

Adventist Review

AND SABBATH HERALD.

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

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FORSAKE ME NOT.

FORSAKE me not. Though fast the night is falling,
And shadows gather in the darkened sky,
I cannot fear when thou, O God, art calling,
I cannot fall when thy kind arms are nigh.
Stay thou with me! Be thou my refuge ever,
My strength, my all, whatever be my lot!
Oh, bless me with thy gracious love forever,
And in the gloom of night forsake me not!

Forsake me not in time of tribulation,
Be thou my rock and fortress in despair;
Oh, fill my burdened soul with thy salvation,
And pour thy Spirit's balm on all my care.
Though sorrows break my heart, O gracious Father,
Thy rod and staff can comfort my distress,
Though grief oppress, and heavy tear-drops gather,
Thy pitying love can bring me sweet redress.

Forsake me not; breathe thou into my being
The very breath of heaven from above;
Unseal mine eyes, that I, thy goodness seeing,
May know and feel thy deep, thy boundless love.
In storm or calm, be thou, O God, beside me,
That I, thy child, may never be forgot;
Through shade or sun, by day or night-time, guide me,
Through all my journey, — oh, forsake me not!

Forsake me not, dear God; though I forget thee,
And trusting to myself go blindly on;
Oh, bring me back to thee again! and let me
In meekness know my boasted strength is gone.
And if I falter, waiting for the morning,
Then let thy grace my every need supply,
What matter, if I have its rich adorning,
Though neither gold nor precious gems have I?

Forsake me not; I need thee every minute;
I trust thee, want thee, love thee, God of all!
Through life, with all its destined changes in it,
Be near me, watch me, help me, lest I fall!
And when we reach death's dim, o'er-shadowed river,
When life's poor gains and losses are forgot,
Divine Redeemer, Gracious Heavenly Giver,
Be thou still near me! Oh, forsake me not!

—Ida Scott Taylor, in the Interior.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

PRIDE AND WORLDLINESS TO BE AVOIDED.

BY MRS. E. G. WHITE.

THE people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God's people. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and in actions, that there is no distinction between them.

Why is it so hard to lead a self-denying, humble life? Is it not because professed Christians are not dead to the world? If they

were, it would be easy living for Christ? But many have a disposition to dress and act as much like the world as possible, and yet go to heaven. Such are seeking to climb up some other way. They do not enter through the strait gate and narrow way. And when they are thrown on a bed of death, the great inquiry is, "Am I prepared to die, prepared to appear before God in judgment, and pass the grand review?" Ah! then, if they could take back and live over the past, they would correct their lives; they would shun the follies of the world, its vanity and pride. They would live to the glory of God, and set an example to all around them.

Few manifest an interest in their eternal welfare; few are preparing for their final change; earth attracts them, its treasures seem of worth to them. They find enough to engross the mind. Satan is ever seeking to plunge them deeper and deeper into the cares of this life. As soon as one perplexity is off the mind, he stands ready to involve them in another by exciting an unholy desire for more of the things of earth. And thus time passes, and when it is too late they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life.

Many dress like the world to have an influence. They spend hours that are worse than thrown away, in studying this or that fashion to decorate the poor, mortal body. But here they make a sad and fatal mistake. If they would have a saving influence, if they would have their lives tell in favor of the truth, let them imitate the humble Pattern; let them show their faith by righteous works, and make the distinction broad between themselves and the world. The words, the dress, and the actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them, that they have been with Jesus. Unbelievers will see that faith in Christ's coming affects the character.

God hates pride; "and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up." The third angel's message must yet work like leaven upon the hearts of many that profess to believe it; pride, selfishness, covetousness, and love of the world must be subdued. Jesus is soon coming; and he will acknowledge as his none but those who have been purified and made white, and who have kept themselves separate, unspotted from the world.

Those who profess to believe the third angel's message, often wound the cause of God by lightness, joking, and trifling. This evil is all through our ranks. There should be a humbling before the Lord; the Israel of God should rend the heart, and not the garment. Child-like simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God. Set your hearts in order, dear brethren and sisters, lest the brittle thread of life be cut, and you lie down in the grave unsheltered, unprepared for the Judgment. Unless you make your peace with God, and tear yourselves from the world, your hearts will grow harder, and you will lean upon a false

prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope.

The ax must be laid at the root of the tree. Pride and worldliness should not be suffered in the church. It is these things that separate God from his people. They have been asleep to the pride and conformity to the world which exist in the very midst of the church. Pride, covetousness, selfishness, and love of the world, are constantly increasing. The external appearance is an index to the heart. When hearts are affected by the truth, there will be a death to the world; and those who are dead to the world will not be moved by the laugh, the jeer, and the scorn of unbelievers. They will feel an anxious desire to be like their Master, separate from the world. They will not imitate its fashions or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance, and in comparison with this everything of an earthly nature will sink into insignificance.

Too many neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them find plenty of time to read almost any other book; but the precious book that points to eternal life, the important book that is to judge them in the last day, is scarcely studied at all. Idle stories are attentively read, while the Bible is passed by neglected. A day is coming, a day of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. All must understand the reason of their hope, to strengthen their own souls in the fierce conflict before the people of God. Without this, they will be wanting, and cannot have firmness and decision.

God will have a people separate and distinct from the world. When any cherish a desire to imitate the fashions of the world, he ceases to acknowledge them as his children, and they become the children of the world and of darkness. Those that had professed Christ, virtually put him off, and show that they are strangers to grace and to the meek and lowly Jesus. Had they acquainted themselves with him, they would walk worthy of him.

Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your vain and empty conversation, your selfishness, are all put in the scale, and in many cases the weight of evil is fearfully against you. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart. Many are flattering themselves that they are good Christians who have not a single ray of light from Jesus. They know not what it is to have the heart renewed by grace. They have no living experience for themselves in the things of God.

God proves his people in this world. This is the fitting up place to appear in his presence. Here persons show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good

works. It will elevate the receiver and make him noble-hearted and generous, like his divine Lord. But if evil angels control the heart, it will be seen in various ways. The fruit will be covetousness, selfishness, pride, and evil passions. The heart is deceitful above all things, and desperately wicked. Many professors of religion are not willing to examine themselves closely to see whether they are in the faith, and some are leaning on a false hope. They seem to think a profession of the truth will save them. When they subdue those sins which God hates, Jesus will come in and sup with them and they with him. They will then draw divine strength from Jesus, and will grow up in him, and be able to say with holy triumph, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

It is the privilege of every Christian to enjoy the deep movings of the Spirit of God. A sweet, heavenly peace may pervade the mind, and you may meditate with pleasure upon God and heaven. You may feast upon the glorious promises of his word. But know first that you have begun the Christian course. Know that the first steps are taken in the road to everlasting life. Be not deceived here; for eternal interests are at stake.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—"We are all present again, and I will commence the work of the evening by inquiring of Maud whether she recollects the point at which we closed our last interview."

Maud.—"Yes, sir, I think that I do. You had just quoted the 29th and 30th verses of the 16th chapter of Leviticus, in which it is stated that on the day of atonement the high priest should make regularly, each year, an atonement to cleanse the people from all their sins, before the Lord."

Mr. B.—"Very good, Maud; but what did I prove respecting the atonement made? Did I show that it was genuine or merely ceremonial and typical?"

Maud.—"You proved that it was merely typical, and foreshadowed a genuine atonement to be made by Christ, our heavenly High Priest, at some time in the future, which time you engaged to locate for us this evening."

Mr. B.—"Well done, my daughter; you seem to have completely comprehended the argument made at our last sitting."

Mr. Thoughtful.—"I am very anxious, Mr. Biblist, to have you locate exactly the time when Christ, our High Priest, will, with his own blood, make an atonement for the sins of his people in the heavenly sanctuary; but before you do so, I would be glad to have you explain a little more fully the ceremonies of the Jewish day of atonement. I think I understand them all tolerably well, with the exception of those that related to the two goats. If I recollect aright, there were two kids of the goats brought to the door of the tabernacle upon which the high priest cast lots. One of these lots was called the lot for the Lord's goat, and the other the lot for the scape-goat. The goat upon which the Lord's lot fell, was slain, and a portion of his blood was taken into the most holy place and sprinkled before the ark. The other goat was not slain at all; but after the priest had placed his hands upon his head, and confessed over him all the iniquities of the children of Israel, he sent him away into the wilderness by a man selected for that purpose. Now I would like to know whether both of these goats typified Christ in his work?"

Mr. B.—"I perceive, Mr. Thoughtful, that you are not far from a correct comprehension of the significance of the services of the day of

atonement. Your mind has already caught the idea that the Lord's goat typified Christ, but you are puzzled to see how the scape-goat could also represent him. Your perplexity is not without some cause. In the first place, it is difficult to see why one should be called the Lord's goat and the other the scape-goat, if both symbolized the Son of God in different stages of his sacrificial work. In the second place, there is nothing in Christ's work for the salvation of men that answers to the sending away the goat into the wilderness. It could not relate to anything in his career that antedated his crucifixion, since it followed the slaying of the Lord's goat, which typified that event.

"Whatever the ceremony of the scape-goat typified, its fulfillment must be sought for in the closing work of Christ when acting as high priest, as it was about the last transaction that took place on the day of atonement. But as we have seen that the yearly round of service in the tabernacle, which terminated on the day of atonement, symbolized the whole period of Christ's ministration in the heavenly sanctuary clear up to the close of probation, then, as the scape-goat was sent into the wilderness just as that yearly round of service was being completed, that event must transpire some time in the future, or just after Christ ceases to plead his blood for man, and the plan of salvation is finished. Here is the natural order of events: 1. The slaying of the Lord's goat, which was fulfilled at the crucifixion; 2. The offering of the blood of the Lord's goat in the most holy place, that contained the ark, for the sins of the people (a work which will not be completed till Christ offers his blood in behalf of the last sinner who will be saved); 3. The sending away of the scape-goat, loaded with the sins of the people, into the wilderness, or a transaction that will not meet with its antitype until Christ has completed the work of atoning for the last sinner who will be saved. Do you catch the idea, Mr. Thoughtful?"

Mr. T.—"Yes, sir, I think I do. It is this, if I understand you aright: The day of atonement in the Jewish service represented occurrences which in their fulfillment cover the closing portion of the Christian dispensation. The last of those occurrences was the sending of the scape-goat into the wilderness, and must, therefore, be fulfilled in something that is to take place at the close of probation, or in the future."

Mr. B.—"Very correctly stated, Mr. Thoughtful. You see that the only difficulty in understanding the matter, springs from a failure to consider the events in the order in which they transpired, remembering that they were designed to symbolize transactions that in their enactment would cover long periods of time."

Maud.—"Well, father, I do not see that you have told us as yet what the scape-goat typified. That is what I would like to understand."

Mr. B.—"Well, my daughter, if I can only be assured that you comprehend the significance of the Lord's goat, then I will try to satisfy your curiosity in reference to the scape-goat."

Maud.—"Why, I think that is very plain. It represented the Lord Jesus Christ, and the presentation of his blood by himself before the throne of God in heaven to atone for the sins of men."

Mr. B.—"One more question, Maud; when will the blood of Christ cease to be pleaded for sinners?"

Maud.—"Not until probation ends."

Mr. B.—"Pardon me, Maud, if I ask when we are to look for the antitype of the scape-goat?"

Maud.—"Not until probation is ended; for the scape-goat was not sent into the wilderness until the blood of the Lord's goat had been fully presented before the ark."

Mr. B.—"Very true; very true. Now let

us see if we can identify the antitype of the scape-goat. Look in your Bibles in the margin of Lev. 16:8, and you will see the word Azazel, which is placed there as a substitute for the word scape-goat, warranted by the Hebrew original. The text when amended to harmonize with this marginal reading, would stand as follows: 'And Aaron shall cast lots upon the two goats; one lot for the Lord and the other lot for Azazel.' Thus it appears that Azazel must have been the name of a person whom the scape-goat was taken to represent. The next query is, Who is that person? I do not know as there is anything in the Scriptures that will help us on this point; but there seems to be an abundance of outside testimony to prove that Azazel was one of the appellations given by the Jews to the devil. Maud, step to the library, there, and hand me a work entitled, 'The Sanctuary and Its Cleansing.' By the way, Mr. Thoughtful, if you are anxious to investigate the sanctuary question, you should provide yourself with this work. It treats the subject quite exhaustively, and costs but one dollar. It is published at the REVIEW AND HERALD Office, Battle Creek, Mich. I read from page 310:—

"We are not without direct evidence to the same purpose [*i. e.*, that Azazel was one of the names of the devil.] The Hebrew word for scape-goat, as given in the margin of Lev. 16:8, is Azazel. On this verse, Jenks, in his Comprehensive Commentary, remarks: "Scape-goat. See different opinions in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see. The Syriac has, Azail, the angel [strong one], who revolted." These authorities unmistakably point out Satan. Thus we have the definition of the Scripture term for scape-goat, in two ancient languages, with the oldest opinion of both Hebrews and Christians, in favor of the view that the scape-goat is a type of Satan. Charles Beecher, in "Redeemer and Redeemed," pp. 67, 68, says: "What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπῆς [*apopompḗs*], a word applied by the Greeks to a malign deity sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day."

"Here follow several pages, in which the author presents numerous additional testimonies bearing upon the same point with those that I have just read; but I will not stop to read them now. You can examine them at your leisure. Those that I have read furnish abundant evidence that Azazel was a name applied to Satan by the Hebrews. The connection in which the word is employed in the account given of the cleansing of the sanctuary as found in the 16th chapter of Leviticus, confirms the opinions of the authorities thus quoted. In the original the preposition (*la*) is used in connection with both of the goats. On this point Charles Beecher in his work, 'Redeemer and Redeemed,' makes an argument which has in it much force. He says: 'The use of the preposition implies it. The same preposition is used on both lots, *La-Yehovah*, *La-Azazel*; and if the one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.'

Maud.—"I never knew, father, that Henry Ward Beecher was thought to be much of a theologian."

Mr. B.—“You mistake, my daughter; it is not from Henry Ward Beecher’s writings, but from those of his brother Charles, that I have quoted. Besides, if Henry Ward himself should happen to reason soundly upon a given point, we should be willing to give him credit, and accept his conclusions as readily as we would those of a man who was proverbially logical in his turn of mind and sound in his theology.”

“But to return to the subject. We have now seen that the scape-goat was a type of Satan. The next thing in order is that of locating the time at which he will stand related to the sanctuary work in heaven as the scape-goat did, on the day of atonement, to that on the earth. No; I misspoke myself; we have already located the time of that event at the close of probation; what we want now is to find, if possible, some prophetic occurrence in the Scriptures that will confirm the theory that Satan will at the proper time experience a fate which would have been properly set forth by the type of the scape-goat. I read Rev. 20:1-3: ‘And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; after that he must be loosed a little season.’

“In the next verse the Revelator says: ‘And I saw thrones, and they sat upon them, and judgment was unto given them.’ This verse associated the binding of Satan with the Judgment; since, taken in the connection in which it stands, it proves that it was taking place at or about the time that the angel bound the dragon with a chain; but as probation closes with the Judgment, and as Christ will cease to plead his blood at that time, the binding of Satan, chronologically speaking, falls at a point of time that answers exactly to that at which the scape-goat was sent into the wilderness; *i. e.*, immediately after the high priest had presented the blood of the Lord’s goat before the ark and the shekinah, the latter representing the presence of God.”

Maud.—“But what about the wilderness, and the man that led away the scape-goat?”

Mr. B.—“So far as the man is concerned, Maud, do you not perceive that the angel in binding Satan and leading him away to cast him into the bottomless pit, fulfills in a very striking manner the type presented by the Hebrew who led away the scape-goat?”

Maud.—“Why, yes, sir; I have not thought of that before; but now I see it clearly.”

Mr. B.—“Enough, then, on that point. Now let me remind you that Paul says that the law had a shadow of good things to come, and not the very image of the things, and then I will consider the antitype of the wilderness. If the angel should cast Satan into a ‘bottomless pit,’ as declared, it would match the type near enough to warrant us in accepting it as its antitype; but I think that the original will do more for us than the King James’ version does. Scholars tell us that the Greek word translated ‘bottomless pit’ signifies an abyss, bottomless, deep, profound. It is the same word which is translated ‘deep’ in Gen. 1:2. In the 16th chapter of the Revelation there is an account of the seven last plagues, the closing one of which is poured out at the second advent. That plague, through the earthquakes that attend it, leaves the earth in a broken down and desolate condition, resembling in a striking manner the situation in which it was at the time spoken of in Gen. 1:2. At that time, therefore, it would answer to the bottomless pit of Rev. 20:1-3. A wilderness in the Scriptures often means a barren, desolate, and uninhabited region, and would consequently very properly be employed to typify the earth

without inhabitants and broken down in structure, as it will be after the coming of Christ. It is the earth in the chaotic condition just spoken of, that I believe is the antitype of the wilderness into which the scape-goat was driven on the day of atonement.”

Mr. T.—“Let me see if I understand you aright. Do you mean to say that at the coming of Christ the earth will be made desolate, and that Satan will be confined therein, and that this confinement will be the antitype of the scape-goat and the wilderness brought to view in the account of the services of the day of atonement?”

Mr. B.—“Exactly so. In the 24th chapter of Isaiah we learn that the earth is to be ‘removed as a cottage,’ that it is to be ‘utterly broken down,’ that it is to be ‘clean dissolved,’ etc. These are but other allusions to the state of the earth for a thousand years after the coming of Christ. This thousand years will fall between the resurrection of the righteous and that of the wicked brought to view in Rev. 20:1-6. During that same thousand years the devil will wander up and down the earth with no one to tempt, and with the prospect before him of terrible judgment for the ruin that he has wrought in this fair world of ours. At the end of the thousand years the wicked will be raised, and he will be loosed for a time, and be allowed to tempt them once more. I read the record of these events from Rev. 20:6-10: ‘Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever.’”

Mr. T.—“Where will the righteous be during the thousand years?”

