. Raymond, D. T. Fero, J. G. Saunders, and F. Peabody were renewed. Licenses were granted to D. B. Oviatt, Edgar Russell, S. A. H. Lindsay, and Samuel Thurston. Colporters' licenses were given to Samuel Winkley, John Lindsay, D. B. Welch, and Wm. R. Wetmore.

The Sabbath-keepers at Yorkshire, Millport, and in Susquehanna county, were taken under the watchcare of the Conference.

Whole number of churches in the Conference, 17; membership, as reported, 417.

Two meetings were held in joint session with the New York Conference, at which the Committee on Resolutions offered their report, which was adopted, and will be published with the report of the New York Conference. B. L. WHITNEY, Pres.

D. T. FERO, Sec.

NEW YORK CONFERENCE.

THE twentieth annual session of the New York Conference of S. D. Adventists was held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 9-19, 1881. The first meeting was called at 5:30 A. M., Sept. 11. Prayer by Eld. R. F. Cottrell.

After the reading of the minutes of the last session, credentials were presented by seventeen delegates representing twelve churches. By vote of the Conference, seven other persons were appointed to represent as many churches which had not sent delegates.

The Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, 9 A. M., SEPT. 12.—Prayer by Eld. J. W. Raymond.

The preaching brethren from abroad, as well as all persons present who were members in good standing in our churches, were, by vote, invited to take part in the deliberations of the Conference.

Voted, That the Pennsylvania Conference be invited to unite with this Conference in the selection of a Committee on Resolutions to act for both Conferences.

The invitation being accepted, the Chair then announced the following: On Nominations, R. F. Cottrell, J. W. Raymond, and J. E. Robinson; on Resolutions, G. D. Ballou and E. W. Whitney, to act with one appointed from the Pennsylvania Conference; on Credentials and Licenses, M. H. Brown, R. F. Cottrell, and L. R. Chapel; on Auditing, J. W. Reed, L. R. Chapel, L. T. Nourse, W. E. Lewis, S. B. Craig, and W. H. Eggleston.

Adjourned to call of Chair.

THIRD MEETING, 4:50 P. M., SEPT. 16.—Prayer by Eld. D. T. Fero.

The Nominating Committee presented the following-named persons as officers of the Conference for the ensuing year, all of whom were unanimously elected: For President, B. L. Whitney; Vice-president, M. H. Brown; Secretary, E. W. Whitney; Treasurer, W. E. Lewis; remaining member of Executive Committee, M. C. Wilcox.

The Committee on Credentials and Licenses recommended as follows: For credentials, J. N. Andrews, B. L. Whitney, R. F. Cottrell, F. Wheeler, C. O. Taylor, A. H. Hall, G. D. Ballou, M. H. Brown, M. C. Wilcox, and E. W. Whitney; for ordination and credentials, Geo. W. Bliss; for license, J. E. Robinson, E. E. Miles, C. C. Lewis, T. M. Lane, and E. M. Plumb. The recommendations were, in each case, indorsed by vote of the Conference.

Adjourned to call of Chair.

The ordination of Bro. Bliss took place at the farewell meeting held Monday morning, Sept. 19, after the final adjournment of the Conference, Eld. Butler officiating and offering the prayer, and Eld. Haskell giving the charge and the right hand of fellowship.

At the two joint meetings of the Conferences, one held Sept. 17, the other Sept. 18, the following resolutions were presented by the Committee, and unanimously adopted by the Conferences:—

Whereas, Our beloved brother, Eld. James White, whose arduous and untiring labors in the cause of present truth have been so highly prized by us as a people, has, in the all-wise providence of God, been taken from us by death; therefore—

Resolved, That we hereby acknowledge the hand of God in raising him to the high position which he has so worthily filled, and to the important work which he has so faithfully performed; and while we miss his counsel, and our hearts are made sad by his absence, yet would we submissively bow to this afflictive providence, and learn the lessons God would teach us, and emulate the faithfulness and zeal which characterized his entire life; also—

Resolved, That we hereby express our heartfelt sympathy for the bereaved family, especially for sister White, in this time of deep affliction.

Whereas, In the providence of God, the interests of the cause of present truth are widening and deepening, and increasing responsibilities devolve upon those who are chosen to present the truth in new fields; and—

Whereas, Past experience shows that some have been permitted to go out as laborers who possessed neither the intellectual nor spiritual qualifications necessary to success, and have thus brought disgrace upon the cause; therefore—

Resolved, That this Conference recommend that some action be immediately taken by which candidates for the ministry may be examined, and only those who are properly qualified be ordained.

Whereas, We as individuals prize more than any earthly blessing the precious truth which has made us a separate people; and—

Whereas, We feel in our hearts that the work of the Lord which has brought us this truth languishes for want of a proper financial support of the ministry; therefore—

Resolved, That we as individuals will conscientiously practice the tithing system, by laying aside for the support of the ministry one-tenth of all the means the Lord shall give us, and thus prove the promise of God, as directed in Mal. 3:10.

Whereas, We are painfully conscious of the sad lack of spirituality among us as a people; and—

Whereas, The Spirit of God has shown that this condition exists largely in consequence of an increasing tendency toward conformity to the world, especially in regard to dress; therefore—

Resolved, That as we deeply deplore our condition, and repent of our departure from right and our failure to follow the light upon this point, we will, as individuals, in the fear of God, endeavor to practice that simplicity and plainness in dress which will show our separation from the world and our conformity to the plain teaching of the word of God upon this subject.

Whereas, The Auditing Committees of our respective Conferences, in harmony with the mind of the General Conference Committee in the persons of Elds. Geo. I. Butler and S. N. Haskell, felt it to be their duty to award the ministers of their respective Conferences what they thought to be their just due, and did so award; and—

Whereas, There is a lack of means to cancel the awards thus rendered; and—

Whereas, The respective Conferences are owing our dear brother, Eld. B. L. Whitney, for ministerial services rendered back of the present Conference year; and—

Whereas, The Auditing Committees of both Conferences, in joint session, have, by their unanimous action, expressed as their judgment that said deficiency be met by donations from the brethren and sisters of said Conferences; and that whatever is thus raised in excess of present liabilities be put into the Conference funds for future use; therefore—

Resolved, That we, the delegates of said Conferences, concur in the judgment of our Auditing Committees, and that we recommend that said deficiencies be met by donations from the brethren and sisters of our respective Conferences; all thus raised in excess of present liabilities to go into the Conference funds for future use.

The Secretary's report of the standing of the Conference showed the following:—

No. of churches in the Conference,	31
“ “ reporting,	27
“ “ members at last yearly report,	672
“ “ reported this year,	713
“ “ added during the year,	42
“ “ lost by death, etc.,	36

FINANCIAL REPORT.	
No. of churches reporting,	22
“ “ members reported as paying tithes,	314
Amount received, as reported,	\$2,923.34

TREASURER'S REPORT.	
Amount received,	\$3,257.36
“ paid out,	2,891.29
“ on hand to balance,	\$366.07

Adjourned sine die. B. L. WHITNEY, Pres.
E. W. WHITNEY, Sec.

NORTHERN ILLINOIS MEETING.

This meeting was not as largely attended as we had hoped it would be, as the weather was cold and rainy. As there was a commodious hall in Ridott that we could have the use of free of charges, we thought it best to hold our meetings there.

There were brethren present from Greenvale, Mc Connell's Grove, Winslow, Rockford, Belvidere, Ros-

coe, and a few from Southern Wisconsin. Had it been generally known that we could have so comfortable and roomy a hall, doubtless many more would have attended.

There were but few of our faith in the place, but these are willing souls. Father and mother John (the parents of Eld. A. A. John) kept forty-four persons in their house during the meeting besides their own family,—a half a hundred all told; and yet there seemed to be plenty of room and a spirit of welcome that one does not find everywhere.

