

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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"AS ONE HIS MOTHER COMFORTETH."

Thy way lies over the mountain road,
The end thou canst not see:
And, child, thou hast a weary load,
Wilt pause and rest with me?
As one his mother comforteth,
So will I comfort thee.

The night grows dark, the storm is wild,
Thy burden hard to bear.
Why stagger on, thou weary child,
When I am here to share?
Nay, as a mother comforteth,
To take myself thy care.

To be thy refuge from all harm,
To take thy grief and smart,
To me the pain, for thee the balm;
Thou of myself a part.
I make thy cradle in my arms,
Thy pillow is my heart.

There rest thee now; in every sound
Of wind or wave or tree.
Hear thou my whisper! "I have found
A child!" Stay close by me!
As one his mother comforteth,
So will I comfort thee.

—Mary Lowe Dickson.

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.

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

FROM OAKLAND, CAL., TO DENVER, COL.

MONDAY, Aug. 4, at 4 P. M., I left Oakland, Cal., to attend the Eastern camp-meetings. Although long, the journey has been pleasant, and I am grateful to God that he has thus far sustained me.

About two o'clock Thursday afternoon, we reached Denver, Col., and found that we were to stop there six hours. As we were about to leave the cars, we were glad to meet Elds. Jones and Ostrander, who were laboring here. A brother was at the station with his hack to take us to the tent. Besides the large tent, they had four small ones neatly fitted up for the accommodation of the laborers,—ministers, canvassers, and those engaged in missionary work.

Our train was to leave Denver at eight o'clock, and I was requested to speak at six. Messengers were sent to notify the brethren and sisters. A brother walked four miles to inform one family, and get them to the meeting. At the time appointed there was quite a

good congregation out; and I felt it a privilege to speak to them on the work that is to be done in the cause of God, and the qualifications that are essential to fit us to engage in this work. I had freedom in speaking, and enjoyed a very pleasant season with these brethren and sisters. There were a number present who were not of our faith, and these listened with apparent interest.

The duty of elevating the standard of Christianity by adorning our profession, was set before these Christian laborers. Those who are giving themselves to the work of God should aim high; they will never reach a higher standard than that which they aim to attain. They cannot diffuse light until they have first received it. Work done for Christ endures forever; therefore the worker should know that he has the spirit of Jesus, and that he is daily learning in his school lessons that will be carried into practical life. If he consecrates all his powers to Jesus, his work will bear the impress of Heaven. He will work as Jesus worked, with that true humility which is the loveliest of graces, an ornament of great price in the sight of God. This will be the highest proof that Christ abides in the soul.

We all admire humility. We love to see a man who has a low estimate of his own ability,—one who modestly shrinks from responsibilities, not because of indolence, but because he feels the importance of the work, and his own unworthiness to perform it. Such men may be safely urged forward. As long as they make God their strength, they will not betray sacred trusts.

Some who feel capable of bearing responsibilities do not look to God for wisdom; they are self-sufficient, and are left to stumble and fall. There is everywhere seen a disposition to want the highest place, to seek for supremacy; and many, when they fail of their object, feel that their great ability is not appreciated. Such workers trouble the churches. It would be a relief if they would cease to work in the cause; for they never think that they are treated with the consideration they deserve. We are sick at heart of these pretentious men, who would force their own virtues and excellences upon the attention of others, and who are more than willing to assume responsibilities which they are not fitted to bear.

But in every department of the cause of God there are plenty of openings for those who will work in the spirit of humility that characterized the Master. From every direction voices are calling to us for help. Ministers alone can never do this work. There is an abundance of talent in the church that should be put to use. There are men and women who have ability, and whom God would accept as laborers in his cause; but they are shirking responsibilities under the plea of unfitness for the work. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God that taketh away the sin of the world, and then kneeling in prayer, pleading that light may shine into the mind and heart of this precious one for whom Christ died.

Oh! there is so much work for God and souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest.

If those whose talents are rusting from inaction would seek the aid of the Spirit of God, and go to work, we should see much more accomplished. Urgent appeals for help would stir hearts; and the response would be made, "We will do what we can in our weakness and ignorance, looking to the great Teacher for wisdom." Can it be that amid all these open doors for usefulness, these pathetic pleadings for help, men and women will sit with folded hands, or employ those hands only in selfish labor for earthly objects?

"Ye are the light of the world," said Jesus to his disciples. But how few are conscious of their own power and influence; how few realize what they might do to be a help and a blessing to others. They wrap their talent in a napkin, and bury it in the earth, and flatter themselves that they possess a commendable humility. But the books of Heaven testify against these idlers, as slothful, wicked servants who are grievously sinning against God by neglecting the work which he has given them to do. They will make no plea of unfitness when the heavenly records are opened, revealing their glaring neglect.

Whatever the talent intrusted to us may be, we are required to use it in the service of God, and not in the service of mammon. Satan presented to Christ all the glories of the world in the most attractive light, offering them as a gift if he would worship him. But Jesus said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." With men Satan has greater success. The alluring charms of the world, which he is capable of presenting in a manner to captivate the senses, in their estimation eclipses the attractions of heaven, and they lose all sense of the value of eternal riches. The abilities which God intrusted to them to be used to the utmost for his glory are devoted to selfish ends. Often men so pervert their talents as to use them to destroy others, to poison the moral atmosphere. For these there is a terrible retribution.

Those who are hiding their talents in the earth are throwing away their opportunities to obtain a star-gemmed crown. Until the great disclosures of the final Judgment shall be made, it will never be known how many men and women have done this, nor how many lives have gone out in darkness because God-given talents have been buried in business instead of being used in the service of the Giver.

God calls upon you, dear brethren and sisters, to place a higher value upon eternal things. You are not to aim to reach the world's standard, but that of the Bible. You must honor your powers, which have been redeemed to God by an infinite price, by using them to save souls. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and

receive you unto myself; that where I am, there ye may be also." We have a work to do to prepare for the holy and beautiful home which Jesus is preparing for us. We should not be contented with merely gaining that home ourselves, but should be interested, earnest, and faithful in trying to lead others in the way of life, that they too may secure a home in those heavenly mansions.

"None of us liveth to himself," is the testimony of Paul. The love of Jesus in the heart will be expressed in the life. Bible truth is of heavenly origin, and sanctifies the receiver. It refines the taste, improves the judgment, and ennobleth the character. Says John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Sons of God, members of the royal family, children of the heavenly King! Can there be any other honor equal to this bestowed on finite man? Yet the world does not discern our relationship to the divine, nor know the source of our strength. They know not that we are heirs of God, and joint heirs with Christ to an immortal inheritance. We may inherit all things. We may have a home where there will be no more death, neither sorrow nor sighing.

Men in Colorado may be interested in mines which yield rich profit in silver and gold. They may devote a lifetime to securing earthly treasures; but they die, and leave it all behind. They cannot take one dollar with them to enrich them in the great beyond. Are these men wise? Are they not insane, to let the precious hours of probation pass without making a preparation for the future life? Those who are wise will lay up a "treasure in the heavens, that faileth not,"—"a good foundation against the time to come, that they may lay hold on eternal life." If we would secure enduring riches, let us begin now to transfer our treasure to the other side, and our hearts will be where our treasure is.

When God calls, let us each go willingly to labor in his vineyard. We cannot estimate the possibilities of usefulness that lie undeveloped in hand and brain and heart. We must go to work. The Lord will use human feebleness as well as human strength. It is purity, truth, faithfulness, and love, that sanctifies the work. With hearts full of love to God, we shall not work for human praise, but for the glory of the Master, and the good of souls. If we do our work with fidelity, the benediction from Christ, "Well done, good and faithful servant," will be our full reward.

Jesus is coming in power and great glory to take his people to himself. Are our lives hid with Christ in God? Shall we meet him in peace? God grant that we who composed that little company may meet again around the great white throne, having our robes of character washed and made white in the blood of the Lamb.

When the meeting closed, we bade our friends good-bye, and the hack bore us to the cars to resume our journey eastward.

—O God, my sins are manifold; against my life they cry,
And all my guilty deeds foregone, up to thy temple fly.
Wilt thou release my trembling soul, that to despair is driven?
"Forgive," a blessed voice replies, "and thou shalt be forgiven."

—The seed which is surest to come, and will yield the heaviest harvest irrespective of country, climate, or soil, is oats—wild oats. If a man once sows wild oats, there is only one way to lose a harvest, and that is by dying before the harvest comes.—*Golden Rule*. But that does not avoid the harvest; for the real harvest is after the Judgment.—ED.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—"I presume, Mr. Thoughtful, that you have been meditating through the day somewhat upon that phase of the Judgment question that I presented last evening. I mean that portion of the argument then made that related to the view that the Judgment will commence before the advent. Have you any objections to offer to the positions taken?"

MR. THOUGHTFUL.—"I do not know that I have, sir. There are some that have suggested themselves to my mind, but upon reflection I have discovered that they were not tenable. I confess, however, that I find it somewhat difficult to give up my preconceived notions upon that point. You know how natural it is, sir, to cling to inherited opinions."

MR. B.—"Yes, sir; I am aware that the tendency of which you speak is very strong, and many times proves a great hindrance to progress in the direction of truth. Sometimes, indeed, we meet with individuals who are so completely enslaved by traditional error that no amount of testimony can induce them to believe differently from what their fathers believed."

"Now that I have referred to the idea that the Judgment will commence before the advent, perhaps I had better advance one or two more arguments which will, I think, settle that doctrine beyond all dispute. In the seventh chapter of Daniel the Judgment work is brought to view. I will commence to read at verse nine: 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.'

MAUD.—"Why, father, I don't see any sense in the first part of that text which you read. It said 'the thrones were cast down, and the Ancient of days did sit.' I do not see what he could sit upon if the thrones were cast down."

MR. B.—"Your criticism is a very just one, my daughter. The difficulty, however, is in our translation of the passage. I had been aware for many years that there was something wrong about our rendering of that text, and being thrown into the society of a gentleman who was a Hebrew by birth and a fair scholar, I requested him to read those verses to me from the Hebrew text, translating them into English. I did not make known the object that I had in view, but to my great satisfaction he read the passage like this: 'I beheld till the chairs were placed, and the Ancient of days did sit.' Since then I have looked up the authorities upon the point, and have found that the translation that he gave me was correct."

MR. T.—"Now that you speak of that matter, Mr. Biblist, I recollect that a few months ago the same point was brought up in the International Sunday-school lessons and settled about as you have settled it here to-night."

MR. B.—"Yes, sir; I remember having seen in those lessons the criticism of which you speak. But we have wandered from the subject, which was the commencement of the Judgment before the advent. In Daniel 7:9-11, just read, the Judgment scene is intro-

duced. There can be no doubt on this point, for it says distinctly in verse ten that 'the Judgment was set and the books were opened.' The point to be decided, therefore, is this: Did the Judgment there spoken of commence before or after the coming of Christ? It will not take long to determine this point. There are two facts found in the connection that will decide the matter conclusively. In verse eleven the great and terrible beast mentioned in verses seven and eight is referred to again, and an allusion is made once more to the little horn upon his head that had the 'eyes of a man and a mouth speaking great things.' Commentators generally agree that the little horn was a symbol of the papacy, and the beast a symbol of the Roman people or government. Admitting these propositions to be true, we might close our investigation right here; since it was during the existence of the 'horn' and that of the inhabitants of the territory once occupied by the Roman government that the books were opened and judgment was entered upon."

MR. T.—"I do not discover the proof for that point, sir."

MR. B.—"Well, sir, let me see if I cannot make it clear to your mind. In verse ten Daniel informs us, among other things, that he beheld the books open and the Judgment in session. In verse eleven he continues his narration in these words, 'I beheld then.' 'Then' is an adverb of time, and is equivalent here to the expression, 'at that time.' The time referred to was the one at which he saw the Judgment in session; but what attracted his attention just at that point? It was, according to the record, the 'great words' spoken by the 'little horn.' To re-state the matter, while he was looking intently at the Judgment scene, the little horn commenced to talk so blasphemously that it caused him to withdraw his attention from the Judgment to listen to what the horn was saying at the same time that the Judgment was proceeding. Do you agree with me thus far, Mr. Thoughtful?"

MR. T.—"Yes, sir; I think I must. Your reasoning seems to demonstrate quite satisfactorily the contemporaneous existence of the horn and the Judgment."

MR. B.—"Very good, sir. The other point that I made was this: The 'little horn' did, by general agreement, represent the papacy; and it follows, consequently, that the Judgment must begin during the existence of the papacy; for it (the Judgment) was going on when Daniel heard the 'little horn' (the papacy) uttering 'great words.' Do you admit the soundness of the reasoning on the latter point?"

MR. T.—"I confess that I can detect no flaw in it, sir."

MR. B.—"Very good, again. Now let me ask you a question: Will either the papacy or the wicked Roman people continue to exist after the coming of Christ?"

MR. T.—"Certainly not, sir. We read in 2 Thess. 2:8 (if I mistake not) something which bears directly upon this point. Yes, here it is: 'And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' The person to whom the title 'that Wicked' is applied in this passage is, I suppose, the pope of Rome; hence it follows that he will be destroyed by the brightness of Christ's coming."

MR. B.—"Your text is well chosen, and your deduction therefrom is most logical. Now for the other point. If the Judgment is to be going on while the pope of Rome is in existence, and if he (the pope) is to be destroyed by the brightness of Christ's coming—or the refulgent glory of the advent—then the Judgment must commence before the advent."

MR. T.—"Yes, sir; your inference is fairly drawn from your premises. I have no further objection to offer."

MAUD.—"Tell me, father; did not Daniel

live about five or six hundred years before Christ, and did not the papacy arise between five and six hundred years after Christ?"

Mr. B.—"Yes, my daughter."

Maud.—"Then how was it possible for Daniel to hear the pope of Rome speak great words?"

Mr. B.—"He heard those words in the Spirit, my child. I mean that he was in vision, and while he was in that condition he seemed to hear the little horn say things which he was actually to say many centuries subsequently to Daniel's time."

Maud.—"Has that prophecy been fulfilled, father?"

Mr. B.—"Yes, Maud; the pope of Rome has fulfilled it in a most remarkable manner in our own generation, as we shall see by and by."

Maud.—"I wish you would tell me all about it now, father."

Mr. B.—"Be patient, Maud; it is better to follow the natural order of the subject than to gratify curiosity at the expense of that order. I have one more point bearing on the commencement of the Judgment that I wish to make before leaving that branch of the subject. In Rev. 14: 6-12 we have a prophecy which will be equally useful with that just read from the book of Daniel in proving that the Judgment will precede the advent. In that prophecy three angels are represented as flying in the midst of heaven and delivering solemn messages to the inhabitants of the earth. I will read the language of the first one of the series. Here it is in verses six and seven: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water.' After the first angel delivered his message, a second followed, declaring that Babylon had fallen; and a third followed him, warning men against the worship of a certain beast which symbolized papal Rome."

Maud.—"You do not believe, father, that any one ever saw three such angels flying through the sky and delivering such messages."

Mr. B.—"No, Maud, I do not; neither do I think that they ever will; and that is the very point that I wish to make right here. Those angels represented three great religious movements that were to take place at some time in the world's history. That such is the case may be demonstrated from the message of the first angel. It is said of him that 'he had the everlasting gospel to preach to every nation, kindred, tongue, and people.' Angels never have preached and never will preach the gospel to the nations of the earth. Said Christ to his disciples after his resurrection, 'Go ye into all the world, and preach the gospel to every creature.' This is the grand commission of the Christian ministry, and covers all time and all places. It follows, therefore, that the angel of Rev. 14: 6, 7 is a symbol of a special movement to take place in the church, as the result of which the gospel will be preached with unwonted power in all quarters of the globe. The burden of the church at the time in question will be the proclamation that 'the hour of God's Judgment has come,' since the angel says in so many words, 'Fear God and give glory to him, for the hour of his Judgment is come.' Now, what we want to ascertain is whether the Judgment proclamation in question will be given to the world in immediate connection with the coming of Christ, or at a point of time antedating that event. To do so will not be difficult.

"After the first angel announces to the world that the hour of God's Judgment has come, the second and third angels make their

proclamations to the inhabitants of the earth, and then the second coming of Christ takes place as brought to view in these words found in verse fourteen: 'And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.' Thus it appears that the proclamation of the first angel's message will be separated from the coming of the Lord by a period of time long enough to admit of the giving to the world of the second and third angels' messages. Recollecting that, as before proved, these messages represent religious movements that are to be carried forward by the church, you will see at once that they would require considerable time for their fulfillment.

"Men would not, in the ordinary course of things, come to an agreement in a moment in regard to any great doctrinal points in reference to which they were to enlighten the world. As in the case of the great Reformation of the sixteenth century, the truth would dawn upon their minds by degrees. It would naturally take years for a body of men to be developed who should be sufficiently united upon such an important doctrine, as that of the commencement of the Judgment, for example, to warrant them in giving their views to the world in the form of a proclamation. After the desired unanimity of opinion had been reached, they would then be but just prepared to enter upon the special work of preaching their peculiar views to others. As the field of their operations would cover the habitable globe, it would, under the most favorable circumstances, require years for the performance of their task. But that which is true of the first angel's or Judgment message, would be equally true of the second and third messages. It would take much time to develop them doctrinally; and, after this was done, years would be consumed in carrying them, by the ordinary processes, around the world. In other words, it would be impossible for the prediction respecting the second and third angels' messages to be fulfilled in a brief space of time.

"It is difficult to see how, without the working of a miracle, these proclamations could be made as extensively as the record demands in a period of time much less than half a century; but, if this conclusion be legitimate, then we need not be surprised if we shall find that the time of the commencement of the Judgment and the giving of the first angel's message shall antedate the coming of the Lord by a period of time nearly as great as that covered by the lifetime of a single generation of men.

"Perhaps, Mr. Thoughtful, you can give me a *résumé* of the reasons that I have offered for believing that the Judgment must antedate the advent. This point is so important that I wish to be certain that you have grasped the argument in its favor."

