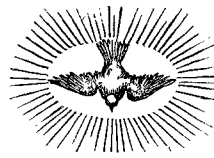


Adventist Review



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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REST REMAINETH.

Rest remaineth—oh, how sweet!
Flowery fields for wandering feet,
Peaceful calm for sleepless eyes,
Life for death, and songs for sighs.

Rest remaineth; hush that sigh!
Mourning pilgrim, rest is nigh;
Yet a season, bright and blest,
Thou shalt enter on thy rest.

Rest remaineth, rest from sin;
Guilt can never enter in;
Every warring thought shall cease,—
Rest in purity and peace.

Rest remaineth, rest from tears,
Rest from parting, rest from fears;
Every trembling thought shall be
Lost, my Saviour, lost in thee.

Rest remaineth—oh, how blest!
We believe, and we may rest;
Faith, reposing faith, hath been
'Mongst the things that are not seen.

Thus, my Saviour, let me be
Even here at rest with thee,
And at last, by thee possessed,
On thy bosom sink to rest.

—Sel.

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.

THE CONFERENCE IN SWEDEN.

BY MRS. E. G. WHITE.

TUESDAY evening, June 15, in company with Sr. McEnterfer and Sr. Kristine Dahl, of Christiana, Norway, I left Basel, to attend the Conference in Örebro, Sweden, and general meetings in Christiana and Copenhagen. W. C. White had gone to Leipsic with Elds. Whitney and Conradi, on business connected with the publishing work at Basel, and it had been arranged that we should join him at Hamburg. But on Monday I had an attack of pleurisy, which, though yielding for a time to treatment, returned the next day with greater severity. Every breath was painful. It seemed impossible for me to travel, especially at night. To take a sleeping car, for one night only, would involve an extra expense of ten or twelve dollars, and this was out of the question. Yet it was necessary for us to leave Basel that night in order to reach Örebro before the Sabbath. Although appearances were against us, we determined not to be hindered. We looked to the Lord in faith, and he gave me help. Though not entirely freed from

pain, I was relieved from the intense suffering. On the cars we had a compartment to ourselves, and were able to secure some rest.

We reached Hamburg in safety, where we met my son. From this place a three hours' ride brought us at midnight to Kiel, on an arm of the Baltic Sea. Thence we were conveyed in a small steamer to the shores of Denmark. We traveled by rail to Copenhagen, and again embarked on a steamer for Malmö, Sweden. Here, on the afternoon of the 17th, we took the cars for Örebro, which is situated near the central part of Sweden.

From Hamburg, Sr. Dahl went direct to Christiana, and we were left to make our own way as best we could. Those who are accustomed to traveling in the United States, where one can go from the Atlantic to the Pacific Ocean without change of country or language, making a journey of nearly four thousand miles with three or four changes and little delay, can hardly appreciate the difficulties of European travel to those who know little of any language except the English, where every day brings one to a new country, with its strange language, its peculiar customs, its custom-houses, and frequent changes. At Malmö, however, we found a gentlemanly official who could speak English, and who kindly rendered us assistance. On taking the train for Örebro, we were told that we would not change cars till midnight; and as we had a compartment to ourselves, we determined to improve the time till then in sleeping. About ten o'clock, however, we were abruptly aroused. The Swedish officials came to our door and with great earnestness rattled off something, of which we could only distinguish, "straxe," "straxe." What was wanted we could not comprehend, yet there was evident need of haste. They finally made us to understand that we were to change cars immediately, and we sleepily gathered up our belongings, and went where we were directed.

In Sweden we are as far north as Labrador and Hudson's Bay, and the days in summer are very long. The last night of our journey we could hardly call night. The sun did not go out of sight till past nine o'clock, and the long twilight continued till eleven. At 2 A. M. the dawn was already gilding the eastern sky, broad belts of crimson and gold reflecting the light of the sun, which had not yet appeared above the horizon. At three the sun was shining brightly. A sunrise at this early hour was a sight which we had never before witnessed.

We reached Örebro Friday morning, and were soon in the home of Sr. Jacobson, who entertained us at our visit last fall. Here we were pleased to meet Eld. Olsen and his son, recently from America, Bro. and Sr. Matteson, from Stockholm, Sweden, and Eld. Oyen, from Christiana, Norway.

The number of Sabbath-keepers in Örebro is not large, but there is a little company who are striving to obey the truth. When we were here last fall, the meetings were held in a very unfavorable place to obtain an outside attendance. Since that time our people have hired a new hall, which is neat and convenient, and which will seat three hundred persons. This is much larger than is needed for their Sabbath meetings, which are attended by about a score. But during the Conference it was frequently filled, and many were obliged to go away, unable to obtain an entrance.

The Conference was preceded by a meeting for missionary workers, which, beginning June 16,

continued one week. There was a larger attendance of our brethren than we had expected, both at these meetings and at the Conference. We have ten churches in Sweden, and though widely scattered, all but one was represented by delegate. There were, in all, between fifty and sixty brethren and sisters present.

The time was well filled up with meetings varying in character, but all-important for those who contemplate giving themselves to the work in any capacity. The morning meetings, held at half past six, were well attended, and they were profitable seasons. The Spirit of the Lord was manifested, and many testified that they had received increased light, and were strengthened and blessed. I spoke six times in the morning meetings, and five times upon other occasions. We were much encouraged by the testimonies borne at these meetings, and to see the brethren eagerly grasping new ideas, and rejoicing in the light given.

Sweden has as yet had but little labor, and the sound of the truth has reached but few ears; yet it is a good field, and earnest, persevering efforts should be made to extend the knowledge of the truth. Calls are coming in from Norway, Denmark, and Sweden for meetings to be held in the large cities, where a few have already been raised up. We look at these cities with pain that we have not more missionaries to send to them. The few who have received the truth in different places are left almost without help, when they should be visited often, and educated to become workers. The openings are many; but where are the laborers?