Mr. B.—“In heaven. By reading 1 Thess. 4:16-17 you will learn that they go to heaven at the advent of Christ. Here we must leave the subject until to-morrow evening.”

THE CHRISTIAN.

BY MRS. M. E. STEWARD.

In Testimony 31, page 46, we have a clear, forcible, and beautiful representation of a Christian: “The life of the Christian will be divested of all pretense, free from all affectation, artifice, and falsehood. It is earnest, true, sublime. Christ speaks in every word. He is seen in every deed. The life is radiant with the light of an indwelling Saviour. In converse with God and in happy contemplation of heavenly things, the soul is preparing for heaven, and laboring to gather other souls into the fold of Christ. Our Saviour is able and willing to do for us more than we can ask or think.

“A life like this is one that is ‘hid with Christ in God;’ it makes ‘the Most High its habitation,’ and such shall be shielded from the seven last plagues. Rev. 16. Ps. 91:9, 10, ‘Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.’”

Who is reaching this exalted standard? Who is thinking and acting in God; living *for him* in every sense instead of *for self*? No wonder but few will be saved; yet none are

excluded. Note the wonderful, charming light thrown all over the above picture of the Christian; “our Saviour is able and willing to do for us more than we can ask or even think;” as though the Spirit, anticipating that souls might despair of reaching so high a plain of existence, immediately adds this precious assurance, our Saviour is able; “My grace is sufficient for thee, for my strength is made perfect in weakness.” “Then let none of us rest till the Spirit witnesses with ours that Christ is formed within; that we abide in him and he in us.”

“HE GIVETH HIS BELOVED SLEEP.”

BY MRS. ELIZA JONES.

“He giveth his beloved sleep”
Who long the burden bore,
Who bravely trod the waters deep
To reach the heavenly shore.
Their faith, though foolish in men’s sight,
Reached up beyond the skies;
Their dust, though trodden ‘neath men’s feet,
Is watched by angel’s eyes.

“He giveth his beloved sleep.”
How oft the bitter cry
Floats upward o’er some new-made grave,
“Why were we born to die?”
Dear little mounds, oft hid with flowers,
Grown precious with the years!
Think not that God heeds not our groans,
Or counts our falling tears.

“He giveth his beloved sleep,”
So, weary heart, be still.
Earth holds her jewels far more sweet,
Than kingly courts could fill.
And downward from the skies above
Fall blessings rich and rare,
On hearts upturned with yearning love,
To find these jewels there.

And hope, the brightest of them all,
With charity so true,
Will shine when earthly kingdoms fall,
And death is conquered too.
And he who heeds the sparrow’s fall,
And holds the oceans deep,
Well knows they’ll answer when he’ll call
Them from their quiet sleep.

“He giveth his beloved sleep!”
Sweet words of peace from Thee;
He loves us, and we’ll trust his grace
To set the prisoners free,
To call us when the morning dawns—
The night of death is o’er—
To call us with his loving voice,
“Arise, and sleep no more.”

San Francisco, Cal.

NICODEMUS.

BY ELD. J. D. PEGG.

“THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.” John 3:1-3.

We have in the above words the recognition of one of the rulers of the Jews that Jesus was the true Messiah. An open confession like the above, made to his associates, would have been the cause of personal harm to this Pharisee; and he did not have the courage then to openly proclaim himself a believer in Jesus. It was not till after his courage was strengthened by seeing and hearing more of Jesus’ works, that he gathered courage to openly contend for the cause of Christ. When he saw his meekness under trial and accusation, and a scene so cruel that even rocks and earth were moved and the sun veiled his face, then he could openly help perform the last kind act, and with great liberality contribute “a hundred pound weight of myrrh and aloes” for the purpose of honoring him with a decent burial. And ever afterward, we have reason to believe, his interests were openly with the cause of Christ. It required time and an accumulation of evidence before he was willing to cast all his influence in with the young cause, though confessedly convinced long before he yielded.

At the present time, are there not many standing as did he, watching the cause of pres-

ent truth, weighing the evidences pro and con, and actually decided so far as sympathy is concerned? All that is required is some unusual event to bring them to a final stand. I have known many who would even confess that their interests were with the truth, but who as yet were so connected with other associations as to make the burden seemingly too great for them; and I feel sure that at the present time there are many who have heard and weighed the truth, and feel its force, that at the time of trial will step into the ranks, and perhaps take the crown of some of us who will then weaken because of the burdens.

There are more people informed upon the present truth than many suppose. As one travels, he meets with those who are quite well informed in regard to it, and they inquire and seem glad to meet with a Sabbath-keeper. They say that they have listened to Eld. Butler or Haskell, or some other of our ministers, while they explained these things, and although they are not yet identified with us, the warmth and interest manifested, tell where they stand, and it requires but the persecution which we are nearing to bring many of them, at least, into the truth. But at that time many who hold to a theory only of the truth will not have the courage to meet the struggle, and will yield their crown. How applicable the warning, "Hold fast that thou hast that no man take thy crown."

Many of us become impatient as we see how slow people are to take hold of the truth; and as we think they have heard enough to condemn them, we are almost ready to pronounce the sentence ourselves, because of their not being able to decide as we desire to see them do. I feel that I have sometimes marred the good work by my impatience; the good seed does not seem to germinate soon enough, and the great dread of impending doom, and the shortness of time, seem to impel me to desire haste on the part of others that perhaps I might not possess were I in their position. I pray God to forgive me, and to help me to labor, and wait God's own time for the fruit, "For in due time we shall reap if we faint not;" and "those who sow in tears shall reap in joy."

A WOMAN'S WORK.

BY MRS. M. L. BROCK.

ABOUT the year 1720, Rachel Thurber, a Baptist lady of Rehoboth, Mass., married a Mr. Scammon of Stratham, N. H. In her new home she found no one at all who sympathized with her in her religious belief; for in those days the Baptists were a feeble people, little known and much despised. Mrs. Scammon, being a conscientious woman, did not give up her faith in the newly found truth because she was alone in the community, as many do now-a-days who are weak in faith, and love society more than they do the truth that is for our time. On the contrary, she labored earnestly, patiently, hopefully, to bring her neighbors into the light in which she stood, instead of going back into the darkness with them, and giving up the light with which the Holy Spirit was guiding her. She found them, however, so intensely and piously averse to the simple guidance of the Bible in anything that pertained to a different faith and practice, that in a period of forty years of labor she convinced only one that immersion was the only true baptism. That one was a pious woman, who being satisfied, doubtless, that even puritanical faith and piety were not an acceptable substitute for obedience to God, traveled fifty-five miles to Boston to be baptized. Though the visible fruits of these many years of faithful toil were so meager, Mrs. Scammon, sustained solely by the promise of God, believed that her labor was not in vain in the Lord; and she would often say to her friends that she was fully persuaded that a Baptist church

would be founded in Stratham, though she might not live to see it.

She walked by faith, and not by sight. Like Abraham of old, she had faith in the promise of God, when there was to her mind no indication of the possibility of its fulfillment. Though constantly surrounded by difficulties and discouragements, she was willing to abide in Christ and wait patiently for the seed to grow that she had so faithfully sown. She still planted, believing that in him her life-work would be fruitful; and it was. Trust in the word of our Heavenly Father has never been disappointed. Near the close of Mrs. Scammon's life, she obtained a copy of Norcott's "Plain Discourse on Baptism." Believing that good could be accomplished by distributing this work among her neighbors, she took it to Boston to have it reprinted at her own expense. But finding that the printer to whom she applied for this purpose had then on hand one hundred and ten copies of the same work, she purchased these instead, and on her return home scattered them throughout the country.

Dr. Samuel Shepard, a physician who had no acquaintance with the Baptist views, found one of these books on the table at a house where he called to see a sick lady, and curiosity prompted him to read it. The fair examination of the Scriptures therein, produced in his mind a strong impression in favor of the baptism of all believers according to the express command of Christ. This led him by degrees to search the Scriptures on the subject of baptism, and he was at last fully convinced that believers in Christ should be buried with Christ by baptism, and rise to walk a new life with him. After finding the light, and walking out into it, he became deeply interested for others, and talked much about it with his acquaintances, who were numerous. By this means many were led to read the Bible to see if these things he talked so much about were so. Nottingham, Dr. Shepard's home, was not far from Stratham, where the faithful Mrs. Scammon had spent her life of quiet, patient labor. She being dead yet spoke by her faith. Many who had known her were no doubt prepared by her example and her repeated pleadings to receive the truth "with all readiness of mind." A Baptist minister was sent for, and in a few days forty-eight persons were immersed, among whom were Dr. Shepard and two ministers.

Baptist churches were directly organized at Stratham, Nottingham, and Brentwood, with Dr. Shepard as their minister, where one faithful woman had for so many years toiled alone, with nought but God's word to inspire hope. The harvest was rich at last.

This is an example among thousands. Oh, let not the laborers that are out in the field to-day become weary or discouraged if they do not reap a rich harvest the first year of sowing, for in due time they shall, if they "faint not." Mrs. Scammon fulfilled her mission upon earth, and was laid away over one hundred years ago. But to-day by her example of earnest piety and persevering labor she speaks to all who have embraced the truth of God, and ere long she will come up out of the grave to receive a crown of glory, and will know what the people of God have passed through during her long period of sleep in the cold tomb.

To the Jews who asked our Lord what they must do to work the works of God, he said that they were to believe on him whom the Father had sent, and the will of his Father was that he should not lose one of those that believed, but he should raise them up at the last day. And as the laborers go forth to-day bearing the message that Jesus is soon coming, we hear the echoes from the prayers of all the faithful dead, Come, Lord Jesus, and come quickly.

Battle Creek, Mich.

—Do right, and fear not.

"HERE A LITTLE AND THERE A LITTLE."

BY ISAAC MORRISON.

AN objection sometimes urged against the teachings of Seventh-day Adventists is that, in sustaining their doctrines, they pick out only a verse here and a verse there from different chapters of the Bible, and do not use the entire chapter; whereas, if they would read the whole chapter every time they quote a verse from one, they would not be able to prove their doctrines as clearly as they do.

To correct this supposed error, and to show his honesty and liberality in quoting Scripture, a minister who was opposing the seventh-day Sabbath began to read three entire chapters; while the testimony he wished to produce was contained in only two verses. His hearers did not know what verses proved his point, and, before he had finished reading the first chapter, many had forgotten the point that he wished to prove. Quoting Scripture in this way, it would take many hours to preach a sermon, and quote as many texts as an Adventist minister usually does. Most of the hearers would lose their interest in the sermon, and but few could keep in mind the ideas that he wished to sustain. Those who make the objection, of course believe in the teachings of Christ and the apostles; and if they would apply this test to them, they would be found to be as deep in the so-called error as S. D. Adventists, and their proof more obscure. Often the verse that they quoted from the prophecies about the Saviour was the only one in the chapter that related to him; while the verses before and after it related to things that happened hundreds of years before. Take for instance, the prophecy of the Saviour being called out of Egypt. Hos. 11:1: "And called my son out of Egypt." Matthew quotes only this part of one verse (chap. 2:15), as that is all that applied to the Saviour; the rest of the verse and chapter applied hundreds of years before.

The Saviour quotes from the prophecy of Zechariah concerning himself and his apostles, "I will smite the Shepherd and the sheep shall be scattered." Zech. 13:7. Here he quotes only one sentence, and that is taken from the middle of a verse, and is the only sentence in the chapter that applies to the Saviour's time. John quotes only one verse from the thirty-fourth Psalm, and says that it applies to Christ; while the rest of the chapter applies to something else. Ps. 34:20. John 13:8.

But the Lord has not left his people without precept as well as example for quoting Scripture. To those whom he shall "teach knowledge" and "make to understand doctrine" the Lord says, "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28:9, 10. Not always are they to read several chapters in every place from which they quote a text, but just that which applies to the subject considered. Care must be taken to learn to distinguish to what subjects the different lines and precepts apply. As Paul writes to Timothy, telling him how to preach the word: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Healdsburg, Cal.

—Professor Huxly has declared that in his voyage around the world, and in all his studies of savage life, he found no people so miserable, wretched, and degraded, as those who exist in the poorer quarters of London. The barbarians who live in a constant state of violence and degradation, and who are exposed to the worst rigors of climate and weather, have more enjoyment and independent lives than these miserable workers and artisans, and he says that if he had to make his choice he would unhesitatingly prefer the existence of the former.

Special Mention.

THE PISTOL IN COURTSHIP.

THERE was a time when the declination of a proffer of marriage was a feminine prerogative to which man deferred absolutely, and which he never thought of opposing. This was the one inalienable right all civilization accorded to the sex, even when denying her the exercise of others she claimed as equally dear to her personal independence. It has often been difficult to sustain a cheerful exterior under a refusal; and some men have persisted in refusing to be dismissed, but at regular intervals, hoping time had been their advocate, would sue again for the favorable answer for which their affections pined. Some finding the girl obdurate, and believing life to be the desolation of the desert without her, have expeditiously blown out their brains, cut their throats, or drowned themselves, and so flung off the miseries of erratic yearning, and gained an eternal quietus for their palpitating hearts.

But it seems a new condition of reprisals has been inaugurated, by which unrequited love may find recompense in the demolition of the object loved instead of the subject loving. The pistol has entered into offensive in place of defensive use, and instead of perforating the aching void in a curative mission, the bullet is discharged into the inspiring cause of the ecstatic madness. Time out of mind hopeless love has suicided, but no one ever looked to see an era of murder as the escape-valve of the singular passion. But crimes of this kind are becoming alarmingly common. The telegraph brings us altogether too frequent reports of such dastardly proceedings, and it would seem that woman is about to be denied her ancient privilege of making her choice of suitor, or at least of saying no to an undesirable proposition.

A young man forces his attentions upon a young lady who may have a certain kindly feeling for him, but not the degree of love that makes him acceptable as a husband. It is the young man's privilege to ask her to become his wife, but it is her right to decline his offer; yet we find the dismissal is not only resented by certain desperate lovers, but the young lady is promptly shot for daring to withhold herself from the possession of one she does not love, and does not wish to marry.

It has come to an appalling state of society if a woman, who is denied the right to seek for herself, shall also be deprived of the poor privilege of refusing what she does not want. What protection has a single woman from the circle of acquaintances who may be admitted to her home on a friendly footing, if she cannot exercise her right of choice among them or withhold it altogether?

From the last account of an adventure of this kind it seems that ignorant, and vicious, and brutal young men, those of a low or criminal grade of life, are not the only ones who are apt to repudiate the mitten by murdering their sweethearts. Respectable circles of society are similarly threatened, and apparently genteel, proper, and well-conducted young men seem to have adopted the heroic means of dealing with unyielding maidens. There can be but one recourse to young ladies, and that is to debar from their close friendship passionate, hot-headed young men. They rarely make good husbands at best. The man who cannot accept a woman's no without receipting it with a bullet is not made of the right stuff for a good husband, and the careful, sensible, intelligent girl will be able to detect this fact before matters have proceeded to a dangerous extreme.

There are cases, it is true, where young women are themselves culpable and invite the hazard by leading on in a spirit of coquetry susceptible young men whom they encourage to the last degree and then frivolously reject. Flirting has more to do with the crime of love than love itself, and the girl who is capable of inspiring a pure, sincere love in the breast of a reputable young man is in no great danger of creating in his mind that fatal morbidity that prompts him to take her life. Love affairs are too loosely conducted now-a-days in the majority of cases, and it is quite as appropriate to preach discretion to young women as it is to moralize upon the horrors of rash young men who insanely destroy what they may not possess. Hon-

esty in courtship will do much more toward excluding the pistol therefrom than abstract ethics applied to the consequences of fatal passion. Trifling young women make desperate young men, and there is as much need for reform in the frivolous conduct of girls as there is in the morals of young men.—*Inter Ocean.*

YOUTHFUL CRIMINALS.

FROM the *Mansfield Herald* of Jan. 31, 1884, I clipped a piece with the above heading. It began as follows:—

"Less than four months ago, Bertie Gaylord, of Cleveland, aged fourteen, organized a band of boys from eleven to fifteen years of age, called the 'Silver Skulls.' Their meetings were held in a barn. Each boy before admittance to membership had to take the following oath: 'Cursed be friendship, cursed be fathers, mothers, sisters, and brothers; may the offspring ourselves canker, blister, and decay on its dying mother's breast; may the blood of each breed pestiferous plague; may the hair of each fall from his head, the teeth crumble in his jaws, the brains rot in his skull, the eyes canker and fall from their sockets, and the fingers grow palsied, if we ever betray the secrets of the Skulls. So do I swear. Death to our enemies, life to the Skulls.'

"Jason Coskey, a boy who refused to join them, soon after received a warning written in red ink, signifying blood. A glowing skull and crossbones decorated the paper, and below was a bloody hand with the word 'death' written on it. The paper read:—

"'Jason Coskey, one month from to-night, if you don't join us, you will receive your death warrant, and two days from then your death. By order of the Skulls.'

"This put the police of the city on their track, and Bertie Gaylord immediately left his home, taking two revolvers with him, and started West."

Now the writer in the paper mentioned, commented at length upon this and other youthful criminals and their crimes to which he referred, saying that "the tendency to high crime by the youth of our country is largely the result of education." That is undoubtedly correct. But it was the writer's purpose only to refer to the education which boys get from the criminal literature and dime novels that are everywhere to be found, even in many of the so-called best homes. None deplore this kind of education more than I do.

Yet it occurs to me that there is another source of education that is little if any less dangerous than criminal literature, as the case of the "Silver Skulls" plainly shows. I refer to the example which fathers and brothers set the younger boys, by meeting at stated times and places, in their club and lodge rooms, and binding themselves by horrible oaths. The boys will imitate, and why may they not? What the father may do has not the boy a right to do on a small scale? If he has not, then farewell parental authority. I have heard of a father whipping his boy for swearing, and swore himself while he was whipping him. If the father swears, how can he persuade the boy that he may not? And if the father meets once a week in the lodge room with closed doors and hedged in with secrets and horrible oaths, how can he persuade his boy that he may not meet in like manner with the other boys?