Here we had the privilege of meeting with our dear Bro. and Sr. Bowen, and with Bro. and Sr. H. C. Stone of Iowa, and other dear brethren in Christ whom we had not met with for years. It was good to be there. The Lord met with his people, and all felt that we had a good meeting.

The brethren left encouraged, and went home with new determination to be overcomers.

West Salem, Oct. 1.

R. F. ANDREWS.

INDIANA CONFERENCE.

THE annual session of the Indiana Conference of S. D. Adventists was held on the camp-ground near Marion, Grant Co., Ind., in connection with the camp-meeting. The first meeting was called to order Sept. 21, 1881, at 9 A. M., by the President, Eld. S. H. Lane, and opened with prayer by Eld. Wm. Covert.

Fifteen delegates were present, representing thirteen churches. Five ministers and three licentiates of the Indiana Conference were present. Minutes of the last annual session were read and accepted.

The church at Kewanna, Fulton Co., was admitted to the Conference, and delegate seated.

The President was authorized to appoint the various committees, which were announced at a subsequent preaching service as follows: On Nominations, Sanford Rogers, Wm. R. Carpenter, and J. P. Henderson; on Auditing, W. A. Young, Philip Hoffman, Dr. Wm. Hill, J. L. Locke, and Charles Bartley; on Resolutions, W. W. Sharp, J. O. Corliss, and J. M. Rees; on Credentials and Licenses, Wm. Covert, Sanford Rogers, and Philemon Webber.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, SEPT. 23, 9 A. M.—Opened with prayer by Eld. J. O. Corliss. Minutes of last meeting read and approved.

Eld. J. O. Corliss was invited to participate in the deliberations of the Conference.

The Committee on Nominations reported as follows: For President, S. H. Lane; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill; Conference Committee, Sanford Rogers, Wm. Covert; Trustee Educational Relief Fund, S. H. Lane. Each nominee was voted upon separately, and all were elected to their respective offices.

Adjourned to call of Chair.

THIRD MEETING, SUNDAY, SEPT. 25, 9 A. M.—Opened with prayer by Eld. J. M. Rees. Minutes of last meeting read and approved.

The Committee on Credentials and Licenses reported as follows: For Credentials, Elds. S. H. Lane, W. W. Sharp, Wm. Covert, J. M. Rees, and A. W. Bartlett; for ordination and credentials, Sanford Rogers and J. P. Henderson; for licenses, Victor Thompson, J. S. Shrock, W. A. Young, D. H. Oberholtzer, C. M. Richmond, and F. M. Roberts. The report was unanimously adopted.

The Committee on Resolutions reported as follows:

1. Whereas, In the providence of God, Eld. James White has, from the first, occupied a leading position in the cause of the third angel's message, devoting his life to its advancement, and—

Whereas, He has been suddenly removed from us by death, therefore—

Resolved, That we hereby express our appreciation of his faithful labors, deeply feeling the great loss we have met in his death; and that we sympathize with our dear sister White and her family in their great affliction.

2. Whereas, Eld. E. B. Lane was among the first laborers in our State, and—

Whereas, He has been taken from us by death; therefore—

Resolved, That we mourn his loss to the cause of God, and extend to his bereaved family our sympathies in their affliction.

3. Whereas, We believe the testimonies of the Spirit of God are given to point out the dangers and duties of our times; therefore—

Resolved, That we urge upon all a careful study of them, that we may avoid the dangers surrounding us, and understand the duties devolving upon us.

Touching remarks were made by Elds. Corliss and Lane upon Resolution No. 1, which was unanimously adopted by a rising vote of all present. Resolution No. 2 was spoken to quite feelingly by Elds. Corliss and Covert and Brn. Hill and Oberholtzer, and was adopted by a rising vote of all present. Resolution

No. 3 was then taken up, and spoken to quite earnestly by Elds. Rees, Covert, and Lane, and was then adopted.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 25, 6 P. M.—Opened with prayer by Eld J. P. Henderson. The Committee on Resolutions made a further report, as follows:—

4. *Resolved*, That we hereby express our gratitude to God for the harmony and prosperity that has existed in our Conference during the past year.

5. *Whereas*, We believe that the nation has sustained a great loss in the death of its worthy chief magistrate, James A. Garfield; therefore—

Resolved, That we as a Conference, in common with all the nation, mourn our loss, and extend our sympathies to his family in their bereavement.

The resolutions were considered separately, and indorsed.

It was ordered by a full vote that the Smithville church hereafter be known as the Unionville church, and the Arcadia church be dropped from the roll, many of its members having united elsewhere.

Elds. S. H. Lane and Sanford Rogers were chosen as delegates to the General Conference.

It was then moved and carried that the Chair appoint a Camp-meeting Committee; thereupon Eld. J. M. Rees and Brn. Anderson Lynch and R. B. Craig were appointed.

TREASURER'S REPORT.

Receipts,	\$2268.82
Expenses as per book,	1890.30
Balance on hand,	\$378.52
Adjourned <i>sine die</i> .	S. H. LANE, Pres.
W. A. YOUNG, Sec.	

CONFERENCE DIRECTORY.

President, S. H. Lane, Battle Creek, Mich.
 Secretary, W. A. Young, 12 West Ohio St., Indianapolis, Ind.
 Treasurer, Wm. Hill, Rochester, Fulton Co., Ind.
 Conf. { S. H. Lane, Battle Creek, Mich.
 Com. { Sanford Rogers, Ligonier, Ind.
 { Wm. Covert, New London, Howard Co., Ind.
 Camp- { J. M. Rees, Kokomo, Ind.
 Meeting { Anderson Lynch, Bourbon, Marshall Co., Ind.
 Com. { R. B. Craig, Spencer, Ind.

MICHIGAN CONFERENCE.

THE first meeting of the twenty-first annual session of the Michigan Conference was held on the campground at Grand Ledge, at 9 A. M., Sept. 28, 1881, and was called to order by the President, Eld. J. Fargo. After singing, prayer was offered by Eld. Littlejohn.

In the absence of the Secretary, Jennie Thayer was chosen to act as Secretary *pro tem*.

The Conference for 1881 was organized by the presentation of credentials from twenty-four delegates representing as many churches.

Thirteen members were received who had been elected delegates, but were not furnished with credentials.

On motion of Eld. Littlejohn, the reading of the minutes of the last meeting was waived on account of their length.

On motion of Eld. Corliss, an invitation was extended to all the brethren and sisters present at the meeting, and especially to Eld. Canright, to participate in the deliberations of the Conference.

The request of the church at Hartwick, Osceola Co., to be admitted to the Conference, was accepted, and E. H. Lyth received as delegate.

The church at Grand Junction, Van Buren Co., was taken into the Conference, and R. C. Horton admitted as delegate.

A church of fourteen members organized by L. A. Kellogg, at Arcada, Gratiot Co., was received, and S. A. Cole taken as delegate.

Eld. E. P. Daniels spoke in behalf of an organization at Coldwater, Branch Co., numbering twenty-two, that would like to be received. This church was also admitted to the Conference, and Alonzo Schofield received as delegate.

A church of thirteen members at Cedar Dale, Sanilac Co., was taken into the Conference, and A. Weeks accepted as delegate. Thus forty-two churches were represented.

On motion of Geo. O. States, the company at White Lake, Oakland Co., was taken under the watchcare of the Conference.

A motion that the Chair appoint the usual committees was amended, on motion of W. C. Gage, so that the Committee on Nominations consist of the ministers of the Michigan Conference. The original motion, thus amended, was adopted, and Eld. U. Smith was chosen Chairman of said committee.

Adjourned to call of Chair.

SECOND MEETING, WEDNESDAY, SEPT. 28, 5 P. M.—

Meeting opened in the usual manner. The President requested Eld. U. Smith to act as chairman. The appointment of committees was then announced as follows: On Resolutions, W. H. Littlejohn, J. O. Corliss, and W. C. Gage; on Credentials and Licenses, U. Smith, H. M. Kenyon, and E. H. Root; on Auditing, J. Fargo, W. C. Gage, W. H. Edwards, E. H. Root, Alex. Carpenter, Chas. Buck, E. S. Griggs, Leander Graves, George Leighton.