In Sweden most of our brethren are poor, and as they look at appearances it seems impossible for them to do much to sustain and extend the work. But in the early days of the cause in America similar difficulties had to be met. There were very few at first who accepted the truth, and nearly all of them were poor. We were obliged to practice the strictest economy; we pressed our wants into as close a compass as possible, that we might have even a limited amount of our own hard-earned means to use in advancing the work. Sometimes it seemed that we must come to a stand-still, that the publication of the truth must stop. But after we had done to the utmost of our ability, we cried unto the Lord, and he heard us. Some one would be raised up to supply the present pressing necessity, and as we moved forward, new strength was given us to make advance moves.

It is only by faith, self-denial, and persevering effort that this work can be carried forward. The poorer class have embraced the truth, and it seems to be so ordered in the providence of God that these should be educated and disciplined to strain every nerve and arouse every power, to do that which, if they were to look at appearances, would be impossible. All the mental and financial strength of those who believe the truth must be called out. If they walk by faith, as we were obliged to do at the commencement of the work, God will work with their efforts. When they have done all that they can do, and have gained the experience which God would have them gain in lifting the burdens of responsibility, then he will raise up men to teach the truth, and also men of means to push the work.

In the beginning, the work goes hard and slow. Now is the time when all should bend their shoulders to raise the load and carry it forward.

Advance we must, though the Red Sea be before us, and impassable mountains on either hand. God has been with us and has blessed our efforts. We must work by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." We are to pray, believe that our prayers are heard, and then work.

The work may now seem small; but there must be a beginning before there can be any progress. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is commenced in a healthy manner, there will be a steady and substantial gain. A high standard should be placed before those who are newly come to the faith. They should be educated to be careful in speech and circumspect in conduct, giving evidence that the truth has accomplished something for them, and thus by their example shedding light upon those who are in darkness. All who accept the truth are to be lights in the world, not merely in profession, but in good works. Wherever an effort is made to raise up a church, thorough and faithful instructions should be given to those who accept the truth. No part of the work should be neglected, and they should not be left to themselves when the laborer goes to a new field, but should still receive care and instruction. Let nothing be left in an incomplete, slipshod manner. Whatever is done, should be done with thoroughness. The few who are thus brought into the truth will in time accomplish more than if there is a greater number uneducated, untrained, who do not realize their responsibility, and whose peculiarities are woven into their religious experience. It will be far more difficult to undo that which has been done wrong, and put another mold on the work, than to take the work from the very beginning.

Those who have received the truth may be poor, but they should not remain ignorant or defective in character, to give the same mold, by their influence, to others. When the church fully receives the light, darkness will be dispelled; and if in holiness of character they keep pace with the truth revealed, their light will grow brighter and brighter. The truth will do its refining work, restoring the moral image of God in man, and the darkness and confusion and strife of tongues which is the curse of so many churches, will cease. The power that God will give to his church, if they will only walk in the light as fast as it shines upon them, is scarcely conceived of.

The Lord is soon to come, and the message of warning is to go forth to all nations, tongues, and peoples. While God's cause is calling for means and laborers, what are those doing who live under the full light of the present truth? There are some who feel no burden for souls. While they claim to believe that the end is at hand, covetousness has blinded their eyes to the wants of the cause of God. The means which he has placed in their hands to be used to his glory, they are binding up in houses and lands, while the saving truth, which God has intrusted to us to be given to the world, is hedged about and shut in by poverty. God calls upon every individual believer to do to the utmost of his ability, and then to pray in faith for God to do what man cannot.

My brother, you cannot be a Christian and cherish covetousness. You cannot be a Christian and not be a missionary. When you hear that there are thousands upon thousands who are in the darkness of error and superstition, knowing not the things that are coming upon the earth, how can you enjoy the truth and remain at ease? You may feel that the little you can do will be so inadequate to the demand that you will do nothing; but if each will do what he can, God will bless the effort, and the treasury will not be empty. If you were perishing from cold and hunger, would you call one your friend who refused even to attempt to relieve you? Think of the multitudes in foreign lands who are perishing for want of the bread of life in the precious, saving truths for this time; and remember that Christ identifies his interest with that of these needy ones. "Inasmuch," he says, "as ye did it not to one of the least of these, ye did it not to me."

During the meetings at Örebro, I was urged by the Spirit of the Lord to present his law as the great standard of righteousness, and to warn our people against the modern, counterfeit sanctification which has its origin in will-worship rather

than in submission to the will of God. This error is fast flooding the world, and as God's witnesses we shall be called to bear a decided testimony against it. It is one of the veriest delusions of the last days, and will prove a temptation to all who believe present truth. Those who have not their faith firmly established upon the word of God will be misled. And the saddest part of it all is that so few who are deceived by this error ever find their way to the light again.

The Bible is the standard by which to test the claims of all who profess sanctification. Jesus prayed that his disciples might be sanctified through the truth, and he says, "Thy word is truth;" while the psalmist declares, "Thy law is the truth." All whom God is leading will manifest a high regard for the Scriptures in which his voice is heard. The Bible will be to them "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "Ye shall know them by their fruits." We need no other evidence in order to judge of men's sanctification; if they are fearful lest they shall not obey the whole will of God, if they are listening diligently to his voice, trusting in his wisdom, and making his word the man of their counsel, then, while they make no boasts of superior goodness, we may be sure that they are seeking to attain to perfection of Christian character. But if the claimants of holiness even intimate that they are no longer required to search the Scriptures, we need not hesitate to pronounce their sanctification spurious. They are leaning to their own understanding, instead of conforming to the will of God.

God requires at this time just what he required of the holy pair in Eden, perfect obedience to his requirements. His law remains the same in all ages. The great standard of righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts.

The faith in Christ which saves the soul is not what it is represented to be by many. "Believe, believe," is their cry; "only believe in Christ, and you will be saved. It is all you have to do." While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

It is unsafe to trust to feelings or impressions; these are unreliable guides. God's law is the only correct standard of holiness. It is by this law that character is to be judged. If an inquirer after salvation were to ask, "What must I do to inherit eternal life?" the modern teachers of sanctification would answer, "Only believe that Jesus saves you." But when Christ was asked this question he said, "What is written in the law? How readest thou?" And when the questioner replied, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," Jesus said, "Thou hast answered right: this do, and thou shalt live." True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ.