Mr. T.—"I will try. First, there are to be two resurrections a thousand years apart. The first will occur at the coming of Christ—at the very instant that he descends; but this presupposes an antecedent decision of their cases, or a Judgment, as the Lord would not first resurrect the righteous as such and then hold the Judgment to determine whether they were indeed righteous. Secondly, the seven last plagues are to be poured out before the coming of Christ; but probation will end before that is done, and consequently the destiny of those receiving the plagues, as well as that of those who will not receive them, will be decided before the advent; in other words, they will have been judged before the Lord comes. Thirdly, in the seventh chapter of Daniel, the Judgment is represented as going on while the papacy is still in existence; but as the papacy will be destroyed at the coming of Christ, the Judgment must take place before that event. Fourthly, in the fourteenth chapter of Revelation, three great religious movements are repre-

sented as taking place before the coming of the Lord. The first of these is a proclamation by the church to the world that the hour of God's judgment has come. After this proclamation is made, two others are to be given to the world, and then Christ will come; but to carry these last two proclamations around the world would require many years, and, therefore, the session of the Judgment as marked by the giving of the Judgment message must precede the advent by that length of time."

Mr. B.—"A very good recapitulation of the points made, Mr. Thoughtful. To-morrow night we will relieve Maud's patience by entering upon the work of fixing upon the exact year at which the Judgment commenced. I say *commenced*, because I proposed to prove that it is now going on in heaven."

A CHRISTIAN DUTY.

BY OSCAR HILL.

PURITY of life in words, deeds, and character cannot be obtained without purity of mind. If we would have such characters as God would be pleased to accept, our very thoughts must be under control. The Scriptures are far from being silent on this subject. "The thoughts of the righteous are right." Prov. 12:5. But how with the unrighteous? "The thoughts of the wicked are an abomination." Prov. 15: 26. So the Lord, in speaking through the prophet Isaiah, after calling on the people to seek him, says: "Let the wicked forsake his ways and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him." Chap. 55:7. It will sometimes require a great effort for persons whose thoughts have been wholly fixed on the things of this world, to bring their minds up to the standard of God's word. But the Lord is ever ready to help us; and there are blessings in store both in this and the eternal world for those who will so discipline their minds.

After instructing the Philippian brethren about rejoicing in the Lord and giving thanks, Paul sums up their duty in regard to their thoughts by saying: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. If we would read this verse oftener, and make a personal application of it to ourselves, church trials would seldom occur, and each one would feel more like giving thanks, and be better prepared to rejoice in the Lord, and return praise to his holy name.

The blessings in store for those who have their thoughts fixed upon the Lord are beautifully set forth by the prophet Malachi (3: 16, 17): "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." His word also is a discernor of our thoughts. Heb. 4:12. He has also promised that his grace shall be sufficient for us. Dear brethren, these blessings are in store for us. Will we comply with the conditions, that the Lord may bestow upon us that which he is so graciously waiting to do for us?

—There is more of valuable truth yet to be gleaned from the sacred writings, that has thus far escaped the attention of commentators, than from all other sources of human knowledge combined.—*Daniel Webster.*

—"To-morrow," says the proverb, "comes never, and the same tempter who leads you to put off doing what is right to a 'more convenient season' will be as ready to suggest an excuse to-morrow as to-day."—*Whately.*

MY PRAYER.

BY J. M. HOPKINS.

I ASK not, Lord, for less to bear,
Of burdens here below;
Nor do I pray that I may share
Earth's pleasures as I go.

I do not ask for wealth of gold,
Possessions wide and long;
Nor do I pray that I may hold
Positions high and strong.

I ask not for the praise of men,
To cheer my fainting heart;
Nor yet for earthly diadem,
From which to quickly part.

I pray for naught that earth can give
Of wealth, or fame, or power;
Nor would I wish to ever live
In sin's dark, trying hour.

But this I pray: Make me to know,
Thy holy, sovereign will;
And knowing, give me strength to do,
And thy behests fulfill.

Give me an humble, peaceful heart,
From pride and envy free:
From all impurities apart,
And more, my God, like thee.

Chatfield, Minn.

OPTIONAL SABBATH-KEEPING.

BY WM. PENNIMAN.

"ONE man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 5.

Dr. Adam Clarke comments as follows upon this text:—

"Perhaps the word *ἡμέραν*, *day*, is here taken for *time*, *festival*, and such like, in which sense it is frequently used. Reference is made here to the Jewish institutions, and especially their festivals, such as the passover, Pentecost, feast of tabernacles, new moon, jubilee, etc. The converted Jew still thought these of moral obligation; the Gentile Christian, not having been brought up in this way, had no such prejudices. And as those who were the instruments in bringing him to the knowledge of God gave him no such injunctions, consequently he paid to these no religious regard."

"Another] The converted Gentile esteemeth every day—considers that all time is the Lord's, and that each day should be devoted to the glory of God, and that these festivals are not binding on him. We add here *alike*, and make the text say what I am sure was never intended; viz., that there is no distinction of days, not even of the Sabbath; and that every Christian is at liberty to consider even this day to be holy or not holy, as he happens to be persuaded in his own mind. . . . The word *alike* should not be added, nor is it acknowledged by any MS. or ancient versions.

"Let every man be fully persuaded] With respect to the propriety or non-propriety of keeping the above festivals, let every man act from the plenary conviction of his own mind. There is a sufficient latitude allowed; all may be fully satisfied."

As the context, or 6th verse, is so closely allied to the 5th in meaning, we will give the comments upon it:—

"He that regardeth the day] A beautiful apology for mistaken sincerity, and injudicious reformation. Do not condemn the man for what is indifferent in itself; if he keep these festivals, his purpose is to honor God by the religious observance of them. On the other hand, he who finds that he cannot observe them in honor of God, not believing that God has enjoined them, does not observe them at all. In like manner, he that eateth any creature of God, which is wholesome and proper food, gives thanks to God as the author of all good. And he who cannot eat of all indiscriminately, but is regulated by the precepts in the Mosaic law relative to the clean and unclean meats, also gives God thanks. Both are sincere; both upright; both act according to their light; God

accepts both; and they should bear with each other."

We have quoted nearly all of Dr. Clarke's comments on this text, as they are so much to the point. We infer from the following that he thought that the text has no allusion to the Sabbath: The word "*alike* [not in the original] makes the text say what was never intended; viz., that there is no distinction of days, not even of the Sabbath." If the reader will read carefully the whole chapter, he will see that Paul has reference to festival days enjoined in the ceremonial law, and also to the customs of both Jews and Gentiles in using different kinds of food, which are of minor importance, and not to the moral precepts enjoined by the law.

We also quote briefly from Mr. Barnes' notes on this text:—

"The discussion had reference only to the peculiar customs of the Jews, and the rites and practices which they would attempt to impose on the Gentiles, and not to any questions which might arise among Christians as Christians. The inquiry pertained to meats and festival observances among the Jews, and to their scruples about partaking of food offered to idols, etc., and there is no more propriety in supposing that the subject of the Lord's day is introduced here than that he advanced principles respecting baptism or the Lord's supper."

According to the preceding, Mr. Barnes did not seem to think that the Lord's day, or Sunday, was alluded to in this text; then certainly the Sabbath is not. This admission of Mr. Barnes is also good evidence that the Gentile Christians did not then keep any other day for the Sabbath but the one the Jews kept; for if they did, how natural would be this discussion in regard to the two days; the controversy then would have been between the seventh day and first day, and they would no doubt have been definitely mentioned. This, then, is a good argument in favor of the Sabbath. Again, this same commentator very truthfully says: "If any man is disposed to plead this passage as an excuse for violating the Sabbath, and devoting it to pleasure or gain, let him quote it just as it is; *i. e.*, let him neglect the Sabbath from a conscientious desire to honor Jesus Christ." Again, "Let every man, etc., . . . This direction does not refer to subjects that were morally wrong, but to ceremonial observances."

How often do we hear the text quoted, "One man esteemeth one day above another," etc., just as though it made no difference which day a man keeps, only so that he is fully persuaded, or thinks it all right. There is no question about man's free moral agency; but this text, according to some men's theology, gives his agency a very wide latitude, as this wonderfully liberal text gives a man liberty to do just as he pleases in regard to keeping days, etc. Admitting that this text relates to the Sabbath, and that different days are kept by different people, and that every one of the days of week are observed by different nations as the Sabbath,—in this way, therefore, all are right. Again, an every-day-Sabbath man says, "The text makes me right also, for it says, 'another esteemeth every day' [as sacred]." This very liberal text, then, makes all right, including any-day, every-day, and no-day Sabbath men. Carry out this position in regard to the ordinances, and see where it will lead. One man esteemeth feet-washing and the Lord's supper necessary, another does not. One esteemeth sprinkling as baptism, another pouring, another immersion. "Let every man be fully persuaded," etc. The truth is, this liberal text has reference only to non-essentials, and not to fixed moral principles. Away, then, with quibbling, and let the truth stand as it is.

—Deliberate with caution, but act with decision; yield with gracefulness, or oppose with firmness.

NO MONOTONY IN HEAVEN.

BY ELD. ALBERT STONE.

INFIDELS claim that the Christian's heaven will be unenjoyable and irksome on account of the constant repetition of the services required, which, they say, is inconsistent with a high degree of pleasure and happiness. It should be remembered that the services of the inhabitants of heaven will be spontaneous. They will proceed from internal feeling or impulse; they will spring up, as it were, of themselves. There will not be wanting causes that will produce the highest degree of rational enjoyment.

Unbelief is circumscribed in its perceptions. It has no faculty of vision except a borrowed one. It sees only those objects that Satan would have it see, and they are distorted to his liking. If the blind lead the blind, both will fall into the ditch. But the children of faith are not blind. Faith is the only open door of hope to fallen man; and they who look through Heaven's appointed medium will see things as they are. A glimpse at the character and attributes of God, as seen in nature and revelation, will dispel erroneous views of heaven and its enjoyments.

Heaven comprises the restitution of all things spoken of by the prophets. In heaven there is worth, value, superiority, dignity, perfection. Heaven opens into the infinite. There is the infinite God, the infinite Saviour, infinite treasures, infinite love, infinite glory, infinite satisfaction, and infinite variety. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 6.

In the final home of the saints, God will preside personally. The tabernacle of God will be with men, and he will dwell with them; and they shall be his people, and he will be their God. Christ, the Redeemer, will be one of the chief attractions of heaven. The triumphs of the cross will form an eternal basis for songs of praise, and the blood of the Lamb will ever be the price paid for a world redeemed. The resources of enjoyment in heaven will not only be great and numerous, but they will be infinitely so. Beholding the immensity of the works of God and the glory of them will obliterate the possibility of monotony in heaven. Who can contemplate infinite space without surprise and wonder? Its unlimited extension is a sublime subject to contemplate. This is God's building ground. In this vast dominion are many millions of wonders built by the divine Architect. Some of them are placed so near our own that science is able to give us some information respecting them. The Bible itself does more than to inform us of their existence. It is reasonable to conclude that God will add to their number, and thus enhance his own glory; that the saints in glory will visit these worlds; and that they are inhabited by reasonable beings, there can be no reason to doubt.

It seems quite certain, also, that this comparatively little world of ours is the only one that has ever tasted or ever will taste the bitterness of sin. If the moral safety of the universe required an example showing the nature and effects of sin, it has had it to the full extent in the accumulated agony that has resulted from the sin of Adam.

Thus there will be little chance for monotony in heaven. Eternity itself will be none too long for the inhabitants of heaven to gain even a partial knowledge of God and his works. If repetitions occur, they will be repetitions of songs of praise to God, resulting from the presentation of new occasions of joy and happiness.

—We should seek knowledge because it assists us to comprehend the goodness and power of God.

MODERN PHILANTHROPY.

BY F. D. STARR.

THE following extract is clipped from a local newspaper. If I did not know personally that it is a liquor seller's actual advertisement, I should take it to be a burlesque on the liquor traffic:—

"A CARD.

"TO ALL WHOM IT MAY CONCERN:

"Know that by the payment of Three Hundred and Thirty Dollars, I am permitted to retail Intoxicating Liquors at my Hotel. To the wife who has a drunkard for a husband, or a friend who is unfortunately dissipated, I say emphatically, Give me notice in person of such case or cases in which you are interested, and all such shall be excluded from my place. I pay heavy tax and give good bonds of Three Thousand Dollars for the privilege of selling whiskey and other liquors, and I want it distinctly understood that I have no desire to sell to drunkards or minors, or to the poor or destitute. I much prefer that they save their money, and put it where it will do the most good to their families. There are gentlemen of honor, and men of money, who can afford it, and it is with those that I desire to trade. I would say to those who wish to trade with me and can afford it, Come and I will treat you gentlemanly, and you will be used well and respectfully by any one in my employ. My goods will be the best I can procure. My cigars also the best that I can find. Give me a call and see if I don't mean business. * * *

What profound regard for the well-being of of his fellow-citizens this philanthropist has! He does not want to sell to the poor drunkard who has lost his reputation, his money, his honor, his health, his self-respect, and all that is of any earthly account! Oh no! "There are gentlemen of honor and men of money" left yet; with these he desires to trade. They can pay for what they get, and they will be good customers till they too have sunk their money and honor in this debasing practice. Then they will be discarded with the bloated sots who have gone on before, and a new set of men of honor and money will be called for. Could hell open her mouth in a more unblushing manner? And will men walk right into the trap thus laid shamelessly bare? But pause. Is not this a legitimate traffic? Does he not pay a handsome license? Yes, and the State accepts the money!

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

"SEEING THE BLOOD."

[Founded on a legend very affectingly told by Mr. Moody, the Evangelist.]

"FATHER, I cannot sleep; the prophet's words Ring in my ears; they fill my heart with fear; For am I not the first-born, and the one On whom the destroying angel's shaft would fall Were not the token on the lintel found? Thrice have I named the patriarchs, and once The creatures great and small that Noah drove Before him in the ark; but all in vain. I cannot sleep. O father, art thou sure The blood is sprinkled as God gave command?"

"Peace, peace, my child; just as the evening fell The fairest lamb of all the flock was slain, And roasted then with purifying fire; With bitter herbs, and bread devoid of leaven, In haste we ate the Lord's appointed feast. Nor were the means of saving thee forgot; Scarce was the yearling slain ere I gave word For sprinkling of the blood upon the door; Sleep, then, my first-born; God's avenging one Will see the signal, and pass over thee."

Thus on that dark night which God had chosen For passing throughout all fair Egypt's land, To smite on every side the loved first-born, Sparing not e'en the firstlings of the flock, A Hebrew father soothed his restless child; Restless himself, as now with girded loins, Sandals upon his feet, and staff in hand, He waited for that solemn midnight hour, When God's almighty arm should break the chain That bound his people to proud Pharaoh's throne. The bread unbaked was in the kneading trough, The scattered flocks were gathered in the fold, And all betokened plans for hasty flight.

There was a thrilling silence in the air; A quiet joy burned in the Rabbi's breast, Joy that was not unmingled with regret At leaving thus his birthplace, though it was A house of bondage, for the promised land.

The night wore on, And yet again the pleading voice was heard: "Father, sleep will not come; before my eyes I see the angel pass, and at our door Pause sadly, as though he wept to enter, Yet dared not hasten unavenging by. O father, if the blood has been removed, Or if the herdboy heeded not thy voice, Then never shall my weary eyes behold The land of Canaan with its waving fields." "Rest, little one; faithful our Jared is. Not only on the side-posts of the door Should be the stain, but on the one above; So if some hungry dog should from its place One token lick, the others would remain. Sleep, my sweet child, for thou hast need of rest; The journey will be rough for little feet."

The anxious voice was silent; for in that home Obedience reigned supreme, though not as yet The law had sounded forth from Sinai's top; With patience dutiful she sought to woo Soft slumber to her long unclosed eyes; Sleep came at last, but with it dreams of fright, Wherein she tossed, and moaned, and oft cried out.

The midnight hour drew nigh; unbroken still The darkness' solemn hush; the child awoke With a loud cry, "Father, I thought I heard The cock's shrill crow to greet approaching morn. My heart is beating with a sick'ning dread Of danger near. Oh! Take me to the door, And let me see the red blood sprinkled there."

Lighting a torch, the father gently took His first-born in his arms, and bore her forth— Started and paled to see no paschal sign, No warning that their door should be passed by! With trembling hand he snatched the hyssop then, Himself applied the blood in eager haste. A long sigh of relief escaped the child; Almost before he placed her on the couch Sweet sleep had fallen on her heavy lids, Nor when that "great cry" rose did she awake; That agonizing wail of man and beast Reached not her ears, with drowsy slumber sealed, And at the dawn they bore her, sleeping still, Away from Egypt's darkness and despair.

* * * * * Christ, our blest Passover, is slain for us; The "blood of sprinkling" for our sins is shed; Have we the atoning sacrifice applied, Made sure our entrance to the promised land? —Lucy Wade Herrick, in Christian Weekly.

HEALTHFUL HOMES.

THE laws of life and health are inflexible; they are as fixed and certain and as plain as any other laws of nature. And they are, if we only knew it, as wise and beneficial as they are inflexible. Yet we violate these laws, and suffer the consequences; and then blame Providence. It is very common, even among educated people and physicians—and among the religious it is often considered an act of piety, reverence, and Christian humiliation—to ascribe all disease, sickness, accidents, and suffering generally, to "the inscrutable wisdom, design, and purpose of Providence."

Perhaps the laws of health are as much violated, or as little consulted, in the location, arrangement, and construction of dwelling-houses, as in anything else. All dwellings should be so constructed and arranged as to secure at all times an ample share of fresh air, of light, and of sunshine; and in addition to this, they should be located so as to insure easy drainage, so that the cellars, if need be, and the premises, can be easily and perfectly drained. Pure water is also important.

One grand means of promoting health would be the construction of better ventilated houses. No living, sleeping, or working room, should have a ceiling of less than one hundred and forty-four superficial feet, nor be less than eight feet high.

Cleanliness is also essential to health—cleanliness of person, and cleanliness of the house, the room, and the surrounding premises.