Several additional delegates presented their credentials, and were received into the Conference.

The Treasurer's report was read as follows:—

W. H. Edwards Jr., in acct. with the Michigan Conference of S. D. Adventists.

To cash on hand Sept. 30, 1880,	\$7975.27
“ “ rec'd from Oct. 1, 1880 to Sept. 26, 1881,	9355.89
	\$17331.16
By cash disbursed from Oct. 1, 1880 to Sept. 26, 1881,	\$9725.54
“ balance on hand,	7605.62
	\$17331.16

This is to certify that I have carefully examined the books of the Michigan Conference Treasurer, and find them correctly kept according to my best knowledge and belief.

F. H. Sisley, Auditor.

Battle Creek, Sept. 26, 1881.

The Committee on Nominations, consisting of the ministers of the Conference, presented the following report: For President, J. Fargo; Secretary, Wm. C. Gage; Treasurer, W. H. Edwards; Executive Committee, J. Fargo, D. M. Canright, and J. O. Corliss. The nominations were considered separately, and the candidates were elected, as reported by the committee. The request of the Secretary for an assistant was considered, and the Constitution was amended to allow of the election of such an officer. On motion, Jennie Thayer was elected Assistant Secretary, and Mrs. F. H. Sisley, Auditor, for the ensuing year.

Several letters were received from churches not represented by delegates, and were read to the Conference.

Adjourned to call of Chair.

THIRD MEETING, FRIDAY, SEPT. 30, 9 A. M.—Eld. J. O. Corliss presided, and Eld. E. P. Daniels was chosen Secretary *pro tem*. Meeting was opened with prayer by Eld. Burrill, and delegates' credentials were called for. Eight brethren and sisters, representing six churches, passed in their credentials, and were invited to take part in the deliberations of the Conference.

The Committee on Credentials and Licenses made a partial report, recommending the renewal of ministers' credentials to the following-named persons: Mrs. E. G. White, J. H. Waggoner, J. Byington, J. O. Corliss, D. H. Lamson, M. B. Miller, A. O. Burrill, E. R. Jones, E. Van Deusen, J. Sisley, D. A. Wellman, G. K. Owen, J. L. Edgar, H. M. Kenyon, E. H. Root, U. Smith, E. P. Daniels, Wm. Ostrander, and D. M. Canright; and that credentials be granted by this Conference to C. Stoddard and A. McLearn.* This report was amended by vote of the Conference so as to read that we “recommend that C. Stoddard and A. McLearn be re-ordained and receive credentials.”

The committee recommended for ordination and credentials, Wm. C. Gage, R. C. Horton, L. A. Kellogg, Frank Starr, Albert Weeks, and M. S. Burnham.

Also, that licenses be granted to J. E. White, Mrs. E. S. Lane, Mrs. G. K. Owen, Richard Conradi, Day Conkling, A. W. Bather, W. C. Wales, E. Hutchins, H. W. Miller, and F. L. Westfall.

The report of the committee was adopted.

Adjourned to call of Chair.

FOURTH MEETING, SUNDAY, OCT. 2, 5:30 P. M.—Meeting called to order by the President; and, after prayer by Eld. Smith, the Secretary's report was read and approved.

The Committee on Resolutions presented the following:—

1. *Whereas*, In the providence of God, our beloved brother, Eld. James White, has been removed from us by death; therefore

Resolved, That we recognize in this sad event the loss of one who has been a life-long and ardent supporter of the cause, an acknowledged leader in the important movements that have given strength and stability to our work, and one who has been an instrument, in the leadings of Providence, of great good in the world.

Resolved, That while we bow beneath the stroke, we pledge ourselves to God and to one another to renew our diligence in the great work to which his life was devoted, and thus, by greater activity and devotion to its interests, make up the loss, so far as lies in our power.

Resolved, That we tender to his family, and especially to his surviving companion, our deep sympathy in this bereavement, and pledge to sister White our prayers in her behalf, and our hearty co-operation in her work in behalf of the cause.

*These brethren were accredited ministers in other denominations when they received S. D. Adventist views.

2. *Whereas*, Our highly esteemed and beloved brethren Elds. E. B. Lane and George Gilbert, have been removed from us by death; therefore—

Resolved, That we deplore the loss of these efficient laborers, recognizing the lesson taught us of the uncertainty of human life, and the necessity of a constant preparation for whatever awaits us.

Resolved, That we tender the families of the deceased our heartfelt sympathy in this our common affliction, while we will fondly cherish the memory of the departed, in the hope of a happy meeting when the Lifegiver shall come.

3. *Whereas*, Experience has taught us the necessity of giving credentials and licenses to such persons as the Conference may deem worthy to act in the capacity of preachers among us; and—

Whereas, We learn to our great regret that some of our churches have encouraged individuals to preach for them who, either because of unsoundness in matters of doctrine or on account of some other disqualification, have not been licensed, or have had licenses or credentials withheld from them; therefore—

Resolved, That we express it as the sense of this Conference that it is the duty of all the churches belonging thereto to respect its action in this matter by refusing to encourage individuals to preach to them who have not been licensed, or who have had their licenses or credentials withheld from them [except by the full approval of the Conference Committee].

The resolutions were separately considered, and discussed at some length before adoption.

Those touching the death of Eld. White were considered, in appropriate remarks, by Elds. Corliss, Lamson, Gage, and Canright, who paid tribute to the devotion of Eld. White to the cause, and feelingly alluded to the personal loss felt by them in his death. These resolutions were passed by a rising vote of the whole congregation.

The resolutions in reference to the death of Elds. Lane and Gilbert were feelingly considered by Elds. Canright and Lamson, and then passed unanimously.

The last resolution, concerning unauthorized ministers, was very freely and fully discussed by Elds. Corliss, Canright, Burrill, Daniels, Lamson, Littlejohn, J. E. White, E. S. Griggs, and others, and after being passed, reconsidered, and referred back to the committee for revision, was finally adopted with the clause above given in brackets. It thus appears as the mind of the Conference, that when a suspension of the restriction seems desirable, the full consent of the Conference Committee should first be obtained.

The Committee on Credentials and Licenses made a final report, recommending, in addition to those previously reported, the following brethren for license: Charles Jones, G. H. Bell, D. E. Wellman, H. S. Guilford, and F. Squires. On motion, it was voted to grant licenses to the above-named individuals.

The following churches and companies were, by vote, taken under the watchcare of the Conference:—

By request of Bro. Lamson, the church at Blaine and the company at Camden; by request of Bro. Kellogg, the company at Washington; of Bro. Lawrence, the church at Clayton; of Bro. Daniels, the company at Linden; of Bro. Burrill, the church at St. Louis; of Bro. Weeks, the company at Reese. On request of Bro. Sisley, the church at Monroe Center was disbanded; and on request of Bro. Burrill the church at Seville was disbanded.

Adjourned to call of Chair.

J. FARGO, Pres.

WM. C. GAGE, Sec.

ABOUT THE INDIANA CAMP-MEETING.

IN many respects the camp-meeting held at Marion was the best that has been held in the State. It was remarked by many that no murmuring was heard on the ground. The preaching was all of a close, practical character, except two excellent discourses on Sunday,—one in the morning by Bro. Lane on the Sabbath question, and one in the afternoon on the covenants, by Bro. Corliss. All present seemed of good courage. The ministers were in harmony with one another and with the Conference. It was remarked by the ministers and by the local elders throughout the State that a better spiritual condition has existed of late than ever before though some are falling out of many of the churches.

About three hundred and sixty camped on the ground. Two hundred and sixty recited in the Sabbath-school. The camp was divided into five sections, and ministers appointed to take charge of these divisions for prayer and social meeting at 8 A. M. This added much to the interest and effectiveness of the meeting. Eight were baptized by Bro. Rees in the Mississinewa River on Monday.