Fathers, don't you know that your example is shaping the future destiny of your boys? I once read of a father who was walking through the deep snow, his two little boys were following him; he heard the elder son saying, "I'll step in father's tracks." He looked around and the other little fellow was trying to do the same thing. The father was a wicked man, but he at once saw the position he was occupying in relation to his boys, and that night he went and related his experience, and made a public profession of faith in Christ Jesus, saying, "If I am to lead my boys thus, I'll make tracks for heaven."

It is for the boys I plead, that there may be raised up a generation of noble and honest men, and as a means to this end without which it cannot be accomplished, I ask you, fathers, who weekly and nightly frequent the club-house and lodge room,—I ask you, as you love your boys, in the name of Jesus Christ to break down the altars of Baal and Bacchus, and save your boys for God and humanity. Open your hearts, divulge all your secrets in the bosom of your own family, then shall we see many more happy homes, more beautiful wives and mothers, because less careworn and heart-broken, and we shall no longer hear as an almost every-day occurrence of mere boys plotting

mischief, arson, and murder. Keep the boys at home, stay at home with them, surround them with love and sympathy, and plenty of good and pleasing literature, and all made palatable by an abundance of wholesome amusement. And those boys—yes, and the girls too—shall grow up filled with noble principles and correct ideas of home, and their lives will be actuated by pure and holy motives.

Must not every honest heart bleed at the thought that mere boys could frame and impose on another an oath of the character of the above? But the responsibility must rest upon older heads.—*Rev. S. A. George, in Christian Cynosure.*

THE DAKOTA CYCLONE.

THE peculiarities of the recent cyclone are coming in. Twelve miles northeast of Huron a man named Briggs had thirty-two head of cattle killed by being blown into the James River and drowned, or thrown on the ground and mashed. He had six horses killed in the same way. Eleven hundred bushels of threshed oats in his granary were all swept away. His wife is a well known butter maker for the Huron market. The last three months she and her servant packed all the butter they had made in crocks and stored it in the cellar, several hundred pounds in all. When they saw the storm coming they went into the cellar and crouched in the northeast corner of it, the direction from which the cyclone was coming. It carried away and destroyed the house, scooped up every crock of butter, carried them away, and they cannot be found. The women were unhurt.

William Felkey had two horses in his stable; also a colt. The stable, horses, and colt are yet to hear from. Myron Kenney had two harnessed horses and a stable halter wafted away. The horses were seen to go up in the air and come down a long distance off. About two hours afterward they walked back home with all the harness off but the collars.

S. N. Davis saw seven regular cyclones in the air at the same time, ten miles away from Huron. The Rev. George A. Cressey lives a mile from the business center of Huron. The cyclone that struck near here was in plain sight from his house, a mile distant. He says no wind was stirring outside the storm belt, and there were no other clouds in the sky. At times two or three cyclonic clouds were in view. All had a special motion, and looked exactly like an ordinary tin funnel. The cloud gradually rose and fell, going southeast. While in sight there appeared to be a double funnel, the outer one black and the inner one white. When the lower end touched the ground everything it touched was destroyed.—*Inter Ocean.*

A DEVILISH EXPEDIENT.

THE devilish expedients to which men will resort to make money is illustrated in a fact vouched for by the *Independent*. A builder of a large structure is reducing his expenses by a grog-shop for the workmen. Every laborer has credit at the bar to the full amount of his wages, and the consequence is that most of them drink up a large portion of their earnings. One man's surplus at the end of a week was fifteen cents! The profits to the projector of this enterprise are large, amounting, says our neighbor, "to a discount of from 67 to 80 per cent, cunningly applied to the wages of the workmen on the building." Pressure is used, moreover, to draw or drive the men into expending their wages in this way. Here, surely, as the *Independent* suggests, is a matter that the Trade Union ought to look into. The "walking delegates" might far better busy themselves in trying to keep men out of the liquor shops, ordinary, or, like the one mentioned here, extraordinary, than in striving to enforce tyrannical Union orders. Unfortunately nothing of the kind can be expected of them. But there could be no better service rendered by a Trade Union than in developing the manhood of the workingmen.—*Illustrated Christian Weekly.*

—Humility is a virtue that all preach, few practice, yet everybody is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32 : 20.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

No. of members,	43
" " reports returned,	23
" " members added,	12
" " missionary visits,	3
" " letters written,	5
" " Signs taken in clubs,	10
" " subscriptions obtained,	6
" " pages tracts and pamphlets distributed,	3,072
" " periodicals distributed,	333

R. D. HOTTEL, Sec.

MAINE TRACT SOCIETY.

Report for Quarter Ending July 30, 1884.

No of members,.....	232
" " reports returned,.....	49
" " members added,.....	1
" " missionary visits,.....	184
" " letters written,.....	56
" " Signs taken in clubs,.....	25
" " new subscribers obtained,.....	317
" " pages tracts distributed,.....	27,820
" " periodicals distributed,.....	1,719

Received on membership and donations, \$21.75; sales, \$39.71; on periodicals, \$128.39; on reserve fund, \$27.22.

S. J. HERSUM, Vice Pres.

MRS. R. ROBBINS, Sec.

KENTUCKY TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

No. of members,	50
" " reports returned,	6
" " missionary visits,	206
" " letters written,	42
" " Signs taken in clubs,	15
" " new subscriptions obtained for Signs,	77
" " " " for other periodicals,	47
" " pages tracts and pamphlets distributed,	5,389
" " periodicals distributed,	199

Received on membership and donations, \$2; on sales, \$41; on periodicals, \$14.45; total \$57.45.

The societies at Cnster, Rio, and Smmmer Shade, failed to report.

B. C. SAXBY, Sec.

ANNUAL REPORT OF VIRGINIA TRACT SOCIETY.

THE first annual session of the Virginia Tract Society was held in connection with the camp-meeting, near Quicksburg, Aug. 5-12, 1884.

FIRST MEETING, AUG. 7, AT 9 A. M.—President in the chair. Opened by singing. Prayer by Eld. S. N. Haskell. The minutes of organization and report for year ending June 30, 1884, were read and approved. The report showed the standing of the Society as follows :—

No. of members,.....	43
" " reports returned,	75
" " members added,	20
" " members dismissed,	1
" " missionary visits,	61
" " letters written,	73
" " Signs taken in clubs,	10
" " subscriptions obtained,	74
" " pages books and pamphlets distributed,	11,751
" " periodicals distributed,	1,197

TREASURER'S REPORT.

Received on periodicals,	\$53.94
" " book sales,	48.32
" " membership,	4.50
" " reserve fund,	178.90

Total, \$285.66

FINANCIAL STANDING.

Due from districts,	\$84.94
" " individuals,	55.81
Value of stock on hand,	234.09

Total assets, \$374.84

Due REVIEW Office,	\$103.61
" " Signs " "	14.73

Total liabilities, \$118.39

Balance in favor of Society July, 1, 1884, \$256.45

There has been subscribed on Virginia reserve fund \$362; and at Petersburg, Lynchburg, and Blacks and Whites, sets of books have been deposited, which were donated by the International Society.

After the reading of the report, the Chair was empowered to appoint the usual committees, which were as follows : On Nominations, Reuben Wright, H. A. Rife, C. J. Copenhagen; on Resolutions, S. H. Lane, B. F. Purdham, G. A. Stillwell. In-

teresting remarks were made by Elds. Haskell and Lane, relative to the work.

Adjourned to call of Chair.

SECOND MEETING, AUG. 8, AT 5 P. M.—Prayer by Eld. Lane. Minutes of last meeting read and accepted. The Committee on Nominations reported as follows : For President, A. C. Neff; Vice-President, R. T. Foltz; Secretary and Treasurer, Lillie D. Woods; Directors, Dist. No. 1, L. W. Neff; No. 2, Thomas H. Painter. The nominees were considered separately and elected to their respective offices. The Secretary will not enter upon the duties of that office until after the close of this quarter, Oct. 31. By that time we will determine her location and address.

The Committee on Resolutions offered the following :—

Whereas, The experience of other tract societies have demonstrated the utility of using the Signs in connection with tent efforts in new fields; therefore—

Resolved, That we recommend all our ministers to use the Signs in connection with their efforts in new fields.

Whereas, There are works prepared and in process of preparation especially adapted for the use of colporters and canvassers in their work of introducing the truth; therefore—

Resolved, That we encourage canvassers to introduce "Thoughts on Daniel and the Revelation," and such other works as are, and will be, prepared for that purpose.

Resolved, That all our churches, so far as possible, organize and sustain Vigilant Missionary Societies.

These resolutions were considered separately. The first two were spoken to by Eld. Haskell.

Adjourned to call of Chair.

THIRD MEETING, AUG. 10, AT 5 : 30 A. M.—President in the chair. Prayer by Eld. Lane. The third resolution was then presented, and Elds. Haskell and Lane gave interesting accounts of much good that had been accomplished by carrying out the measures recommended. These resolutions were then adopted by vote of the assembly.

Adjourned sine die.

R. D. HOTTEL, Sec. A. C. NEFF, Pres.

TO THE LONELY ONES.

As a member of the above named class of Seventh-day Adventists, I would like to give a little of my experience through the columns of the REVIEW for the encouragement of others.

Five years ago I first heard the third angel's message. At that time I was a member of a popular church, but could plainly see that they were "lovers of pleasure more than lovers of God." I at once saw the claims of God's law, and earnestly desired to be saved in his kingdom, but there was no hope for me to build upon while living in violation of one of his commandments. I chose to obey God rather than man.

Living where I have been deprived of the society of Sabbath-keepers, and also of the encouraging visits of God's servants as they travel around with their words of cheer to the little flock, I have had some experience with Satan's temptations; but I thank the Lord for what he has done for me. He has not allowed me to be tempted above what I was able to bear, but has, with the temptation, kindly provided a way of escape.

When darkness many times has seemed to dispel all hope, and I have longed for a cheering visit from some one that loved the truth, I have gone as a child to a parent to my heavenly Father, claimed his promises, and received his blessing. I do not feel lonely now, for I feel that the Saviour is ever near me, when I perform my part in overcoming and turning away from the world's allurements.

I then engaged in the missionary work, although at times I felt discouraged and could not see that I was accomplishing much; but I kept on with the work, praying God to bless it, and thanks to his holy name, my prayer is being answered. The following is a brief sketch from a letter I have just received from a lady to whom I have been sending the Signs: "Your papers are a real feast to me. I have let an appreciative friend take them to read. She is a woman of deep experience, and in looking them over, thought she would be much interested in Mrs. White's writings. When she returns them, I purpose sending them to some friends east, for I feel that no one can read them

without profit as well as pleasure" The lady I have been sending to resides in Buffalo, N. Y. She is a stranger to me, but a peculiar tie of friendship has sprung up between us through this correspondence. I will refer her to the "Buffalo Reading Rooms," where she can procure further reading matter. Though we are the lonely ones, and the traveling servant can not come to see us all, we can help them in this great work of warning the world. May God help us to be faithful in a few things is my prayer.

MRS. ANNIE SUFFICOL.

WHAT TO DO, AND HOW TO DO IT.

WE desire to call the attention of our brethren and sisters to a class of work for all in the dispensing of present truth. They will remember that the walls of Jerusalem were built in troublous times, "for the people had a mind to work." Neh. 4 : 6. When they were laboring upon these walls under the supervision of Nehemiah, often it was at a great disadvantage, having to hold tools in one hand and weapons of warfare in the other. Often they were derided, were told by those who would discourage them, that their wall would not hold up a fox; but they worked on day by day. So we, while our hands are engaged in providing for our returning wants, may, if we will, devote a portion of the week directly to the Master's work.

Ministerial labor can do but little more than bind off the work, as the various localities are becoming so numerous, and our ministers are so few, neither need we wait for professional colporters to open new fields, but with a well arranged course of reading, all may be engaged a portion of their time. From our State office can be obtained assorted packages of tracts, with envelopes prepared for this purpose.

Experience has taught that a systematic arrangement of subjects in lectures is important, and we think it no less so in presenting tracts for perusal. If possible they should be read in a regular course. In this manner the three general divisions of present truth are presented in order. First, the advent, the focal point around which cluster the ardent hopes of all ages, the world's pay day. Luke 14 : 14. Secondly, the Sabbath, a subject that is beginning to agitate the political as well as the social and religious world. Thirdly, the state of the dead, which was of comparatively limited importance until now, when Spiritualism, age-to-come, and other errors of the same family, having for their foundation the conscious state of the dead, are abroad in the land; thus giving to this subject an importance that claims much of our best thought. After this practical piety, as presented in "Bible Sanctification," would be a feast to all lovers of Bible truths.

I doubt not that even commandment-keepers would receive a degree of edification from examining this course of reading, although they have seen much, and perhaps all, of it before. But this is wandering from the design of this communication. It is to enlist each of our people as individual colporters or home missionaries. Just secure five or ten sets of these tract packages, and spend a little time each week in putting them in the homes of those of your own communities. Nearly all have leisure hours sufficient to do this, though we would not forget that a few are so burdened by home cares that it would be impracticable.

The sets above referred to contain four hundred and eighty pages, which, with the envelope will cost you 36 cents, or \$1.80 for five, thus weighing lightly on each one. Some will shake the head and say, "This appeal is not to me." They feel as Moses did when he stood by the flaming bush and said, "I am slow of speech." Ex. 4 : 10. I know it takes a brave heart, but if, while laboring for others, we have our own souls watered, how profitable the undertaking becomes. The writer has been blessed with much of rich experience while engaged in this class of work. How many of Nebraska feel like taking \$1.80 worth of tracts and going out into the highways and hedges about their own homes, trying to bring some in to the feast? C. B. CHILDS.

—The comforts we enjoy here below are not like the anchor in the bottom of the sea that holds fast in a storm, but like the flag upon the top of the mast that turns with every wind.—C. Lore.

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7.

LESSON FOR THE THIRD SABBATH IN SEPTEMBER.

(See Instructor of Sept. 10, 1884.)

REVIEW.

We have before us this week the pleasant task of taking a comprehensive view of some of the more important points that have been dwelt upon during the past few weeks. And first, we should keep constantly before us the object of Christ's second coming. It is, as stated in John 14:3, to take his people to himself, that where he is there they may be also. Out of this fact grows the necessary conclusion that they are not with him until he comes to take them; for why the necessity of his coming to take them, if they are already with him. The manner in which the people of God are taken to be with the Saviour is vividly pictured by Paul in 1 Thess. 4:16, 17. The Lord, descending from heaven with a mighty shout, first calls forth from their long prison-house the righteous dead. Then with these resurrected ones the living saints are caught up to meet the Lord in the air; "and so" says the apostle, "shall we ever be with the Lord."

Another important subject is that of the reward of the righteous. It is quite a common view that they are rewarded as soon as they die. This view, however, is not in harmony with the uniform teaching of the Scriptures, which represents the rewards as being given in connection with the second advent of Christ and the resurrection of the righteous dead. "Thou shalt be recompensed at the resurrection of the just," says the Saviour in Luke 14:14, and in Rev. 22:12, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. The crown of righteousness laid up for Paul, he expected to receive "at that day" (2 Tim. 4:8); and many more texts of like import might be quoted. With this truth before us, that rewards are not dispensed until the resurrection, it follows as a matter of course that the righteous dead will not be rewarded before those who are living when Christ comes. And this is also abundantly proved by Heb. 11:39, 40, where the statement is made that all the ancient worthies, "having obtained a good report through faith," "died in faith, not having received the promises" (verse 13), because God had provided that they should not be made perfect without us. On the other hand, God has so ordered that those who are alive, and remain to the coming of the Lord, shall not precede those who are asleep, but shall be caught up together with them. 1 Thess. 4:15-17.

The order of the events connected with the second advent is another important point, which is distinctly set forth in 1 Thess. 4:16, 17. This order is most clearly stated by Barnes as follows: "There will be (1) the descent of the Judge with the attending hosts of heaven; (2) the raising up of the righteous dead; (3) the change which the living will undergo (comp. 1 Cor. 15:52); (4) the ascent to meet the Lord in the air; and (5) the return with him to glory."

The subject of the resurrection is one of the most interesting that we have studied. Let us enumerate some of the facts we have learned concerning it. (1) Christ taught that recompense will be made for right-doing "at the resurrection of the just." Luke 14:14. (2) The resurrection of the just takes place at the coming of Christ. "The Lord shall descend from heaven with a shout, . . . and the dead in Christ shall rise first." 1 Thess. 4:16. "The trumpet shall sound, and the dead shall be raised incorruptible," etc. 1 Cor. 15:52. (3) The doctrine of the resurrection was known to those who lived before the birth of Christ. Job. 14:12, 14; 19:25-27; Isa. 26:19.

Upon taking up my pen this morning to continue the synopsis of the review, the thought occurs to me that this is but doing for the student the work which he ought to do for himself, and is

thus encouraging mental indolence. And so I am resolved to stop right here, leaving the reader to gain strength by wrestling alone with the remaining questions of the review. C. C. L.

THE TRUE TEACHER.

It is a solemn responsibility accepted when one undertakes to teach a class in Sabbath-school. Before accepting, the nature of the work to be done and the responsibilities involved, should be candidly examined and fully considered. Once having accepted, the teacher should feel in duty bound to take the time necessary to prepare fully for the duties undertaken.

To be able to keep a class straight during recitation hour, and to know enough of the lesson to read off the questions and be tolerably sure that they are correctly answered, is the average idea of the attainments and preparations necessary to make a good teacher. But is this all? The object of the Sabbath-school is two-fold: First, to teach the truths of the Bible, and make them familiar; secondly, to be sure that these truths are applied to the hearts and lives of the individuals, and that they are better boys and girls and men and women for having attended. God will bless such work.