The best water, unless it be soft spring water, is pure rain water, contained in good cisterns. Go into the country and see the kind of water people very often use,—sometimes from wells, springs, and not unfrequently

from pools, ponds, or dirty creeks,—and you need not be astonished that there is constantly more or less sickness in the family.

No water should be allowed to remain on or about the premises to become stagnant and breed pestilence, miasma, poisonous vapors, as stagnant water is sure to do. Not even should dampness be allowed under or about the house. I have seen cellars so damp, even in dry weather, that they must have constantly filled the buildings above them with a most deleterious, if not poisonous, atmosphere. How can people hope to have health when such things are permitted? It is better to have no cellar at all than to have a damp one; if you cannot have a dry cellar, if the nature of the ground is such that it is impossible to prevent water from rising in it,—as I know it is sometimes,—and you cannot drain it, so as to prevent it from being damp most of the time, then fill it up.

Next to damp, filthy cellars are puddles, pools, and bodies of stagnant, filthy water about the premises. Fresh, living, running water, close to the dwelling, can do no harm, or it is not likely to; but stagnant water, especially in the warm weather, cannot be otherwise than unhealthy. Proper drainage can always remedy such evils.

Have your cisterns so built that the mouth of each shall admit of free circulation between the outer atmosphere and the air inside. This may be done by "bricking up" a chimney from the inner surface of the cistern to the height of a foot or more above ground, and then covering the opening with a net-work of wire attached firmly to a frame which should cover the brick. Have your cisterns cleaned out at intervals of a year, when the water is low. Air and water are essentials of life, while upon their purity may depend the amount of health we enjoy with that life, and even life itself.

In cities, the lack of proper drainage is often an intolerable nuisance, as well as the fruitful cause of sickness; while in the country and in small towns, where each householder controls the matter of drainage about his premises for himself, and is therefore responsible for the consequences of neglect, there is very little attention paid to the matter.

Let it be understood, then, that plenty of fresh, pure air, accessible to all rooms of the house, free and unobstructed light, pure water, and dry and clean premises, are essential conditions of health in all households, and in the arrangement of all buildings in which human beings are to live. These are conditions which nature has prescribed, and when we violate or neglect them, we must suffer the consequences,—sickness and premature death.—*Health and Home.*

FRETTING.

THIS morning I got up as cross as a bear. I felt as rough and tingly as a chestnut burr. I was all out of sorts, and it seemed to me it would be a pleasure to snap up as short as I could anybody who spoke to me.

Most likely I would have done so and set the whole household by the ears for the rest of the day, but that I have had such moods before, and learned by experience the best way to manage them. "Now," thought I, "my best plan is not to influence the whole family, but to remain neutral, and let them influence me." Accordingly, I tried to control myself a little, and await events.

Well, the two elder children got up as merry and happy as crickets; papa was in a pretty good humor; and the baby sat up in her high-chair displaying all her little airs and graces, and her newest funny little capers, which we must all look at and admire; and so, by the time breakfast was over, I was laughing and smiling as cheerfully as the rest, and passed a pretty comfortable day after all. And as I

was thinking of this at evening, I thought how easily a little fretting might have upset the whole family, and spoiled the day.

Now, fretting is both useless and unnecessary. It does no good and a great deal of harm; yet it is almost a universal sin. More or less, we are all given to it. We fret over almost anything. In summer because it is too warm, and in winter because it is too cold; we fret when it rains because it is wet; and when it does not rain, because it is dry; when we are sick, or when anybody else is sick. In short, if anything or everything does not go just to suit our particular whims and fancies, we have one grand refuge—to fret over it.

I am afraid fretting is much more common among women than among men. We might as well own the truth, my fair sisters, if it isn't altogether pleasant. Perhaps it is because the little worries, cares, and vexations of our daily life harass our sensitive nerves more than the extended enterprises which generally take the attention of men. Great wants develop great resources; but the little wants and worries are hardly provided for, and, like the nail which strikes the saw, they make not much of a mark, but they turn the edges terribly. I think if we looked upon all the little worries of one day as a great united worry, self-control to meet it would be developed. But as they generally come only one or two little things at a time, they seem so very little that we give way, and the breach once made in the wall soon grows larger.

I know many a mother has turned her son against her own sex, and made him dread and dislike the society of women by the example she constantly set before him. I know that many a mother has brought up and developed a daughter just like herself, who, in turn, would wreck and ruin the comfort of another family circle. And knowing all this, I know that we ought to set our faces like flint against this useless, sinful, peace-destroying, and home-disturbing habit of fretting.—*Sel.*

A CANTANKEROUS BABY.

THE following letter to the *Interior*, with the editorial comments thereupon, is applicable to so many homes where "little four-year-olds, bright, active, and intelligent," are a "great and constant source of care and anxiety," simply because parents do not know how to direct and control their activity, that room is gladly given to it in the Home Department:—

"Dear *Interior*:—Would it not be wise in you to employ some of the wisest mothers in Israel to write an occasional article for your excellent paper on the rearing of children? The most important question ever presented, or that can be conceived, is how to "properly bend the twig." If all our children could be wisely reared, the ten thousand vexed questions, social, religious, political, would solve themselves. It is important to educate the foreigner, to look after the freedman, to carry the gospel to the heathen, and to civilize the Indian; but what work so imperative, so remunerative in good results, as to bring up the little ones, whom God has given us, in the nurture and admonition of the Lord? And thousands of young parents are inquiring the way, and at almost every step trembling, fearing, doubting, lest their little ones, through their own ignorance and want of skill, shall be castaways. We have at our hearth a little four-year-old girl, as bright, as active, and as intelligent as any, and yet instead of being a joy to us, as she should be, she is often, with all the parental love we bear her, a great and constant source of care and anxiety. She has been forbidden for the hundredth time to climb the neighboring trees and fences, and Solomon's remedy has been freely and lovingly applied, but it has no more effect than if we commanded her to do the thing forbidden. What are we to do? She associates with children who can afford all sorts of expensive playthings, and she will take a notion to have some toy we cannot afford, and she will begin the canvass—first mother, father, uncle, aunt, for the money or toy, and the wind can be as easily stayed as she can be arrested in her desire. She will beg, fret, moan, cry, and worry herself and all the household into a fever unless her request is granted. Mothers, how do you control these unyielding wills in your children?
ANXIOUS MOTHER."

"That poor little child! What a constant source of care and anxiety her parents are to her!—and, poor baby, she cannot whip the waywardness out of them. She wants to tumble in the grass, and climb trees and fences, and—just think of it—she has been forbidden and scolded more than *one hundred times* for it! The poor little thing was born into the world fifty years too late. If she had only been a baby when the writer of this was, what a good time we would have had—climbing fences, and trees, and haymows; getting tumbles and brier-scratches and tanned faces and health and self-reliance. We would have climbed a sapling to the top, swung out on one side, and bent it down, while she would have caught on, and, after a vigorous wrestle with the tree, would have conquered, and then what a springy, soaring swing we would have had! In those good times it was considered quite the proper thing for hearty children to climb and tumble. Probably we would have been nagged and scolded as much as the unfortunate children now are, but our fathers and mothers were busy people, and we kept out of their way. A child that has no mischief in it has nothing else in it of any account. The energy which impels it to all sorts of mischievous work will make its fortune some day, if it is not suppressed. Our little grandson would get into the oat-bin, whenever possible, and carry the oats to feed his horses—two old chairs. A box of sawdust for his own oat-bin stopped the mischief. He had noticed that the oats were wetted before feeding, so he laboriously and with great effort carried little pails of water and poured it into the oat-bin! Some painting and puttying being done, he worked like a major in painting and puttying up a new buggy! His ingenuity in finding mischievous things to do is a perpetual astonishment. To satisfy his aspirations for art, an old brush and a can of water were given him and he worked perseveringly in "painting" the fence with it. What that boy demands is employment—not nagging. He is learning to climb trees, his grandpa standing under to catch him if he tumbles. A slight fall now and then is allowed him, so that he shall learn to climb safely. But briefly, to shorten a long subject, two rules contain the secret of raising children properly:—

"1. Never forbid a child doing an innocent thing. Let it have all the liberty consistent with physical and moral safety.

"2. Forbid, and enforce the commands against, immoral acts.

"These two rules contain the secret of obedience. Giving a hundred commands a day, and not enforcing a quarter of them, is to teach disobedience.

"Our correspondent's child is persevering in its demands,—a good trait. If it is not proper to gratify its demand, tell it so positively, and then see to it that the demand is not gratified by anybody else. Let it come to know, beyond doubt, that when father or mother say No, that is the end of it, and when they say Yes, the promise is sure. Give the child work. A chest of blocks is the best thing for winter, with picture books, etc., thrown in. The very best thing for summer is a pile of clean sand."

THE PEOPLE WHO FRET US.—An absolutely worthless man would almost be interesting as a curiosity. Among our acquaintances those who are thoroughly stupid or ill-natured are no trouble—we simply drop them and forget them. Those who fret us are the people that ought to be charming—would be but for some defect or deforming excrescence that we dare not even try to pluck out, lest the whole moral nature bleed to death.

—If the way to heaven is narrow, it is not long; and if the gate is straight, it opens into endless life.

Special Mention.

SPIRITUALISM AND THE ATONEMENT.

If any one wants to know what spiritualism teaches with reference to the work of Christ, let him read the following extract from an address at Onset Bay on "The At-one-ment, delivered by the guides of Mr. Howell," and reported in the *Banner of Light* of Aug. 30:—

"The word 'atonement' the speaker held had been twisted from its original meaning by the theologians, for their own special purposes: It came from Latin radicals which meant in reality at-one-mind, or one-in-mind. Spiritualism did not teach a system of salvation through the substitutional sacrifice of an innocent man or God in propitiatory atonement for the guilt of humanity. Man might not be 'at-one-mind' with God, but efforts to bring on such harmonious at-one-ment must be made by each individual for him or herself: the shedding of the blood of the innocent bore no part in the act. It was not so much a question among spiritualists as to whether Jesus was born in Bethlehem 1800 years ago, as whether the Christ-spirit of love was repeatedly born in the hearts of earth's succeeding generations.

"Spiritualists had no room in their conceptions for Jesus as an attorney, pleading the cause of humanity with God! or as a substitutional sacrifice, proposing to remove from them the effects of their own short-comings; but as an exemplar of love to man, as a teacher of the sublime lesson of charity, as a martyr to principle, they were ready to give him the meed of appreciation which his superior manhood deserved.

"When men and women learned that the conditions of their future rested alone on what they themselves accomplished; when they realized that no one could release them from the effects of their own acts, but that restitution for all wrong-doing was individually demanded of them, they would then be led to be honest in the full meaning of the term.

"The fall of man, the atonement, the doctrine of original sin, the trinity, etc., were each in turn brought up to view and criticised with effect, under the clear light of reason illuminated by the rays of spiritual revelation; the controls averring that these ideas were the soul's mumps and measles, which need not be caught if proper care was exercised to keep beyond the limits of their contagion."

HOW TO MAKE IT RAIN.

A MACHINE has been made to make it rain. After great battles, violent rain storms are of very general occurrence. This is due, it is now known, to the agitation produced in the air by the violent explosions of cannon and musketry. The detonations attract clouds, and at length comes the grateful rain to dissipate the smoke of the battle, soothe the agony of the wounded and dying. Acting upon this hint, inventors have been at work at the task of making machines which would break up seasons of drought. Great fires and explosions of gunpowder have been suggested, but the cost would be too great for the small area benefited by the shower that would follow. In Australia a new rain-producing machine is about to be tested. It is simply a balloon which carries up into the air a heavy charge of dynamite. At a sufficient distance above the earth the dynamite is exploded by an electric current that passes through the wire communicating with the earth. This machine will not be expensive, and should it succeed in breaking up droughts, the human race will be vastly benefited. Who knows what we shall have next?—*Christian at Work.*

—The Bible Society has decided to stop putting Bibles in railroad cars. One of its officers said, "Of a thousand distributed, we believe that but ten were read; while three hundred were so mutilated as to be worthless, and four hundred were stolen."

—All unbelief is the belief of a lie.—*Dr. Horatius Bonar.*

tongues, and kings," and the "earth is to be lighted with its glory."

There never was a year in the history of this work which has proved so encouraging as the present one. Our work is advancing as never before. Since the rise of our cause, we see the fulfillment of predictions made thirty or forty years ago, which demonstrates its final triumph. It is now going in the most important languages on the globe, and in every part of the known world, and plans are being multiplied for its final accomplishment. At the present rate of progress, it would seem that it could take but a few years at most before every prediction concerning its magnitude would be fulfilled. These years must be years of untiring labor, full of consecration and special sacrifice. Every Seventh-day Adventist ought to be intelligent in reference to his own faith. With the clear light shining upon our present position, it seems a disgrace for any one who professes any degree of understanding, to be ignorant on any of the points of our faith. If there are those who have been too busy with the cares of the world to become acquainted with the present condition of our work, they are without excuse.

We are led to say these things by the circulation of a trivial, fanatical tract which seems to teach that probation will close the present month. As concerns the tract itself, we have never seen anything printed in the English language that seemed more wholly unworthy of confidence or attention. We would not think it worth notice but for one consideration: Many have written concerning it, who seem somewhat troubled over it, and want to know whether we endorse it or not. Statements previously made will answer these questions quite emphatically. We refer to it solely because it illustrates how little some of our people understand present truth, which they profess to believe. If that tract be true, what our people have been teaching for many years in the past, what all the testimonies have said, the preaching of our ministers, and, in fact, the whole burden of our work, would be utterly false. God pity any Seventh-day Adventist who could be misled by such a production as this tract! If there are any such who should chance to read this article, we advise them to commence to study their faith, and see what it teaches. It is time we were rooted and grounded in the truth. Every wind of doctrine will be blowing, and we need to know what we believe, and why we believe it. We are not a time-setting people, and we never expect to be. Those interested in such movements would better join this class of fanatics who have been engaged in such work semi-occasionally for the last forty years.

G. I. B.

RESTORATION OF THE TRUE SABBATH.

THE history of the Sabbath and the Sunday during the first five centuries of the Christian era will convince the candid inquirer after truth that the observance of the first day of the week was, at first, considered as a voluntary festival merely, not pretending to any warrant from the Scriptures, or any sanction from Christ or his apostles; that it gradually grew in the esteem of many, especially when the day came to be so highly honored by the law of Constantine, and finally, when all the influence and power of the bishops of Rome and the councils were exerted to honor the festival of Sunday, and to abolish totally the observance of the Sabbath of the Lord.

This work of the anti-Christian power of Rome had been foretold in prophecy. Daniel had described it under the symbol of the little horn that had "eyes like the eyes of a man, and a mouth speaking great things." Dan. 7:8. Paul had spoken of it as "the man of sin," or the lawless one, seated in the temple of God and exalting himself above God; 2 Thess. 2:3-8; and in Revela-

tion the same blasphemous power is described under the symbol of a beast with seven heads and ten horns. Rev. 13:1-10.

These prophecies have been fulfilled by the Roman papacy and that alone. Every specification given in respect to blasphemous pretensions, treatment of the law of God, and the persecution of the saints, have been fully met by the papacy. Its work during its bloody reign of 1260 years is briefly and truly described in a single verse (Dan. 7:25): "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time."

It is the papacy that has exalted itself above the throne of God, has persecuted his saints, and has thought to change the times and laws of God. The putting down of God's holy Sabbath, and the substitution of the heathen festival of the sun in its place, is the work of that bold and blasphemous power. The people have been deceived. The truth on this subject has been kept from the common people, first by the leaders in the Roman Church, and then by others who have followed in the foot-steps of the "mother church;" and by these means the reformation—the restoration of Bible truth,—has been retarded. But can it be that this state of darkness shall continue to the end of time? No! God has promised a warning to mankind which shall fully expose the work of the papacy, and restore to his loyal people the commandments of God and the faith of Jesus, as they are revealed in his word. See Rev. 14:6-14.

The message of the third angel of this chapter is now being heard in fulfillment of the prophecy. The proclamation is being given which exposes to view the blasphemous and presumptuous work of the "lawless one" that has thought to change the commandments of God, and has corrupted the institutions of the gospel of Christ. This message, from a small beginning since A. D. 1844, has been rising and spreading, and the facilities for its publication increasing, till now it has two large printing houses in the United States, furnished with power presses, and employing some hundreds of hands, and also publishing houses in Switzerland, Norway, and England, where the truth pertaining to the present time is being published to the world in seven or eight languages.

Such things as this do not *happen*. Fanaticism and false religious movements are liable to rise by God's permission at any time, and many be led by blind impulse to follow the light of a passing meteor; but when a prophecy of Scripture is to be fulfilled, it is done by a special providence of God. A message which has been promised of God is sure to be announced at the proper time, and it is sure to proceed onward until its work is completed. It is not a freak of a wild imagination, but it is founded in the sure word and promise of God; and it will not cease until the purpose of God in preparing and sending it shall be accomplished.

There are new developments from time to time in the working out of the great plan of human redemption and salvation. Special parts of the work of proclaiming the everlasting gospel come in their season. The great events in the scheme, such as the first and second advents, are heralded by special messages.

John the Baptist was called to fulfill certain prophecies of Scripture by proclaiming a message of warning, in order "to prepare a people made ready for the Lord." Luke 1:17. A great event was at hand. God had prepared a message in prophecy to herald it; and John fulfilled the message, and introduced to the people "the Lamb of God, that taketh away the sin of the world."

An event of no less magnitude and importance is just about to take place—the coming again of Jesus without sin unto salvation. God has promised in Rev. 14:6-12 a three-fold message of

warning to prepare his people for this greatest of events, warning them of the Judgment and coming wrath, and pointing out the needed preparation to escape the wrath and stand before the Son of man.

In the providence of God, this warning is now being given. The three messages have been announced in the given order. The work will soon be done. Any person who believes the Bible, and is willing that this shall prove the truth, if it is the truth, and will carefully and prayerfully examine the evidences of it in the word of God, compared with what is now taking place in the earth by God's providence, will be satisfied of the solemn truth that God is giving to the world and the Church the last warning. Come then, dear friends, seek the truth, and you shall find it; obey it, and you shall live.