The credentials of all the ministers were renewed, and Brn. Rogers and Henderson received ordination and credentials. Three new ones received license to improve their gift in publicly presenting the truth. The neighbors who attended were very favorably

impressed, and spoke encouragingly in the social meetings. The owner of the grove was highly pleased with the order maintained, and promises us the same ground for next year, if he does not sell it. Accordingly, we have stacked the poles, stakes, blocks, and lumber for future use.

Our first camp-meeting was held at Tipton, Oct. 6-11, 1870. That meeting opened with seventeen members present, and closed with thirty-two, the greatest number of members being thirty-two; but if we include the ministers from Michigan, there were thirty-seven. Of that number fifteen attended the meeting at Marion; ten sleep in Jesus; some faithful ones have moved to Kansas, and others have made a sad mistake by remaining away from this meeting.

The canvassers did well in obtaining subscriptions for our periodicals among our brethren. The Conference, the Tract Society, the Sabbath-school Association, and the Health and Temperance Society all hold their annual sessions, and a lively interest was manifested in all of them. There is a noticeable improvement in the Sabbath-school work, and many of the scholars are becoming converted and joining our churches. The president of the H. and T. Association is qualified to do an excellent work in the temperance cause. He makes his lectures both interesting and instructive.

Dear brethren and sisters, let us try to realize that but a few more annual gatherings such as we have lately enjoyed will bring to us their round of duties and joys, and then our blessed Lord will come to claim his own.

WM. COVERT.

GENERAL MEETING IN WISCONSIN.

THE meeting for Dist. No. 5 of the Minnesota Conference, held at Knapp, Dunn Co., Wis., commenced on the eve of the 15th of September. The heavy rains had made terrible roads, especially in the woods, and this kept many away who no doubt would have been present but for this cause. Some thought that a tent-meeting in such damp weather would be dangerous to health; but the brethren at Knapp were equal to the occasion, and plenty of sawdust under the large tent, seats with backs, and two stoves with plenty of wood, overcame, to a great extent, the difficulties of the situation, and made the tent comfortable even for invalids and little ones.

Knapp is a young and growing town on the West Wisconsin Railroad, between Hudson and Eau Claire. It is nestled in a long, green, narrow valley between the bluffs of Wilson Creek, and must be a pretty sight to one standing on the hills on either side. The cars pass through the town, and the rush and rumble of the trains, the puffing and snorting of the iron horse, the ringing of bells, and the startling roar of the steam whistle, wake all the echoes at short intervals both day and night. The business done here is immense. Truly people in these last days are running to and fro in a most marvelous manner. Only to think of the net-work of railways that traverse the land from Maine to California, with such long and frequent trains, all full of people running to and fro. What a sight it would be if all these trains could be seen at once, with all their living freight!

Elds. H. Grant, H. Ellis, and A. Mead were present, and all took part in the labor. Sister A. M. Johnson also preached once. As it was so rainy, no family tents were pitched, and the friends at Knapp opened their hearts and homes, and all were entertained and made comfortable. The preaching was earnest and impressive, and all seemed to feel the necessity of giving more earnest heed to the things we had heard, lest at any time we should let them slip.

There was an interesting school on Sabbath morning, and the review questions showed that the lesson had been well studied. Remarks on the necessity and importance of the Sabbath-school work were made by Elds. Grant, Ellis, and others; and the subject of offering prizes for good behavior and good lessons was dwelt on to some extent; but opinions differed on this, some thinking that children should be taught to look for a moral reward only, and some thinking that small rewards offered to every one who puts forth an earnest effort to do well, might not only encourage young children, but also be used as grand object lessons to illustrate the glorious rewards of a future life.

On Sunday there was a T. and M. meeting at 9 A. M., and another late in the afternoon. The director, secretary, and some of the librarians were present. Some things were explained in regard to the work. A librarian was appointed for the society at Knapp. Five subscribers for *Good Health* were obtained, and about \$20 was paid on T. and M. dues. Our method of caring for the poor among us was explained, and \$14 paid on that fund.

After the sermon on Sunday evening, the brethren

and sisters repaired to the house of Bro. Gibson, where the ordinances were administered. Faithful testimony was given by Eld. Grant on the duty of self-examination before partaking of the emblems of the broken body and shed blood of the Saviour. All hearts seemed melted, and a spirit of sweet humility and a desire to put away sin were manifested by all. We felt that angels were hovering around, and that the Spirit of God was indeed with us. Oh that we might ever retain the blessed consciousness.

"If such the sweetness of the stream,
What must the fountain be,
Whence saints and angels draw their bliss
Immediately from Thee!

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round his throne we meet!"

This northeast corner of our district is hard to reach with teams in rainy weather, but there seems to be a blessing there. We greatly missed brethren from Weston, Beldenville, and other places, whom we had hoped to see. Our general meetings come so seldom, that it seems as if all who can attend should make a great effort to get there. The Lord promises to bless those who make a covenant with him by sacrifice. Eld. Mead and sister Johnson will continue the meeting at Knapp as long as the interest demands.

Prescott, Wis., Sept. 23.

J. S. OLIVE.

BEULAH.

"But thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." Isa. 62:4.

"In this country the sun shineth night and day. . . . Neither could they from this place so much as see Doubting Castle."—Bunyan.

WHEN sweetest peace is in the soul,
And Christ is dwelling in the heart,
When sin and sense have lost control
And all the hosts of ill depart,
We trust in him to gently lead
Where purest waters ever flow,
On dainties from his vineyards feed,
While Beulah's breezes softly blow.

The Saviour's love pavilions me—
I lean upon the arm divine;
And from the shining heights I see
The precious land of corn and wine.
While Beulah's skies in beauty bend,
And Beulah's hills in splendor glow,
May I these glorious heights ascend,
While Beulah's breezes gently blow.

In Christ I have a land all bright,
In him a realm of boundless day—
Each rising cloud, tinged with his light,
Without a storm dissolves away;
And Beulah's cleansing fountain blest
Will wash me whiter than the snow,
And in the land I'll sweetly rest,
While Beulah's breezes softly blow.

From off the radiant summit's view,
My soul, the flashing of the domes
Of great Jerusalem the New—
The city of the tearless homes.
Descending from the stainless sky
I see its gates and mansions glow—
Hope sings of brilliant "by and by,"
While Beulah's breezes softly blow.
—Geo. R. Kramer, in *Words of Faith*.

—Be careful only of thyself, and stand in awe of none more than of thine own conscience. There is a Cato in every man, a severe censor of his manners. And he that reverences this judge will seldom do anything he need repent of.

Notes of News.

—The only printed book in the Turkoman language is the Bible.

—The British government is urging Turkey to take measures to suppress the slave trade.

—Turkish delegates have gone to Cairo. They say their mission is to inquire into the state of Egyptian affairs.

—A pear-tree in Danvers, Mass., planted by Governor Endicott in 1628, is still vigorous, and bore fruit the past season.

—In Yale College the revised New Testament is to be used in the devotional exercises, by vote of the Theological Faculty.

—It is considered certain that Gambetta will succeed Ferry as the French Premier, with full power to choose his own cabinet.

—Proceedings against those implicated in the star-route frauds have commenced. It is said that 200 postmasters are involved.

—Floods in the West are occasioning a rise in the

Mississippi River, which, on the 2d inst., was above the danger mark in some localities.

—There are in all 243 languages spoken in India. The Bible has been translated into about 80 of them, and these the most important.

—The Greek Testament in the ancient tongue, is now, by order of the Greek government, read in its 1,200 schools, which have 80,000 pupils.

—The amount contributed annually in the United States for foreign missions is less than the sum spent for intoxicating liquors in three days.

—Oct. 6, Pulaski, N. Y., was visited by a disastrous fire, which destroyed the entire business portion of the town. The loss is over \$200,000.