We have seen teachers who have taken classes, meeting with them Sabbath after Sabbath for years, without the fact becoming apparent in the lives of a single member of the class. Not only were their hearts unaffected, but their heads were equally empty; for, question as closely as you could, hardly an atom of the subjects studied would you find lodged in their minds. What shall we say of such teaching as this? That it has degenerated into mere form, like the popular religion of the day, without saving grace or useful knowledge.

Our teaching should be different from this. Our knowledge of the lesson should be so thorough, that when we come before our classes, our hearts are all aflame with the glorious truths we have been studying. Don't be content with simply studying the questions of the lesson. Look deeper, and find out all there is about the lesson. A little practice will enable you to bring to the class a mind rich with the gems of thought which have become yours as you have studied your lessons and your Bible together. Become so familiar with your lesson that you know it without the aid of the lesson sheet. Be so full of the subject that you do not have to stop to think what to say, or read off a question. As soon as your eyes are confined to the paper you have broken the connection between yourself and scholars; and it is then their attention wanders. . . . The first work is to become thoroughly filled with the subject in hand, allowing the questions to be the frame-work on which to build the superstructure of the lesson. Then when he comes before his class there will be no difficulty in securing attention and awakening an interest.

This kind of work will require continued effort and perseverance, but each effort will bring increased strength for the next. What makes the blacksmith's arm so strong, with its muscles standing out like whip cords? It is the exercise it has; and it is a law of our being that use promotes strength and growth. This is true mentally as well as physically. What is the use of all the courses of study provided in the curriculums of our schools? Why all the dead languages and impossible mathematics that one never uses in a life-time? It is to train and develop the mind that it may grapple with problems of every day life when the individual has forgotten all the rules and exercises which were so familiar during his school days. The mind was developed, while the rules and theorems used to develop it are forgotten.

On the other hand, by disuse, the brain and mind become dwarfed, cobwebbed, and comparatively incapable of exercise. Like the fanatical fakir's arm which has become shrunken, stiffened, and incapable of use from being held in one position for months; so the mind, when unused, becomes torpid, indiscriminating, and incapable of exercise.

And here the analogy holds good between mind and body, and confirms, to an extent, the science of phrenology. Certain faculties of the mind may be developed by action while others remain dor-

mant, as the use of certain members of the body develops them in excess of others, as is the case with the blacksmith's arm. Hence, as we frequently see, the mind that is active and intelligent in regard to the affairs of every day life, becomes dormant, and the voice silent, when it comes to the affairs of greater import—the things of God and eternity.

But all this can be overcome. We have known cases where the training of a lifetime was changed, and an entirely new line of life and effort became necessary. It was up-hill work at first, and though like a stream thrown into a new channel, that fretted against its banks until the channel was worn smooth, so their new surroundings became familiar and congenial as they become accustomed to their new duties.

In the same manner our intellect and mind can be trained, educated, and made to run in new channels, the cobwebs may be swept away from the unused chambers of the mind, and new developments effected that will surprise even ourselves.

It is false to suppose we cannot learn our lessons and become efficient Sabbath-school workers. The same energy we display in the affairs of this life will give us success in the things of God and eternity. It will not all come at once, any more than you can learn a trade in a day. But as you study your mind will grow, and every new fact you make your own, will assist you in mastering other facts, as the use of one tool by the mechanic gives him greater facility in the use of others.

God will bless your efforts, and will lead and direct your mind by his Holy Spirit, as he did the apostles of old. Our Saviour, when he commenced his ministry, had no time to send his apostles to the schools of the Doctors of the Law, nor could he take the young and uninformed mind and train it to suit his mission, neither could he find those of education and refinement who would undertake the lowly work he had to do. But from the fisherman by the lake of Galilee, and among other humble callings was he able to find men whose hearts and lives could be molded by his teachings, so that they were able to give a gospel to this world that all the machinations of infidels and blasphemers, with all the hosts of darkness at their backs, have not been able to criticize or overthrow. Christ taught these men, and they were mighty in word and deed ever after.

Let us take courage from this. Our duties and station in life may be as lowly as the fishermen of Galilee, yet with the Spirit of God to assist us our minds can expand, and our intellects develop, until we can be strong in God and his word, and be the means of leading souls to righteousness.

It will require perseverance and effort on our part. Every advancement and attainment requires this. But if our efforts are directed aright, we have the positive assurance that the Holy Ghost will assist us, even as it did the apostles on the day of Pentecost. It may not lead us to speak with tongues or perform miracles, but it will open our minds to understand the truths of God as we study them, as the Ethiopian's mind was led while Philip talked with him.

Brethren and sisters, fellow-teachers, officers, and parents at your homes, there is work here. Will you do it? There are souls to save in the missionary fields of our own churches and homes. Will you undertake it with energy and prayerful perseverance, and become workers with Christ and the holy angels? God will bless the unselfish worker in whatever part of the vineyard he may labor, and the reward at the end of the race is sure. There are crowns laid up in heaven for all such; and it seems to us that the greatest happiness and blessedness that can ever fall to the lot of mortal, will be to lead an unbroken Sabbath-school class to the feet of the Saviour and there receive a crown in which there shall be a star for each one brought. May God bless us and help us to do our duty. J. E. W.

—Onward, upward, doing, daring,
All for Him who died for thee;
Face the foe, and meet with boldness
Danger, whatsoever it be.
From the battlement of glory,
Holy ones are looking down,
Thou canst almost hear them shouting,
"On! let no man take thy crown."

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 9, 1884.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

EDITORIAL CORRESPONDENCE.

CLOSE OF THE WORCESTER CAMP-MEETING.

South Lancaster, Mass., Sept. 2, 1884.

THE Worcester camp-meeting closed with a good parting meeting at an early hour this morning. From the time last week's report was written, to the close, the meeting continued with the usual degree of interest. Sabbath afternoon Sr. White enjoyed great freedom in speaking. Her descriptions of the execution of the last Judgment, when all the rebel hosts, with Satan at their head, are forced to acknowledge the justice of their sentence, and bow the knee to Christ, were truly sublime. At the close of her remarks, some one hundred and sixty came forward for prayers. A deep impression was evidently made upon many hearts. Frequent rains the latter part of the week interfered greatly with the attendance, and kept many away on Sunday. But it was pleasant to see the same faces present day after day, indicating that there were some so interested that they did not wish under any circumstances to lose a meeting. Several here commenced to keep the Sabbath.

On Monday twenty were baptized by Bro. Robinson, in a beautiful pond about half a mile from the camp. This number included the little girl of six years, and the aged matron of sixty-five. The scene was a most pleasant and impressive one, and the whole time occupied in going and returning, together with the baptism and the accompanying exercises, was forty-five minutes.

There seemed to be on the part of most of the brethren a desire to do, and a willingness to take hold of the work. In one social meeting sixty-nine testimonies were borne in forty minutes. Financially, also, there are brethren in this Conference who are lifting willingly to the extent of their ability. It had been previously voted to raise twenty-five thousand dollars for the school at South Lancaster. It was now voted to raise five thousand additional, fifteen hundred of this sum to be devoted to the enlarging of the tract depository at South Lancaster, and the balance to go to the city missions and other enterprises to advance the truth. Five thousand was pledged at this meeting. Fifteen thousand had been pledged previously, making in all twenty thousand out of the thirty, already provided for. Such action shows that the people have a heart in the work.

But that which will probably contribute in largest measure to render this meeting a blessing to the cause in this section, is the faithful instruction which was given to the people in the direction of practical godliness, and the way to exert a saving influence and make preparation for the crisis which is before us. Sr. White entered with her usual energy into the work, to admonish, exhort, reprove, and encourage, according to the requirement of circumstances which presented themselves. The strictness of the way was clearly pointed out. It is this feature of the work which gives one of the very strongest evidences that we are now having the third and last message of mercy to the world. For, in this case, we might reasonably expect that just such a work would be wrought by it. We are now in the time of preparation. We are in the workshop where the sharp and uncouth angles in our characters must be rounded off, the planing iron pass over the rough places, and we be molded

into the image of the divine pattern. This is now our work—to get ready; for the test which will decide every one's destiny will soon pass upon all men.

We have had the pleasure to-day of looking over the new buildings of the South Lancaster Academy,—the boarding house and school building,—which are now receiving the inside finish. They are fine structures, an honor to the designer and builder, and so far worthily represent the cause in which they are to be used. May a kind and beneficent Providence, whose eye is ever upon the interests of his cause in the earth, make these a great blessing in the work.

To-morrow we leave for the camp-meeting now in progress in Burlington, Vermont.

CAMP-MEETING NOTES.

TRAVERSE CITY, MICHIGAN.

IN attending this meeting, we had the privilege of visiting northern Michigan for the first time, and of forming some very pleasant acquaintances. The attendance was small, yet our meetings were profitable. We were again reminded of the fact that it is bad policy to close a meeting on Monday morning. When the last day is Sunday, we have a poor chance to fairly finish off the spiritual interest of the camp-meeting. If we could have had another day, and closed up Tuesday morning, we think the result would have been twice as great as it was. The minds of the people were just prepared for a good move, and we think an excellent work might have been wrought upon those whose hearts were deeply affected. But Sunday, when the people come upon the ground, the spiritual interests of our own people are neglected. This cannot well be otherwise while the truths with which they are familiar are being preached to those not of our faith; but if we can have one day after this, in which to deepen the spiritual interests of the meeting, examine candidates for baptism, and baptize those who have taken their stand, all can be finished up in good order.

ITEMS OF INTEREST.

We were glad to see at this meeting Elds. Lamson and Canright, and Dr. Lay. Bro. Lamson took part in the meeting, giving some excellent discourses and testimonies, which touched the hearts of the people. The Lord has been working for him during the last year. The cloud of discouragement upon his mind for some time has passed away, and he feels of good courage to labor in the work. His testimony encouraged many. We were also rejoiced to see Dr. Lay enjoying the blessing of God. His testimony in the closing meeting was one that greatly encouraged us all. He has felt much cast down in the past. The Lord has now revealed his Spirit to him, and he is greatly blessed. How good the Lord is in working for his people, delivering them from darkness, and restoring unto them the joys of his salvation. After we have been passing through these trying experiences how much we prize the blessing of God. Surely the Lord is good, and his mercy endureth forever.

Bro. Canright attended this meeting at our earnest invitation. We had many interesting conversations with him, and were glad of his presence at the meeting. We have felt a great interest in his case since our meeting at Otsego last winter; and many times have felt our hearts called out in prayer that the Lord would appear in mercy to him, and grant him the joys of his blessing once more. We have every reason to believe that the meeting was one of great profit to him, and that his mind is becoming more hopeful. The experiences of others who had been passing through darkness and discouragement, but were now rejoicing in the light of the Lord, was an encouragement to him. We hope to meet him at the Jackson camp-meeting, and trust that the Lord may work for him until he shall fully rejoice in the light of his countenance.

The Lord is good. How patiently he waits for us when we are in darkness and discouragement, and blindly distrust his goodness. When we think of the work that has been wrought here in Michigan during the last two years, and the change that has taken place in the feelings of our brethren generally, we feel that we ought never to distrust his goodness more. May the Lord work until all that have fallen into darkness may once more rejoice in the light and liberty of God. G. I. B.

THE OMAHA CAMP-MEETING AND WESTERN IOWA.

THE Nebraska State camp-meeting at Omaha will be held Sept. 25 to Oct. 7. It promises to be a most important meeting. It will be held in the largest city in the State, and will be attended by a general representation of our own people, and no doubt by very large crowds of those not of our faith. There will be present our most experienced camp-meeting laborers. We expect this meeting will exert a strong influence upon the Sabbath-keepers in all this section of the country, and reach many outsiders who have never heard the reasons of our faith.

It has been customary for our brethren in Western Iowa, during some years past, to have a camp-meeting appointed for their benefit. These meetings have been very profitable to the cause in that section. Such an appointment would have been made the present year, were it not for this camp-meeting at Omaha. After careful consultation, it was thought best to omit the appointment of a special camp-meeting in Western Iowa, because Omaha is quite centrally located, railroads from all parts of the State and Iowa centering here. The President of the Iowa Conference, and several of the leading ministers from the same State will be present. Sr. White's most valuable labors will also be bestowed at this meeting; and all those of our people in Western Iowa will generally desire to attend the meeting at Omaha. Many of these have never had the benefit of Sr. White's labors. They could not be expected at any local meeting in Western Iowa. But by attending the meeting at Omaha our friends will have the privilege of hearing her testimony and that of others of experience. In fact, there will probably never be a meeting in this section that will be so important for them to attend as this one in Nebraska the present year. We, therefore, earnestly request our people in the central and western part of Iowa, who can reasonably do so, to prepare for this important meeting. It will continue over two Sabbaths, and every effort will be made to have it a grand success.

Reduction of fare on the railroads may be looked for, and if obtained, notice will doubtless be given in season. With an attendance of our brethren in Nebraska and Iowa, this ought to be one of the largest gatherings of Sabbath-keepers held the present season. We have also promised to be present, and shall expect to meet as many of the leading ministers as possible at this gathering.

Tents will no doubt be accessible. If any desire to obtain tents, they should correspond with Eld. A. J. Cudney, Fremont, Neb., or with the officers of the Iowa Conference. Let there be preparations for a general rally from all the western part of Iowa. Some may also wish to attend from Dakota or Southern Minnesota. Let all who can possibly do so, come and receive the benefit of it. GEO. I. BUTLER, *Pres. Gen. Conf.*

—There is a peculiar and appropriate reward for every act; only remember that the reward is not given for the merit of the act, but follows on it as inevitable in the spiritual kingdom as wheat springs from its grain, and barley from its grain in the natural world.—*F. W. Robertson.*

MODESTY AND MORALITY IN APPOINTMENTS.

THE work in which we are engaged is one of great importance to the world; and our public attitude should be one that is consistent with our faith and the principles we set forth. The impression received by the public concerning us will be according to the cast we give it. If we choose to come out before the world with announcements after the order of circus managers, etc., exaggerating our own importance, the sure impression will be received that our religious character partakes largely of a boastful spirit. If we make announcements to the public that are never fulfilled, we cannot blame people for thinking that we do not strictly regard the truth. We ask our brethren who have the appointing of camp-meetings and other public gatherings, to carefully consider the forgoing statements, and see if they are not true on general principles.

We are provoked to say these words because we have seen in some hand-bills put forth by presidents of Conferences and leading men among us, announcements which seem to us to partake of a boastful spirit. The Lord knows that we have nothing to boast of in the line of great men and great orators, or any thing of that sort. I trust we have among us persons of good sense and good judgment, as well as some sense of propriety, who have the fear of God before them, and are trying to do their utmost to advance the cause of God. With God's blessing we have men who have power with the people; not because of their own ability or because they are "eminent" or "great orators" or "talented speakers" or anything of that sort, but because the Lord helps them, and gives them his Spirit. It seems more consistent with such a solemn message as ours, that we try to avoid anything that might appear boastful, or laudatory of poor human instrumentalities; and for one, the writer objects to having his name published to the world as an eminent or talented speaker, or anything of the kind.

We have also felt much displeased to see announcements at our camp-meetings of speakers that were sure not to be present. Perhaps those who put their names into the hand-bills, stating to the public that they were expected, had some faint hope that possibly they would come, and thought that the fact that they were announced would have a strong influence to bring them. But we do protest solemnly against such announcements. What must be the impression upon the public when they attend the meeting and find these persons not present? They must conclude that we do not strictly regard the truth.

Standing in the position before the world that we do, preaching such a message of warning, what would be the influence upon the public mind if it were found out that we made announcements which we were not certain would be fulfilled? And how can such a practice be justified? An appointment placed before the public is a matter of some importance. It promises to the public something which we suppose they will desire to have. If we do not know certainly, or have not good evidence to believe that the appointment will be fulfilled, we place ourselves in a position where our statements are liable to be untrue; at least we do not know but that they will be untrue. Such a position would be wholly unjustifiable. Truth is a gem too precious to be sacrificed for such considerations. Let us not engage in anything which will place us before the world in the attitude of those whose word is not reliable.

Besides, such things are a trouble and perplexity to the one who is advertised to be present. Perhaps he has made wholly different arrangements; and it places him in a false position. We solemnly protest against the whole business of making appointments without knowing whether the speakers announced can attend or not. We trust all interested parties will pay careful attention to these principles.

G. I. B.

THE MOST IMPORTANT CAMP-MEETING OF THE SEASON.

THE annual State camp-meeting to be held at Jackson, Mich., Sep. 18-30, will in many respects be the most important held the present year. Michigan is the great central State of our cause. Here are located our most important institutions. This Conference has a far greater membership than any other, and our people composing it are second to no other in intelligence and good sense, and in the possession of means. As this camp-meeting is to be held in the city of Jackson, one of the most important inland towns in the State, where no large religious meeting has ever been held by our people, and where much canvassing and advertising has been done, we may reasonably expect a large outside attendance also. There will be present the largest supply of camp-meeting help of any meeting held the present season. At least three members of the General Conference Committee will be present. Elds. Smith, Van Horn, and other prominent laborers, also Sr. White, will be at this meeting.

When we consider the benefit to the cause which Sr. White's labors were last year at the camp-meetings, and the great good accomplished, the spirit of union and love that has prevailed in a large measure since, we need not further speak of the important benefit to be derived from her labors among us the present season. Our great anxiety now is to have all our brethren and sisters present, that they may be benefited by her labors. We cannot see how any can afford to be absent if they have any interest in the present truth.

The cause has never made advancement in some respects as it has the present season. A spirit of courage and hope pervades many hearts, and the sense of discouragement and anxiety that was upon many minds a year or two ago, has largely passed away. The work is extending to different parts of the earth, and facilities are being provided for rapid advancement in the near future. The great end to be accomplished is to get our people awakened to the importance of the work, and to the necessity of being in earnest, that they may appreciate the importance of the cause of God, and do their utmost to accomplish the great object before us.