A number of persons were present at this meeting who held to the popular theory of sanctification; and as the claims of God's law were presented, and the true character of this error was shown, one man was so much offended that he rose abruptly and left the meeting-hall. I afterward heard that he had come from Stockholm to attend the meeting. In conversation with one of our ministers, he claimed to be sinless, and said that he had no need of the Bible, for the Lord told him directly what to do; he was far beyond the Bible teachings. What can be expected of those who follow their own imaginings rather than God's word, but that they will be deluded? They cast away the only detector of error, and what is to prevent the great deceiver from leading them captive at his will?

This man represents a class. Spurious sanctification leads directly away from the Bible. Religion is reduced to a fable. Feelings and impressions are made the criterion. While they profess to be sinless, and boast of their righteousness, the claimants of sanctification teach that men are at

liberty to transgress the law of God, and that those who obey its precepts have fallen from grace. A presentation of its claims arouses their opposition, and excites anger and contempt. Thus their character is shown, for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

The true follower of Christ will make no boastful claims to holiness. It is by the law of God that the sinner is convicted. He sees his own sinfulness in contrast with the perfect righteousness which it enjoins, and this leads him to humility and repentance. He becomes reconciled to God through the blood of Christ, and as he continues to walk with him he will be gaining a clearer sense of the holiness of God's character and the far-reaching nature of his requirements. He will see more clearly his own defects, and will feel the need of continual repentance, and faith in the blood of Christ. He who bears with him a continual sense of the presence of Christ, cannot indulge self-confidence or self-righteousness. None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character, the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claim to perfection.

WHEN DO THE RIGHTEOUS INHERIT THE LAND?

BY ELD E. R. JONES.

THE emphatic declaration of the Scriptures is, "The righteous shall inherit the land, and dwell therein forever." Ps. 37:29. This same expression concerning the inheritance of the land, or the earth, is repeated four more times in this same chapter, and a number of times in other places. To inherit is to possess. In the present order of things the righteous do not inherit the land any more than the wicked, nor so much, neither do they dwell in it forever; for they die and leave to those after them what little they may possess. If it is not in this life that they have it, when will they possess it? A correct answer to this depends on what the earth or the land is that they are to inherit.

One of the promises that God made to Abraham and his seed was that he would give them the land. He said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:14-17. This promise was renewed to Isaac (Gen. 26:3) and Jacob. Gen. 28:13.

The seed of Abraham to whom the promise was made was not confined to his literal descendants. The apostle Paul says to the Romans, in speaking of this very promise, that those only are Abraham's seed who are righteous through faith. And to the Galatians he said, "Know ye therefore that they which are of faith, the same are the children of Abraham." Chap. 3:7. Then Abraham and his seed—those who are such by faith—are the righteous who are to inherit the land. The land that was promised when God said, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God" (Gen. 17:8), is not simply the literal land of Canaan, but the whole world, as is shown by the apostle: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. The same is shown in the words of Christ: "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5); and of David: "But those that wait upon the Lord, they shall inherit the earth." Ps. 37:9; see also verses 11, 22.

Those to whom the promise was made fully understood it, and knew they were not to have the earth in its present condition for their inheritance, but desired "a better country, that is, a heavenly." They held fast their faith in God and his promise, "and confessed that they were strangers and pilgrims on the earth." This heavenly country for which they looked, is the very one about which the

Saviour taught his people to pray, "Thy will be done in earth, as it is in heaven." Matt. 6:10. This can only be when there is no curse upon the earth, and no sin nor sinners in it. Peter gives positive testimony as to what the promise relates, when, after speaking of the dissolution of the earth in the day of the Lord, he says, "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. 3:13); or, as the text might properly be rendered, "wherein the righteous shall dwell." The prophet of Christ had a glorious vision of the same: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." "And he that sat upon the throne said, Behold, I make all things new." "He that overcometh shall inherit these things [marginal reading]; and I will be his God." Rev. 21:1, 5, 7.

From these scriptures, and others that might be produced, it is evident that the land which the righteous shall inherit and dwell in forever is the new earth spoken of by Peter and seen in vision by John. And it is equally evident that they do not inherit it until it is made new. When Christ comes in the clouds of heaven, to receive his people and take them to those mansions he has now gone to prepare (John 14:3), the day of the Lord will have come. The day of the Lord will include some more than the one thousand years of the twentieth chapter of Revelation. During the thousand years, the saints will reign with Christ in those mansions above (Rev. 20:4), while the earth at the same time will be desolate and in ruins: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it" (Isa. 13:9); "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down [perverteth the face thereof, margin], and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word" (chap. 24:1, 3); "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light" (Jer. 4:23)—the very condition the earth was in before God created light upon it (Gen. 1:2); "I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Jer. 4:25-28.

In this condition, as here described by the prophets, the earth will be the abyss in which Satan is confined for this long period. Rev. 20:2, 3. In the malignity of his rebellion against God, he designed to make man his servant, and bring him to death, and ruin his fair and beautiful dominion. His servants, the wicked, are all dead, the earth is turned upside down and made empty; not a living man is left in it. Confusion and chaos reign everywhere. For one thousand years he has it for his home in just the condition he desired to bring it; while the saints who have refused to serve him are in heaven, the very place from which he was cast out, enjoying the bliss and glory which he lost by sin. When the thousand years are expired, the city of God will come down upon the earth (Rev. 21:10); the wicked dead will be raised, and Satan, being loosed, will go out to deceive them. From all parts of the earth they gather around the holy city, when fire comes down from God out of heaven and devours them. Rev. 20:7-9. This is the day that shall burn as an oven, when all the wicked shall be burned up root and branch (Mal. 4:1); the day of the perdition of ungodly men, when the elements and the earth shall melt with fervent heat, and the works in the earth shall be burned up. 2 Pet. 3:7-12. But beyond this scene, from these elements, "according to his promise," will rise to our enraptured view the new earth, in beauty and transcendent glory.

It will not be at the second advent, as some have taught, that the saints will inherit or possess the earth. Not till after the final destruction of all sin and sinners will the earth be renovated and prepared for the people of God. Then the stone will become a great mountain and fill the whole

earth. Dan. 2:35. Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27. Then, but not till then, will the righteous inherit the land, and dwell therein forever.