—The men employed in the Staffordshire (Eng.) potteries threaten to strike in November for an advance of wages. The strike will involve 80,000 men.

—Incendiary fires in the villages of Southern Russia are reported. They are said to be the outcome of the discontent of the peasantry, owing to bad pay and poverty.

—Lord O'Hagan, Lord Chancellor of Ireland, in his inaugural address to the Social Science Congress, spoke of the land bill as one of the greatest measures of the century.

—Cholera has broken out among the Mohammedan pilgrims to Mecca. In consequence, communication between the Egyptian and Arabian coasts has been suspended.

—The trial of the Rev. H. W. Thomas for heresy, by a committee appointed by the Rock River Conference of the Methodist Episcopal Church, has commenced at Sycamore, Ill.

—A dispatch from Tucson, Arizona, states that on the 4th inst. a battle was fought between Indians and United States troops, on the Dragon Mountains, 10 miles north-east of Tombstone.

—Between Jan. 1 and Sept. 15 there landed at Castle Garden 328,000 immigrants, 5,000 more than landed in the same period in 1880, and 190,000 more than for the same period of 1879.

—A late dispatch says that if the treaty of peace between the British and the Boers is not completed by the 9th inst., hostilities will recommence, and the English garrisons in that country will be in a state of siege.

The French bishop of Arras has sanctioned a pilgrimage in honor of the sacred tear shed by Jesus on the tomb of Lazarus, which was sent to Pas-de-Calais from Jerusalem by the Crusader Godfrey de Bouillon in the twelfth century.

—A Baptist missionary to Japan says that Dr. Wayland's "Moral Science" and "Political Economy" have been translated into Japanese, and are now highly appreciated text-books in the high schools and colleges of that empire.

—A correspondent in Greenwood Co., Kan., states that in his vicinity a barn was burned recently, the fire originating from a pipe which the owner smoked on the premises. Four horses perished in the flames, besides the destruction of other property.

—It is claimed that celluloid can be successfully used for stereotyping, being perfectly adapted for use in printing, as it is hard and tough as ivory, easily molded, 80 per cent lighter than metal, and not affected by dampness, acids, alkalis, or other chemicals.

—Oct. 1, a cyclone struck Stanton and Omaha, Neb., and other towns, doing great damage in the track it traversed. At Madison several lives were lost. On the Thursday previous, a storm damaged the State Reform School at Eldora, Iowa, to the extent of \$5,000.

—The English government has received information that the African slave trade is still extensively carried on. It is stated that no fewer than 50,000 or 60,000 negroes are annually conveyed to the Turkish and Egyptian ports of the Red Sea, where they are disposed of to dealers from all parts of the Sultan's dominions.

—A new lighthouse, in which the electric light is to be used, has lately been completed at Marseilles. The cost of the light is seven times less than the cost of that which it will replace. The new lighthouse will be one of the finest on the French coast. The light, which will be equal to 3,500 gas jets, will be visible at a distance of twenty-seven miles.

—Constantine Artos, the oldest inhabitant of the island of Crete, died recently at the age of 118 years. He married a rich miller's daughter 100 years ago. He fought against six of the ten Turkish sultans who have ruled the island, has buried five wives, and survived nearly all his near relatives, including eleven of his children. Last year he faithfully served as mayor of his village.

—The brigands of Thessaly have at length been outwitted by a captive. His name is Janni Boyardji, but he is a British subject nevertheless. He made no objection to paying the ransom demanded, and offered to take two of the brigands with him in a small boat to a village where he could get the money. On the way, he managed to upset the boat. He then swam ashore, leaving the brigands to drown.

—The *Christian Weekly* fears that many investors will have to learn the bitter lesson that mine, miner, minus is a true comparison, though it may not be down in the grammars. The following item from the same paper seems to throw light on this: "The price of mining-stock in the San Francisco Board fell from \$282,305,404

in January, 1875, to \$17,902,700 in July, 1881, the loss being more than the entire valuation of that city."

—Colonel Dan Murphy, of California, is the largest individual land owner in the world. He has 4,000,000 acres in one body in Mexico, 60,000 in Nevada, and 23,000 in California. His Mexican land he bought four years ago for \$200,000, or five cents an acre. It is 60 miles long, and covers a beautiful country of hill and valley, pine timber, and meadow land. It comes within twelve miles of the city of Durango, which is to be a station on the Mexican Central. Mr. Murphy raises wheat on his California land, and cattle on that in Nevada. He had 55,000 sacks of wheat last year, and ships 6,000 head of cattle annually.

Obituary Notices.

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

NICHOLS.—Hannah Mabel, youngest child of N. W. and N. E. Nichols, died of diphtheria, in Elmwood, Tuscola Co., Mich., Sept. 13, 1881, aged 2 years, 7 months, and 13 days. Wm. OSTRANDER.

HALLECK.—Died of membranous croup, at Easton, Minn., Sept. 15, 1881, Perry Russell, son of Milo O. and Ella I. Halleck, aged 1 year, 5 months, and 15 days. Funeral discourse by the writer from Jer. 31: 15, 16. B. A. CURTIS

ELLER.—Died of cholera infantum, Sept. 12, 1881, near Marysville, Wapello Co., Iowa, James Raymond, infant son of Bro. and Sr. James C. Eller, aged 11 months and 14 days. Words of comfort spoken from Jer. 31: 15-17. L. McCoy.

PICKARD.—Died in Roosevelt, N. Y., Sept. 13, 1881, Hyril L., infant son of Theodore and Cornelia Pickard, aged 7 months and 7 days. The mourning parents are comforted by the hope that the Lifegiver will soon come, and bring their child from the enemy's land. Discourse by the writer from 2 Kings 4: 26. F. WHEELER.

GRAVILLE.—Died in Smyrna, Mich., Sept. 20, 1881, after suffering five weeks from whooping cough and a complication of diseases, our little daughter, Welthia J. Graville, aged 4 years, 3 months, and 17 days. She was a lovely and dearly beloved child. Our little one rests in peace, and we hope to meet her in the resurrection morning. Funeral discourse by a Baptist minister. FRANK AND LUCY J. GRAVILLE.

HEGG.—Died of scarlet fever, at Independence, Wis., Sept. 17, 1881, Clarence B., aged 2 years and 6 months, and Ida J., aged 1 year, children of O. A. and J. M. Hegg. The difference between their deaths was only about three hours, and they were buried side by side in one coffin. March 5, 1881, Bro. and Sr. Hegg lost their oldest son, who was in his fifteenth year. These parents miss their children much; yet they are comforted by the promise that they are to come again from the land of the enemy. A large circle of friends and neighbors sympathize with them in their sad bereavement. O. A. JOHNSON.

BARBER.—Died of general debility, in Lowell, Mich., Sept. 16, 1881, Eveline Barber, in the seventieth year of her age. Sister Barber accepted the views of Seventh-day Adventists about nineteen years ago, under the labors of Elds. Loughborough and Hull; and from that time she loved and cherished present truth. She was deprived of church privileges, and was much of the time isolated from any of like faith, yet she never wavered. About three years ago, she united with the church at Eaton Rapids, and had the privilege of meeting with them occasionally. Last spring she returned to Lowell, where, after a rapid decline, she fell asleep. On account of our absence, Eld. Valentine, a Methodist minister, officiated at the funeral. E. VAN DEUSEN.

RUSSELL.—Died of diphtheria, in Keene, Essex Co., N. Y., Newton, oldest son of Bro. and Sr. I. N. Russell, aged 15 years and 18 days. He gave his heart to the Lord under the labors of Eld. E. W. Whitney and the writer in the tent season of 1880, and his life since has given evidence that the work of conversion was genuine. His hope was bright to the last. He often said that if the Lord wanted him to labor, he should live; if not, he was ready to go. His parents mourn, but the "blessed hope" looks brighter than ever. Words of comfort from Lam. 1: 12, first clause, by Eld. B. J. McKernan, Methodist Episcopal.