If our people should stay away from the meeting, however important it may be, they will not receive the benefit of it. No matter how much God may bless us, and how great the out-pouring of his Spirit upon us, they will lose if they are not present. When we consider how many there are of our young people, and also of those who are older, who are cold and backward in the cause, who need to be aroused and awakened to the importance of God's service, we feel intensely anxious that there should be a general attendance from all parts of the State.

A day of fasting and prayer has been appointed, which we hope will be kept with all that solemnity and humiliation of soul which such occasions demand. If it is so kept, we expect God will bless and answer our prayers, and that he will grant us his Spirit in greater measure than ever before. Dear brethren and sisters of Michigan, the years are rolling rapidly by, and the great day of Judgment is a little beyond us. Every one of us has a case pending there. We shall have but a few camp-meetings before the dread realities of that day will burst upon us. Shall we make the best use of these opportunities which are so graciously provided for our benefit, or shall we neglect them?

The servants of God, who are doing their best to help us understand the importance of the work before us, are ready to do their utmost to instruct and encourage the people. They want to do us good. They will do us much good if we place

ourselves where they can reach us. We are living in solemn times, and the perils of the last days are upon us. There never was a more important meeting held in the State than this will be. Shall we not make a general rally from all parts of the State.

The meeting is located at a central point, and the railroads will grant a reduction of fare. Tents can be obtained for all who wish them, and all things will be ready for a great blessing at this meeting. If we will come with our hearts prepared to seek God with humiliation of soul, confessing our sins, drawing near to him, we shall receive great blessings from his hand. Let us make a general rally all over the State. Come at the beginning, and stay till the close.

Remember this is a two weeks' meeting. We shall not be so crowded for time as in many other annual meetings. We hope the business will be mostly finished during the first week of the meeting, so as to give more time for special spiritual benefit during the last week. But religious exercises will be held from the very first. The meeting will close Tuesday morning, and we earnestly beseech all to come prepared to stay till the close. Bring your children, also your unconverted friends, and you may be sure the servants of God will do all they can to benefit them. We long to see old Michigan taking her proper position in the work of God; not only so far as wealthy members are concerned, but in spirituality and earnest zeal, and special consecration to the cause of God. We want to see the spirit of apathy and indifference, that has been over many hearts, entirely dispatched at this meeting. Let us all come up to this annual feast of tabernacles.

GEO. I. BUTLER, *Pres. Gen. Conf. Com.***BATTLE CREEK COLLEGE ITEMS.****THE COMMENCEMENT OF THE YEAR.**

THE present College year commenced Sept. 3, with an attendance which is very gratifying. On the first day of last year about eighty students were present. On the first day of this year the attendance was not far from one hundred and sixty-five. Since that time the number has been steadily increasing. It has been frequently remarked that the percentage of new students is much larger than on former years, and that as a rule they seem to belong to an intelligent and conscientious class of young men and women.

BOARDING HOUSE.

The new boarding-house will not be ready for use before the first of next term; but the students, male and female, now take their meals at the Welch Cottage, which has been purchased and fitted up for that purpose. Those coming to the College should report at once to the locating committee, who will assign them rooms.

BAGGAGE.

The street cars run to all the depots, and students will do well to avail themselves of the cheap transportation which they offer, as they will land them right at the doors of the College. The regular charge is five cents for each person. If students will deliver their checks to the street car conductors, the latter will deliver their trunks at any point in the city for ten cents per trunk.

THE TEACHERS' INSTITUTE.

The week just preceding the opening of the College was devoted by the teachers of Battle Creek College to the discussion of methods of labor and the reading of the Testimonies relating to the College. In the mean time Dr. J. H. Kellogg, of the Sanitarium, favored them each day with a "talk" on health topics. The remarks of the Doctor had a direct bearing upon the matter of preserving the health of the students, and of interesting the teachers in the same. It is expected that he will address the students themselves from

time to time on like themes, and it is believed that the exceptional good health of the students last year is largely attributable to lectures delivered by the Doctor at the commencement of the first term.

THE COLLEGE PRAYER-MEETING.

After an interim of about two months the regular Friday evening prayer-meeting was revived in the College chapel, and the good Lord manifested the same disposition to bless the praying students that was manifested on so many occasions last year.

THE V. M. SOCIETY.

Last Thursday evening Bro. and Sr. Sisley were at their posts, and reorganized the College Vigilant Missionary Society. Fortunately the Society is out of debt, and has a small stock of tracts on hand. Work will be commenced immediately, and pushed with vigor during the whole year.

ENVELOPES.

The College book-staud has on hand a supply of amber, white, and cream colored envelopes, of very fine quality, which will be furnished, post-paid, to those ordering, at the rate of two packages for 25 cents. The amber envelopes are five inches long, while the others are four or five inches in length. As these envelopes have on them a fine cut of the College and a brief statement respecting its objects, departments, etc., those using them will assist in advertising the College with but little or no trouble to themselves. Direct all orders to Battle Creek College. W. H. LITTLEJOHN.

LABORERS FOR GOD.

In the providence of God, his work is so divided as to give every one, whether he have much or little ability, an opportunity to do something in his cause. The ministerial work, the colporter work, the canvassing work, and the sacrifices made by our hard-working brethren at their homes to support the cause by their tithes and liberal offerings, are all branches of one great whole, the object of which is to advance the cause of God and save souls. All those who participate in these various branches are co-partners together, and all will be rewarded according to their faithfulness, their willingness to learn how to work, and the sacrifices they make.

When men and women engage in the work of God as ministers, colporters, agents, etc., expecting to have an easy time, they make a serious mistake. The great opportunities to do good that some look for, and the easy tasks that lazy men long for, are not to be found in the work of the third angel's message. God's cause is not honored or benefited by individuals' engaging in it that have never had tact or ambition enough to make a success in anything else. Peter, James, and John, were good fishermen before they became great apostles. The divine call to catch men came while they were doing their best to catch fish. There were plenty of *idle* men about the sea of Galilee waiting for something to do when Jesus passed by, looking for twelve men to put into the highest and hardest field of work in the world. But he let the idlers lounge in the sun, and he chose the men who were already busy. Fidelity in the lower occupation was the best evidence of fitness for the higher. He said to them, and he still says to us, "Follow me;" and when, on one occasion, certain persons responded to the call, instead of the Master's conveying the idea that they would have an easy time, he proceeded at once to prepare their minds for a life of toil, sacrifice, and privation. He did this by referring to his own condition,—that he had not where to lay his head; and of course the servant should not expect to fare better than his Lord.

The apostle Paul did not consider himself too good to labor with his hands. Some at the pres-

ent time have a great anxiety to preach, but consider themselves too good to sell tracts or books. Others are willing to act as colporters, but are unwilling to assist the families with whom they stop in the necessary household duties. Our sisters who are employed in the missionary work should not suffer themselves to be waited upon by those whose hospitality they are enjoying, neither should they ask, "Is there something to do?" but should keep their eyes open and see what there is to be done, and help do it. Our brethren who are laboring in the Master's vineyard should, instead of lying in bed till breakfast time, seek to make themselves useful in doing chores at the barn, carrying wood and water, and when not otherwise employed, gathering corn in the field. Again, we should be as faithful in the Lord's work, as when laboring in the workshop or on the farm. We should commence as early in the morning, labor as hard and steady during the day, and as late at night, as though we were in the employ of some individual or corporation. We should be willing to work as hard in laboring for souls as our brethren labor, upon whose tithes we are dependent for our support.

It is right for our hard working brethren at home to practice the most rigid economy in all things, that as much money may flow into the Lord's treasury as possible, and the same economy and sacrificing spirit should be manifested by our brethren and sisters that are laboring in the field. We should feel that the work of the Lord is a part of our very being; and when it suffers, we suffer with it. All we get above supporting ourselves and families, should go back into the cause. This would be an encouragement to our brethren, and a very forcible way of showing our real interest in the work. I do not mean by the foregoing that we should not take time to study and prepare for the work; we should do as Paul advised Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A. J. CUDNEY.

TEXAS CAMP-MEETING.

The ground this year, though well fitted up for large gatherings, and provided with many conveniences (it being one of the city parks), was not well adapted to the best interests of the meeting. Its spiritual progress was greatly interrupted because the brethren were crowded together without much order on the outside of the park, in camp, and with no convenient place to retire for secret prayer. How this is to be obtained in the city camp-meetings we look for suggestions. About three hundred were camped on the ground and in houses adjoining. Every tent, with the two large ones, was crowded to the full, and with a few exceptions they were all located and settled on Friday, the 8th. Eld. I. D. Van Horn came Friday morning, and meetings began that evening. Eld. Butler arrived the following Tuesday evening. The speaking was done principally by Elds. Van Horn and Butler, and was of a character to practically impress the mind that broader and more advanced views of the work committed to our hands are now imperative, and that a more active and lively interest is necessary on the part of every one who would be connected with the cause of God in its closing scenes, and have a share in the grand triumphs of the message. Eld. VanHorn's efforts in behalf of the youth and children were highly appreciated and effectual. These meetings cause us to see the importance of making special efforts for them in the future, by having a tent separate from the large pavillion with arrangements adapted to the wants of such labor, that the children and youth when urged to attend the camp-meetings may know that their interests will not be neglected.

The Sabbath-schools were conducted by the pres-

ident of the S. S. Association, H. C. Chrisman. On Wednesday, the 13th, a Health and Temperance convention was conducted by the president, J. F. Bahler. On Sabbath afternoon the 16th, after a discourse by Eld. Butler, a call was made to the unconverted and backsliders. About one hundred responded. Among these were a large number of youth, many of whom gave their hearts fully to the Lord.

Sunday morning, Bro. Butler set before us the wants of the cause, and asked that a sufficient amount be raised in the State to place the cause in Texas on a fair financial footing. Without pressure, and with but little solicitation, over \$6,000 was subscribed; \$1,000 by two persons, \$500 by five, \$250 by two, \$200 by four, \$100 by four, \$75 by two, \$50 by five, \$25 by eleven, and others from \$15 to \$5 each.

By an action of the Conference a resolution was subsequently adopted, making the amount called for \$7,000 to be divided as follows: \$3,000 for the reserve and depository fund; \$2,000 for city missions; \$1,000 for an educational fund, to be loaned to young men and women who desire to prepare themselves for laboring in the cause; and \$1,000 for a tent and camp-meeting fund.

At 8 o'clock Sunday evening Elds. Butler and Van Horn left us to meet appointments in Iowa and Illinois. At the close of the services Sunday night, the brethren and sisters voted to remain till Monday noon to finish the work begun on the Sabbath, and we announced preaching for Monday night. The early meeting Monday morning was a profitable one. At 9 A. M. we met again, and twenty-four persons presented themselves for membership and baptism. We then repaired to Trinity River, where nineteen willing souls were buried with their Lord in baptism.

R. M. KILGORE.

WORDS OF TIMELY WARNING AND ADVICE.

It is with some degree of hesitation that an editorial from a recent copy of the *Inter Ocean* is given a place in the Special Mention Department of this number. The seemingly trifling spirit with which a most serious subject is considered, while it is the occasion of no surprise in a daily newspaper, should seldom find a place in a religious journal. And this forms my only objection to the article in question. In the first part of the production this spirit shows itself a little, as for example at the close of the first paragraph and just before the middle of the second. Of this spirit I do not approve.

On the other hand, the warning conveyed is most timely, the advice given is wise, and the condemnation of flirting at the close of the article is eminently just and greatly needed. So, on the whole, with these few words of caution, the entire article is believed to be safe and beneficial reading for parents, sons, and daughters.

Crime almost seems to be governed by fashion. At one time a certain feature of crime bears sway; then the fashion seems to change, and another kind of crime prevails. Just now it seems to be the fashion for a rejected suitor to shoot the one who rejected him. Almost every daily paper records an instance of this kind. The lesson to be learned from this state of affairs is that parents should not allow their daughters to go when and where they please, choosing their own company and returning when they see fit. One of the most astonishing, not to say criminal, things Sabbath-keeping parents are guilty of to-day, is the utter indifference which they sometimes exhibit in allowing their daughters,—young girls of from twelve to sixteen years of age,—to go at will upon the streets at night without a proper protector. It is no exaggeration to say that it is not safe for any lady to be upon the streets of our cities after dark without an attendant; and I do not know

as safety would be more assured in villages, or even in the country itself. Your daughters may never be harmed; but it is a fact that somebody's daughters are every day being ruined, or murdered, or both; and it is not impossible that yours should meet a like fate if you are alike indifferent to the hours and the company that they keep.

There is also a lesson in the latter part of the article referred to which should be carefully considered by every young lady who reads the REVIEW; and if they do not themselves notice the article and learn the obvious lesson, parents or friends would do well to call their attention to the matter. I refer to the advice to young ladies to debar from their close friendship passionate, hot-headed young men. They do not make good husbands. As the *Inter Ocean* well says, "Love affairs are too loosely conducted now-a-days in the majority of cases." Young girls and boys rush recklessly into matters whose far-reaching consequences will be fully seen only in eternity, and whose importance and solemnity are only equaled by the thoughtlessness and ignorance of those who engage in them. Love is commonly referred to as a passion, and as usually practiced this is doubtless an appropriate name for it; but true love is a principle as well, and until boys and girls make at least reasonable approach to the stature and judgment of men and women, and are able to exercise that which is called love more as a principle and less as a passion, or in other words, until principle predominates and passion slumbers, they should cheerfully and gladly submit to be guided in matters of such sacred importance by the judgment and experience of their parents. The girl who receives the attentions of a young man without the knowledge and advice of her mother has taken a step, it may be the first, in a downward course that may end in shame and ruin. Who is so well fitted, by experience and by her strong mother love, to give advice to her daughter upon the important questions under consideration, as the Christian mother? And who so much needs such a mother's advice as the young girl, who sees not the fearful dangers that beset her pathway, but is in danger of being deceived by the glittering fascinations that everywhere tempt the young? Heaven help the girls who have no mother, and have mercy upon those who, having one, slight her counsels; but pity most of all those whose parents have no just appreciation of their children's danger, and not only make no effort to restrain their unwise course, but actually encourage them in their youthful flirtations.

The last paragraph of the article referred to is to be especially commended for its ringing words of truth concerning the evil of flirting. I say an evil, for it is an evil, a sin in the sight of Heaven, the example of many who profess religion to the contrary notwithstanding. The indifferent, matter-of-fact way with which some "lead on in a spirit of coquetry susceptible young men [or young women, as the case may be] whom they encourage to the last degree and then frivolously reject," as though such a course were entirely consistent with the profession of godliness, is only another illustration of the power of Satan to darken the understanding of the children of men. It is not expected that these thoughts will have much effect with people of the world; but it is hoped that a few, at least, among the youth of our own denomination will be led to take a firm stand for the right with reference to these matters. C. C. L.

—The plain and wholesome things of life are its greatest blessings. We are taught to pray not for luxuries or dainties, but for daily bread.

—He who shows kindness toward animals will display the same characteristic toward his fellow-men.

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.

OUR ONE LIFE.

'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.
Not many lives, but only one, have we—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour bringing in new spoil.
Our being is no shadow of thin air,
No vacant dream,
No fable of the things that never were,
But only seem.
'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.
Our sorrows are no phantom of the night,
No idle tale;
No cloud that floats along a sky of light,
On summer gale.
They are the true realities of earth,
Friends and companions even from our birth.
O life below—how brief, and poor, and sad!
One heavy sigh.
O life above—how long, how fair, and glad!
An endless joy.
Oh, to be done with daily dying here!
Oh, to begin the living in yon sphere!
O day of time, how dark! O sky and earth,
How dull your hue!
O day of Christ, how bright! O sky and earth,
Made fair and new!
Come, better Eden, with thy fresher green;
Come, brighter Salem, gladden all the scene!

FRANCE.

I CLOSED my first effort at Branges yesterday. I labored in that place and vicinity over seven weeks. Spoke about forty times, and visited much in different towns. Thirteen persons decided to obey the truth. Most of these took part in our social meetings, and, though very poor, promised to do what they could toward the financial support of the cause in France. They are preparing for baptism by laying aside tobacco, etc. Sabbath, as I was speaking on the deleterious effects of tobacco, and the necessity of plainness in dress, a woman came up to me, and, handing me a snuff-box full of tobacco with a trembling hand, said, with conviction written upon her face, "Take this, and tell your friends in America that, by the grace of God, we too will overcome." Another said, "I will do the same;" and an old man added, "What would you say if you found me purified on your return?" I answered, "I would be very thankful." Pray that they may come off conquerors.

I have felt deeply anxious to lay a good foundation at this point, to add to in the erection of a spiritual edifice in France. At times, as I saw apparently insurmountable obstacles in the way, sleep would depart from me, and it seemed as though my life would be sacrificed; for I could say without affectation, that the cause in France was dearer to me than life. My strength was in prayer, and in drawing near to the people with "bowels of mercies," which God alone can give. Even last week, the French fire burst forth furiously against order among us, especially against the tithing system, as that system had been abused by the Roman Catholic clergy; and it seemed as though most of the work would be lost. But I determined not to sacrifice one point of truth. Last Sabbath the main opposer made a frank confession. All were in tears, and a general victory followed. I put several dollars' worth of tracts and papers in circulation, and secured a man to tact as colporter. I expect more preaching will have to be done there soon.

I am now spending a few days with Bro. and Sr. Dessignet, near Lyon. These dear souls had not seen a Sabbath-keeper since they embraced the truth, which was at a discussion on the second coming of Christ and the law and Sabbath, in which I was engaged seven years ago; yet they are firm in the truth. This is to us as an oasis in a dreary land. God bless all such isolated ones, and make them a blessing to many.

Aug. 18.

D. T. BOURDEAU.

DENMARK AND NORWAY.

It was my privilege to attend the Conference in Denmark, held at Vejle, June 4-10. We felt it was good to get acquainted with each other, and together worship the Lord.