CONTEMPLATION.

BY J. M. HOPKINS.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. 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." John 14:1-3.

With joy I think of that promised day
When Christ our Lord shall come,
With glory crowned, and in bright array,
And bear me safely home.

On earth I'm burdened with toil and care,
My soul seeks peace and rest;
In contemplation and grateful prayer,
I rise to mansions blest.

I see the city all shining bright,
With streets of burnished gold!
With walls transparent with holy light,
Whose pearly gates unfold!

I see the river of life so fair,
With crystal-flowing tide!
And beautiful trees ambrosial there,
Wide-spreading by its side!

I see a mansion prepared for me,
Forever to endure,
By Him who died on the shameful tree
My pardon to secure!

I see that Saviour, so loving, kind,
Enthroned, exalted high;
While saints and angels, in praises joined,
Proclaim his majesty.

There 'll be no night in that heavenly land
Where saints with Christ shall reign;
And all united, a deathless band,
None ere will suffer pain.

Hail! happy morning, so long foretold,
We bid thee haste along,
When, safe at home in that heavenly fold,
We 'll sing the victor's song!

Chatfield, Minn.

THE CHANGE FROM THE OLD TO THE NEW COVENANT.

BY ELD. JOHN BYINGTON.

THE Lord said to Israel, "Obey my voice indeed, and . . . ye shall be a peculiar treasure unto me above all people." "And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19:5, 8.

This was the agreement, or covenant. Then to provide a remedy for transgression, there was given them the law of sacrifices, sin-offerings, etc. In Heb. 9:1 we are told that these things belonged to the first covenant. By rendering obedience to this system of law as a whole, they rested their hope of salvation; but they had no clear views that the blood of beasts typified the blood of Christ, and of itself could not atone for sin. I think that even the apostles did not fully understand this till after the resurrection of Christ; for then, speaking of his sufferings, he opened to them the scriptures concerning himself. Luke 24:27.

The change from the old to the new covenant, when sacrifices as types end, and the holy law is no longer of use on tables of stone, but is to be written on the heart, is a great one. As the twilight is to the bright morning, so was the light of John between the two covenants. Our Saviour said of John that not a greater had risen; "but he that is least in the kingdom of God [or comes into the fullness of the new covenant] is greater than he."

Those under the old covenant are compared to children under age; those under the new covenant, to sons of mature age. See Gal. 4:1-7. What an amount of labor it cost to save those who under the old covenant professed to believe in Christ from trusting alone in the law system as given to them for salvation! After the gospel had gone to the Gentiles, and churches were established among them, certain men came down from Judea,—no doubt professing Christ,—and taught the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15:1. The

epistle to the Galatian churches was designed to correct this error. We are here clearly shown what the law system, or old covenant, could not do, and also what it could do, for those under that covenant. It could not justify them; for as many as are of the works of the law, or seek to be justified by those works, are under the curse, for all have sinned; and the law cannot pardon or justify sinners. Gal. 3:11, 12. As they expected to be saved by the system of law given them, and the apostle told them they could not, no wonder they should ask, "Wherefore, then, serveth the law?" It was added till the seed, Christ, should come; its moral principles were to show what sin is; but its sacrificial service was to be a remedy for sin, only as it pointed to the sacrifice of Christ. Verse 19. "But before faith came [that is, the new covenant, or gospel dispensation], we were kept under the law, shut up unto the faith which should afterward be revealed." Verse 23. This was to show them how that whole system of law could not save them only as it brought them to Christ.

But Christ being come, there is a change from the old covenant to the new. The typical service ends in its antitype, Christ. And there is also a change of the moral law, not in its nature, or claims on us, but, as John Wesley says, it has another foundation, or place. It is no longer to be used on tables of stone, but it is now, as never before, to be written on the heart.

There are several points we shall do well to remember, which are of great importance in bringing in the new covenant. Our Saviour set us a good example in rendering obedience to all his Father's commandments, and that with a loving heart. He made known the spiritual nature and depth of the holy law as not known by the church before. For instance, he that is even angry with his brother is in danger of the Judgment, or is a murderer, and so violates the moral law. And so of the other precepts. 1 John 3:15; Matt. 5:27. And he closed his work here by giving his life, by shedding his blood, that our sins might be forgiven. Was this all?—No; for he says, "It is expedient that I go away; for if I go not away, the Comforter will not come unto you;" "howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16:7, 13. Therefore he told his disciples to tarry until they had the converting power of the new covenant, the Holy Spirit. He well knew that without this all that had been done might affect the head, or enlighten the intellect, but would never place the new covenant law in the heart. But the Holy Spirit is given, and we then have the new covenant in its fullness.

Oh, what a change when they became filled with the Holy Ghost! When the holy law was given on Mount Sinai, there was trembling; when it was written upon the heart on the day of Pentecost, there was rejoicing. Now what love and courage have the followers of Jesus! Now we have not only a crucified Saviour, but the Spirit. We have received the Spirit of adoption. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:15, 16. "Have ye received the Holy Spirit since ye believed?" Acts 19:2. Dear brethren, shall we not raise one united prayer for a plentiful shower of the latter rain?

Battle Creek, Mich.

EXALTED AND DEBASED.

BY CALVIN GREEN.

THERE was a time, as the faithful record states, when Satan held a high and exalted position in heaven,—"the anointed cherub that covereth," perfect in all his ways (Eze. 28:14, 15) until iniquity took possession of his heart. This being possessed wisdom and every charm, was perfect in beauty, and had been in Eden, the garden of God Eze. 28:12, 13. As Lucifer, he is termed the day-star and son of the morning. Isa. 14:12. No mortal can conceive the height of glory he commanded when purity and love filled his breast, as he stood at the head of the angels in heaven.