From Satan's luring wiles he's free;
He sweetly sleeps, dear Lord, in thee.

M. C. WILCOX.

TENNEY.—Charlotte M. Tenney, wife of Alpheus Tenney, died of heart disease at Kilbourn, Wis., Sept. 19, 1881, aged 66 years. Mother's Christian experience was life-long. Her father, Reuben Starkweather, and his entire family, were firm adherents to the Baptist faith. Since 1865 mother has been an undoubting believer in present truth. Formerly she was troubled with conscientious doubts of her acceptance with God, but during the last few weeks of her life, these clouds disappeared before the clear sunshine of his love. Two years ago, the death of a beloved daughter came as a crushing blow upon her heart, and last spring the blow was renewed in the death of another daughter in the midst of life. We knew mother's days were few, but they have been peaceful. She contemplated death without a fear, and entered the dark valley leaning upon the arm of her Redeemer. Her life was in close imitation of the life of Jesus. There remains in our memories no word or action of hers which is to be regretted. She led eight children to the age of responsibility, and under God it is through her influence more than any other cause, that they have been led to become his children.

"She sleeps in Jesus—oh how sweet,
To be for such a slumber meet."

G. C. TENNEY.

THE NEBRASKA CAMP-MEETING.

This was an excellent meeting,—one of the best held this season. Columbus, the place where it was held, is at a junction of the Union Pacific and the Burlington and Missouri Railroads, in Nebraska, where the Loup River enters the Platte. The grove of cottonwoods, where we encamped, was the best for the purpose that we have ever had in the State of Nebraska, which perhaps is not saying much, for the State is not famous for its groves.

Perhaps three hundred of our people encamped on the ground. Eld. Haskell and myself reached the ground Thursday night, and found the meeting in good progress. The business was well started, and most of the people already there. Nearly all stayed to the close. Our final meeting, Tuesday morning, was about as large as any. This was a good feature.

Many of those present were comparatively young in the faith. In the two counties close to the place of meeting, there was not a Sabbath-keeper one year ago. Now there are over one hundred. There has been a good growth also in other parts of the State. Indeed, I know of no Conference east of the mountains where there is so good a growth as in Nebraska. There seemed to be a good state of feeling, and an interest in all branches of the work. More in reference to this in another article.

There were so many comparatively young in the truth, that it seemed proper to conduct our meeting a little different from the usual course, where most are old Sabbath-keepers. Doctrines which are well known to them need to be preached to the former. We felt quite free in presenting the subject of spiritual gifts, and the manifestation of them among this people. The theme occupied two discourses, and was well received. As usual, the subject seemed to bring light into the meeting. Eld. Haskell also spoke on the subject of tithing. On the Sabbath, sixty or seventy—I should judge—came forward for prayers, and the meetings were profitable. Also on Monday an effort was made for sinners and backsliders, and a number came forward. Sixteen were baptized.

I have found no State where there was a better feeling in the missionary work than here. They have employed canvassers to go ahead of the lecturers, and get up an interest in places where courses of lectures were to be given. The result has been excellent. These efforts have cost some means, consequently the society was considerably in debt. But Sunday night the matter was laid before the brethren, and no special pleas made either, and \$1,100 was pledged in a short time. The best of feeling prevailed. The people in Nebraska are generally poor, but they have the cause of God at heart. This was in striking contrast to some other Conferences in which attempts were made to raise funds, where wealth was far more plenty, but they were poor in the missionary spirit. The Nebraska Conference determined to have a reserve fund, to enable them to keep on hand a good assortment of our publications. They had a good supply as it was, but were in debt for part of them.

Our farewell meeting Tuesday morning was good. Many testimonies were given in rapid succession. Often several were on their feet at once, and all seemed to prize the privilege they had enjoyed. We closed by the ordination of Bro. Nettleton to the work of the ministry. The Lord's Spirit came in and witnessed to the act, as it seemed to us all. Many were in tears, and a very tender, precious influence affected the hearts of all. And so our meeting closed, and the brethren and sisters went to their homes encouraged. The weather was very fine all through.

GEO. I. BUTLER.

—Rev. Dr. Woods, of Andover, was once giving his class instructions about preaching in such a manner as to gain attention and applause. "Young gentlemen," said he, "it's all contained in a nutshell. When you go to preach in the city, take your best coat; but when you go to preach in the country, take your best sermons."

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY AT OAKLAND, CAL., FOR THE

MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS.

A live Religious Family Paper, containing, in addition to the great variety of original articles, which make it a desirable prophetic journal, Departments devoted to Temperance, The Home Circle, News, The Missionary Work, and the Sabbath-school. Price, per year, \$2.00.

In clubs of five or more copies to one address, to be used for missionary work, each \$1.50.

Address **SIGNS OF THE TIMES, Oakland, Cal.,**
—OR—
REVIEW AND HERALD, Battle Creek, Mich.
Miss F. L. TAYLOR, Secretary N. E. Tract Society, So. Lancaster, Mass.

HEALTH PUBLICATIONS.

The Household Manual. A book brimful of information on a hundred useful topics. 20,000 have been sold in two years. Cloth, 172 pp. 75 cts.

Digestion and Dyspepsia. By J. H. Kellogg, M. D. This work embodies the results of the author's experience in dealing with all forms of the disease, in all of its stages, and is a thoroughly practical treatise on this prevalent malady. In cloth, 176 pp. 75 cts.

Uses of Water in Health and Disease. Giving careful and thorough instruction respecting the uses of water as a preventive of disease, and as a valuable remedy. In cloth, 166 pp. 60 cts.

Paper covers, 136 pp. 25 cts.

Diphtheria. A concise account of the nature, causes, modes of prevention, and most successful mode of treatment of this now prevalent and fatal malady. Board covers, 64 pp. 25 cts.

Alcoholic Poison; or, the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine. This is the best compendium of the temperance question published. Its statements are brief, concise, and to the point. Paper covers, 128 pp. 25 cts.

Healthful Cookery. A Hand-book of Food and Diet; or, What to eat, When to Eat, and How to Eat. It contains a large number of recipes for the preparation of wholesome and palatable food without condiments. Enamel paper covers, 128 pp. 25 cts.

Proper Diet for Man. A scientific discussion of the question of vegetable versus animal food. Ultra notions are avoided, and the subjects treated are handled with candor. Paper covers. 15 cts.

Evils of Fashionable Dress, and How to Dress Healthfully. This little work considers the subject of fashionable dress from a medical standpoint, and thoroughly exposes its evils. It does not stop here, but points out an easy and acceptable remedy. Enamel covers, 40 pp. 10 cts.

Bound Volumes of the Health Reformer. These valuable volumes contain more practical information of a vital character than any others of their size. Each volume contains 360 pages of reading matter, well bound. \$1.25

Physiology and Hygiene. 360 pp. \$1.50

Treatment of Disease. A guide for treating the sick without medicine. 160 pp. 30 cts.

Lectures on the Science of Human Life. Three lectures of great value which should be in the hands of every individual. 174 pp. 30 cts.

Dyspepsia. Almost any dyspeptic can cure himself by following its teachings. Beautifully bound. 196 pp. 75 cts.

Tobacco-Using. A philosophical exposition of the effects of tobacco on the human system. 60 pp. 15 cts.

Health and Diseases of American Women. 60 pp. 15 cts.

JUVENILE BOOKS.

The Sunshine Series. Stories for little ones, in ten small books, adapted to children from the ages of four to ten years. In glazed paper covers, 320 pp. 50 cts.

Golden Grain Series. A choice collection of instructive stories suited to the wants of children from eight to sixteen years and older, illustrated and beautifully bound in three volumes.

THE HARD WAY, 160 pp. 40 cts.

THE SCHOOL-BOY'S DINNER, 160 pp. 40 cts.

GRUMBLING TOMMY, 160 pp. 40 cts.