It was thought best by the committee that I visit some churches in this Conference before returning to Norway. In company with Bro. Christianson, I visited the churches at Hellum, Alstrup, and Asaa, from June 11-23, holding in all seventeen meetings. These meetings were well attended, although the brethren were much scattered. The Lord came very near as we tried to humble ourselves before him, and we found a willingness on the part of the church to fulfill their duty as it was set before them. May the Lord greatly bless this Conference, and add to their numbers such as shall be saved. As the teacher of whom I was to take lessons was to be absent during vacation, it was thought best that I should labor in other places as the way might open, and return to Christiana in the fall. I accordingly went to Drammen, which is about twenty-one English miles from Christiana, and began meetings in a neighborhood called "Lierstrand," which is about two and a half miles from the city. Here are some honest souls who have been searching for the truth for some time. Some had already left the State church. One of our colporters had been here, and opened the way for the truth to be preached; and as I visit among them, they say they have also seen the *Advent Tidende*, and know that we have the truth, because they have read for themselves. Let us not be weary in sending out these silent messengers, for the Judgment only can reveal how much good they have done.

I have now been here a little over three weeks, and have held meetings nearly every night, and several on Sabbath and Sundays. The interest has been good, and the attendance fair. This is the busiest season of the year, yet the people will come to hear the truth. We have partially canvassed the prophecies, and the law and Sabbath question, and some have already accepted the truth. I think there were thirteen that kept last Sabbath, and we have strong hopes for others. The opposition is getting bitter. Last Thursday night there were three ministers who attended my meeting, and made some remarks after I had spoken. But the spirit they manifested was such as to convince the people that they were far from being "Christ-like." The Lord has greatly blessed me in these meetings. I have tried to exercise faith in God, and have found him very precious. Last Sabbath and Sunday, Brn. Oyen and Sten were with us, and their sermons and words of comfort were appreciated by the people. I expect to continue to labor here as long as the interest demands. I shall try to instruct the people in the whole truth, that they may see, and act accordingly. I desire to be remembered at the throne of grace. My permanent address is Akersvejen 2, Christiana, Norway.

Aug. 6.

E. G. OLSEN.

NEW YORK.

AUBURN, SEPT. 1.—The work here still seems to be moving forward. Nineteen persons, nearly every one heads of families, signed the covenant before we went to the camp-meeting. Still others, that we did not have time to visit, are keeping the Sabbath. As far as I have been able to see the brethren and sisters, they are all very firm in the truth. We shall organize a church society, Sabbath-school, and Tract Society, soon. Bro. A. E. Place goes to another field, and Bro. H. E. Robinson has returned with me. We expect to pitch our tent this week in another part of the city for a short course of lectures. Pray for us.

J. E. SWIFT.

MISSOURI.

NEOSHO, NEWTON Co., SEPT. 1.—Closed our meetings at this place last night, after continuing almost six weeks. I do not think we ever found a more bitter spirit of secret opposition at any place than here. We have had a very small hearing all the way through for a place of this size; but God has blessed our efforts, and we leave fourteen dear souls—almost all heads of families—that have signed the covenant. They with their children will form a Sabbath-school of about twenty-five members. They have taken ten copies of the *Instructor*, and eight copies of Bible Lessons,

No. 2. They expect to meet every Sabbath and hold Sabbath-school and social meetings. We now move the tent about seven miles southwest of here, where there seems to be a good interest to hear.

J. W. WATT.
E. J. BLACKMON.

ILLINOIS.

CHANNAHON, WILL CO.—We still continue our meetings here in the tent. A few persons of influence have accepted the truth. We labor on, confidently believing that if we are humble, and devoted to the cause of truth, God will use us as instruments in his hands to bring others into the fold of the good Shepherd. Those who oppose God's truth begin an opposition meeting to-night. May their opposition turn to the furtherance of the gospel in this place, is our prayer. Yesterday (Sunday), instead of our usual preaching service, we had a Bible-reading on the subject of the Sabbath. We believe the good angels were present. The truth was made to shine out in its beauty and harmony, and we trust that many more will be sacrificed through it, and prepared for the things which are soon coming on the earth.

Sept. 1.

E. O. HAMMOND.
A. E. BOSTWICK.

MINNESOTA.

GARDEN CITY AND VERNON CENTER.—On Monday evening, Aug. 25, we closed our meetings at Garden City. Have enjoyed much of the blessing of God while laboring with this people. Ten are now keeping the Sabbath, and we hope for others. A Sabbath-school of twenty-five members has been organized. The school is provided with *Instructors*, Lesson Books, etc. Have sold \$10 worth of books, pamphlets, and tracts, and have taken some subscriptions for our periodicals. May the Lord bless this little company in trying to sustain their Sabbath-school and meetings.

Tuesday, Aug. 26, we moved our tent to Vernon Center. Have now held five meetings, with quite a good attendance. Last Sunday evening our tent was full, and the best of attention given. We hope to have a good interest here. Some prejudice exists, but we hope soon to see it disappear. We desire to be remembered by God's people.

W. B. WHITE.
WM. SCHRAM.

WEST VIRGINIA.

BEREA.—On my return to Indiana from the Virginia camp-meeting, I held meetings of a very interesting nature at Berea, W. Va., Aug. 15-18. The turnout was good. The brethren and sisters seem to be doing all they can to spread the light of truth in this new field. The meetings seemed to encourage them. Two were baptized, and three united with the church.

Brn. Meredith and Foggin have, during the past summer, shown a commendable zeal in presenting the truth in new fields, and the Lord is blessing their efforts. During my visit last spring, the brethren decided to build a meeting-house. Since then they have purchased a lot and nearly all the lumber, and the frame is ready to raise. So far everything is paid for, and in a few weeks at most they expect to be worshipping in it. The State presents a good missionary field, and the friends who have embraced the truth have a disposition to work. May the Lord bless in this new field.

S. H. LANE.

MAINE.

BATH, AUG. 27.—We pitched our tent here June 27. We were immediately challenged to debate the Sabbath question by Eld. E. S. Molton, a non-Sabbath man, and pastor of an Adventist church in this city. He claimed that the ten commandments were all abolished at the cross, and that Christ broke the Sabbath and taught others to. He took many other positions equally absurd. Eld. Molton is probably as well able to defend his position as any man in the State, but for want of Bible proof we think he completely failed, and as the result, several have commenced to keep the Sabbath, some from his own church, and others are deeply interested. The discussion was reported in the *Bath Daily Times* by Bro. S. H.

Whitney. The editor kindly offered us one and a half columns of his paper daily, and after we took our tent down, he published the following item, for which he has our thanks:—

"While it is true that the Seventh-day Adventists have 'folded their tent like the Arab, and silently stolen away,' it is also true that they took nothing that did not belong to them, and that they are just as honest people as this world holds."

We have sold about \$14 worth of books. We think there is a good field opened here for earnest labor.

R. S. WEBBER.
S. H. WHITNEY.

INDIANA.

PLYMOUTH, SEPT. 1.—Our congregations continue good. Twenty-two have signed the covenant, and still others are keeping the Sabbath.

The Teachers' Institute is over, and many leave here for various parts of the country, carrying the seeds of truth with them. Various counteracting influences make this a hard field, but by the blessing of God the truth will prevail. To him be all the praise.

J. P. HENDERSON.
O. C. GODSMARK.
R. J. STUREMAN.

DUPONT, SEPT. 1.—We shipped our tent to the Farmersburg camp-meeting, and are holding services on Sabbath in the school-house. Have baptized three, and expect to baptize others next Sabbath. Will soon be able to complete a church organization. Bro. Huffman is having a good interest four miles east of Dupont. Some there will obey the truth. I am laboring at a point eight miles northeast of Dupont. I think a few here will take their stand for the truth. Pray for the success of the truth in southeastern Indiana.

WM. COVERT.

DUPONT, JEFFERSON CO.—I am now giving a series of meetings four miles east of Dupont, with a good interest. The house is well filled every night. Thus far fifteen meetings have been held. I gave my first discourse on the Sabbath last night. I do not think I have ever before met with so much cowardly prejudice as I have this summer. The ministers of the different denominations will not meet us publicly, but as soon as they hear of any who are becoming interested they go and tell them that we are false prophets, etc. One M. E. minister says that as soon as we leave he can then show easily that the first day is the Sabbath, and ought to be kept. Notwithstanding all this, there are a goodly number in this part of the State who have taken a stand for the truth. We hope to be remembered at the throne of grace.

Aug. 29.

M. G. HUFFMAN.

MICHIGAN.

VERNON, AUG. 28.—Removed our tent from Gaines to this place, and began meetings Aug. 9. Have held seventeen meetings in the tent, and six in the adjoining country. Thus far the attendance has not been large. The people are friendly, and quite fully supply our temporal wants. We are now in the midst of the Sabbath question. Some have decided to obey. No open, but quite strong secret, opposition has been manifested by the clergy of the place. We hope for some success. Remember us at the throne of grace.

I. H. EVANS.
H. P. HOLSER.

JACKSON.—In compliance with the request of the brethren assembled at Lyons last spring, we came to this city to engage in missionary work. This is a very lively place, intersected by several railroads, and having a population of about twenty thousand. Our design, at first, was to establish a reading-room; but after thoroughly looking the field over, by the advice of some of our leading brethren, we thought best to change our plans somewhat; and in view of the selection of this place to hold the camp-meeting, we secured enough workers to give the city and county a thorough canvass for the *Signs*, and thereby create an interest to attend the meeting.

We have been assisted for various lengths of time by twelve workers, eight of whom have been students at the College, and we are glad to say they brought with them a commendable devotion to the Lord and his cause.

Most of the brethren and sisters living in the county have shown their interest by works. In consideration of some unavoidable hindrances, and the fact that most of our assistants as well as ourselves were novices in the canvassing work, we feel very grateful for the success that has attended our efforts. We have been led to realize that in this, as well as any other branch of the work, it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

H. W. MILLER.

PENNSYLVANIA.

EMPORIUM AND STERLING RUN.—From the Emporium camp-meeting we were calculating to go immediately to Sterling Run; but as the Messianites were to hold their General Conference there at that time, it seemed like intruding on them, so it was concluded by the Conference Committee that we should remain in Emporium awhile, and follow up the interest awakened by the camp-meetings. We pitched our tent and commenced meetings June 21. For the first three weeks we did not average over ten at our meetings, and these were not steady hearers. After this our congregations began to increase until they ranged from forty to seventy-five. Six who are residents of the place took their stand for the truth, and at our last meeting over thirty voted in favor of it. Quite a number of these were non-residents who had come here to work, and many shook my hand, saying with tears that they were going home to live out this truth. Aug. 2 a terrific fire broke out here, and burnt out the very heart of the place. Our tent was only across the street, and we were away holding a meeting two miles from here when the fire broke out. Forty-three cinders fell on the tent, burnt through, and went out themselves; only one doing any damage. We believe the Lord's hand was over it to save it, and that the angels camp around those that fear the Lord, and deliver them. We held seventy meetings here; gave sixty sermons, and held sixteen Bible-readings. Also sold over \$40 worth of books, and received \$1.25 in donations. We came to Sterling Run, some nine miles from Emporium, Aug. 14. Our interest has been good from the first. The tent is well filled with regular attendants. Have held sixteen meetings. Our temporal wants have been nearly supplied, and the people are very kind. We earnestly pray that we may so relate ourselves to God and his work that it will please him to give us a harvest of souls. Brethren, pray for us, that this may be the case.

Aug. 27.

J. G. SAUNDERS.
D. A. BALL.

OHIO.

ST. MARY'S.—We took our tent down Aug. 30, there being a democratic rally and torch-light procession at night. As the people of this county were to rally to the post for the election of Cleveland and Hendricks, we were aware by our former experience that our meeting would be nearly a failure, as their attention would be called to the god of politics, rather than their Creator and their duties to him. Bro. Hafford has gone to attend his college duties at Battle Creek, Bro. Babcock has gone home to prepare for camp-meeting, and I have the privilege of being with Brn. Gates and Guilford at Piqua a few days, where they are having a good interest.

Our experience at St. Mary's was indeed novel. The Disciple champion, Lutheran preacher, and Catholic priest, joined hands to see if they could not whip us out. It was quite diverting to see the friendship of the Lutheran preacher and the priest, who had always been at sword's point before. It reminded us of Herod and Pilot. When Mr. Updike came he learned that I had announced the night before that he could have the tent if he would take it; and fearing he would be called a coward if he refused, he took it. He stated two or three times in his discourse that people might call him anything except a coward.

When I replied to him he became very nervous. As he began to see nothing would be left unanswered, he would try to interrupt me. When he saw that this availed him nothing, he became angry, and hollered, "I'll get even with you." We knew his meaning by our former experience with his slanderous tongue. After meeting, he commenced to reply in the open air on the oppo-

site corner. We could not persuade him to occupy the tent again, as he had summoned the Catholic priest and Lutheran preacher to his assistance. They sat before him as his authority. When he made an assertion he would refer to them, and they would together give assent by a nod. His discourse only favored the dragon spirit. Many of his arguments contradicted his former statements. The discussion only strengthened our friends, while, as usual, our enemies became more bitter. The best class of citizens were disgusted with him. We left nine or ten substantial ones to keep up Sabbath meeting there, besides two others who went to other parts. Obtained one more subscription for REVIEW. May the blessing of God attend these friends, and may he help us all to get nearer to him.

VICTOR THOMPSON.

LABOR IN DAKOTA.

SINCE the camp-meeting at Madison, my time has been fully occupied in looking after the interests of the cause in this Territory. I visited the church at Big Springs, and had some excellent meetings there. We hope a degree of prosperity will attend this church which has not been seen before. I have also visited the company at Brookings, and we hope brighter days are before them. As there was an urgent call for meetings at Spring Lake, Lake Co., I have preached to them when time could be spared from other duties. They have not yet been brought to a decision; but we hope, when that time comes, that quite a number will accept the truth. Have also labored some with the churches at Madison and Badus.

As it was voted by the Conference to erect a building for a depository for the Tract Society, its location has caused considerable perplexity and anxiety to the committee that had the matter in charge. It has finally been decided to build it at Vilas, in Miner Co. We have tried to give the matter careful thought, and we trust God has helped us in our decision. We shall commence building it at once; and as means will be needed, we hope our brethren who made pledges at the camp-meeting will hasten to pay them, or part of them, as soon as possible. We will try to visit churches and scattered brethren as soon as we can; but, dear friends, can we not by seeking God help ourselves and those around us, and thus leave our ministers to carry the truth to those who have never heard?

We need consecrated, godly men and women to go all over these broad prairies to carry the third angel's message everywhere. We ought to do more this year than ever before, and we hope as the busy days of harvest pass, that our brethren will begin the more important harvest of gathering some sheaves for the garner of the Lord. The night will soon come when we can work no more. May God help us to connect ourselves by hard labor with himself. Let us, as individuals, each do something to advance the cause of truth. None should excuse themselves because they live alone; but such should feel that more responsibility rests upon them to act as light-bearers to those around them. We want four reports of labor from each member of the Tract Society this year; and those who are not members should become such.

Brethren and sisters in Dakota everywhere, shall we not seek God for help, and then *do* something to advance his cause? Our ministers and laborers are few, and we want every one to feel the burden of the work resting upon him. The reward is to be given to faithful servants, and if we do nothing, others will do our work and take our crowns. We hope a spirit of labor will rest on each one, and that the result will be seen in the progress of the cause in this territory the present year.

A. D. OLSEN.

—“A St. Louis clergyman,” is credited with recently putting an old truth in this striking way: “If a man is thoroughly a Christian, the nerve that runs from his brain to his wallet will be just as much Christianized as the one that runs from his brain to his tongue.” That is a fact. And a man opens his mouth for Christ with but little effect when people know that he keeps the mouth of his wallet shut with the tightness of an oyster.

THE WORK IN MISSOURI.

It may be of interest to the friends of the cause in Missouri to know something of how the cause is advancing in their State. Since the last annual Conference, general meetings and local camp-meetings have been held in different parts of the Conference, and have been quite well attended. At these meetings plans were laid for carrying forward the work on a more extensive scale than heretofore, and all present, so far as we know, entered heartily into the spirit of the message, and united in recommending advance steps in the tract and missionary work, which includes city missions and canvassing and colporter work. The result of the increased efforts put forth in these branches of the work have shown that these moves were not premature, but timely, and they need only the fostering care of those who love the truth to make them a permanent power for good in our State.

The St. Louis mission was started about the middle of April last, in a very modest way. It has been greatly crippled for lack of laborers, and also for means to support it. Bro. N. W. Allen, who was placed in charge of the mission, was entirely alone till about the first of August, when Bro. S. K. Feeks was sent to his assistance. The work of getting the light of present truth before the people of large cities always moves slowly; yet notwithstanding the scarcity of laborers, and the short time the mission has been in operation, very encouraging reports come in from St. Louis. Some have already accepted the truth, and others are interested and are carefully investigating. I will give a few extracts from a letter received from Bro. Allen. Under date of Aug. 11, he says: “The interest is still increasing steadily and encouragingly. The aged Baptist minister of whom I wrote you, has taken his stand on the Sabbath, and is working to bring others in. Another promising convert kept his first Sabbath with us last Sabbath. He has been preparing to go into the ministry in the Christian, or Campbellite, church. He is a prominent member of the First Christian Church, and was to enter the ministry this fall. . . . He is to bring several of his church to a reading to-morrow night.”

Again he speaks as follows of a lady whom he had mentioned in a previous letter: “The lady of whom I spoke is now earnestly studying the subject of the Sabbath in the light of the sanctuary truth, and is almost ready to take her stand. . . . More than a dozen others are deeply interested, and each one mentions others that they are going to bring with them. Many of these seem just waiting for the truth to come to them. We are encouraged more and more every day, the Lord is opening the way before us in so many directions.”

We would be glad to give other extracts, but these are sufficient to show that something can be done in large cities, and when the truth gets a firm footing in these cities, it will give character to the work, and the truths of the third angel's message will go out from these cities in every direction to enlighten the world.