R. F. COTTRELL.

TO MY BRETHREN, THE S. D. ADVENTISTS.

MOST of the readers of the REVIEW know the part which I have acted in this cause for many years, both in preaching and in writing. They also know that for two years past I have dropped out of the work. I wish here to state why this was so. Some twelve years ago I received a testimony from Sr. White. I felt that it was too severe, and that some of it was not true. Instead of holding on to my faith in the work and to God, and waiting for him to make it clear, I became tried and quit preaching a short time. But I soon got mostly over this, and went to work again, though I did not feel exactly right toward Sr. White, nor fully accept all the testimony.

Some five years since I received another testimony while under great discouragement. This I did not receive at all well, but felt hard toward Sr. White, and soon quit the work entirely. But I found no comfort that way, and so, after a short time, went to preaching again. Still I was not heartily in sympathy with all parts of the work, especially the testimonies. I thought I would preach practical truths largely, and as much of the message as I liked; but this did not work, as the brethren were not satisfied, neither was I. So I went to farming, resolved to live a devoted life, and to do all I could that way. But I soon found my doubts and fears increasing, and my devotion decreasing, till, at length, I found myself largely swallowed up in my work, with little time, taste, or interest for religious work. I felt sure that the testimonies were not reliable, and that other things held by our people were not correct. So it always is when a person lets go of one point of the truth,—he begins to drift he knows not whither.

A short time since I attended the Northern Michigan camp-meeting with Eld. Butler. Here we had a long time for consultation, prayer, and careful examination of my difficulties. I began to see that, at least, some of my objections were not tenable, and that I myself was not right and in the light. Coming to the Jackson camp-meeting, we continued the investigation, and carefully read over and examined my testimonies. I saw that I had put a wrong meaning on some things, and that other things were certainly true. If these were true, then I had certainly been wrong all the way through. Light came into my mind, and for the first time in years I could truly say that I believed the testimonies. All my hard feelings toward Sr. White vanished in a moment, and I felt a tender love towards her. Everything looked different. Then I felt how wrong, sinful, and in the dark, I had been. My sins came up before me as never before in all my life. Like Job I cried, "Wherefore I abhor myself, and repent in dust and ashes."

I deeply feel that in my past labors I have lacked in spirituality, humility, and a close walk with God. I have often been too hasty and harsh in my labors. I will never rest till all this is changed, and I become a tender-hearted, devoted shepherd of the

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 7, 1884.

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

EDITORIAL CORRESPONDENCE.

THE OHIO CAMP-MEETING.

Columbus, O., Sept. 22, 1884.

Of this meeting we can speak only from the time of our arrival, Sept. 19. It had been in progress over a week, and seemed to have been, judging from the appearance of the brethren and sisters, a season of growing interest and importance from the beginning. As has been the case with every other meeting at which we have thus far been present this year, the attendance in Ohio on the part of our own people was greater than that of any previous camp-meeting in the State. The city fairgrounds of Columbus, furnished a very pleasant location for the meeting, but they were so far from the main portion of the city, that the attendance from without was not large. Yet there were very encouraging numbers who manifested their interest by attending quite regularly; and so good was the impression which went abroad, that the grounds were offered free for the meeting there next year.

The labors of Sr. White were greatly appreciated, and the revival efforts were seasons of deep interest. Many came forward to seek the Lord, and a good number, we are not able to state just how many, received baptism. Bro. Haskell was in attendance from Massachusetts, and Bro. Lane from Indiana, the presence and labors of both of whom were duly prized by the Ohio brethren.

Two strong men have gone from Ohio to labor in other fields—Bro. St. John in California, and Bro. Rupert in Kentucky; but the Lord is raising up others, and the brethren are of good courage, and anxious to do their part in all branches of the work. Bro. O. J. Mason, W. J. Stone, D. E. Lindsey, and Geo. W. Anglebarger were set apart to the work of the gospel ministry. This gives them a force of eight ministers in the State; while sixteen have received colporter's license. The labors of Bro. Victor Thompson of Indiana have been blessed in Ohio, as have also the efforts of other laborers, and a good degree of prosperity has attended the cause in that State the past year. The brethren seemed to feel well paid for the meeting, and to go to their homes with a good degree of courage.

THE MICHIGAN CAMP-MEETING.

Jackson, Mich. Sept. 29, 1884.

Having returned from the Ohio camp-meeting to Battle Creek, to spend two days in the preparation of matter for the October *Sentinel*, we reached the Jackson camp-ground Sept. 26. It was a happy disappointment to find the meeting much larger than anticipated. The sight of the large tent 80x120 feet almost completely filled with Sabbath-keepers, even at the early morning meetings, was one to inspire the dullest heart. The ground might appropriately be called a city of tents; for there were nearly two hundred cotton dwellings and pavilions, regularly laid out with appropriate streets and passage ways, and some eighteen hundred of our people permanently located in the tents or in dwellings near the ground. This was a larger number of Sabbath-keepers, perhaps by fifty per cent, than was ever before assembled at a camp-meeting during the history of our cause. The citizens of Jackson and vicinity gave an excellent hearing, so that the large tent was literally packed at every service. The Conference voted to purchase for use at the camp-meeting of 1885 a larger tent, at least 100 by 150 ft.

Friday, the 26th, an excursion train took down to the meeting from Battle Creek, two hundred and forty students from the College, and helpers from the Sanitarium. Sr. White's earnest labors for these and others, were not without effect. A number of times companies varying from two hundred to three hundred and fifty, came forward for prayers. With many this was the first public step in the service of God. There was deep feeling, and though no excitement or fanaticism, the manifest movings of the Spirit of God upon the heart. We believe that a good work was wrought upon many hearts, and that much permanent fruit of this meeting will appear. Some sixty were baptized.

At the early meeting, Sabbath, the 27th, the whole camp was moved with joy at remarks made, and the position taken, by Eld. D. M. Canright. Of his past experience and present views and feelings, he speaks in another column, thus giving all the readers of the REVIEW an opportunity to share in the gratitude felt by the campers on the occasion referred to. To this communication we refer the reader.

Michigan is also taking hold of the financial branch of the work. It was voted to raise seventy-five thousand dollars in this State for the different enterprises connected with the cause. In accordance with this action, some over twenty-eight thousand dollars were pledged at this meeting. This, with the twenty-two thousand pledged last spring, makes over fifty thousand of the seventy-five, already pledged. The remainder of this sum will doubtless be readily made up by those who were not at the meeting.

Acknowledgments are due to the *Jackson Citizen* for its candid reports of the meetings, and the liberal amount of space which it devoted to these reports, sometimes over three columns being occupied by the proceedings and a synopsis of the sermons given. This gave very many not in attendance an opportunity to learn something of our views, as the *Citizen* is the leading paper in the county. Mr. O' Donnel, the publisher, is a candidate for Congress from this Congressional district, and is doubtless as honorably entitled to the Republican vote of the district as any gentleman who could be named.

The different organizations, such as the Michigan Conference, the Michigan Health and Temperance Society, Tract and Missionary Society, and Sabbath-school organization, held their annual meetings, accomplishing their business in the most harmonious and successful manner.

We think all felt that the meeting richly paid them for the expense and trouble involved in attending it. The social meetings were mentioned as the best ever enjoyed. The camp-meeting committee are entitled to great credit for the efficient manner in which they discharged their duties, so organizing the large gathering, and looking after all the details of their work with such fidelity, that everything passed off with the regularity, order, and quiet of clock-work. We were told by those who had a good opportunity of learning the sentiment prevailing in the vicinity, that the whole city was stirred by the meeting, the people making it the leading topic of conversation from day to day. Jackson, both city and county, has been very thoroughly canvassed. The reading-room in the city is beginning to show some results, and the meeting can hardly fail of producing effects which will be seen in days to come.

Among our own people it will intensify the confidence we all feel in the correctness of our position and the destined progress and soon coming triumph of this closing message to the world.

—Three things should be thought of by the Christian every morning—his daily cross, his duty, and his privilege, how shall he bear the one, perform the other, and enjoy the third.

AN INTELLIGENT BELIEF.

SEVENTH-DAY Adventists feel very grateful that they possess a religious faith consistent not only with the Scriptures, but with good common sense. Indeed, there is perfect harmony between common sense and Bible religion; and any religious system which teaches unreasonable doctrines is necessarily unsound scripturally.

Our belief in the nearness of Christ's coming is, perhaps, the most objectionable in the minds of many, of any of the doctrines we hold. Some even think it fanatical. But there is nothing unreasonable in this glorious doctrine. We admit that some who have called themselves Adventists, have acted in such a manner as to leave them liable to the charge of fanaticism; but the doctrine itself is not responsible for this; for thousands upon thousands of people have believed it, who were as cool, calm, and sensible as could be found in any of the churches. It is the grandest theme to be found in the Holy Scriptures,—to think that Christ will come to close up the reign of wickedness and oppression which has existed in our world for so many ages! And the fact that the Scriptures plainly teach this doctrine, and give signs which show when it is about to take place; and the grand waymarks which stand all along the stream of time, by which we may tell when the voyage is near its consummation, show that God designed that his people should study his word, and know when this great event was to come.

It cannot be fanatical to believe the truths of God's word. One of the greatest causes of sadness connected with the advent movement, is the fact that persons have arisen possessing little judgment and good sense, who have set the time for the coming of Christ or the close of probation. Their repeated failures have disgusted all sensible people, and a great number of believers in the advent have had no sympathy with these foolish, fanatical movements. But those who have hated the doctrine have taken occasion from these things to throw derision upon the doctrine itself.

There is not a people in the world who have been so pained by these things as Adventists themselves. A doctrine which is to them one of the most precious in all the word of God, they cannot bear to see brought into contempt by the foolishness of such persons. Seventh-day Adventists have been very grateful that such time-setting movements have seldom had the least connection with them. These have usually followed the first-day Adventists, who have had for some forty years more or less of this time-setting among them.

The reason why we as a people have been so free from such experiences is because we have always firmly believed that it was impossible to tell from the Scriptures when probation would close. Ever since our existence as a separate body, we have firmly believed that there was no date whatever in the Scriptures by which the close of probation could be determined. This has been one of our cardinal doctrines. We believe God has wisely concealed the time when probation would close so that no one could tell when it would occur. We do believe that the great prophetic periods of the Bible have all terminated in the past, and that not one of them comes this side of 1844. We are now "in the time of waiting." Our duty is to watch, and wait, and long, and labor for the coming of Christ, to finish the warning of the world, and to prepare a people for that event. We are not a time-setting people in any sense. Any Seventh-day Adventist of any reasonable degree of intelligence, knows very well that these statements are true. God has given us the most solemn message contained in the Bible to proclaim to the world. It contains truths which have long been trampled in the dust by popular Christianity, but which are to be revived, and proclaimed in every part of the world. This message closes probation. It is to go to "peoples, nations,

tongues, and kings," and the "earth is to be lighted with its glory."

There never was a year in the history of this work which has proved so encouraging as the present one. Our work is advancing as never before. Since the rise of our cause, we see the fulfillment of predictions made thirty or forty years ago, which demonstrates its final triumph. It is now going in the most important languages on the globe, and in every part of the known world, and plans are being multiplied for its final accomplishment. At the present rate of progress, it would seem that it could take but a few years at most before every prediction concerning its magnitude would be fulfilled. These years must be years of untiring labor, full of consecration and special sacrifice. Every Seventh-day Adventist ought to be intelligent in reference to his own faith. With the clear light shining upon our present position, it seems a disgrace for any one who professes any degree of understanding, to be ignorant on any of the points of our faith. If there are those who have been too busy with the cares of the world to become acquainted with the present condition of our work, they are without excuse.

We are led to say these things by the circulation of a trivial, fanatical tract which seems to teach that probation will close the present month. As concerns the tract itself, we have never seen anything printed in the English language that seemed more wholly unworthy of confidence or attention. We would not think it worth notice but for one consideration: Many have written concerning it, who seem somewhat troubled over it, and want to know whether we endorse it or not. Statements previously made will answer these questions quite emphatically. We refer to it solely because it illustrates how little some of our people understand present truth, which they profess to believe. If that tract be true, what our people have been teaching for many years in the past, what all the testimonies have said, the preaching of our ministers, and, in fact, the whole burden of our work, would be utterly false. God pity any Seventh-day Adventist who could be misled by such a production as this tract! If there are any such who should chance to read this article, we advise them to commence to study their faith, and see what it teaches. It is time we were rooted and grounded in the truth. Every wind of doctrine will be blowing, and we need to know what we believe, and why we believe it. We are not a time-setting people, and we never expect to be. Those interested in such movements would better join this class of fanatics who have been engaged in such work semi-occasionally for the last forty years.

G. I. B.

RESTORATION OF THE TRUE SABBATH.

THE history of the Sabbath and the Sunday during the first five centuries of the Christian era will convince the candid inquirer after truth that the observance of the first day of the week was, at first, considered as a voluntary festival merely, not pretending to any warrant from the Scriptures, or any sanction from Christ or his apostles; that it gradually grew in the esteem of many, especially when the day came to be so highly honored by the law of Constantine, and finally, when all the influence and power of the bishops of Rome and the councils were exerted to honor the festival of Sunday, and to abolish totally the observance of the Sabbath of the Lord.

This work of the anti-Christian power of Rome had been foretold in prophecy. Daniel had described it under the symbol of the little horn that had "eyes like the eyes of a man, and a mouth speaking great things." Dan. 7:8. Paul had spoken of it as "the man of sin," or the lawless one, seated in the temple of God and exalting himself above God; 2 Thess. 2:3-8; and in Revela-

tion the same blasphemous power is described under the symbol of a beast with seven heads and ten horns. Rev. 13:1-10.

These prophecies have been fulfilled by the Roman papacy and that alone. Every specification given in respect to blasphemous pretensions, treatment of the law of God, and the persecution of the saints, have been fully met by the papacy. Its work during its bloody reign of 1260 years is briefly and truly described in a single verse (Dan. 7:25): "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time."

It is the papacy that has exalted itself above the throne of God, has persecuted his saints, and has thought to change the times and laws of God. The putting down of God's holy Sabbath, and the substitution of the heathen festival of the sun in its place, is the work of that bold and blasphemous power. The people have been deceived. The truth on this subject has been kept from the common people, first by the leaders in the Roman Church, and then by others who have followed in the foot-steps of the "mother church;" and by these means the reformation—the restoration of Bible truth,—has been retarded. But can it be that this state of darkness shall continue to the end of time? No! God has promised a warning to mankind which shall fully expose the work of the papacy, and restore to his loyal people the commandments of God and the faith of Jesus, as they are revealed in his word. See Rev. 14:6-14.

The message of the third angel of this chapter is now being heard in fulfillment of the prophecy. The proclamation is being given which exposes to view the blasphemous and presumptuous work of the "lawless one" that has thought to change the commandments of God, and has corrupted the institutions of the gospel of Christ. This message, from a small beginning since A. D. 1844, has been rising and spreading, and the facilities for its publication increasing, till now it has two large printing houses in the United States, furnished with power presses, and employing some hundreds of hands, and also publishing houses in Switzerland, Norway, and England, where the truth pertaining to the present time is being published to the world in seven or eight languages.

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warning to prepare his people for this greatest of events, warning them of the Judgment and coming wrath, and pointing out the needed preparation to escape the wrath and stand before the Son of man.

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A short time since I attended the Northern Michigan camp-meeting with Eld. Butler. Here we had a long time for consultation, prayer, and careful examination of my difficulties. I began to see that, at least, some of my objections were not tenable, and that I myself was not right and in the light. Coming to the Jackson camp-meeting, we continued the investigation, and carefully read over and examined my testimonies. I saw that I had put a wrong meaning on some things, and that other things were certainly true. If these were true, then I had certainly been wrong all the way through. Light came into my mind, and for the first time in years I could truly say that I believed the testimonies. All my hard feelings toward Sr. White vanished in a moment, and I felt a tender love towards her. Everything looked different. Then I felt how wrong, sinful, and in the dark, I had been. My sins came up before me as never before in all my life. Like Job I cried, "Wherefore I abhor myself, and repent in dust and ashes."

I deeply feel that in my past labors I have lacked in spirituality, humility, and a close walk with God. I have often been too hasty and harsh in my labors. I will never rest till all this is changed, and I become a tender-hearted, devoted shepherd of the

flock. I will submit to any humiliation, shame, or cross that will fit me to win souls to Christ. I think that my disbelief of the testimonies and other truths has come by opening my heart to doubts, cherishing them and magnifying them. How many times I, like others, have solemnly professed my unbounded faith in the third angel's message. Is it not reasonable that God should try us in some way to see whether our faith was real and genuine? A faith that cannot stand under some difficulties, that cannot hold on to great facts and truths against some apparent objections, that cannot remember bright experiences while going through dark places,—such a faith is not a reliable one. If God really has a great and special message to be given, is it not reasonable that the faith of his people, especially those who are chosen to bear that message, should be tried? Surely it is just what we might expect.

Looking back to similar movements in God's work, we find that his people were always thus tested. When God led Israel out of Egypt, after he had given them marked proof of his presence among them, then he allowed adverse circumstances to come upon them to try their faith. Deut. 8:1-3. How did they stand this test? Many of them immediately cried out, "Is God among us, or not?" Ex. 17:7. So Jesus, likewise, tested the faith of his early disciples. In the first part of John 6, Jesus wrought the miracle of feeding the five thousand. So profoundly impressed were they by this miracle that they rose up to make him king right there. On the next day when Jesus taught them some very cutting truths, they said, "This is an hard saying; who can hear it?" Verse 60. "From that time many of his disciples went back, and walked no more with him." Verse 66. Though they had had so plain evidence that God was with him, yet when something was presented which looked very objectionable to them, their faith failed, and they backslid and left the party.

I am now thoroughly satisfied that the work of the third angel's message is no exception to this rule, but that our strong professions of faith in it will sooner or later be tested severely. How many times I have publicly and solemnly professed my unbounded confidence in this truth! How clear and connected, how marvelously beautiful, the whole system looked to me! How confident I felt that the Bible overwhelmingly sustained it, and that I would even die for it! But, like Peter, I did not know myself till God left me to be tried. I feel greatly humbled under the shameful failure I have made.