That there was sorrow because of his fall, we learn from the words, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground." Because of beauty and brightness, pride filled his heart and corrupted his wisdom. See Eze. 28:17. Then ambition and a desire to be exalted became his ruling pas-

sion, and in his heart he aspired above all the stars, and sought to become equal to the Most High. Isa. 14:13, 14. This ambition was dangerous to the peace of heaven. If suffered to remain, it might not only extend to the angels who dwelt there in the presence of God, but would spread to other parts of the universe, endangering the peace and happiness of all who might be brought within its influence. This could not be allowed. Like a leprous spot, it would contaminate the whole system of God's government. Therefore the declaration is made, "I will cast thee as profane out of the mountain of God: and I will destroy thee, O thou covering cherub, from the midst of the stones of fire." Eze. 28:16. His pomp was to be to the grave, down to hell, where others whom he had deceived and destroyed would look upon him and inquire, "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Isa. 14:11, 15-17. Then there was war in heaven. Satan and his angels—sympathizers—fought, but prevailed not, and were cast out. Rev. 12:7, 8. In the earth he became the deceiver of our first parents, debasing himself to a liar, and became the father of lies.

High in the position he once occupied, he must have been vested with a power which in a great measure he still retains. The sacred record implies this, as we read of his once being allowed to take all but life from one whom he accused of integrity to God, but about whom God had built a hedge, thus limiting Satan's power. Job. 1:10-12. With this permission he brings the Sabeans and Chaldean bands to rob Job of his camels, oxen, and asses, fire from above to consume his servants and flocks, and the wind to destroy his children. Job. 1:13-19.

He is termed the "prince of the power of the air" (Eph. 2:3); also "a roaring lion," seeking to destroy the unwary. 1 Peter 5:8. That his desire to destroy arises from his implacable hatred of man, we learn in Rev. 12:12. A "woe to the inhabitants of the earth and of the sea" is uttered because of his great wrath toward them, and that he has but a short time to accomplish his hate. But he does not seek to obtain his end by an open warfare. Under cover he succeeds better in purpose, and as his time is short he deludes his victims "with all power and signs and lying wonders, and with all deceivableness of unrighteousness," causing them to accept his lies for love of these things rather than accept the truth (2 Thess. 2:9-12); and with him they must consequently perish. Rev. 20:7-9.

High and exalted as he once was, he is now so fallen as to peep and mutter, transforming himself so as to represent the departed dead (Isa. 8:19); and as a spirit, he is familiar in his intercourse, teaching thereby all that is immoral and debasing, after his own nature, and as he would have all his adherents to become.

Who is able to cope with this great adversary of souls? If it were possible, even the very elect he would deceive. And how many he has overcome who once were walking in the light and had the favor of God! Constant watchfulness and prayer afford the only safe course for the Christian in these perilous times. A neglect of duty weakens, and renders his attacks more severe, causing us often defeat, until repeated defeat so weakens us as to cause us to become discouraged, then to forget our once exalted privileges; and soon, as his servants, we yield ourselves to obey, and become debased, and guilty of every mean thing like himself.

Knowville, Iowa.

—When we think most for others, God thinks most for us.—*M. Henry.*

—Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing; to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness, when all around and above me is troubled. Let us bear in mind that whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

"CORBAN."

WHEN a thrifty Jew of the time of Christ wished to rid himself of the support of aged and indigent parents, and to do it strictly within the letter of the law, and, at the same time, gain to himself a comfortable reputation for piety and charity, he had only to fold his hands, turn his eyes skyward, and, with pious mien and sanctimonious modulation of voice, utter the one word, "Corban."

It was a very neat device for getting rid of one's troublesome ancestors which the Master so mercifully exposed. He well understood the motive that lay back of that potent word "Corban;" and he gave the listening Jews to understand that such methods of evading duty found no favor in his eyes.

Are the people who say "Corban" all dead?

The pastor's salary is to be raised. It is very small at best; but, little as it is, the proper officers find it hard to provide for. They apply to one of the members, a man of means, who has a fine house and all the comforts of life.

"Yes, I would be very happy to subscribe liberally; but at present, from bad investments, I can hardly do justice to my own family; and, you know, the good book says that he that provides not for his own family is worse than an infidel. I will give you five dollars. I really must not neglect my own flesh and blood." He goes home, and pays five dollars apiece for his daughters' new hats? Does not the Master hear the whispered word "Corban" in that plea?

The cause of foreign missions languishes. The self-denying missionaries—our representatives in far-off lands—are working on, hopefully, cheerfully, but under great discouragements, resulting from our apathy and neglect to do our part. One who has heard the risen Lord's last command, "Go, teach all nations," tries to enlist the indifferent in the cause.

"Charity begins at home," says the listener. "I am doing what I can for the heathen at my own door, and I don't believe in sending away men and money to convert the heathen in Asia and Africa when souls are perishing by thousands all around us." The plea is spurious; it has a show of piety, but is it not, after all, "Corban"?

The Sabbath-school is languishing for teachers capable of interesting and instructing the children who crowd into it. The superintendent applies to a Christian woman for her assistance. "To tell you the truth, I feel that I must spend all my time and strength and energy on my own children. I teach them at home, and hear them recite their lessons before they go to Sabbath-school, and when they come home I question them about what they have learned, and try to impress the facts and truths upon their young hearts. A mother's responsibility is very great, and the sense of it sometimes almost crushes me. I do not think it is my duty to attempt anything outside of my own family circle." What can the superintendent say to such a reply? But is it not possible Christ may hear only "Corban, Corban"?

Or, a mother has a large family of children, but feels it her duty to work so much for outside benevolent causes that her family is neglected. She sews for the missionary box, and leaves her own children untidily clothed. She teaches in Sabbath-school, and is too tired to instruct the little ones in her own home. She labors for the temperance cause, and leaves her boys to run the streets and make the acquaintance of saloons. "Duty, duty," she says; but the plea goes for naught in the day of final reckoning, when it will be found recorded as "Corban."

"Where is your mother?" I asked of half a dozen ragged, dirty children, who sat on some front door-steps, eating bread and molasses, which had already left its record on their faces, hands, and tattered clothes. With one accord they laid aside their sweet refreshments, and answered me cheerfully, "She has gone to the Dorcasess."

And I, going away with the memory of those neglected children in my mind, was so uncharitable in my judgment as to say, "Corban, Corban, Corban!"—*Mrs. A. F. Raffensperger, in S. S. Times.*

BEGIN AT JERUSALEM.