The tract and missionary work is showing increased activity since the spring camp-meetings. About the middle of June we ordered a good supply of books, pamphlets, and tracts, that we might be able to fill from the depository any order that might come in for publications. The book sales are working up very encouragingly. The canvassing work is also looking up. Bro. Low has been laboring faithfully in this branch of the work, and the results are beginning to be seen. Others are taking hold to help him, and we confidently expect to have a good corps of canvassers in the field in the near future. Out of a bill of two hundred “Thoughts” taken from the freight office July 14, the Secretary writes that only thirty copies were left in the depository Aug. 4. Three hundred more were ordered to supply the demand this fall. This makes five hundred of this good book ordered since June 15. Truly the Lord is blessing the work in Missouri.

But this increase of work requires an increase of means to carry the work forward. Our brethren and sisters have pledged liberally for the support of the different enterprises connected with the message, and about \$1,000 has been paid in. But \$5,000 more will be needed at the beginning of the next Conference year to carry on the work as it should be done. Now we do not want any of our

people to distress themselves, but those who can do so ought to pay a part or *all* of their pledges by the time of our annual Conference in October. One hundred dollars put in the cause now will do more good than one thousand a few years in the future. Perhaps some could hire money on reasonable terms and pay their pledges, and others might, by making a little sacrifice, sell off some loose property, and use the money to help along the work in this time of need. Unless there can be a constant flow of money into the treasury, the cause must suffer for lack of means to carry it forward. The city mission will require a continual outlay of money; and there should be at least \$3,000 collected on the reserve fund, to supply the depository, and to relieve the Offices of the burden of carrying our indebtedness, and also to secure the best terms for the Society.

But there is one other point I wish particularly to mention, and that is the tithes for the support of the ministry. This is one branch of the work that cannot be neglected without paralyzing every other branch of the work. The large funds that have been raised are for special purposes; viz., an educational fund, a T. and M. reserve fund, a fund for the support of city missions, and a fund to be held for emergencies, and that can be used as the interests of the cause demand. Not a dollar of these funds is intended for the support of the ministry. The Lord has provided a means for its support, and if all will “honor him” by bringing *all* the tithes into the store-house, there will be an abundance to carry forward this branch of the work. God has promised to pour out a blessing on his people when they do this. See Mal. 3: 8-11. Pledging to other funds does not relieve us from our obligation to return the Lord's tithe to him.

There have been more laborers in the field this summer than ever before, and it will require more means to support their families and keep them at their posts of duty. We expect the Conference will be cramped for means to settle with those who have been laboring the present year. Most of these are poor men, who must depend on their work for a support for themselves and their families. If they are not paid reasonably for their work, they will have to quit, and go at something else for a support. Shall they be driven from the work, or will all come up and discharge their duty to God by returning to him the part he has claimed? Let each individual answer this question for himself.

Some may be delaying to pay in their tithes, thinking that at some future time when it amounts to considerable they will pay it all up. To such we will say, The money is badly needed now, and the tithe is always due when we receive the nine-tenths for our own use, and how can we retain it without robbing God? If it is but little, then only little is required, and many will make up large sums. I have just had the privilege of reading a pamphlet recently published at the Signs Office entitled “Honor Due to God.” It is a work of 64 pages written by Bro. E. J. Waggoner. The subject of tithes and offerings is taken up and examined from a Bible stand-point. We think no one can read this work and longer stand in doubt of what duty is. We can heartily recommend the work to all the brethren and sisters in Missouri.

DAN. T. JONES.

IOWA CONFERENCE PROCEEDINGS.

THE twenty-first annual session of the Iowa Conference of Seventh-day Adventists was held on the camp-ground at Marshalltown.

FIRST MEETING, AUG. 15, AT 9 A. M. The President in the chair. Prayer by Eld. C. A. Washburn. A call being made for credentials, it was found that twenty-six churches were represented by thirty-eight delegates. The minutes of the last session were read and approved. Eld. O. A. Olsen and other brethren in good standing were invited to participate in the deliberations. Churches at Traer, Salina, Riverton, Battle Creek, Kelley, and Trimmello, were admitted to the Conference with their respective delegates. The President was authorized to appoint the usual committees, which were announced as follows: On Nominations, J. T. Mitchell, J. H. Morrison, W. W. Conklin; on Auditing, A. R. Henry, S. M. Holly, Noah Hodges, Burgess Van Dorn, S. M. Jacobs, Jens Sorenson; on Credentials and Licenses, H. Nicola;

C. A. Washburn, L. McCoy; on Resolutions, O. A. Olsen, I. J. Hankins, J. D. Pegg.
Adjourned to call of Chair.

SECOND MEETING, AUG. 21, AT 9 A. M.—Prayer by Eld. Washburn. Twenty-five more delegates were received by the Conference. The treasurer then read the amount of tithes received from each church during the last year; also, reported the amount of money received and paid out as follows:—

Deficiency at last report,		\$1,214.97
Received during the year,	\$10,422.47	
Paid out " " "	10,524.21	
Deficiency for the year,		101.74
Total indebtedness,	\$1,316.71	
A. R. HENRY, <i>Treas.</i>		

Report accepted. Remarks were made by Eld. Butler and others in regard to the duties of the church clerks and treasurers in reporting their churches promptly each quarter to the State Secretary, it being evident there had been a neglect of this duty by some in the past.
Adjourned to call of Chair.

THIRD MEETING, AUG. 21, AT 4 P. M.—Prayer by Eld. Nicola. Minutes of last meeting read and approved.

Voted, That J. W. Hamilton act as delegate for the Radcliff church instead of J. P. Farnsworth who had returned home; also, that C. W. Neal act for the Woodburn church instead of Jacob Shively who was called away.

The Committee on Resolutions made the following report:—

Whereas, God in his providence has spared us another year, and has permitted us to meet again in annual conference; and—

Whereas, We as ministers and people, feel that we have been behind the opening providence of God, and have not kept pace with the advancement of his work in consequence of not heeding the testimonies of his Spirit, which we believe he has in mercy connected with the last message; and—

Whereas, We have not appreciated the importance of our time, position, and responsibility before God; therefore—

Resolved, That as ministers and people we deplore our present condition, and return to God with all our hearts, seeking his forgiveness with a determination to walk in the light that he has given us.

Resolved, That we recognize the hand of God in the timely visit of Sr. White at this meeting, and that we greatly appreciate the mercy and love of God in the faithful testimony borne, warning us of our dangers, and admonishing us of our duties.

Whereas, We look with gratitude and satisfaction upon the successful working of our College at Battle Creek during the past year; and—

Whereas, We believe the College now stands upon the basis indicated by its founders; therefore—

Resolved, That we express full confidence in its present management, and that we will henceforth give it our hearty support and co-operation, and will encourage our children and young people to avail themselves of its privileges with a view of fitting themselves for a place of efficient labor in the closing message.

Whereas, The magnitude of our publishing work requires a larger fund than the Association has now on hand in order to meet its obligations and successfully carry on its work; therefore—

Resolved, That we recommend our brethren who have means, to deposit the same without interest in the Association.

The report of the Committee was adopted by voting on each resolution separately. The Committee on Nominations reported as follows: For President, Eld. O. A. Olsen; Secretary, Chas. F. Stevens; Treasurer, A. R. Henry; Conference Committee, E. W. Farnsworth, H. Nicola; Grocer, A. J. Stifler; Camp-meeting Committee, R. A. Hart, P. W. Baker, James Watt. The report of the committee was adopted by considering each name separately.

Voted, That the Camp-meeting Committee be enlarged to include five members.

S. M. Holly and Matthew Larson were thereupon elected as additional members of said Committee.

Voted, That our next general camp-meeting be held during the last week in August, and the first week in September, 1885.

The question of a fall union camp-meeting to be held the present season at Omaha, Nebraska, was

presented to the Conference by Eld. Butler, and Eld. Cudney, President of the Nebraska Conference.

It was moved by Eld. Butler that this Conference recommend our brethren, especially in the western part of the State, to attend this meeting.—Carried.
Adjourned to call of Chair.

FOURTH MEETING, AUG. 25, AT 6 P. M.—Prayer by Eld. H. Nicola. Minutes of last meeting read and approved. The Committee on Credentials and Licenses reported as follows: For credentials, E. W. Farnsworth, H. Nicola, C. A. Washburn, L. McCoy, J. H. Morrison, J. T. Mitchell, I. J. Hankins, J. D. Pegg, J. S. Hart, A. G. Daniels, H. D. Hollenbeck; for ordination and credentials, John Wilson; for licenses, R. A. Hart, R. C. Porter, James Willoughby, Matthew Larson, Jens Sorensen, J. O. Beard, Judson Washburn.

The report was adopted by considering each name separately. By vote of the Conference the following persons were granted a colporter's license: B. C. Chandler, P. L. Hoen, L. G. Smith, S. B. McLaughlin, J. C. Smith, E. B. Young, E. M. Aldrich, and Frank Rea.

Voted, That the directors of the Tract Society, be granted a missionary license. The Committee on Resolutions reported the following:—

Whereas, There has been a lack on the part of church treasurers in reporting to their several churches according to the resolution of the State Conference; therefore—

Resolved, That we recommend those churches whose treasurers have failed to comply with this resolution, and continue to do so, to elect others who will promptly attend to this duty.

This resolution was adopted.

It was moved and carried that the Webster City church be dropped from the rolls of the Conference.

The church at Hampton, with R. H. Johnson delegate, was admitted to the Conference.

Voted, That a camp-meeting be held in the western part of the State next spring.

It was moved and sustained that a camp-meeting to last five days be held at Algona, Kossuth Co., this fall.

The Conference Committee was authorized to appoint delegates to the next General Conference. A vote of thanks was tendered to the various railroad companies for reduction of rates to this meeting.

Adjourned *sine die*.

E. W. FARNSWORTH, *Pres.*

CHAS. F. STEVENS, *Sec.*

Special Notices.

TENTS.

In a late REVIEW, I gave the price of Armstrong's hand-made and Morgan's machine-made tents. There was quite a difference in these prices; and, lest any one should come to the conclusion that Bro. Armstrong has been charging an exorbitant price for his tents, I wish to say that the Armstrong is by far the better tent, and for constant use I think it nearly, if not quite, as well worth its price as the other.

W. C. SISLEY.

HOW TO REACH THE JACKSON CAMP-MEETING.

Those coming to Jackson on the Michigan Central, will pass around the north end of the depot and take street car east; those coming on the Lake Shore, will go a few rods northwest of the Central Depot, and follow the above directions; those coming on the Grand Trunk, will go south on Jackson street to Main, then take street car east. The camp lies at the east terminus of the line.

Those coming from the 17th to the 19th will find men at the depot wearing a badge marked "Camp-meeting Agent," to whom they will deliver checks and valises, and receive a check in return. All who come before and after the above dates, will take hand baggage with them on the street car, and deliver their checks to the agent at the baggage tent on the camp-ground, and he will bring their baggage from the depot.

There will be various kinds of conveyances at the depot; but please remember that the Smith Bros., proprietors of the street railway, have placed us under obligation to them, by giving us the use of the camp-ground free, and other favors.

If you expect mail during the meeting, have it marked "Camp-ground." There will be an ample provision stand. Those coming with teams will please write us immediately, that provision may be made for them. Bring tools for pitching your tents. Employ C. Beemon's dray, and you will get your freight carried at reduced rates.

COMMITTEE.

THE MISSOURI CAMP-MEETING.

This meeting will be held at Independence, ten miles east of Kansas City, on the C. and A., and Mo. Pacific R. R.'s., commencing Oct. 9, and continuing over two Sabbaths, till Tuesday, the 21st.

This will be a very important meeting. We have been fortunate in securing the very best help from the General Conference. Bro. J. E. White writes, "You are at liberty to state that mother will attend the camp-meeting at Independence. I will also be there, and help all I can in the Sabbath-school and temperance work." Bro. Butler writes that he will attend the meeting, and other help is expected. We confidently anticipate the largest and best meeting ever held in the State.

Not one of our people can afford to miss this meeting. The time is favorable, the rush of fall work will be over, and all can take a few days vacation as well as not. It has been several years since we have had the benefit of Sr. White's labors at our camp-meetings, and we may not soon have the opportunity again of hearing words of instruction from her lips. Every one who loves the truth in Missouri needs the lessons of instruction and encouragement that these tried servants of God will have for those who attend the camp-meeting. And no one who values his soul's salvation above the things of this life can afford to stay away. We shall need to use every means of grace that is placed within our reach that we may be able to stand through the times of trouble that are before us.

The location selected is as central as we could find for the State. Canvassers and colporters are already on the ground, and the field will be thoroughly worked up before the meeting begins. It will be noticed that the time is longer than usual. We have felt that our meetings in the past have been too short. A few more days were needed to perfect the good work begun. The results have not been as satisfactory as they might have been if a little more time had been allowed for finishing up the work.

We want to insist that all come at the commencement of the meeting. The business sessions of the Conference, Tract Society, Sabbath-school Association, and H. and T. Association, will be held at the beginning, as usual. It may be possible that Sr. White or Bro. Butler, one or both, will have to leave before the meeting is over; but let none of the friends in the State come expecting to go away before the close of the meeting.

All should remember to bring plenty of heavy clothing, and plenty of bedding. The weather may be cool at this season of the year, and all should come prepared to make themselves comfortable. There will be tents on the ground for those who order them, at the rates given in the REVIEW a few weeks ago.

Bring your interested friends with you, brethren, and don't leave the children at home. As the meeting is so near Kansas, we cordially invite as many of the brethren and sisters from that Conference as can do so, to meet with us. Begin at once to plan to attend the meeting, and don't let anything keep you away, but come at the beginning and stay till the close.

DAN T. JONES.

Obituary Notices.

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

PATTERSON.—Died at her home in McCornelsville, Ohio, Aug. 8, 1884, of typhoid fever, Mrs. Etta Patterson, aged 28 years, 7 months, and 3 days.

GREEN.—Died in Houndsfield, Jefferson Co., N. Y., July 16, 1884, Bro. Delos B. Green, aged 61 years. Bro. Green embraced the truth of the third angel's message under the labors of Brn. Andrews and Cornell in 1862.

MAXWELL.—Died of brain fever, July 14, 1884, Ada F. Maxwell, of Collamer, Onondaga Co., N. Y., aged 11 years, 1 month, and 26 days.

PECKHAM.—Died at Niantic, R. I., Aug. 20, 1884, Geneva Hortense, daughter of Bro. Samuel and Sr. Mary A. Peckham, aged 17 years and 2 months.

MORGAN.—Died near Sand Prairie, Richland Co., Wis., Aug. 19, 1884, Fanny Morgan, in the 67th year of her age. She was a member of the Sand Prairie church.

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Appointments.

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

Table listing appointments for various locations: VERMONT, Burlington, Aug. 28 to Sept. 9; INDIANA, Southern, Farmersburg, Sept. 2-9; MAINE, Portland, Sept. 4-15; COLORADO, Denver, Sept. 10-16; OHIO, Columbus, Sept. 11-22; IOWA, Northern, Algona, Sept. 18-23; MICHIGAN, Jackson, Sept. 18-30; INDIANA, Logansport, Sept. 25 to Oct. 7; NEVADA, Reno, Aug. 29 to Sept. 8; NEBRASKA, Omaha, Sept. 25 to Oct. 7; KANSAS, South-Eastern, Humboldt, Sept. 25 to Oct. 5; KENTUCKY, Glasgow, Oct. 3-14; MINNESOTA, Sauk Center, Oct. 8-14; MISSOURI, Independence, " 9-21; TENNESSEE, Oct. 10-21.

The Michigan State Sabbath-school Association will hold its annual meeting at Jackson, Mich., in connection with the camp-meeting Sept. 18-30. M. B. MILLER, Pres.

The Lord willing, the quarterly meeting for Dist. No. 4, N. Y., will be held at Silver Hill, Oct. 11, 12. Meeting will commence Friday evening. Eld. M. H. Brown will meet with us. We hope the friends throughout the district will commence to lay plans now to attend this meeting. H. R. WILCOX, Director.

The quarterly meeting of Dist. No. 3, Indiana, will be held on the camp-ground at Logansport, Sept. 25 to Oct. 7. Let each church in the district hold its quarterly meeting Sept. 20, 21, and settle all indebtedness on periodicals and books, and bring the same to the camp-ground, or send it to Mrs. Rebecca Wright, Denver, Miami Co., Ind., by the 18th of September. Dear brethren and sisters, be prompt, and the Lord will bless you. JESSE WOODS, Director.

ALLEGAN, Mich., Sept. 13. M. B. MILLER.

The next annual session of the Indiana Seventh-day Adventist Conference will be held in connection with the camp-meeting at Logansport, Ind., Sept. 25 to Oct. 7, 1884, for the election of officers, and the transaction of all business which may properly come before it. Let all the churches choose delegates to represent them in the Conference. Send all tithes to the Conference, so that there may be means with which to settle the accounts of those who have labored. S. H. LANE, Pres.

The next annual session of the Indiana State Tract and Missionary Society will be held in connection with the camp-meeting at Logansport, Ind., Sept. 25 to Oct. 7, 1884. Let all districts report for quarter ending Oct. 1, so that the yearly report may be complete. S. H. LANE, Pres.

The quarterly meeting for Dist. No. 2, Minn., will be held at Good Thunder, Sept. 27, 28. We hope that our brethren and sisters, and especially the librarians, will make a special effort to attend this meeting. DAVID ALWAY, Director.

If nothing prevents, I will hold meetings at Elk Point, Dak., Sabbath and Sunday, Sept. 20, 21. The first meeting will be held at 10:30 Sabbath morning. We hope to have a general attendance of the brethren of this church and from other places. A. D. OLSEN.

Publishers' Department.

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

FOUND.—In one of the tents used at the Syracuse camp-meeting, a spread and some carpeting. The owner or owners can send description or the same to Eld M. H. Brown, Rome, N. Y.

The address of Eld. A. D. Olsen is now Vilas, Miner Co., Dakota, instead of Howard City.