Friday, Sept. 26, while on the camp-ground at Jackson, Mich., I felt in my heart the most remarkable change that I ever experienced in all my life. It was a complete reversion of all my feelings. Light and faith came into my soul, and I felt that God had given me another heart. I never felt such a change before, not even when first converted, nor when I embraced the message, nor at any other time. I believe it was directly from Heaven,—the work of the Spirit of God. I now believe the message as firmly and more understandingly than ever before; and I want to say to all my friends everywhere, that now I not only accept, but believe the testimonies to be from God. Knowing the opposition I have felt to them, this change in my feelings is more amazing to myself than it can be to others.

Such nearness to God, such earnest devotion, such solemn appeals to live a holy life can only be prompted by the Spirit of God. Where that is, there I want to be. I am fully satisfied that my own salvation and my usefulness in saving others depends upon my being connected with this people and this work. And here I take my stand to risk all I am, or have, or hope for, in this life and the life to come, with this people and this work.

D. M. CANRIGHT.

HAVE WE A KNOWLEDGE OF OUR ACCEPTANCE?

It may be observed that but few among us as a people possess any assurance of their acceptance with God. To me it is a sad fact; and it leads to the inquiry whether it is the privilege of God's people to have this assurance. The appearances would bring us to a negative, or at best to a very doubtful answer. But as we study the word of God we see that its evident object is to show how we may become the children of God by magnifying the character of such an exalted calling, by showing to us the nature of sin, and the way to escape its influence and consequences, and giving and explaining the conditions upon which we may come into this relationship.

We all understand this, no doubt; and yet there are few, comparatively, who can take the promises of God and apply them to their own cases, feeling and believing that the Lord, according to these promises, accepts them as his children. It might not be considered strange that this should be so with those who have been but a short time in the service of Christ, and whose faith has not yet learned to take God at his word; but that those who have for years been trying to serve God, humbly seeking to know and do his will, should still have no knowledge that he has ever heard and accepted them, is an element of weakness, a weight and an embarrassment under which Satan would gladly keep us.

This continual doubt takes the life and comfort out of religion, and is by no means a necessary accompaniment of Christian experience. Is it possible that our Heavenly Father wishes his children to remain in such a condition? It cannot be. Then why remain so? Some are held back fearing that it would be presumptuous for them to believe and confess that they are accepted through the mercy of God and the merits of Jesus. They are looking for a time when they shall be rid of all their imperfections—then will they proclaim that they have found acceptance. Such should consider that to believe God's word is not presumption, while to doubt it is both presumptuous and dishonoring God.

Another will say, "If I could only *feel* my acceptance with God, I should be happy." Such a one expects feeling to precede the fact, or at least looks for feeling as an evidence by which to recognize the fact. He is the victim of an imaginary trouble, and is held in bondage by his feelings, while in fact he is free. Persons manifesting this condition in ordinary matters are said to have diseased minds; and in religious experience those who have applied in God's own way for pardon, and earnestly sought for acceptance according to the divine promises, but do not realize the fact of their acceptance because they cannot feel it, have a diseased faith.

Christ says to his disciples, "Ye believe in God, believe also in me." Believe not only in God's requirements, but also in the provisions of his grace. We shall never *feel* that God accepts us, until we believe he has. We are liable, it is true, to entertain a presumptuous hope, and so be self-deceived. But such a sad state may be avoided by considering attentively the conditions upon which God accepts those who come to him, and carefully fulfilling those conditions. It is possible to fully persuade ourselves that God has accepted us, while we are living in opposition to his requirements. The truth is, that the real facts in our cases are not regulated by our feelings. On the other hand, we should seek to feel and realize in accordance with the facts. Those who have an assurance of their acceptance, are either correct or mistaken in their impressions, according to their compliance with the word of God.

With those who desire this sweet faith, but have it not, there must exist one of two reasons for their lack. Either they have failed to comply with the

requirements of God, and so he withholds his blessing, or he has accepted them, and their lack of confidence prevents their recognizing the fact. The condition is expressed in 2 Cor. 6: "Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Again (Isa. 1:16): "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Thus will he receive us freely.

These conditions mean a thorough repentance of sin, and faith in Christ. Says the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me." Reference is doubtless made to cherishing any evil, rather than to the unpremeditated faults of our lives. Will he receive us now? Read 1 John 3:2: "Beloved, *now* are we the sons of God; and it doth not yet appear what we shall be." The evidence of our acceptance is stated in Rom. 8:14: "As many as are led by the Spirit of God, they are the sons of God." Also in 1 John 3:24: "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." The Saviour sets forth the same beautiful truth in answer to the inquiry of Judas: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

Have we fulfilled those conditions? Have we repented, and forsaken our sins? Do we accept by living faith Christ as our only Saviour? Do we love God, and show that love by obedience to all his commandments,—by cherishing the mind of Christ? If so, the Lord has said, "I *will* receive you, and ye *shall* be my sons and daughters." Many will say, "If I could only *feel* that I am the Lord's." Ask for the Holy Spirit, and when you ask, believe, and you will receive. Before we can truly feel our acceptance, our faith must recognize the fact. In the times which are before us, how much we shall need the help of such an assurance. Nothing else will enable us to stand in those evil days. But with it we may do and bear all things through Christ strengthening us.

G. C. TENNEY.

A WORD ABOUT TENT-MEETINGS.

You are anxious, brethren, to have the tent come to your neighborhood. Well, this is right. It is very discouraging for persons to go to a place and have no one to welcome them when they arrive. Then when the tent is pitched and lectures begin, our good brethren feel that they want to attend the meetings all they can; and frequently they go quite a distance to spend the Sabbath with the brethren at the tent. Well, this is all right if they are representative brethren.

But I want to say, brethren, that when you go to such a place, you should not go to be waited on,—should not go expecting the minister's wife to cook for you,—thus adding to the burdens which those at the tent have to bear. Those sisters who go with their husbands do not go to serve tables, but to work with their husbands in the cause. Even if they had nothing else to do but cook, they would not know how to prepare for company of that kind; for they would frequently be surprised, and not have enough cooked; consequently they would have to go without, or cook on the Sabbath, either of which might be wrong.

Now permit me to give a little friendly advice. When you want to go to a meeting of that kind, just cook up a good supply of food for yourself while attending the meeting, and enough to invite the workers to eat with you. If you are going to stop over night, take plenty of bedding for all your company, so as not to have the workers divide their scanty supply with you, and take cold as the result. These simple directions will almost invariably secure you a hearty welcome at the tent. Try it, and see if it does not make your stay pleasant, and your conscience clear. J. H. Cook.

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.

SWITZERLAND.

NOTES BY THE WAY.

I WAS hindered at different points from going into Italy by *la quarantaine*, a halt of at least seven days, involving a barbarous treatment for disinfection, to which all going into Italy are subjected, and which, in some cases, has proved as fatal as cholera itself. The *quarantaine* is also repeated in going from one Italian province to another, making traveling in Italy tedious, dangerous, and almost impracticable. Besides, cholera is raging at the very points to which I was going. At Naples alone, more than one hundred persons are dying daily. French papers say that this kind of cholera was unknown in France until thirty years ago. Is it not one of the "retributive judgments" with which God is visiting the earth? We believe it is. (See 2 Esdras 16:19, 20; also recent testimonies.)

Failing to find an opening to labor in Italy, I worked my way into Switzerland, where I have been for the past two weeks. Found plenty to do for young converts and others, and in consulting with Bro. Whitney on important matters, especially in regard to a proper plan on which to start the colporter work in France, where I shall now return for a while to perfect the work already begun there, and follow up the openings for labor in new fields.

The young men in France are required by law to take a three years' drill in the military service. Thus they are brought at once into the same trying position in which our young men in the United States were placed at the time of the Rebellion. The war-clouds are hanging heavily over the Old World. May our experience be deepening, and we be found ready for the conflict before us.

D. T. BORDEAU.

Pasquart 79, Bienne, Suisse, Sept. 12.

NEW YORK.

AUBURN, SEPT. 22.—We pitched our tent in another part of the city, and began meetings Sept. 6. The attendance has not been large, but those who come to listen are deeply interested. We are now speaking upon the Sabbath question. Many are convinced, and we trust that a number will obey. The Spirit of God is striving with them, but it seems very hard for those to obey who have nothing but their day's labor to depend upon, and who will be turned out of their places unless they work upon the Sabbath. Thus God is testing their faith and obedience.

The Catholic element is quite strong here, and they have tried to give us some trouble; but God has wrought for us. We are praying and laboring in hope of a harvest. Those who came out in our first series of meetings are nearly all growing in grace and a knowledge of the truth. We hope to be remembered in the prayers of all God's people.

J. E. SWIFT.

H. E. ROBINSON.

VIRGINIA.

OPEQUON, FREDERICK Co.—We have closed our meetings at Middle Road for the present. The interest was quite good all through the meetings. Many acknowledged the truth, but were slow to take their stand for it. Our temporal wants were well supplied by the friends. The donations, etc., were almost sufficient to meet our expenses. Sold a few books, also. The people are slow to buy anything of this kind. We are still following up the interest by visiting among them, and trying to impress upon their minds the importance of obeying the truths to which they have listened. The United Brethren are holding a series of meetings in the school-house near where we had the tent; but they seem to make no stir, only to cause the people to see the weakness of their former teachings, and the strength of the truth as it is in the blessed word of God. We shall probably hold a few more meetings with them in a short time, and

have hopes that the seed sown will yet bear fruit to the glory of God. Pray for us.

G. A. STILLWELL.

B. F. PURDHAM.

R. D. HOTTLE.

Sept. 22.

CANADA.

OUR tent-meetings at Knowlton continued until the weather became too cold. The interest was quite good to the close. Bro. D. M. Wilson was with us three weeks, and rendered assistance in the work. Thirty-eight discourses were given. The man and his wife mentioned in my last report, who tented on the ground, are now established in the truth, and he is desirous of helping forward the message. He has labored in the ministry with some success in the past, and we hope God may use him in bringing souls into the present truth.

Last Sabbath I baptized four persons who have lately commenced to keep the commandments of God. We hope they will endure unto the end, and be saved when Jesus comes. Seven persons have begun to obey the truth since our last report. Others, we hope, will obey soon.

R. S. OWEN.

TEXAS.

MCKINNEY, COLLIN Co.—We are holding meetings five miles east of this place. Began the evening of the 11th inst. Have given eight discourses up to date. The interest was excellent at the commencement, and has steadily increased. The people come from three to four miles around. One lady walks two and a half miles. Began in a school-house, but have had to move to a grove in order to accommodate our hearers.

Two ministers live less than a mile distant; one a Campbellite, the other a Missionary Baptist. It is largely a Campbellite community, with a few Baptists, Methodists, Presbyterians, and Wine-brennerians. The people are kind and hospitable, and our expenses are trifling. Expect to reach the Sabbath question next week. Opposition is imminent. We are of good courage, and ask the prayers of God's people.

J. M. HUGULEY.

W. T. DRUMMOND.

Sept. 19.

INDIANA.

BROOKSTON.—We closed our tent work here last night, Sept. 21. Have been here about nine weeks. The interest has been good, not lagging at any time. Our congregations have ranged from two to three hundred through the week, and Sunday nights from five to eight hundred. What is remarkable is that our meetings in all that time have not in a single instance been broken up by storm or by other gatherings. When we came here, not a soul knew anything about us as a people, and now there are seventy that are keeping the Sabbath, and fifty-six have signed the covenant. A Sabbath-school has been organized with about seventy-five members. Fifty copies of the *Instructor* are taken. A lot has been donated on which to build a house of worship. Work has been subscribed sufficient to put up the house, and we are now raising money to buy the material. One of us will return after our camp-meeting and push the work forward to completion. We have received in donations during our stay here \$37.63. Our book sales have been \$32.74. We can only praise God for his goodness to us. We are thankful that we can be used as instruments in God's hands to bring souls to the light of present truth. As a result of our summer's labor, ninety rejoice in the truth. We do not desire to take any praise to ourselves, knowing that when we are left to ourselves we can do nothing. We mean to labor on in the blessed cause, realizing that we shall in due time reap if we faint not. Brethren, when you pray, remember the dear cause at Brookston.

J. M. REES.

J. S. SHROCK.

Sept. 23.

WISCONSIN.

AFTER the district camp-meeting at Duck Creek, I spent one week with the church at Sturgeon Bay. The meetings were timely, and of much profit to the cause of truth. Some troubles that had existed for some time were entirely overcome,

and union and love now prevail, and courage and hope are on the increase. Three were baptized, and some united with the church.

I spent two days at Fort Howard also. Held one meeting, and baptized three. Spoke one evening to the Oneida Indian tribe through an interpreter. They seemed much interested. Spent one week with the church at New London. An elder was ordained, and a secretary chosen. All seemed much encouraged to strive on for eternal life. I next went to Mackford, where I found much discouragement, but through the special help of the Lord, love and harmony were restored to all who cheerfully submitted to the counsel of God. If instead of talking over past trials, all will think and talk about the love of God and the best means of saving souls, they will love God and each other more and more, and the Lord will add to their numbers such as shall be saved.

I had one temperance mass meeting at each of the places above mentioned, which seemed to give general satisfaction. I now return home to move my family from Burns Valley to Sparta, the county seat of Monroe Co., Wis., which will be our address hereafter. We hope all will remember this.

I. SANBORN.

Sept. 30.

WASHINGTON TERRITORY.

COLFAX AND GARFIELD.—We commenced tent services at Colfax on the 17th of July. It proved to be a hard field; nevertheless we are permitted by God's grace to report some progress. Including two sermons by Eld. Loughborough, there were about fifty discourses delivered. We had from two hundred to two hundred and fifty present a few times, but generally our congregations were small. Received twenty-nine subscriptions for periodicals, and sold books, etc., to the amount of \$36.85. Baptized five, and organized a class of nine, one of whom is a sister from California. The stay-away argument was effectually advocated by the local clergy. Mr. Knott, incarcerated in the county jail while awaiting the action of the supreme court in reference to an alleged murder, was hung by a mob just before we arrived. Human vengeance is often severe, but the coming wrath of God will lay the whole land desolate.

Two teams brought our outfit to Garfield, a little country village, on the 26th ult. It is harvest-time, therefore our audiences here are small, excepting on first-days. Have been favored here by a visit from Eld. Ings, who gave one Bible-reading and one sermon to interested auditors. Thank the Lord for Bible-readings! They proved beneficial at Colfax, and have caused tears to flow in our pavilion here.

It is late to hold tent-meetings in this latitude, at this altitude. We are near a mountain chain, and it has been cold; but by using an abundance of straw, tacking the curtain to the wall, keeping two good heating-stoves well fired, etc., we make our hearers comfortable. Our temporal wants are well supplied. As a "new departure," a friend has loaned us a good cow. The people are now being tested by the law of the Sabbath. Pray for both them and your co-workers.

G. W. COLCORD,
J. BARTLETT.

NEBRASKA.

SHELTON.—We pitched our tent here on the 28th of July. From the commencement until the close of the series of meetings, an unusually good interest was manifested. Thirty or more have decided to keep the "commandments of God and the faith of Jesus." Twenty-four have signed the covenant. A Sabbath-school has been organized consisting of fifty members. They are now taking a club of twenty *Instructors*. A full supply of lesson books has been procured for the smaller classes.

Shelton is a small town of about seven hundred inhabitants, and it might interest some to know what was one of the chief causes why there should be such a good interest manifested. About a year ago, Bro. J. P. Gardner, who acted as tent-master during these meetings, canvassed the place for the *Signs*. Quite a large number took the paper. Then the place was canvassed for "Sunshine" with equal success, after which Bro. Gardner went through the place with a thorough system of tract work. So when the tent came the people were anxious to hear the lectures.

Yet, while there was a class of eager listeners, the effort to present the truth was not without opposition. Some of the popular ministers opposed it, both from the pulpit and privately; and seeing that it was not thus to be cast to the ground, popular sympathy was so incensed against it that they tried to burn the tent by firing burning missiles at it from a distance. But in this way they were not enabled to carry out their designs. A few nights afterward a crowd of some thirty or more surrounded the tent, and declared they would tear it down over our heads if we did not leave immediately. They then commenced throwing coal, hard lumps of clay, and pieces of broken casting,—one piece of sufficient size to tear through the tent. Evidently the design of the one who threw it was to take life, as it was directed to that part of the tent where one of the brethren was standing. They soon realized that many of them were identified, and through the ruling providence of God they were silenced, and we were permitted to continue our meetings very peacefully until the close. Oh, it is a good thing to trust in the Lord! Increase our faith, that we may trust thee more!

L. A. HOOPES.
G. E. LANGDON.

Fremont, Sept. 23.

PENNSYLVANIA.

PHILADELPHIA.—We came here Sept. 4. Bro. and Sr. Kutz had been here a short time getting things settled and ready for work. He had already taken between twenty and thirty subscriptions for the *Signs*, besides distributing several hundred of our periodicals on the ships. We are holding three Bible-readings each week. Some are already much interested in them, and others have promised to come. We are trying to learn the best plan to get reading matter before those who have a desire for something better than the light, trashy matter so abundant everywhere. Our hope and trust is that good will be done. We have reason to believe that God's Spirit helps in this work.

F. PEABODY.

FLEETWOOD AND EMAUS.—Closed our meetings at Fleetwood on Sunday night, the 14th., with a crowded tent. The attendance was fair throughout, and a good report has gone out from the meetings. On the last Sabbath four willing souls were immersed, and on Sunday I baptized three more, over three hundred people witnessing the scene. So far, eight have joined the church, and as many more are keeping the Sabbath, among them the class-leader of the Evangelist Mennonites. The last week we sold about \$10 worth of books, and received several subscriptions. I intend to visit them every Sabbath.