IN the first fervor of a new love, the young Christian desires to do some great thing for Christ. This is a mistake; he had better do a great many little things. This is at once more difficult and more important. He looks about him for a new way of serving Christ; he had better look about him for opportunities of serving in old ways. Religion, like charity, begins at home; though neither ends there. If every villager will make his own door-yard neat, and plant trees in front of his own lot, there will be no need of a Village Improvement Society. There is a sense in which "Take care of number one" is a good motto. If he that provides not for his own household is worse than an unbeliever, it does not follow, as some people seem to imagine, that he who provides for his own household is better than a Christian; but nevertheless in his own household is the place to begin. The man who does not conduct family devotions at home, and goes to protracted meetings throughout the week, makes a poor exchange; so does the mother who leaves her children half-orphans to attend to the interests of the naked children of Boriobolaga. It is true that some Christian activity outside the home makes the healthiest state of Christian activity within the home; but it is also true that doing great things in the parish is a poor excuse for doing nothing in the family. The place to begin Christian activity is just where you are—with your present companions, in your present circle, availing yourself of your present opportunities. The best infant class a mother can teach is the one God has given her.

Christ's teaching illustrates this principle. His illustrations of character to be commended were drawn from the common deeds of common life: a steward faithful in the administration of his lord's estate; a servant, not eating and drinking, but giving out the food intrusted to him in due season; a traveler picking up a fellow-traveler in distress, whom he happened to meet on the highway, and helping him to the nearest inn. And Christ's example enforces his precept. He went about doing good; but he either sought or made great occasions. He preached a few sermons—five or six in all; most of what we call his discourses were conversations. He meets a woman at a well, and makes a request for a drink of water serve the purpose of spiritual instruction. He sits down, an invited guest, at the table of a Pharisee; the conversation does not carry him along into talk about society and business and earthiness—he carries it along to heavenly things. And yet even this he does by telling his followers what sort of parties to give, and whom to invite. He sits down with his friends at the Paschal supper, the annual feast of his nation, and the turn he gives to the occasion invests it with a new meaning, and converts the national feast into the great festival of Christendom. His words then, and on a previous occasion, transform the mere animal act of eating into a divine sacrament. He does not seek to carry his followers away from the common activities of life; he illuminates them, and makes them sacred by the spirit with which he irradiates them. He begins his ministry in the province where his boyhood was spent; he does not carry it beyond his native land. This is not because his sympathies were narrow and provincial, but because what his hand found to do he did with all his might, sure that others would be ready to do the larger work when the time came. He began at Jerusalem, and left Paul to go to Rome.

It is true that it is not given to Christ's followers to equal their Master. He possessed what, for want of a better designation, we may call spiritual genius, one such as no one of his followers has ever equaled. We cannot hope to give equal elevation to the request for a drink of water or to the eating of bread at the supper-table; but we may follow him, even though it be afar off. We may endeavor, not so much to find great opportunities for doing good, as to do good to all men as we have the opportunity. We may make it our ambition to carry into all of life such an elevation of character that we shall elevate every occasion and every individual. If Christ is in us, we shall do this whether we try or no.—*Christian Union.*

—God holds the person of one talent just as responsible for its proper use as he does the man who has ten.

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.

"HE LEADETH ME."

"IN pastures green?"—Not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be;

Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright,

Only for this—I know He holds my hand;
So, whether led in green or desert land,
I trust, although I may not understand.

And by "still waters?"—No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

So where he leads me, I can safely go;
And in the blest hereafter, I shall know
Why, in his wisdom, he hath led me so.

—Sel.

HOW BESS MANAGED TOM.

Tom's sister Nell was pretty, and being a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a boy resents all meddling with his "rights." He would put his hands in his pockets, his chair on Nell's dress, and his feet on the window-sill. Of course they often quarreled.

"For pety's sake, Tom, do take your hands out of your pockets," Nell would say in her most vexing manner.

"What are pockets for, I'd like to know, if not to put one's hands in?" And Tom would whistle and march off.

"Tom, I do n't believe you've combed your hair for a week!"

"Well, what's the use? It would be all roughed up again in less than an hour."

"I do wish, Tom, you would take your great boots off from the window-sill!"

"Oh, do n't bother me, I'm reading," Tom would say, and the boots refused to stir an inch, which, of course, was very naughty. And so it would go from morning till night.

But little Bess had a different way with somewhat stubborn Tom. Bess seemed to understand that coaxing was better than driving; and sometimes when he sat with both hands plunged in his pockets, she, with a book or picture, would nestle down beside him, and almost before he knew it, one hand would be patting her curls, while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill, she would say,—

"Just try my ottoman, Tom dear, and see how comfortable it is to the feet;" and though Tom occasionally growled in a good-natured way about its being too low, the boots always came down. Whenever his hair looked very rough, she would steal behind him and smooth it out in a way Tom liked so well that it was a temptation to let it go rough, just for the pleasure of having her comb it. Yet, for the next three days at least, he would take special pains to keep every hair in its place simply to please little Bess.

As they grew older, Bess, in the same quiet, loving way, helped him to grow wise and manly. If she had an interesting book, she always wanted Tom to enjoy it with her; if she were going to call on any of her young friends, Tom was always invited to go with her.

"I can't understand," said lady Nell, "why you should want that boy forever at your heels. He's rough and awkward as a bear."

"Some bears are as gentle as kittens," said Bess, slipping her arm through his, with a loving hug, while the "bear" felt a great warm glow at

his heart as he walked away with Bess, and determined to try harder to be "gentle as a kitten," for her sake.—*The Advance*.

FORGETTING SORROW.

It is never wise to live in the past. There are uses to be made of our past which are helpful and which bring blessing. We should remember our past lost condition, to keep us humble and faithful. We should remember past failures and mistakes, that we may not repeat them. We should remember past mercies, that we may have confidence in new needs or trials in the future. We should remember past comforts, that there may be stars in our sky when night comes again. But while there are these true uses of memory, we should guard against living in the past. We should draw our life's inspirations, not from memory, but from hope, not from what is gone, but from what is yet to come. Forgetting the things which are behind, we should reach forth unto those things which are before.