Golden Grains in Ten Pamphlets. The same reading as in the first two volumes, without pictures, in ten pamphlets of 32 pages each, 320 pp. 50 cts.

Sabbath Readings for the Home Circle. In four volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-school and family libraries. Each, 75 cts.

The Child's Poems. Containing Little Will and other stories, teaching beautiful lessons of temperance and virtue. Bound in cloth and richly embossed in gold and black. 128 pp. 30 cts.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Night Exp.	Atlant. Exp.	N. Y. Exp.	Day Exp.	Mail.		Local Pass.	Mail.	Day Exp.	Evening Exp.	Pacific Exp.	
A. M.	A. M.	P. M.	P. M.	P. M.	AR.	A. M.	A. M.	A. M.	P. M.	P. M.	DEP.
5.00	3.35	11.50	6.30	6.50	-	5.30	7.00	9.35	8.30	9.50	-
5.00	12.45	9.57	4.05	3.45	-	8.50	10.20	12.15	11.30	12.40	-
3.20	11.08	8.20	2.15	1.28	-	10.38	12.19	1.55	1.08	2.02	-
2.28	10.25	7.41	1.38	12.33	-	11.33	1.13	2.36	1.53	2.45	-
11.33	7.38	5.30	11.13	9.25	-	3.22	4.23	5.18	5.03	5.28	-
9.10	5.15	3.30	9.00	7.00	Dep.	3.50	6.50	7.40	7.30	8.00	-
P. M.	P. M.	P. M.	A. M.	A. M.		P. M.	P. M.	P. M.	A. M.	A. M.	

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

The Review and Herald.

Battle Creek, Mich., Tuesday, October 11, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

SOUTHERN KANSAS, Parsons, October, 13-18
TENNESSEE, Cross Plains, " 13-18
CALIFORNIA, Sacramento, " 13-25
TEXAS, Dallas, Oct. 27 to Nov. 1

A report from Bro. Butler of the good Missouri camp-meeting was received just too late for this number. It will appear next week.

The brevity of the sermon on the fifth page of this paper entitles the author to a word of explanation. The mention in the REVIEW of Sept. 13 of the sermon preached in Battle Creek, by Eld. McLearn, Sabbath, Sept. 10, called out a request that it be published in the REVIEW. Other duties have prevented his writing out more than a mere synopsis of the discourse, which is consequently all that we are able to present.

The ascension-robe scandal receives a good exposure from the pen of Bro. Littlejohn, in another column. The offer of fifty dollars' reward for authentic proof of any occurrence of the kind, to which he refers, was not simply presented once in the REVIEW, but was for quite a length of time a standing offer. Besides, some of our ministers have at different times made the same offer in localities where they have been laboring.

Sabbath, Oct. 22, is the thirty-seventh anniversary of the ending of the twenty-three hundred days, Oct. 22, 1844, which marked the great change in the work of Christ as our High Priest in the heavenly temple, and the beginning of the work called the cleansing of the sanctuary,—a work still otherwise known as the finishing of the mystery of God, Rev. 10:7, and the Investigative Judgment, which must just precede the second coming of Christ. It was the most important era the world has seen since the ascension of Christ; and the day deserves to be remembered in a special manner.

In this number will be found the appointment for the next General Conference. At that time full statistics will be wanted from all our State Conferences. Some of the Conference secretaries write us that they succeed in getting reports from only about two-thirds or three-quarters of the churches of their respective Conferences, and some from a still less proportion than that. Ever since organization was adopted, this cause of complaint has existed. Can this evil never be remedied? Once more we appeal to church clerks to be faithful to their sacred duty in this matter, and report to their Conference secretaries, that they may report to the General Conference. Will Conference presidents, committees, T. and M. directors,—any one who can help, assist in this matter?

CORRECTION: Through a mistake in the manuscript, it was stated in the published report of the Illinois Conference, that licenses were granted to D. Hildreth, M. A. Hicks, and Wm. Le Barr. These brethren constituted the Committee on Credentials and Licenses, but none of them received license.

CORRECTION: In my report of labor contained in the REVIEW of Sept. 27, through a mistake in my manuscript I am made to say as follows: "In my printed article I did not say that I had spoken but twice on the Sabbath question before his first sermon in review. My statement was that I spoke but twice upon that subject before his second sermon." In the foregoing the words *first* and *second*, which are underscored, should change positions, it would then read as follows: "In my printed article I did not say that I had spoken but twice on the Sabbath question before his second sermon in review. My statement was that I spoke but twice upon that subject before his first sermon."

W. H. LITTLEJOHN.

Appointments.

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

The new house of worship at Mendon, Mercer Co., Ohio will be dedicated, no preventing providence, Sunday, Oct. 23, 1881. We cordially invite our neighboring churches of Van Wert, Dunkirk, and Uniopolis to attend. And all our good brethren from elsewhere who can come, will receive a hearty welcome. The friends who will look after your comfort are plenty. Eld. J. O. Corliss, of Michigan, will be with us, no preventing providence, to remain two weeks, or longer if necessary. The president of the Conference, our district elder, and other ministers in Ohio, are expected. Meetings will commence Friday evening.

By order of Mendon church. G. G. RUPERT, Dist. Elder.

The fifth annual session of the General Tract and Missionary Society will convene at Battle Creek, Mich., Dec. 6, at 9 A. M. State secretaries will please forward to the general secretary, Miss M. L. Huntley, Battle Creek, Mich., annual reports, showing the labor performed in their various State societies during the year ending Oct. 1, 1881, together with a statement of the financial standing of the same, and concerning the general interests of the work in the State, in time for this meeting. Reports will also be acceptable from local societies not connected with State societies, and from scattered individuals favorably situated for missionary labor, or in localities where there is a call for labor of this kind, especially those who have received publications for distribution from the General Society. S. N. HASKELL, Pres.

The Ohio T. and M. Society will hold its State quarterly meeting at Mendon, Mercer Co., Ohio., Oct. 21-24, 1881. E. H. GATES, Pres.

Nothing preventing, I will meet with the Plainfield church (Wis.) at Ordino, Oct. 15 and 16, as Bro. Farrer may arrange. H. W. DECKER.

District quarterly meeting for Dist. No. 3, N. Y., will be held at Adams Center, Oct. 15, 16. A general attendance is earnestly solicited. M. H. BROWN, Director.

There will be a general meeting for the North Bloomfield church and the scattered Sabbath-keepers of Northeastern Ohio, Oct. 29, 30, at North Bloomfield. R. A. UNDERWOOD.

The State quarterly meeting of the Nebraska T. and M. Society will be held at Schuyler, Oct. 29, 30. We want to see every T. and M. officer in the State at this meeting. CHAS. L. BOYD, Pres.

Dist. No. 4, Ind., will hold the next quarterly meeting at Noblesville, in connection with the State quarterly meeting, Oct. 29, 30. Librarians, please be prompt in your official duties. WM. COVERT, Director.

ROCK CREEK, Kan., Oct. 22, 23
Belvoir, " Nov. 5, 6
Meeting at each place will begin Friday evening.
SMITH SHARP.

The next general quarterly meeting of the Maine T. and M. Society will be held at South Norridgewock, Oct. 15, 16. Meeting will commence the 14th, at 7 P. M. All are invited to attend. J. B. GOODRICH.

The T. and M. quarterly meeting for Dist. No. 2, N. Y., to be held at Roosevelt, is postponed till October 22, 23. Elds. Brown and Wilcox are expected. A temperance meeting will be held in connection. L. R. CHAPPEL, Director.

There will be meetings at Debello, Wis., Oct. 19-23. All the brethren living near Debello, and all who can possibly attend this meeting, should be there. Bro. Decker will be there. Meetings to commence on Wednesday evening, Oct. 19. O. A. JOHNSON.