From there we moved to Emaus, and held our first meeting on Friday with an attendance of over fifty, although nothing had been done to advertize the meeting before. On Sunday afternoon and evening the tent was overcrowded, and many either stood outside or left. This place is within five miles of the city of Allentown. We think much of the interest is due to the favorable reports which some of the Reading and Allentown papers have given of our meetings. This is truly a great field for German labor. Everybody seems to speak or understand the German language. The only question is, Where are the laborers? I have also received good news from Dakota. Four in Brotherhood and Immanuel's Creek have been baptized. We feel grateful for the omens of success of the present truth among the Germans. We hope to be remembered in the prayers of God's people.

Sept. 23.

R. CONRADI.

MISSOURI.

NEW BOSTON, SEPT. 28.—Closed my meetings at Maple Sept. 13, having given in all forty-eight discourses. Nine, all heads of families, are keeping the Sabbath as the result. Obtained three subscriptions for the *Sentinel*, and five for the *Instructor*. Sold \$3 worth of tracts.

Came to New Boston Sept. 14. Have given fourteen discourses and celebrated the ordinances. Four united with the church—three by baptism, and one by vote. Several others say they will keep the Sabbath. The interest never was greater here than now, and if I had the time, and a house could be obtained that would hold the people, I would give a full course of lectures here again. This church now numbers thirty-five, and their

Sabbath-school some seventy. Their influence is excellent. I start for camp-meeting in the morning. I am of good courage and full of hope, and ask the prayers of those who love the dear Saviour.

C. H. CHAFFEE.

CARTHAGE, SEPT. 29.—In order that our tent might be on the ground in season for the camp-meeting, we were compelled to close our labors at this place last night. We have been here only twenty-three days, and of course could not complete the work in so short a time; yet we have been permitted to see eight new ones (five of whom were heads of families) take their stand on the side of the truth, and others are in the valley of decision. The interest is deepening, and we hope to see a good company of Sabbath-keepers in Carthage in the near future. We have preached thirty-one discourses, held eleven Bible-readings, and sold over \$10 worth of books.

J. W. WATT.

R. S. DONNELL.

A. E. FLOWERS.

LAPORTE, MACON Co.—Closed our meetings east of Economy Sunday night, Aug. 31. Ten names were added to the covenant, making thirty in all. Some of these were keeping the Sabbath before we began meetings there. We now have the tent pitched three miles north of Laporte. Have given thirteen discourses, and held five Bible-readings. The attendance is the largest, and the attention and order the best, of any place we have labored this season. The people are very friendly, and we have many more invitations to visit than we can fill. We especially desire the prayers of the brethren for the work here. Our address is still Economy, Macon Co.

N. W. ALLEE.

J. N. BUNCH.

WALL, NEWTON Co.—We took down our tent Sept. 22. The interest held good to the close. We leave nineteen precious souls keeping the commandments of God, seventeen of whom, mostly heads of families, have signed the covenant. There are now about forty Sabbath-keepers at this place. The brethren here have kept up a Sabbath-school without the aid of the *Instructor*, which will not be so hereafter. Our brethren and friends fully supplied our temporal wants, so that our expense is nothing. These brethren hold their meetings at private houses, as the school-house here is closed against all religious worship. They are thinking of building them a church, and may the good Spirit lead them to do so. Eld. J. G. Wood, was with us the last three days of our meeting, and rendered valuable assistance. May God's special blessing rest upon this company. We will now visit some of the scattered brethren, and try to encourage them. Remember us in prayer.

D. N. WOOD.

E. G. BLACKMON.

VERMONT CONFERENCE REPORT.

THE twenty-first annual session of the Vermont Conference of S. D. Adventists, was held at Burlington, in connection with the camp-meeting at that place, Aug. 28 to Sept. 7, 1884.

FIRST MEETING, AUG. 29, AT 9 A. M.—Prayer by Eld. E. W. Whitney. In the absence of the Secretary, the reading of the minutes of the last session was waived, and I. E. Kimball chosen secretary *pro tem*. Nine churches were represented by their respective delegates. Freeman Colby was chosen to act as delegate from Irasburgh and Charleston. The Northfield company was then admitted to the Conference with their delegate.

The Chair was authorized to appoint the usual committees, which were announced as follows: On Nominations, H. C. Lamberton, A. O. Burrill, P. T. Bicknell; on Credentials and Licenses, H. W. Barrows, Daniel Fuller, A. O. Burrill; on Auditing, A. W. Barton, John Clayton, A. Gomo, H. H. Smith, C. N. Pike, J. F. Colby.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 1, AT 9 A. M.—Prayer by Eld. A. O. Burrill. The Committee on Resolutions made a partial report as follows:—

Whereas, Within the past few months we have seen the work of the third angel's message assuming greater proportions and reaching a position more encouraging than ever before; therefore—

Resolved, That we hail this with joy and thankfulness to God; and further—

Resolved, That we recognize in this opening provi-

dence of God a call to greater energy and zeal in his cause.

Whereas, The experience of the present season has proved that canvassing can be made a success even in Vermont; and—

Whereas, We believe there are many among our people who might be developed into successful canvassers; therefore—

Resolved, That we use every reasonable means to bring into active service in the field, the talent now lying dormant.

After being discussed at length, the first resolution was adopted; the second left open by adjournment to call of Chair.

THIRD MEETING, SEPT. 2, AT 9 A. M.—Delegates from East Richford, Johnson, and Eden were chosen to represent their respective churches. The resolution left open at the last session was adopted, and the following submitted:—

Whereas, We recognize in Vol. 4 of "Spirit of Prophecy" another token of God's mercy in adding line upon line in the last warning to the world; therefore—

Resolved, That we use our best endeavors to place this book in the hands of all our people, and also to circulate it among those not of our faith.

Whereas, The common schools of the land are, to a great extent, nurseries of vice, and children, even of godly parents, are almost sure to be contaminated by the society of the vicious; and—

Whereas, The church schools, like the one at Jamaica, seem to meet a demand long felt by our people; therefore—

Resolved, That we encourage all our churches, as far as practicable, to establish such schools; and that the greatest care be taken to secure thorough discipline, and to keep these schools from every species of vice.

The first resolution carried; second pending when the meeting was adjourned to the call of Chair.

FOURTH MEETING, SEPT. 2, AT 4 P. M.—Eld. A. O. Burrill in the chair. The pending resolution was fully discussed. The progress of the Jamaica school, the obstacles in the way of making it a success, and what it entails upon the church, were set forth by the brethren of Jamaica. Also, discipline, methods, and scarcity of proficient teachers to fill such positions were subjects of remark. Bro. Whitney gave an abbreviated sketch of the New York school.

The resolution was carried.

Whereas, In the providence of God the design of the South Lancaster Academy is to educate teachers as well as laborers in other departments of the cause; therefore—

Resolved, That we encourage persons to attend this school who can be fitted to fill such positions.

Resolved, That the Conference Committee decide who shall receive financial aid from such funds as may be raised for these purposes.

After acting upon this resolution the Conference adjourned.

FIFTH MEETING, SEPT. 3, AT 9 A. M.—President in the chair. The following resolution was fully discussed and adopted:—

Resolved, That we heartily endorse the resolutions passed at the meeting held at Brownington last spring in enlarging the reserve fund and raising means to send students to South Lancaster; and that, as a Conference, we pledge our most earnest efforts to bring the fund up to the required amount, and recommend every Sabbath-keeper in the State to give to this fund according to his means.

SIXTH MEETING, SEPT. 3, AT 4 P. M.—The following resolutions were acted upon separately and unanimously carried:—

Resolved, That the selection of persons to receive financial aid from the educational fund, to attend the school at South Lancaster, be left to the Conference Committee.

Resolved, That the Conference should own a sufficient number of tents to supply those who wish to rent at our annual gatherings.

Whereas, There has been a loss to the Tract Society through carelessness in handling publications entrusted to the care of the tent companies and individuals; and—

Whereas, There is some necessary risk and loss in handling these books; therefore—

Resolved, That the publications be charged directly to the ministers to whom they are delivered at wholesale rates.

The Committee on Nominations reported as follows: For President, Eld. A. S. Hutchins,

Irasburg, Vt.; Secretary, I. E. Kimball, Lower Cabot, Vt.; Executive Committee, A. S. Hutchins, H. Peebles, Lunenburg, Vt., H. W. Pierce, Bordoville, Vt.; Treasurer, A. S. Hutchins.

SEVENTH MEETING, SEPT. 5, AT 9 A. M.—The following resolution was presented, and adopted:—

Resolved, That, as a Conference, we are very grateful for the labors of Eld. A. O. Burrill amongst us; and hereby request the General Conference to allow him to continue his labors in Vermont for the ensuing year.

The following report of the Committee on Credentials and Licenses was then accepted: For credentials, A. S. Hutchins, A. O. Burrill, Albert Stone. For ordination and credentials, H. Peebles, M. E. Kellogg, and H. W. Pierce; for licenses, G. W. Page, I. E. Kimball, C. L. Kellogg; to receive colporter's licenses, F. T. Wales, T. H. Purdon, John Clayton, A. W. Barton, H. C. Lambertson, Emma Chipman, Cynthia Fuller, T. H. Goodsell, Etta Smith, Nettie Smith, Lillian Porter, A. B. Gomo, Mary J. Gomo, C. N. Pike, H. J. Farman, S. E. Pierce, G. F. Richmond, Nellie D. Richmond, A. A. Cross, F. S. Porter.

EIGHTH MEETING, SEPT. 7, AT 9:30 A. M.—The Committee on Resolutions presented the following:—

Resolved, That we recommend our brethren who have means to take stock in the South Lancaster Academy.

Whereas, We are indebted to the various R. R. companies for favors, especially the Central Vermont R. R. for the free use of these grounds; therefore—

Resolved, That the thanks of this Conference be tendered these parties, and that the same be published in the Burlington Free Press.

No other business being in order, the Conference adjourned *sine die*.

A. S. HUTCHINS, *Pres.*

H. W. PIERCE, *Sec.*

TEXAS CONFERENCE PROCEEDINGS.

THIS Conference held its seventh annual session on the camp-ground at Dallas, Aug. 8-18, 1884.

FIRST MEETING, AUG. 10, AT 9 A. M.—Prayer was offered by Bro. A. W. Jenson. Report of last session accepted. The Conference was organized by the presentation of credentials from eleven delegates, representing seven churches. The companies at Granbury, Decatur, Waxahachie, Denton, and Clifton, were also represented. Elds. Butler and Van Horn, and all brethren in good standing, were invited to participate in the deliberations of the Conference. Eld. Kilgore then gave a short address relative to the condition of the work at the present time, and what had been done during the past year.

The Chair was empowered to appoint the usual committees, whereupon the following were named: On Nominations, J. F. Bahler, D. Carpenter, and Dr. R. A. Miller; on Credentials and Licenses, H. C. Chrisman, J. C. Cole, and W. J. Simmington; on Resolutions, Eld. I. D. Van Horn, W. T. Johnson, and Elijah Taylor; on Auditing, J. M. Huguley, W. S. Green, G. W. Henderson, T. M. Woodruff, N. Peeterson, and Hiram Hunter.

Adjourned to call of Chair.

SECOND MEETING, AUG. 13, AT 9 A. M.—After the opening exercises and reading of minutes of last meeting, the Committee on Resolutions submitted the following partial report:—

Whereas, The Conference is in great need of tents to properly carry forward the cause of God in this State; therefore—

Resolved, That we authorize the Conference Committee to procure such tents as the cause demands, and we will second these efforts by contributing of our means according to the plans they may devise to pay for the same.

Whereas, The providence of God clearly indicates that missions should be established in all our large cities, by means of which the truth may be more widely and rapidly extended over the earth; therefore—

Resolved, That we proceed to enter and establish missions in the large cities of this State as fast and as extensively as our means will allow, and as suitable persons can be found to conduct the same.

Each resolution was considered separately. The first one was spoken to by Elds. Kilgore, Van Horn, Butler, and others, and adopted. The second was spoken to by Eld. Van Horn and others, and while its adoption was pending, a motion was carried to adjourn.

THIRD MEETING, AUG. 17, AT 10 A. M.—After prayer by Eld. Butler, minutes of the last meeting were accepted, and the Committee on Nominations reported the following: For President, Eld. R. M. Kilgore; Secretary, A. S. Chrisman; Treasurer, James W. Gage; Executive Committee, R. M. Kilgore, H. C. Chrisman, and W. T. Johnson; for Camp-meeting Committee, T. M. Woodruff, H. Hane, and Andrew Wilson. These names were considered separately, and the persons unanimously elected.

The committee on Credentials and Licenses submitted their report, recommending the renewal of the credentials of R. M. Kilgore, also the renewal of the license of A. W. Jenson, and that licenses be granted to W. A. McCutchen, J. F. Bahler, J. M. Huguley, and W. S. Cruzan; and that colporter's license be granted to John Brady, W. T. Drummond, W. T. Johnson, J. R. Brooks, T. T. Stevenson, Elisha Taylor, and R. W. Robertson. Each name was considered separately and accepted by the Conference.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 17, AT 5 P. M.—Prayer by Eld. I. D. Van Horn. After the reading of the minutes of the last meeting, the second resolution was taken up, considered, and adopted. The Committee on Resolutions further reported:—

Whereas, The foregoing resolutions, if made effective, will require means to sustain the work of the Lord; therefore—

Resolved, that we pledge ourselves to raise as soon as possible the sum of \$7,000; \$4,000 for the State depository and reserve fund, \$2,000 for city missions, \$1,000 for tent and camp-meeting fund.

The motion was made and supported to appropriate \$1,000 out of the funds pledged on the camp-ground to the Tract Society, for an educational fund, to be loaned to worthy young men and women who desire to devote their time to the advancement of the third angel's message. This was spoken to by several of the brethren, and carried. It was voted that the next camp-meeting be held in the summer season, the place to be decided by the Executive Committee.

Voted, That the Conference send Eld. R. M. Kilgore as a delegate to the General Conference. A vote of thanks was also tendered to the General Conference for the efficient labor of Elds. Butler and Van Horn.

TREASURER'S REPORT.

Cash received,	\$1,929.58
“ paid out,	1,919.68
“ on hand,	9.90

Adjourned *sine die*.

R. M. KILGORE, *Pres.*

A. S. CHRISMAN, *Sec.*

COLORADO CAMP-MEETING.

In company with Bro. O. A. Olsen I reached the camp-ground in Denver, Colorado, Wednesday evening, Sept. 10. The ground was located in a vacant space in the southwestern part of the city, and was easy of access from all parts, as the street-cars ran on three sides of it. We found nearly all of our brethren there when we arrived. There were thirty-five tents pitched,—about twice as many as last year, and nearly twice as many of our people were in attendance. This represented not only an increase of numbers in the Conference, but a better attendance of our people generally.

For some weeks previous to the meeting, the large tent, in connection with the book-tent, had been pitched on the camp-ground. Here meetings had been held evenings. In addition to this, some six or eight persons had been at work as colporters in the city. They had secured a great many trial subscriptions for the *Signs*, and did other general missionary work. The result of this labor was the same as seen in every other place where we have been this year, where it has been performed. We have found a good many who were interested in the truth from the beginning of the meeting, and who came, not out of idle curiosity, but from a genuine desire to know more of our work. The presence of these parties always gives the meetings an interesting turn. We never had a more attentive or intelligent congregation than at this meeting. We were somewhat fearful at first that our meetings might be disturbed, it being located so nearly in the center of the city; but we neither saw nor heard anything of the kind, and our meeting, so far as that was concerned, went on as qui-

etly as though we had been far from the city, and in the woods. We learned of quite a number residing in the city who said they would obey the truth, and we hope for many more.

In reference to our own people, we believe the meeting will be a great benefit to them. The preaching was varied, designed both to instruct in practical life, and also to impress the mind with the truthfulness of our positions, and the near coming of Christ. While our meetings were good, we did not see all in them that we desired. As a general thing the social meetings were excellent, and at times light came in and hearts were made to rejoice.

The report of the secretary of the Tract Society showed a most gratifying increase of labor performed. The brethren had raised nearly \$8,000 for their home work in its different branches. When we consider their numbers, we think this is quite liberal. Bro. E. R. Jones was unanimously elected president of the Conference for the coming year. The brethren greatly appreciate the labors of Bro. Ostrander. He is associated with Bro. Jones on the Conference Committee, and is also president of the Tract Society. Quite a number receive a colporter's license this year, and we shall expect to hear of a great increase of work done in Colorado. They have already rented quite a large building near the center of Denver for their depository and mission, and expect their mission work will continue. Rent is high in the city, but they were fortunate in re-renting parts of the building, so that it will nearly cover the amount paid for the whole. It seems as though God favored them in this enterprise.

We see no reason why the cause should not be prosperous in Colorado. If the brethren work unitedly it will be, and God will greatly help them. We believe this will be so. On Monday Bro. Jones baptized fourteen, if we were correctly informed. We were forced to leave soon after the baptism. We see no reason why prosperity should not attend the Colorado Conference.

E. W. FARNSWORTH.

COLORADO CONFERENCE PROCEEDINGS.

THE second annual session of the Colorado Conference was held at Denver, in connection with the camp-meeting, Sept. 10-17.

FIRST MEETING, SEPT. 11, AT 9 A. M.—Opened by singing. Prayer by Eld. E. W. Farnsworth. After a few remarks by the President as to the progress of the work in the State during the past year, nine delegates were received, representing four churches and two classes. Minutes of the last session were then read and approved; also church reports read and considered. By vote, all our people present were invited to participate in the deliberations of the Conference. By request, the class at Beaver Creek was taken under the watchcare of the Conference, and their delegate received. The President was authorized to appoint the usual committees.

Adjourned to call of chair.

SECOND MEETING, SEPT. 12, AT 9 A. M.—After prayer, the minutes of the last meeting were read and approved. The delegate from Georgetown presented credentials, and was received. The delegates then made extended reports of the standing of their respective churches, the prospects and openings for the advancement of the truth, their wants, etc. The committees were announced as follows: On Nominations, A. J. Stover, J. W. Horner, A. Hamilton; on Resolutions, C. P. Haskell, Geo. Cram, J. E. Le Master; on Credentials and Licenses, Wm. Ostrander, D. H. Soggs, H. H. Pierce; on Auditing, J. R. Palmer, E. Green, J. A. Oppy, J. L. Voris, Wm. Crothers.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 14, AT 9 A. M.—Prayer by A. J. Stover. Minutes of last meeting read and approved. The Chair called the attention of the Conference to the enlargement of the large tent to meet the necessities of the camp-meeting, and stated that it had cost about \$140.