Take a single point at present: We should forget past sorrows. There are many people who live all the while in the shadows of their past griefs and losses; yet nothing could be more unwholesome. What would we say of the man who should build a house for himself out of black stones, and paint all the walls black, and hang black curtains over the dark-stained windows, and put black carpets on every floor, and festoon the chambers with funeral crape, and have sad pictures on the walls and sad books on the shelves, and should have no plants growing and no flowers blooming anywhere about his home? Yet that is the way some people live. They build houses for their souls, just like that. They have memories like sieves, that let all the sweet and joyous things through and retain only the sad and bitter things. They forget every pleasant thing, but the painful events and occurrences they always remember. They can tell you troubles by the hour—troubles they had many years ago. They keep their old wounds unhealed in their hearts. They have photographs of all their sorrows and calamities, and of all their lost joys, but none of their glad things do they keep in mind. The result is that, living in these perpetual glooms and shadows, all the brightness passes out of their lives, and they even lose the power of seeing joyous and lovely things.

The lesson is, that we ought to let the dead past bury its dead, while we go on to new duties and seek new joys. We cannot get back what we have lost by weeping over the grave where it is buried; besides, sadness does not give any blessing. It makes no heart softer, it brings out no feature of Christlikeness; it only embitters our present joys and stunts the growth of all beautiful things in our souls. The graces of the heart are like flower-plants; they will not bloom in the darkness, but must have sunshine.

I knew a mother who some years since lost by death a lovely daughter. The mother had been for a long time a consistent Christian; but when her child died, she refused to be comforted. Her pastor and other Christian friends sought by tender sympathy to draw her thoughts away from her grief, yet all to no purpose. She refused to see anything but her sorrow. She spent portions of nearly every day beside the grave where her dead was buried. She would listen to no words of consolation. She went back no more to the sanctuary where in the days of her joy she had so loved to worship. She shut out of her heart every conception of God's love and kindness, and thought of him only as the powerful Being who had torn her sweet child away from her bosom. Thus dwelling in the darkness of unconsolable grief, the joy of her religion left her. Hope's bright vision no longer cheered her, and her heart grew cold and sick with despair. She refused to quit her sorrow and to go on to new joys and toward the glory where all earth's lost things wait.

As illustrating the other way of dealing with sorrow, I recall another mother who lost a child, one of the rarest and sweetest children I have ever known. Never was a heart more thoroughly crushed than was the heart of this mother. But she did not sit down in the gloom and dwell there. She did not shut out the sunshine and thrust away the blessing of comfort. She recognized her Father's hand in the grief that had fallen so heavily upon her. She opened her heart to the glorious

truth of the immortal life. She remembered, too, that she had duties to the living, and turned away from the grave where her little one slept in such safety, to minister to those who needed her care and love. The result was that her life grew richer and more beautiful beneath its baptism of sorrow. She came from the deep shadow a lovelier Christian, and a whole community shared the blessing which she had found in her sorrow.

So every Christian should do. We should forget what we have suffered. The joy set before us should shine upon our souls as the sun shines through the dark clouds. . . . Thus the bright hopes of glory should fill us with tranquillity and healthful gladness as we move over the waves of trial. We should remember that blessings which have gone away are not all that God has for us. This summer's flowers will all fade by and by, when winter's cold breath smites them. We shall not be able to find one of them in the fields and gardens during the long, dreary months. Yet we shall know all the while that God has other flowers preparing, just as fragrant and beautiful as those which have perished. Spring will come again, and under its warm breath the earth will be covered once more with rich floral beauty, as lovely as that which perished in autumn. So the joys that have faded from our homes and hearts are not the only joys; God has others in store, just as rich and as fragrant as those we have lost; and in due time he will give us these. Then in heaven he will bestow unspeakable joys, which never shall be taken away. We should, therefore, forget the sorrowful things of the past, and reach forth for the joys that wait on earth, and to the eternal blessings that wait in heaven. In our darkest night we should look up and forget the darkness as we gaze upon the bright stars.—*Rev. J. R. Miller, D. D., in Illustrated Christian Weekly*.

TRANSIENT TROUBLES.

If you would keep a book, and every day put down things that worry you, and see what becomes of them, it would be a great benefit to you. You allow a thing to annoy you just as you allow a fly to plague you, and then you lose your temper and justify yourself by being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance, and put it down in your little book, and follow it out and see what becomes of it, you would see how foolish you were in the matter. The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we would take time to write down the origin, progress, and outcome of a few of our troubles, it would make us ashamed of the fuss we made over them, and we should be glad to drop such things, and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds, and vexations. Let us think only on whatsoever things are pure and lovely and gentle and of good report.—*Sel.*

A COMMON HELP.

ONE of the first requisites of a well-ordered home is punctuality. If there is no regard to time, a "happy-go-lucky" administration, there is always more or less friction. Trains run on time, schools begin on time, well-regulated offices open and close on time, and Americans have the reputation of trying to get ahead of time. So, necessarily, the house that does not fall into line, and run its affairs on time, is forcing its inmates to lose what it never can catch, and yet never ceases trying to catch—minutes.

If there is not a breakfast hour, and the rule enforced that all the well members of the family make their appearance at the table on time, and in good order, there will be a prolonged meal that will keep other necessary work back; there will be hurried and tasteless breakfasts eaten, and discomfort and annoyances will begin the day. If the dinner is not ready on time, and all required to be on time at the table, another tasteless, unsatisfactory meal will be eaten, and more discomfort and annoyance will be the experience of all concerned. Now, this matter of punctuality, while largely in the hands of the mistress, depends, in a measure, on every member of the family. There can be no restfulness, no order, no continued peace, in a home where this corner-stone of all is absent.—*Christian Union*.

Special Attention.

PREPARATIONS FOR WAR.