The address of the Secretary of the Dakota Tract Society, Miss Alice H. Beaumont, is Vilas, Miner Co., Dakota, instead of Howard City, Miner Co., as formerly.

THERE is an opening for a few men and women as medical students at the Sanitarium. For particulars address, J. H. Kellogg, Battle Creek, Mich.

BUSINESS NOTICES.

Under this head short business notices 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 constitute a line.

FOR SALE.—I will sell, or exchange for a place in Battle Creek, my farm of 94 acres, situated two miles from Augusta and seven from Battle Creek, Mich. Good buildings, well improved, orchard and small fruit, and wood-lot of 15 acres. For terms, etc., address Augustus Ford, Augusta, Mich.

RECEIPTS.

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 as 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.

Books Sent by Express.—Eldorado Martin, Emma Tenny, A K Attebury, B Stureman, R Conradi, P S Hoan, Chas Humphry.

Books Sent by Freight.—W Harper, E H Gates.

Cash Rec'd on Account.—Wis. T. & M. Soc. per Phenie Lindsey \$300.00, Tenn. T. & M. Soc. pr. C. P. Bodwell \$1.85, Illinois T. & M. Society pr. L. S. Campbell 198.49, Helen Morse per F. H. Soc/Sisley 7.00, S. Thurston 2.02, Wis. T. & M. Soc. per A. H. Beaumont 1,000.00, Mich. T. & M. Soc per Hattie House 118.22, Mich T & M Soc. per H H 84.23, Mich T & M Soc per Prudence D Flood 25.00, Geo. O Wellman 1.67, Mich T & M Soc per Geo O Wellman 8.40, B C V M Soc per M A Edwards 62.90, W J Kerr 8.45, S S Shrook per W Ledington 3.00.

Mich. Conf. Fund.—Rochester per David W Randall 10.00, Spencer Creek, per John Trotman 10.00, Petoskey per L & S R Bean 6.83.

S. D. A. E. Soc.—Ephraim M. Newlan \$5.00.

Shares.—H. C. Winslow \$30.00. Last week J. D. Clark was credited by mistake with 5.00 on shares. It should have been 500.00.

Mich. Reserves Fund.—John Trotman \$5.00.

Gen. S. S. Association.—Tithes from Illinois S. S. Assn. \$15.00.

Illinois T. & M. Reserve Fund.—Ephraim M. Newlan \$15.00.

Illinois City Missions.—Ephraim M. Newlan \$15.00.

Illinois Educational Fund.—Ephraim M. Newlan \$15.00.

Chicago Mission.—Wm. C. Mills \$1.00, Mrs. J. Bradley 1.00, Ephraim M. Newlan 2.50, Mrs. M. Newlan \$10.00, F. M. Attebury 1.00, A. T. Ballenger 5.00, Charles Parmelee 5.00, Marinda Carter 1.00.

Inter. T. & M. Society.—Lillie E. Froom \$1.00, Lena Hudson 5.00, G T Shonk 1.00, F M Attebury 1.00, Julia Parmele 2.00, A F Ballenger 10.00, Mrs L Smith 5.00, Felix Capman 5.00, Soren Mortensen 4.00, Ole Mortensen 10.00, Mrs M E Farrar 10.00, J E Farrar 10.00, R A Phelps 2.50, A G Hughes 10.00, Jennie Van Arsdale 1.00, Wm E & E C Miles 2.00, E Lindsey 10.00, J V Wilson 10.00, A H Robinson & wife 2.00, Mrs A H Hall 1.00, M S Tyrrel 10.00, F D Dexter 25.00, Sarah E Wilson 10.00, Sybil Pettis 5.00, Ora Righter 50c, M E Steward 10.00, S F Wells 5.00, "a friend" per Walter Vernon 75c, Mrs C A Wilson 10.00.

English Mission.—Robert Vickery \$5.00, Mrs C Vickery 5.00, G F Shonk 2.00, F M Attebury 1.00, E O Hammond 10.00, D R Devereaux 5.00, Julia Parmele 1.00, Mrs C A Wilson 10.00, Felix Capman 5.00, Soren Mortensen 4.00, R A Phelps 2.50, Luther Smith 10.00, M E

Steward 5.00, Ora Righter 50c, Jennie Van Arsdale 1.00, Wm E & E C Miles 5.00, E Lindsay 5.00, J V Wilson 4.00, Elvira Elmer 3.00, Kate Fuller 2.00, Chas Lea 25.00, J A Henderson 5.00, Sarah E Wilson 2.50, O F Dart 5.00, Jacob Yates 25.00.

European Mission.—Y Ferguson 5.00, Robert Vickery 5.00, Mrs C Vickery 5.00, G F Shonk 1.00, F M Attebury 1.00, F E Nettleingham 5.00, Julia Parmele 1.00, Felix Capman 5.00, Soren Mortensen 4.00, R A Phelps 2.50, Sybil Pettis 10.00, Ora Righter 50c, Jennie Van Arsdale 2.00, E Lindsey 5.00, J V Wilson 3.00, Mary Middlekauf 1.00, Kate Fuller 2.00, Mrs A H Hall 1.00, J A Hardiman 3.00, Sarah E Wilson 2.50, S F Wells 25.00, M E Steward 5.00, Prudence D Flood 75.00.

Scandinavian Mission.—Robert Vickery \$5.00, G F Shonk 1.00, F M Attebury 1.00, Julia Parmele 1.00, Felix Capman 5.00, Soren Mortensen 4.00, Ole Mortensen 10.00, R A Phelps 2.50, Mrs L Smith 5.00, Luther Smith 10.00, Sybil Pettis 5.00, Ora Righter 50c, O F Dart 5.00, Jennie Van Arsdale 1.00, E Lindsay 5.00, M E Steward 5.00.

SANDHEDENS TIDENDE.

A DANISH-NORWEGIAN RELIGIOUS SEMI-MONTHLY.

Devoted to the dissemination of the great truths applicable to this time. Each number contains 10 pages of varied reading matter, treating upon different points of Bible truth, besides departments devoted to our current Sabbath-school lessons, the family circle, and general news of the day.

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CHICAGO & GRAND TRUNK R. R.

Table with columns: GOING WEST, STATIONS, GOING EAST. Includes times for Port Huron, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

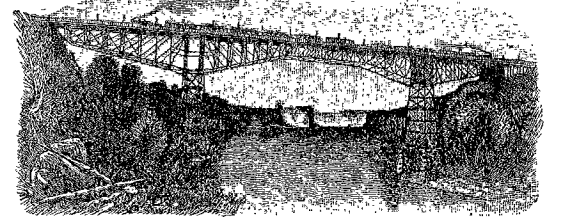
Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPIGER, General Manager.

MICHIGAN CENTRAL RAILROAD.

Table with columns: GOING EAST, STATIONS, GOING WEST. Includes times for Detroit, Jackson, Battle Creek, Kalamazoo, Mich. City, Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

Day Express and Mail east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. MAY 18, 1884. O. W. RUGGLES, Gen. Pass. Agt.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

May 18, 1884.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Lists various train services and their arrival/departure times.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake Street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 9, 1884.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *italics*.]

Poetry.	
Forsake me Not, <i>Ida Scott Taylor</i>	577
"He Giveth his Beloved Sleep," Mrs. ELIZA JONES.....	579
Our One Life, <i>Sel.</i>	587
Our Contributors.	
Pride and Worldliness to be Avoided, Mrs. E. G. WHITE,....	577
The Temple in Heaven, Eld. W. H. LITTLEJOHN,.....	578
The Christian, Mrs. M. E. STEWARD,.....	579
Nicodemus, Eld. J. D. PEGG,.....	579
A Woman's Work, Mrs. M. L. BROOK,.....	580
Here a Little and There a Little, ISAAC MORRISON,.....	580
Special Mentions.	
The Pistol in Courtship, <i>Inter Ocean</i> ,.....	581
Youthful Criminals, <i>Rev. S. A. George, in Christian Cynosure</i> ,.....	581
The Dakota Cyclone, <i>Inter Ocean</i> ,.....	581
A Devilish Expedition, <i>Illustrated Christian Weekly</i> ,.....	581
Our Tract Societies.	
Virginia Tract Society, R. D. HOTTEL, <i>Sec.</i>	582
Maine Tract Society, Mrs. R. ROBBINS, <i>Sec.</i>	582
Kentucky Tract Society, E. C. SANBY, <i>Sec.</i>	582
Annual Report of Virginia Tract Society, R. D. HOTTEL, <i>Sec.</i>	582
To the Lonely Ones, Mrs. ANNIE SUFFCOCK,.....	582
What To Do, and How To Do It, C. B. CHILDS,.....	582
The Sabbath-School.	
Lesson for Third Sabbath in September, C. C. L.,.....	583
The True Teacher, J. E. W.,.....	583
Editorial.	
Editorial Correspondence,.....	584
Camp-Meeting Notes, G. I. B.,.....	584
The Omaha Camp-Meeting and Western Iowa, G. I. B.,.....	584
Modesty and Morality in Appointments, G. I. B.,.....	585
The Most Important Camp-Meeting of the Season, G. I. B.,.....	585
Battle Creek College Items, W. H. LITTLEJOHN,.....	585
Laborers for God, A. J. CUDNEY,.....	586
Texas Camp-Meeting, R. M. KILGORE,.....	586
Words of Timely Warning and Advice, C. C. L.,.....	586
Progress of the Cause.	
Reports from France—Denmark and Norway—New York—	
Missouri—Illinois—Minnesota—West Virginia—Maine	
—Indiana—Michigan—Pennsylvania—Ohio,.....	587, 588
Labor in Dakota, A. D. OLSEN,.....	589
The Work in Missouri, DAN T. JONES,.....	589
Iowa Conference Proceedings, CHAS. F. STEVENS, <i>Sec.</i> ,.....	589
Special Notices.	
Appointments,.....	590
Obituaries,.....	591
Editorial Notes,.....	592

According to our usual custom, the REVIEW will be omitted one week during the Michigan camp-meeting, that the workers on the paper may have an opportunity to attend. There will be two more numbers before the meeting, after which the next paper will be dated Oct. 7. Will our ministers please note this fact, and send in their communications accordingly.

ANOTHER LABORER FALLEN.

JUST before going to press the sad news comes to us that Eld. D. A. Wellman died near Springdale, Ark., Sept. 2, from typhoid fever followed by pneumonia. Full particulars will be given next week.

A SPECIAL REASON FOR COMING TO THE CAMP-MEETING.

DR. KELLOGG has kindly consented to give several talks on the important subjects of health and temperance at the Michigan camp-meeting. We all know his interest in these important subjects, the great amount of information he can impart concerning them, and the need of it among us. We are sure our people will be glad to welcome such instruction, and will desire to be present to receive it. We trust this consideration will add to the attendance. Many of our ministers will be benefited by it. We are truly glad he has consented to take time to do this. G. I. B.

NOTICE, ILLINOIS!

WILL all who were voted a colporter's license at the recent session of the Illinois Conference, please drop me a card, giving post-office address.

A. K. ATTEBERRY.

TENTS FOR INDIANA CAMP-MEETING.

SEVERAL have written to me desiring to rent tents for the Logansport, Ind., camp-meeting. To such I would say, We can furnish them; and if others desire to rent tents, please write to me immediately at Logansport, Ind., and we can furnish them if we know how many are desired.

S. H. LANE.

A NEW EDITION IN A NEW DRESS.

MAN'S NATURE AND DESTINY.

WE are happy to state that the new edition of "Man's Nature and Destiny," revised and enlarged, is now ready. The work has been thoroughly revised and enlarged by the addition of two new chapters entire, and the insertion of much additional matter on other points. An effort has been made to produce a book on the important theme of which it treats, more comprehensive in its matter and more simple and complete in its arrangement, than any book on the same theme now before the public. To accomplish this the following plan has been adopted for the work:—

1. An Introduction, showing the nature of the subject.
2. A direct inquiry into the Bible use of the terms "mortal," "immortal," and "immortality."
3. An examination of statements supposed to prove man immortal; as, the "image of God," the "living soul," and the "breath of life."
4. An examination of the terms "soul" and "spirit," with their definitions and uses.
5. An examination of every text, consecutively, which uses the word "spirit" in a way which is supposed to prove that it is conscious in death, or is immortal.
6. An examination of every text, consecutively, which uses the word "soul" in a way which is supposed to show that it is conscious in death, or is immortal.
7. An examination of all other statements supposed to prove man conscious in death; as, Matt. 22:32; Luke 16:19-31; 23:43; 2 Cor. 5:8; Phil. 1:23; etc., etc.
8. A positive argument on the nature of death, as illustrated in the death of Adam, and a discussion of the questions of the resurrection of the dead, and a future Judgment, as related to the question of man's nature and destiny.
9. The life everlasting, showing what it is and who will be entitled to it.
10. The wages of sin—an examination of every text supposed to prove future unending misery for the lost.
11. A positive argument showing what the end of the wicked will be.
12. A vindication of God's dealings with his creatures.
13. The claims of philosophy, an examination of the metaphysical argument.
14. A historical view of the question.
15. The tendency of the doctrine advocated in this work.

Thus the whole ground is covered in a concise and direct manner. Three indexes are provided, the first giving all the texts of Scripture referred to, in consecutive order; the second giving a list of authors quoted; and the third consisting of a general index of the subject matter of the work. Great pains has been taken to make it a complete text-book on the subject in question; while the arrangement is such that the reader is able to turn to any text or any part of the argument with the greatest facility.

The work contains 432 pages, printed in clear, new type on heavy paper, and handsomely bound in muslin, with gilt side and back title. It is in a form and style to circulate everywhere. Orders can now be filled to any extent. Price, \$1.50. Address, REVIEW AND HERALD, Battle Creek, Mich.

INDIANA CAMP-MEETING.

REDUCTION OF RAILROAD FARE.

THE Wabash, St. Louis and Pacific R. R. will sell tickets to the Logansport, Ind., camp-meeting at reduced rates on the main line and all its branches. Pay full fare to Logansport, and there will be furnished you a certificate to return at one cent per mile. This applies only to those who come over the Wabash road. S. H. LANE.

SABBATH-SCHOOL LESSONS FOR THE HUMBOLDT CAMP-MEETING.

THE lessons for the senior Sabbath-school classes will be the regular lessons in the *Instructor*; for the primary department, Lesson Book No. 1, lessons 7, 8; No. 2, lessons 87, 88; No. 3, lessons 10, 11. They will be printed on slips, and will be on the ground. Be sure and procure the lessons when you first get on the ground.

M. ENOCH, Pres. Kan. S. S. Association.

DAY OF FASTING AND PRAYER FOR INDIANA CONFERENCE.

IN accordance with the suggestion of the President of the General Conference, that a day of fasting and prayer be appointed in each State before the camp-meeting, we would suggest that all the churches of the Indiana Conference set apart Sabbath, Sept. 20, as a day of fasting and prayer. Let the prayer of each be that the Lord may graciously meet us with his Holy Spirit in our soon-coming camp-meeting.

INDIANA CONFERENCE COMMITTEE.

BEST ROUTE TO THE MICHIGAN CAMP-MEETING.

THOSE going over the Chicago and Grand Trunk R. R. from any station east of Lansing, should buy through tickets to Jackson by way of Charlotte. Why? Because, 1. The fare is the same as by way of Lansing. 2. By going this way you take the Michigan Central train at the same depot that you leave the Chicago and Grand Trunk, thus saving a transfer at Lansing of a mile and a half. 3. You only wait at Charlotte three hours, and will reach the camp-ground about 4 o'clock, while if you go by way of Lansing you will have to wait eight hours or more, and reach the ground about 11 o'clock in the evening. 4. When you come back you can leave Jackson at 12:25 P. M., and reach home early in the evening.

In going, the train you should take leaves Emmet at 7:17 in the morning, Capac 7:35, Imlay City 7:50, Lapeer 8:15, Davison 8:45, Flint 9:7, Swartz Creek 9:27, Duffield 9:37, Durand 9:45, and Bancroft 9:56, reaching Charlotte at 11:40. Remember the fare is the same, and you will be returned at the reduction as stated in the REVIEW. When you purchase your tickets, ask for a ticket to Jackson by way of Charlotte, and check your baggage the same. G. H. RANDALL.

NEW YORK FINANCES.

OUR excellent camp-meeting is now in the past, and thinking our people in New York who did not attend, as well as those who did, would like to know how our financial matters came out, we make the following statement. It was voted to raise \$3,500 to be used in the Conference for the following objects:—

To settle with the ministers, . . .	\$2,300.
For camp-meeting expenses, . . .	500.
Rome church indebtedness, . . .	400.
Balance due on 60 x 90 tent, . . .	300.

The first two items at the time of the camp-meeting were given approximately at \$2,400 and \$400. These were close estimates. The former will probably be somewhat less, while the latter will not be far from \$500.

It was also voted to raise \$6,500 for the work in Europe, making in all \$10,000, this amount to be raised on or before Jan. 1, 1885. It was thought best not to make separate calls for each of these purposes, but include them all in one amount, to be raised under one call, using the means first paid toward meeting present demands in the Conference, such as paying the ministers, camp-meeting expenses, etc.

It may be asked by some how it happens that New York is over \$2,000 in debt to its ministers. At the time of our Conference last September we were behind about \$1,000; but as the October tithe, which would equal that amount, was about to come in, and as there were calls for the European missions, and the International Tract Society, we thought it best not to make a call for our laborers, and as the churches have fallen behind about \$500 from the amount of tithes paid last year, and we have an increase in our number of laborers, it leaves us over \$2,000 in debt.

Our tithes in New York ought to be at least \$7,000, and if there had been that amount this year, we now would have nearly \$1,000 in the treasury at the present time. There was pledged at our Syracuse meeting, \$6,903.70. Of this amount \$419.70 was paid. We request all to send at once, by draft or P. O. order, what they can consistently raise on these pledges; and we trust that all our brethren and sisters will remember God's claims upon them, and faithfully pay in their tithes and offerings into the treasury of the Lord. M. H. BROWN.