Voted, To accept the work, and raise the money to pay for it.

The Committee on Nominations reported as follows: For President, E. R. Jones; other members of the Committee, Wm. Ostrander, Joel R. Palmer; Secretary, D. H. Soggs; Treasurer, N. H. Drouillard. These persons were each considered separately, and elected. Remarks were then made

by Elds. Olsen and Ostrander concerning the relative position of licentiates and colporters.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 15, AT 9 A. M.—Prayer by Eld. Wm. Ostrander. After reading the minutes of the previous meeting, the Treasurer reported as follows:—

Cash on hand Oct. 1, 1883,	\$186.57
Received during the year,	939.72
Total,	\$1,126.29
Paid out during the year,	\$810.90
Balance in favor of the Society,	315.39
Total,	\$1,126.29

The Committee on Credentials and Licenses reported as follows: For credentials, E. R. Jones; for colporter's license, J. R. Palmer, C. P. Haskell, H. H. Pierce, J. A. Oppy, J. W. Horner, D. H. Soggs, G. H. Cram, L. F. Truby. The report was adopted by considering each name separately.

The report of the Committee on Resolutions was read as follows, and adopted by a standing vote of all present:—

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

Whereas, We as a people, feel that we have been behind in our efforts to serve God and fully consecrate ourselves to him, and have not realized the importance of our time, position, and responsibility, before God; and—

Whereas, We have not extended a helping hand, as we should have done, to those in authority, by giving of our means, and have not encouraged by our prayers and counsel; therefore—

Resolved, That we, as a people, do sincerely regret our present condition, and return to God with all our hearts, seeking his forgiveness with a full determination to walk in the light he has given us, hoping to profit by our past experience.

Resolved, That we, as a Conference, appreciate the interest of the General Conference in our behalf, in sending Eld. Ostrander to labor in this field, and we request that he be permitted to remain in our Conference.

Whereas, The design of the tithe is to support the ministry, and as there is a lack of funds in our treasury to meet the demands upon it; therefore—

Resolved, That our churches and scattered brethren be instructed to faithfully pay their tithes according to the Bible plan; that our church treasurers and scattered brethren send their tithes to the State Treasurer at the end of each quarter; and that no one pay their tithes to any minister or others, except by order of the President of the Conference.

Resolved, That it is the duty of each church treasurer to provide himself with blanks, and to give each member a receipt whenever a tithe is paid; and also to read an itemized report of all means received, and by whom paid, at each quarterly meeting; and that he present his receipts from the State Treasurer as vouchers for the amount sent him.

Resolved, That it is the duty of each church treasurer and the scattered brethren to report to the State Secretary all means sent to the State Treasurer.

Resolved, That we make the writings of Sr. White a more thorough study, and become better acquainted with the testimonies.

Interesting remarks were made on the resolutions, especially on those pertaining to the tithe, its nature, and for what it should be used. As the Committee on Credentials and Licenses had no further report to make, the Conference adjourned *sine die*.

D. H. SOGGS, *Sec.* E. R. JONES, *Pres.*

OHIO H. AND T. ASSOCIATION.

THE fourth annual session of the Ohio H. and T. Association convened at Columbus, Ohio, Sept. 15, 17, 1884. A goodly number were present. The election of officers being in order, the President appointed as Committee on Nominations, J. W. Stone, G. W. Anglebarger, and E. J. Van-Horn; which Committee presented the names of D. E. Lindsey for President and Mina Forsyth for Secretary for the ensuing year; both of which were elected to fill the positions suggested. By appointment of the Chair, I. D. Van Horn, R. A. Underwood, and J. M. Shepherd, served as Committee on Resolutions, and reported as follows:—

Resolved, That we recommend all our churches in this Conference to carry out the principles of temperance on two points; viz., what we require, and what

we recommend: 1. We require total abstinence from opium, all alcoholic liquors, and tobacco in all its forms. 2. We recommend the disuse of tea, coffee, swine's flesh, and all hurtful spices.

Adjourned *sine die*.

On Sunday, Sept. 27, after Mrs. E. G. White's very excellent lecture on temperance, the audience was canvassed with the temperance pledge, and sixty-three new signatures were received.

D. E. LINDSEY, *Pres.*

E. J. VAN HORN, *Sec.*

TEXAS H. AND T. SOCIETY.

THE fifth annual session of the H. and T. Society of Texas convened on the camp-ground at Dallas, Texas, Aug. 13, 1884, at 9:30 A. M. President in the chair. After singing, prayer was offered by Eld. I. D. Van Horn. Minutes of last annual session read and approved, together with a report of last year's labor, additions, and finances.

On motion, the President named the following Committees: On Nominations, James Dickerson, Daniel Carpenter, and J. C. Cowles; on Resolutions, I. D. Van Horn, Geo. I. Butler, and Elisha Taylor.

Adjourned to call of Chair.

SECOND MEETING, AUG. 15, AT 4 P. M.—Prayer by Eld. G. I. Butler. Minutes of previous meeting read and approved. Committee on Nominations reported, offering the names of the old officers, who were duly elected.

The Committee on Resolutions then reported as follows:—

Whereas, Bible temperance is far more comprehensive in its application than the standard generally raised by temperance organizations throughout the land; therefore—

Resolved, That we all voluntarily and cheerfully adhere strictly to Bible principles in bearing the fruit of the Spirit (Gal. 5:22, 23), and exemplifying in our life this Christian grace (2 Pet. 1:5-8), not only in our homes, but in our neighborhoods and among strangers.

Resolved, That in our church relations we carry out Bible temperance under two heads; viz., what we require, and what we recommend: 1. We require total abstinence from the use of opium, alcoholic liquors, and tobacco. 2. We recommend the disuse of tea, coffee, swine's flesh, lard, and hurtful spices; the first being tests of fellowship, while the second are not.

Resolved, That while the Holy Scriptures condemn pride, Bible temperance would require tidiness and cleanliness of our persons and dress, in our homes, about our houses and yards, that no offensive or decaying matter shall taint the atmosphere we breathe, and that God may be pleased to dwell with us, and give us the influence of his Holy Spirit.

Remarks were made by R. M. Kilgore, Geo. I. Butler, I. D. Van Horn, the President, J. McCutcheon, C. Eldridge, J. Dickerson, A. W. Jensen, and several others. Questions were asked and answered relative to the resolutions, bringing out their force and beauty, each resolution being considered by itself and receiving the endorsement of a hearty vote. The President then appointed as Committee on Discipline, A. W. Jensen, Wm. McCutcheon.

Adjourned *sine die*.

J. F. BAHLER, *Pres.*

MRS. M. J. BAHLER, *Sec.*

VERMONT H. AND T. ASSOCIATION.

THE annual session of this Health and Temperance Association was held in connection with the camp-meeting at Burlington, Aug. 28 to Sept. 9, '84. The first meeting was called Sept. 1, at 6 P. M. The President in the chair. Opened with prayer. The Secretary being absent, Hascal Peebles was chosen secretary *pro tem*. The President was empowered to appoint the usual committees, which he did as follows: On Resolutions, G. W. Page, A. W. Barton, F. S. Porter; on Nominations, A. S. Hutchins, H. Peebles, G. W. Page.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 7, AT 10 A. M.—Prayer by H. Peebles. The report of the Committee on Resolutions being called for, the following was submitted:—

Whereas, The temptation which led to man's fall and the entrance of sin into the world, was upon the point of appetite; and—

Whereas, The Bible teaches us to do all, whether we eat or drink, or whatever we do, to the glory of God; and—

Whereas, The health and temperance work is the right arm of the message; therefore—

Resolved, That we, as a people, will give to this important branch of the work more earnest attention in the future than we have in the past, and will try to practice that self-control taught in the Bible, and testimonies of the Spirit of God.

Whereas, We are nearing the time above all others when every thought must be brought into subjection to the will of God; and—

Whereas, The closest relation exists between mind and body, and we have been shown that the use of tea, coffee, tobacco, and other stimulants prevents the development of perfect Christian character; therefore—

Resolved, That we will, both by precept and example, discountenance the use of these articles.

After being freely discussed, the resolutions were adopted.

The Committee on Nominations reported as follows: For President, Eld. A. O. Burrill; Secretary and Treasurer, A. W. Barton. On motion the report was adopted, and the nominees elected to their respective offices.

Adjourned *sine die*. H. W. PIERCE, *Pres.*

H. PEEBLES, *Sec. pro tem.*

NEW ENGLAND HEALTH AND TEMPERANCE ASSOCIATION.

THE fifth annual session of the New England H. and T. Association was held on the camp ground at Worcester. The opening meeting was called by the President Aug. 21, at 2:45 P. M. After the usual opening exercises, the Chair was authorized to appoint the Committee on Nominations. The President remarked that the cause is onward, and our interest should increase accordingly. Temperance includes more than abstinence from intoxicating drinks. It embraces everything that will better fit us to appreciate God's truth and his law. The shape the temperance question is assuming throughout the country, demands that we adhere to our principles, and push our work forward as fast as possible. After appointing the committee the meeting adjourned.

SECOND MEETING, AUG. 26, AT 5 P. M.—After singing, prayer was offered by Eld. Haskell. The minutes of the last meeting were read and approved. A brief report of the standing of the Association was also given. Stirring speeches were made in favor of temperance, and statements of interest were made concerning the temperance question in the general acceptance of the term. This question, it was said, was destined to come to the front, placed on a moral basis. The importance of taking a decided stand as a Society on temperance, was urged. The pledge was circulated, and several names were obtained.

The Committee on Nominations presented the following report: For President, Eld. D. A. Robinson; Secretary and Treasurer, E. D. Robinson. The report was accepted, and the nominees elected.

Adjourned *sine die*.

D. A. ROBINSON, *Pres.*

E. D. ROBINSON, *Sec.*

REPORT OF ILLINOIS HEALTH AND TEMPERANCE ASSOCIATION.

THE Health and Temperance Association of Illinois held its annual session at Peoria, in connection with the camp-meeting. The first meeting was held Aug. 21, the President in the chair. Prayer by Eld. Lane. A. O. Tait was elected Secretary *pro tem*. Reading of minutes of last meeting waived. Moved and carried that the Chair appoint the usual committees. Committee on Resolutions, S. H. Lane, Albion Ballenger, and W. H. Owen; on Nominations, S. Stout, Sarah Thompson, and N. J. Tait.

Adjourned to call of Chair.

SECOND MEETING.—Prayer by Eld. T. M. Steward. Wm. Hibben was elected President, and Ida W. Ballenger Secretary, for the ensuing year. The Committee on Resolutions reported as follows:—

Whereas, Much good can be accomplished by the circulation of health and temperance literature; therefore—

Resolved, That we recommend our members to use diligence in seeking opportunities to place *Good Health* and temperance books and tracts published by the *Good Health* Publishing Company, in reading-rooms and leading hotels.

Resolved, That we make a special effort to increase the subscription list of Good Health, especially among our members.

These resolutions were considered separately, and unanimously adopted.

It was voted that all S. D. Adventists in our Conference be requested to vote the Prohibition ticket.

Adjourned sine die.

R. F. ANDREWS, Pres.

A. O. TAIT, Sec. pro tem.

AN EVENING PRAYER.

BY J. R. K.

Thy grace, O Lord, to me impart In this most trying hour; Send resignation to my heart, Upraise me by Thy power.

For cares and griefs my soul enslave, And all the good undo; Thy grace and power alone can save, And set me right anew.

Be thou, O God, my guiding star My refuge and delight, May sin ne'er come again, nor bar Thy image from my sight.

Appointments.

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

REMAINING CAMP-MEETING FOR 1884.

TENNESSEE, Martin, Oct. 13—21

THE quarterly meeting of Dist. No. 3, Ia., will be held at Keota, Oct. 11, 12. We hope Eld. McCoy will meet with us. JOHN ADAMS, Director.

THE quarterly meeting of Dist. No. 1, Mich., will be held at Jefferson, Oct. 18, 1884. H. W. MILLER, Director.

QUARTERLY meeting for Dist. No. 1, Kan., will be held with the Lebanon church, Oct. 11, 12. WM. EVERINGTON, Director.

QUARTERLY meeting of Dist. No. 1, N. Y., will be held with the Newfane church, Oct. 25, 26. Elds. Brown and Whitney are expected to attend. HARMON LINDSAY, Director.

THE quarterly meeting of Dist. No. 3, will be held at Portland, Me., Oct. 11, 12. S. H. LINSKOTT, Director.

MAPLE GROVE, Sabbath and Sunday, Oct. 11, 12. H. VEYSEY.

THE next annual session of the International Tract Society will be held in connection with the General Conference, convening at Battle Creek, Mich., Oct. 30, 1884. Life-members who have not received certificates can obtain them (both large and small) at this time, or at any time, by applying to the secretary, Miss M. L. Huntly, South Lancaster, Mass. Large certificates can be obtained of Miss Hattie House, Battle Creek, Mich. S. N. HASKELL, Pres.

THE quarterly meeting for Dist. No. 10, Mich., will be held in Flint, Oct. 18, 19. We are anxious that as many as possibly can, will be present at this meeting. We especially urge the attendance of every librarian in the district. Come, and bring your books with you. A word about unpaid pledges. The pledges are due. The district is in debt. We want to get out of debt, hence the need of money. Come prepared to pay all that is due. G. H. RANDALL, Director.

QUARTERLY meeting of Dist. No. 3, Mich., will be held at Ceresco, Oct. 18, 19, commencing Friday eve at 6 o'clock. We want a good representation from each church in the district to help us lay plans for the work this fall and winter. We also want a full report from each librarian. F. L. MEAD, Director.

QUARTERLY meeting of Dist. No. 6, Mich., will be held at Lakeview, Oct. 18, 19. We request a good representation of the district at this meeting, so we may lay plans for our fall and winter work. M. B. CYPHERS, Director.

THE quarterly meeting for Dist. No. 8, Mich., will be held at St. Charles, Oct. 18, 19. All district officers and workers are invited to be present. E. S. GRIGGS, Director.

IF the Lord will, I will meet with the friends of the cause at Waxahachie, Oct. 11, 12; Granbury, Oct. 18, 19; Arkada, Oct. 25, 26. Meetings will commence at each place on Friday night. We shall expect a general attendance of all interested, and if organizations can be effected, we hope to accomplish this. Let all be ready. R. M. KILGORE.

Publishers' Department.

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

BAGGAGE LEFT BEHIND.

At the close of the Jackson, Mich., camp-meeting, a trunk bearing the following description was left upon the ground near where the baggage was piled: It was of medium size, oval top, paper covered, and had upon the end of the cover the name, V. C. Cur, in black letters. If the owner will address me at Flint, Mich., Box 324, giving name and residence, the trunk will be forwarded at once. G. H. RANDALL.

BUSINESS NOTICES.

(Under this head short business notices will be inserted at \$1.00 for 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.)

INFORMATION WANTED.—Of a young man, Edward E. Hetland, a Norwegian by birth, who united with the S. D. A. church at Swan Lake, Turner Co., Dak., in July 1883. This church would like to know of his whereabouts. J. A. CHILDS, in behalf of the church.

FOR SALE.—320 acres of land in Russell Co., Kan.; also a house and lots in Otsego, Mich. The location of the land in Kansas is very desirable, and the soil excellent. Otsego is a thriving village, and contains a seventh-day Adventist Church of about seventy-five members. For particulars address the undersigned at Battle Creek, Mich. W. H. LITTLEJOHN.

FOR SALE.—Two places within easy reach of College and Tabernacle. Each has double lots opening on two streets. Price \$1000 and \$2300 respectively. For particulars address, J. E. WHITE, Battle Creek, 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 at once.

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

Books Sent by Express.—C K Alger, Clara E Low, F H Westphal, Eld R Conradi, H F Randolph, S S Shrock, P D Waller, W J Boynton, Charles E Anderson.

Books Sent by Freight.—Eldorado Martin, G S Honeywell, Pacific Press, Review and Herald, Phemia Lindsay, E T Palmer.

Cash Rec'd on Account.—Missouri T & M Soc per D T Shireman 8.75, Vermont Conf, "a friend" 5.00, Illinois T & M Soc 8.75, Ohio T & M Soc per P C Shockey 9.50, P C Shockey 4.10, Wm Harper 46.10, Wis T & M Soc per W N Kennedy 1.50, Arthur Johnson 300, E H Gates 300.00, J T Alverson 44c, A O Burrill (Mich Conf) 1.63, W H Canfield 5.08, Ohio T & M Soc pr Ida Gates 525.86, H E Hansen 30.00, Ill T & M Soc pr A O Tait 77.00, Minn Conf pr Mrs M J McCadden 1.50, Wis T & M Soc pr W N Kennedy 150, D A Wellman pr G O Wellman 82.57, Geo O Wellman 65.17, J F Hansen 20.00, S S Shrock pr Mrs Pittman 5.00, J Sisley 6.01, Stephen Rider 700.00, Julia A Owen 138.00, Maine Conf 1.00, A C O'Rielly 4.50, R C Horton 6.55, Col T & M Soc pr Wm Ostrander 903.75, L A Kellogg 95.88, J L Cupit 10.00, R J Jackson 7.00, H P Holser 54.56, D H Lamson 85.12, E S Griggs 29.59, F D Starr 133.24, W C Wales 70.00, Mrs E S Lane 288.54, F H Evans 75.00, G K Owen 100.00, P L Hoop pr A R H 5.00, Ill Conf pr Maggie Logan 8.00, B M Shull 65c, W Harper 11.46, T S Parmelee 15.00, Vermont T & M Soc 200.00, H E Hansen 60.16.

Shares.—Mary F Beatty \$10.00.

Donations and Legacies.—Mrs Mary E Amsden \$2.50, M C Hastings 5.00.

Gen. Conf. Fund.—Tithe Vermont Conf \$139.34.