PROVIDENCE permitting, I will be at South Pierrepont, N. Y., Oct. 13, 14. West Pierrepont, district quarterly meeting, Oct. 15, 16. We hope to see a general turnout of our brethren at this meeting. It comes at the time of year when work is not driving and we all need the meeting. Come, brethren, and bring the Lord with you. M. C. WILCOX.

The next general quarterly meeting of the Dakota T. and M. Society will be held at Sioux Falls, Oct. 22, 23, 1881. We hope for a general representation throughout the Conference, and that all will come seeking the blessing of God, that the winter's campaign may be a successful one. If any have special calls for labor, let them bring them up to this meeting. We expect that Brn. Olsen and Conradi will be with us. S. B. WHITNEY, Pres.

As the director and others in the Grove Lake district wish to have their general meeting come a few weeks later, we take up the appointment at Grove Lake, Oct. 13, and appoint as follows:—

Minneapolis, Minn., Oct. 14
Hutchinson, " " 20
Grove Lake, " Nov. 3
HARRISON GRANT.
L. H. ELLS.

No providence hindering, I will meet with the churches in Indiana as follows:—
Wolf Lake, Noble Co., Oct. 15, 16
Walkerton, St. Joseph Co., " 22, 23
Noblesville, Hamilton Co., " 29, 30
The State T. and M. meeting for the quarter will be held in connection with the Noblesville meeting. We hope to see a general turnout. The new meeting-house just completed at Noblesville, will be dedicated first-day, Oct. 30. S. H. LANE.

Publishers' Department.

"Not slothful in business." Rom. 12:11.

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

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

The P. O. address of Addie S. Bowen will be Randolph, Cattaraugus Co., N. Y., until further notice.

A CERTIFICATE of stock in the S. D. A. Educational Society addressed to W. S. Boone, Waterford, Ohio, is returned as uncalled for. Can any one give us his address?

Will those having clean and uninjured copies of the *Signs Good Health*, and the *Instructor* please forward to me? I can make good use of them in this city. Send them by mail, as express charges are very high. Address H. A. Whittaker, Pueblo, Colorado.

BUSINESS NOTES.

[UNDER this head short business notes will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words will constitute a line.]

WANTED.—I want to employ a good farm hand by the month or year. The applicant must be a Seventh-day Adventist, and well recommended. Address E. S. Griggs, St. Charles, Mich.

Books Sent by Freight.

S N Haskell \$45.15, Lizzie Hornby 212.62, R M Kilgore 400.54.

Books Sent by Express.

E G Olsen \$4.51, B L Whitney 14.00, H Nicola 7.08.

Cash Rec'd on Account.

Am H & T Association, Ohio per Wm Beebe \$5.00, Texas T & M Society per K Mc Kiskie 120.80, Ind T & M Society per S H Lane 114.25, J P Henderson 22.28, J G Holroyd 80.00, Ind Conf per S H Lane 100.00, Signs of the Times, Ind T & M Society per S H Lane 30.00, A W Bartlett per S H L 8.20, S H Lane 150, W W Sharpe S H L 8.33, Wm Covert per S H L 20.85, E G Olsen 20.00, R Conradi 6.25, H Nicola per L Nicola 8.00, Neb T & M Society per Mrs C L Boyd 420.00, Franklin Howe 7.90, E Van Deusen 10.00, L A Kellogg 6.19, E P Daniels 108.90, John Sisley 32.72, Col T & M Society per E R Jones 23.00, H N Kenyon 2.00, D A Wellman 111.87, L Johnson 5.00.

Shares in S. D. A. P Association.

Dr Wm Hill \$10.00, Mrs S L Hill 10.00, Olive Hill 10.00, M E Alexander 10.00, Emma T Haskell (donation) 5.00, Mrs C B T 20.00, Eld C O Taylor 10.00, Thos Brown (donation) 3.00, Harriet Stanley 10.00, S H & Helen Pound 10.00, J H Thompson 50.00, Mrs L S Shear 10.00, Fanny Thompson 10.00, Mrs H E Francisco 10.00, "V L D" (donation) 5.00, Mrs D H Bullock 10.00, P Sisley 10.00, Lora Rothrock 10.00, Susan H Vedder 10.00, Roxy Ralston (donation) 3.00.

Mich. Conf. Fund.

Tuscola per James M Palmer \$15.00, Brookfield per A O Bur-rill 10.22, August Rasmussen 12.00, Hans, Auton & Martin Rasmussen 60c, Parkville per H Keeney 5.00, Sand Lake per Tina Potter 4.00, Cedar Lake per Charlotte Webster 10.00, Allendale per Mrs H Parish 7.00, David Mc Callum 6.00, A E Moulthrop 16.00, Orleans per L B Kneeland 18.50, Sheridan per Ann Haynes 1.25, Howell per G C Westphal 31.00, Morley per Edward Gensman 11.25, Ovid per Mrs H L Birmingham 30.29, Shelby per N L Courter 1.77, Orange per N Outwater 10.00, Bunker Hill per D Hodges 5.00, Christopher Pearce 5.00, Mason per Mary C Phillips 9.45, Otsego per Alex Carpenter 56.59, Freeland per Margaret Cooper 33.00, White Lake per A D Dean 21.00, Grand Junction per R C Horton 3.00, Vassar per Ernest J Smith 15.00, Dryden per A W Sanborn 1.75, E C Hendee 50.40, Bancroft per H D Banks 25.00, Howell per D J Hitchcock 3.28, Matherton per Peter Moore 19.15, Vergennes per E Van Deusen 31.38, Westphalia per M J Parkhurst 9.57, Ithaca per Willet Reynolds 12.00, Kalamazoo per R B Owen 6.10, Orange per L C Smith 3.00, Quincy per J H Thompson 52.98, Fennville per Mary Finn 20.25, G K Owen 50.00, Potterville per Ella Carman 48.00, Hastings per L G Moore 23.68, Ravenna per John Wight 23.54, Potterville per J F Carman \$62.00, Leslie per Wm H Hunt 51.34, Hillsdale per J N Brant 13.80, Palmyra B N Hibbard 19.64.

Mich. T. and M. Society.

L A Kellogg \$88.90, D A Wellman 86.05, Dist 1 per US Veeder 30.00, Dist 4 per A Carpenter 16.07, Dist 4 per W H Littlejohn 9.50, Dist 6 per F Howe 9.43, Dist 6 per W R Slade 69.83, Dist 6 per W A Towle 8.00, Dist 9 per E J Smith 20.00, Dist 10 per A W Sanborn 15.00, Dist 11 per H D Banks 20.00, Dist 13 per M F Mullen 18.68, Dist 15 per L G Moore 4.78, Dist 16 per L Lawrence 14.82, Dist 5 per N L Courter 1.50, Dist 3 per M M Ernst 75c, Dist 11 per J W Driver 1.50, Dist 14 per Mary C Phillips 6.75, Dist 7 per Willet Reynolds 14.30, Dist 8 per J Mc Gregor 14.00, Dist 8 per E S Griggs 18.42, Dist 8 per Ella Warren 2.50, Dist 10 per A E Moulthrop 25c, W H Littlejohn 5.45.

For Eld. Andrews.

H G Buck \$14.00.

English Mission.

C L Boyd \$30.00, R J Lawrence 15.00, E J Smith 10.00.

Gen. Conf. Fund.

Mrs Emily A Coggeshall S B \$2.00, J P Hunt 8.00, J B Foster 1.00, Ind Conf tithe per S H Lane 200.00, S W Pack (S B) 8.00.

S. D. A. E. Society.

Evremont Nash \$5.00, M J Gifford 5.40, J B Dunlap 10.00, Elizabeth S E Miller 10.00, Daniel Covert 10.00, Charles Bartley 30.00, Ora M Curtis 10.00, F M Roberts 5.00, Nels Peterson 5.00, Arba Smith 2.50.

Gen. T. & M. Society.—Life Members.

Geo O States \$5.00, "M M" 5.00.

Michigan Camp-meeting Fund.

Per J F Carman \$90.00.