Mich. Conf. Fund.—Horton pr D & J Conklin \$20.49, Cedar Lake pr C L Shelton 20.00, Lydia Kynett 2.63, Fairgrove pr Florida Hall 6.58, Ogden pr D B Hickert 28.59, Gilead pr Mrs Mary Bucklin 9.52, Gilead pr Marion Lovell 179.00, Greenville pr John Banks 10.00, Monterey pr J S Day 20.00, Vassar pr D Malin 29.17, Otsego pr Alex Carpenter 33.04, St Charles pr E S Griggs 83.00, White Lake pr A Weeks 10.76, Quincy pr J H Thompson 20.48, Perry pr J W Piper 30.00, Sheridan pr M Knowlty 5.10, J D Hough 8.17, St Louis pr S Wilson 4.00, Sarah Dennis 7.00, Betsey M Hibbard 4.00, Coldwater pr L L Sheldon 11.45, Hazelton pr L W Lawton 58.29, Spring Arbor pr Wm Parshall 24.50, St Charles pr W Fay 15.00, St Charles pr Miss Adell Hall 4.00, Brookfield pr L N Lane 10.89, Phebe Thompson 2.50, Wright pr Charles Buck 28.93, Spring Arbor pr T P Butcher 3.64, Monterey pr H G Buck 5.00, Maple Grove pr Wm Harding 6.96, Priscilla Markillie 1.50, Hillsdale pr James Gordon 10.27, Monterey pr H M Kenyon 30.00, Mary Van Horn 8.26, Armada pr M F Mullen 1.16, Jefferson pr E S Lane 35.00, Carson City pr I H Evans 12.04, Lapeer pr G A Crownhart 29.00, T S Parmelee 28.50, Edenville pr E S Griggs 30.00, Spring Arbor pr E D Scott 10.00, Horton pr Clara Conklin 3.00, Jackson pr D R Palmer 22.20, Spring Arbor pr E M Parshall 4.73, Geo Felshaw 9.12, A Smith 5.00, Howell pr G C Westphall 9.20, Muir & Lyons pr F Howe 16.38, Bancroft pr F D Starr 30.00, Hazelton pr E P Daniels 55.00, Perry pr E P Daniels 12.01, Fremont pr E P Daniels 5.00, Vassar pr D Malin 15.00, Spring Arbor pr E P Daniels 10.00, Rochester pr R J Lawrence 28.00, Matherton pr L A Kellogg 30.00, Allie I Gregg 2.50, Belvidere pr F Howe 2.75, Muir & Lyons pr F Howe 3.30, Otsego pr Henry Parmelee 3.25, Otsego pr Willie Parmelee 1.50, Colon pr W H Hafet 2.00.

S. D. A. Soc.—L S Campbell \$10.00, Calvin Green 10.00, Charles Johnson 5.00.

Illinois Reserve Fund.—L S Campbell \$30.00.

Illinois City Missions.—L S Campbell \$30.00.

Illinois Educational Fund.—L S Campbell \$30.00.

International T & M Soc.—G W Light 1.25, E M Wharf 9.00, Mrs Wm Morton 5.00, C W Guerrier 10.00, Cora E Marr 5.00, R F Hobbs 2.50, Mrs S A Cardell 1.00, Calvin Smith 1.00, L G Kidder 2.00, Elijah Haire 1.00, Reuben Bailey 1.00, Reuben Bailey 10.00, Joel Cady 25.00, Jesse Burrows 5.00, Mrs S R Burrows 5.00, I H Parker 1.00, J A Haughey 20.00, I R Hall 2.00, Andrew Smith 1.00, D N Fay 2.50, A L Stevens 5.00, Edith Shepherd 1.00, C L Thomas 1.00, Franklin Wells 2.00, P T & E Ferciot 5.00, L W Richardson 25c, J J Myers 5.00, L Stripe 1.25, R J Laferty 5.00, P R Stevens 3.00, E Euck 1.25, John Hindle 1.00, J F Robbins 10.00, M C Van Emmons 5.00, J L Shockey 10.00, S J Penn 2.00, J S Iles 5.00, A J Chinnock 1.00, O J Mason 2.00, Almon Brooks 1.00, H T Hoover 25c, G A Young 5.00, Jacob Wire 50.00, J E Lewis 10.00, M Robinson 10.00, J L Sypp 10.00, J M Goss 10.00, C F Knowlton 10.00, Myron Dunn 10.00, L T Nicola 10.00, W V Field 10.00, M L Field 10.00, Mattie Peppenger 3.00, Elizabeth Brown 5.00, Hans Hendrickson 5.00, B F Chapman 5.00, O A Hastings 5.00, O A Hastings 5.00, W H Means 5.00, A G Daniels 5.00, J F Goss 2.50.

European Mission.—G W Light 1.25, S A Cain 1.00, E S Towle 1.00, R E Field 1.00, Cora E Marr 5.00, Mrs Wm Morton 5.00, C W Guerrier 1.00, Chas S Hersum 50c, Mrs W H Mills 25c, Mrs E E Hobbs 3.00, Mrs S A Cardell 1.00, Calvin Smith 1.00, L G Kidder 2.00, Elijah Haire 1.00, Reuben Bailey 1.00, R C Bailey 1.00, Reuben Loveland 5.00, I H Parker 1.00, Oscar Davis and wife 1.50, R H Peck 10.00, Andrew Smith 1.00, M Chalmers 2.00, D N Fay 2.50, A L Stevens 5.00, P R Stevens 5.00, Sarah A Clymer 5.00, C L Thomas 1.50, Edith Shepherd 1.00, Franklin Wells 5.00, P T & E Ferciot 5.00, L W Richardson

25c, J J Myers 5.00, Lydia Stripe 1.25, F H Clymer 10.00, John Hindle 1.00, J F Robbins 15.00, N P Nofstgar 15.00, M C Van Emmons 5.00, E Euck 1.25, S J Penn 1.00, J S Iles 1.50, Verna Mason 5.00, Almon Brooks 1.00, O J Mason 1.00, Annie Chinnock 2.00, H T Hoover 25c, G A Young 10.00, R A Underwood 5.00, J A Haughey 10.00, Jacob Wire 50.00, J L Sypp 20.00, M Robinson 10.00, W V Field 10.00, J E Lewis 5.00, Nason Hoyt 5.00, Elizabeth Brown 5.00, Hans Hendrickson 5.00, B F Chapman 5.00, Lizzie Dunn 5.00, D W Christian 5.00, W H Means 5.00, A G Daniels 5.00, Mattie Peppenger 3.00, J F Goss 2.50, Thos Porter 2.00, Angie Gotfredson 1.25, Mrs Laura Wyckoff 5.00.

English Mission.—Paul Gros \$20.00, G W Light 1.25, S J Hersum 10.00, C S Hersum 50c, C W Guerrier 1.00, A F Field 1.00, S H Linscott 1.00, M H Ueberbind 5.00, Cora E Marr 5.00, R C Hight 5.00, R T Hobbs 2.50, Mrs W H Mills 25c, Nettie Smith 1.00, Etta Smith 1.00, Mrs S A Cardell 2.00, Bert Colby 1.00, C L Kellogg 5.00, Benton Rowell 10.00, L G Kidder 2.00, Elijah Haire 2.00, Reuben Bailey 1.00, R E Bailey 1.00, Mattie Kenney 5.00, Euphemia Saxby 5.00, Martha Chipman 5.00, James Chamberlain 5.00, Agnes M Kidder 1.00, I H Parker 1.00, R H Peck 10.00, J A Haughey 10.00, Andrew Smith 1.00, M Chalmers 1.00, D N Fay 2.50, A L Stevens 5.00, Edith Shepherd 1.00, C L Thomas 50c, Franklin Wells 2.00, L W Richardson 25c, Phebe Lyons 5.00, Lydia Stripe 1.25, F H Clymer 10.00, P R Stevens 2.00, E Euck 1.25, John Hindle 1.00, J F Robbins 10.00, M C Van Emmons 5.00, H H Stroup 1.00, S J Penn 1.00, J S Iles 1.50, H T Hoover 25c, G A Young 5.00, Annie G Chinnock 1.00, O J Mason 1.00, Almon Brooks 1.00, R A Underwood 5.00, Jacob Wire 50.00, M Robinson 10.00, J L Sypp 10.00, Seth Smith 10.00, W V Field 10.00, J E Lewis 5.00, Nason Hoyt 5.00, Elizabeth Brown 5.00, Hans Hendrickson 5.00, B F Chapman 5.00, O A Hastings 5.00, C F Knowlton 5.00, Lizzie Dunn 5.00, W H Means 5.00, A G Daniels 5.00, J F Goss 2.50, Thos Porter 2.00.

Scandinavian Mission.—G W Light \$1.25, S J Hersum 10.00, Cora E Marr 5.00, C W Guerrier 1.00, C S Hersum 50c, Mrs W H Mills 25c, Harriet Evans 2.00, L G Kidder 2.00, Elijah Haire 1.00, Reuben Bailey 1.00, R C Bailey 1.00, Jesse Barrows 5.00, I H Parker 1.00, Mrs J A Bardon 40.00, J A Haughey 10.00, Andrew Smith 1.00, M Chalmers 1.00, D N Fay 2.50, Edith Shepherd 1.00, Franklin Wells 1.00, L W Richardson 25c, L Stripe 1.25, F H Clymer 10.00, E Euck 1.25, John Hindle 1.00, J F Robbins 15.00, M C Van Emmons 5.00, S E Hill 3.00, S J Penn 1.00, J S Iles 2.00, G A Young 5.00, Almon Brooks 1.00, O J Mason 1.00, A G Chinnock 1.00, H T Hoover 25c, R A Underwood 5.00, Rasmus Akselson 25.00, Lorens Jacobson 20.00, M Robinson 10.00, Seth Smith 10.00, W V Field 10.00, Andrew Christiansen 5.00, W H Means 5.00, B F Chapman 5.00, Hans Hendrickson 5.00, Elizabeth Brown 5.00, Bertha Larson 5.00, Nason Hoyt 5.00, J E Lewis 5.00, A G Daniels 5.00, J F Goss 2.50, Angie Gotfredson 1.25.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, GOING WEST, STATIONS, Mail, Day Exp., N. Y. Exp., Atlantic Exp., Night Exp., Ar., Dep., Pacific Exp., Evening Exp., Gr. Ry. Exp., Day Exp., Mail.

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.

MAX 18, 1884. O. W. LUGGLES, Gen. Pass. Agt.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE.

*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.

CHICAGO & GRAND TRUNK R. R.

Time Table in effect December 30, 1883.

Table with columns for GOING WEST, GOING EAST, STATIONS, Mail, Lmd Exp., Atto Exp., Sun. Pass., Pri'na Pass.

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. Har'n Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager. W. J. SPIGIER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 7, 1884.

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Oct. 1, Elds. G. I. Butler and U. Smith, and Sr. White, left Battle Creek to attend the Nebraska camp-meeting to be held at Omaha, Sept. 25 to Oct. 7.

Eld. S. N. Haskell gave a short discourse to the numerous helpers at the Sanitarium, Tuesday evening, Sept. 30, in the new gymnasium, and shortly after took the train for the Indiana camp-meeting, which is now in session.

As announced in REVIEW of Sept. 23d, our General Conference will assemble in Battle Creek, Mich., Oct. 30, 1884; and a very important feature of that occasion will be the regular annual meetings of the S. D. A. Publishing Association, the Health-Reform Institute, and the Educational Society. Be in season with the proxies.

TRUSTEES.

PLEASE NOTICE.

WE have received from quite a numerous array of correspondents letters containing a copy of the little document which has been flying over the country, called "Another Angel Came from Heaven." We thank our friends for their prompt efforts to notify us of what was going, but now say to all that they may spare themselves all further trouble in the matter. Most of those who have written have had the good sense to discern that the document was about equally divided between the nonsensical and the Satanic, and have so expressed themselves.

Many may wonder how their addresses were obtained. It came about in this way. A young man up to that time employed in this Office traitorously and feloniously stole our subscription list, and so these workers of iniquity, conniving together, have sent out their trash to all our readers.

The matter of the document is about equally compounded of insanity, fanaticism, falsehood, rebellion, and idiocy. And underneath the whole

lies a States-prison crime. Yet so deluded are these victims of their own folly as to suppose that such is the work of the Lord!

One point only is worthy of any notice. The writer, Mr. Garmire, referring to matters in Battle Creek, says, "There was such an avaricious spirit manifested that my soul recoiled within me." The facts are these: This man was inaugurating a new kind of canvassing work, and wanted some books prepared in a certain way, which would involve considerable expense. But the Office, knowing from experience that he was a perfect "dead-beat," did not feel particularly anxious to let him get into their debt very heavily, but chose to offer only pretty safe terms. This was the "avariciousness" of which he complains. No doubt his soul recoiled within him, because he could not get a chance to beat us out of a bill of books more or less extensive.

Were it not that they might possibly thus find other readers, we should advise our friends to turn these documents as far as possible into tin-ware through the paper-rag bag. But to avoid any such contingency, we think their more appropriate destiny would be to pass through the flames to the ash-heap.

A SICKENING SIGHT.

RECENTLY, while stopping for a few moments at a depot, an incident occurred from which the feelings of sensible people will revolt in the most emphatic manner. A well-dressed lady, of middle age, entered the waiting-room, accompanied by a fine-looking gentleman and a little black and tan dog. Here they encountered some friends, and after numerous polite greetings had been interchanged, the attention of the company was directed to the little black and tan, which was allready to show how much he knew, and what he could do. The lady, who wore an elegant crucifix, showed off the abilities of little doglet with the zeal of a regular showman. Doggie was made to dance, and make a bow, and limp, and march, and to perform many other dog-gish etceteras with great precision. But the climax of all was, little dog must now close up by saying his prayers! The little brute was ordered by his feminine mistress to pray. Dog though he was, without soul or moral attributes, down he got on his shin bones, in Jackson depot, and burying his nose between his fore paws, he made a solemn mimicry of that service which the child of God offers to that Being before whom angels bow and seraphs hide their faces. Then, as the lady, with the silver crucifix, called out, AMEN! the little black imp jumped up and barked; and the pantomime was over.

Such are some of the disgusting features of the times in which we live. Readers, are our lamps trimmed and burning? G. W. A.

A REQUEST.

WILL those who formed any acquaintance with persons living in Columbus, O., while at the camp-meeting, please send me the name, street, and number, if they left tracts with them. I expect to remain here to look after interested ones. Please report immediately, addressing me at Columbus, Ohio. E. J. VAN HORN.

TO OHIO TRACT WORKERS.

AT our late camp-meeting at Columbus, the *Ohio State Journal* published a full report of our meetings, with a synopsis of most of the sermons. The *Journal* is one of the large papers of Ohio, and goes to all parts of the State. We have several hundred copies of this paper on hand, which we want our tract workers to take for missionary purposes. People who will not read a religious paper will read a report of a camp-meeting in a secular paper. They will cost you four cents apiece, post-

age paid. Send in your orders at once to the State Secretary, and put these papers where they will tell in favor of the truth. Nothing better than these papers can be used just now to get the light before the people of Ohio. E. H. GATES.

REDUCED RATES TO TENNESSEE CAMP-MEETING.

THE Nashville, Chattanooga, and St. Louis R. R., the Illinois Central, and the Louisville and Nashville R. R., will sell excursion tickets to those attending the camp-meeting at Martin, at one-third reduction. Inquire for camp-meeting tickets. Those coming on the L. and N. road from Springfield and Guthrie, will purchase tickets for Mc Kenzie, and there change cars for Martin. Those coming from Nashville will remember to purchase their tickets on the 13th or 14th. All tickets will hold good from Oct. 13-22. We hope all will come prepared to take care of themselves as much as possible. Those who have not been able to purchase tents will be provided for.

CONF. COM.

NOTICE TO DIST. NO. 5, MICH.

DEAR BRETHREN: We have fixed upon Oct. 17-19 for a three days' meeting, to be held at the Wright church, three miles east of Coopersville. There are several reasons why such a meeting should be held. First, it will afford an opportunity for those who were deprived of the blessings of our annual gathering at Jackson (which indeed resulted in great good to those who attended), to gather strength for the stormy times before us. There is every reason to believe that the present condition of spiritual apathy in the churches of this district justifies the conclusion that there is but little sensibility of the danger which threatens us upon every side; and especially that which lurks so near the door of the heart. And many do not feel the necessity for a deeper experience in the work of faith, and a more thorough consecration to God. The Judgment is passing. To-day some one stands before God in their advocate; in another half hour their destiny is sealed. Yours may come next, and in a few moments your life, your fate, may hang suspended upon the brittle thread of a single decision,—the decision of the Universal Judge. Your life, your words, your actions, your thoughts, and motives, will shape that decision. Then how necessary that we should often assemble ourselves together in holy convocation, and so much much the more as we see the day of God approaching.

Secondly, there are sixteen churches in this district, and this necessarily involves a large amount of labor for those of us who have the supervision of the various branches of the work; and, if we can be together for three days, we shall be able to talk over our work, and lay plans for the year to come. We have placed the appointment at a time convenient for all to attend. The roads will probably be good, and work will not be so pressing as at any other time. I feel sure that God will meet with us in power.

The matter was talked up at the Wright church when last there, and all seemed not only willing, but anxious that such a meeting should be held. A committee of six, consisting of three brethren and three sisters, was appointed to make arrangements. Accommodations will be sufficiently ample for all that will come, and we hope there will be a general gathering. Let none remain at home that can come, and let no unnecessary excuse detain you. Bring bed-ticks and bedding as far as practicable; and let me caution those who bring provisions, to have that which is simple and nourishing, and avoid rich foods and highly-seasoned cakes and pies. We shall have a table that will reach the whole length of the church, and we can take dinner there, and so save much time and labor in going back and forth to our homes more than once a day. Hay will be provided on the ground for teams.

We mean this shall be a glorious meeting,—one of glory to God, and a blessing to all. Come, praying that at this time we may have a foretaste of what awaits us in the great jubilee not many days hence. E. P. DANIELS.