THE nearness of "the day of the Lord" is to be indicated by wonderful preparations for war by the great nations of the earth; for at this time the following prophecy of Joel (3 : 9) is to be fulfilled : "Proclaim ye this among the Gentiles : Prepare war ; wake up the mighty men ; let all the men of war draw near." The following paragraph from the *New York Herald* shows what immense multitudes of men have been prepared, and now stand ready to unsheath their swords in the impending conflict in Europe :—

"Segur says : 'Peace is the dream of the wise, but war is the history of mankind.' Now let us glance for a moment at the extent of the martial preparations existing in Europe; and it should be remembered in this connection that Bismarck has recently said in justification of Germany's activity, 'We are at war now,' meaning, of course, in the feeling which surrounds present relations, but which has not yet resulted in blows. The law of the 2d of May, 1874, gives, in effect, to Germany the power in case of war to call for six millions of various classes of soldiers; and by the decrees of the 1st of January, 1874, Russia can call for a fabulous number to rally around her standard—over ten millions; but this would be an imperfect and excessive estimate. Germany, in case of war, can dispose of 3,870,000 men perfectly instructed; Russia, 2,500,000 equally well prepared; and Austria-Hungary, about 1,500,000, with large eventualities. Italy can place in the field a number equal to the last named. France can place in the field in thirty days an army of two millions of men thoroughly equipped, ready to fight and knowing how to fight; and she is regarded as having at this time the best artillery armament of any power in Europe. This was the point, it will be remembered, in which she was specially weak in the late war. What enormous preparations for gigantic combat! It is a spectacle which arrests with the deepest interest the attention of the world."

THE PAPACY.

THE old adage, "*Quem Deus vult perdere prius dementat*," seems to be finding another verification in the course of the papacy. Only by a liberal policy and a spirit of conciliation on the part of the Romish hierarchy could they ever hope to gain back some of that influence with the governments of Europe which has in these later years so conspicuously waned away. But the prophecy has said that they should take away his dominion to consume and destroy it unto the end. And now the papacy, after some indications of a different policy, suddenly veers around and throws itself into hopeless antagonism with modern ideas and modern governments, by restoring the order of Jesuits. Of this move the *Christian Union* of Sept. 23 speaks as follows :—

"On several occasions during the past few months the growing evidence of a more intelligent and liberal policy on the part of the pope has been noted and commented upon in these columns. There has been an evident purpose in the mind of Leo XIII. to bring the Church again into working relations with modern society, and to that end a much more conciliatory attitude was assumed by the representatives of the Church in Germany, France, Spain, Italy, and Ireland. Recently, however, the pope has had a dangerous and apparently very mysterious illness, concerning which the wildest rumors have been prevalent in Rome. It has been said that the illness was unnatural, and that it was due to the determination of the Jesuits to regain a power fast slipping from their hands. Those Protestants who pay little attention to the ever-recurring charges against the Jesuits, know that intrigues at Rome are often of the most unscrupulous character, and that nothing affords a severer test to the faith of an English or American Catholic than a visit to the papal city and an insight into the workings of papal politics. What-

ever may be the facts in regard to the pope's illness, it is certain that his liberal policy has been suddenly and completely reversed, and that the papacy, which seemed to be moving forward, has been suddenly put on another course, and is now steering straight back to the Middle Ages. The pope has apparently fallen into the hands of the Jesuits, and his recovery was immediately followed by the issuance of a bull re-establishing the Society of Jesus in all its former privileges, immunities, and indulgences, and making null and void all attempts of previous popes to restrict, curtail, and diminish its influence.

"The fact that the Jesuits are to be completely restored to their former standing would of itself destroy all hope of reconciliation between the order and modern society; they are the inevitable and irreconcilable enemies of the modern State. But the pope has gone farther than this. An order has been issued prohibiting all Roman Catholics in Italy from taking any part in the political life of the country,—an order which makes a complete divorce between the growing Italian nationality and the Catholic Church, and destroys all hope of an adjustment of interests between them. This radical action has been followed by a papal decree prohibiting judges in all Roman Catholic countries from pronouncing or executing sentences of divorce, and this decree contains one clause which can hardly fail to arrest the attention of the Protestant world. As reported by a correspondent of the *New York Tribune*, this clause reads : 'The judicial functionaries must refuse obedience to the State and to the laws of the country which are in contradiction with Roman Catholic precepts.' The significance of this clause is evident on its very face. It means the affirmation again of the doctrine of an allegiance to the Church superior to allegiance to the State, and, if obeyed, gives substantial ground for the old charge that a good Catholic cannot be a good citizen.

"Orders have also been issued throughout Italy forbidding Roman Catholic parents from sending their children to the government and communal schools. These facts afford sufficient evidence of a complete reversal of policy on the part of the pope, and recall the declaration so often made by those who are acquainted with Romanism at Rome, that it is simply impossible for any pope, however liberal, to resist the influences which surround him. If this new line of policy is to be steadily and consistently followed, it will set modern civilization, Catholic as well as Protestant, in sharp antagonism to the Roman Catholic hierarchy; it means a bitter and protracted struggle the world over, with real dangers to every State, but with tremendous and overpowering odds against the Church. It will renew at the very gates of the Vatican that bitter and unnatural antagonism which has divided Rome into hostile camps, and forced the pope, on the score of consistency, to hold himself a prisoner in his own palace. It is impossible for the Italian government to recognize such claims as the papacy now sets up without resigning sovereign power, and practically restoring the intolerable state of things against which the Italian people revolted when Rome was taken by its own subjects. It is a great misfortune that, at a time when the Church seemed to be coming into sympathy with the modern world, it should suddenly be placed in a position of sharper antagonism than ever before in recent times, and that the Jesuits—those ecclesiastical Bourbons who neither learn nor forget—should become its master spirits."

EUROPE ON A VOLCANO.

WHO cannot see in the following description of the political condition of Europe, a fulfillment of Rev. 11 : 18, first clause : "And the nations were angry." The next shift in the scene brings the fulfillment of the fearful prediction that immediately follows : "And thy wrath is come,"—the seven last plagues, to be inflicted, as God's testimony against sin, after probation ends. From the testimony of a personal observer of European affairs, as published in the *Chicago Times*, of Sept. 25, 1886, we quote as follows :—

"Mr. Peter B. Sweeny, of New York, who has just returned from Europe, was not mentally idle during his vacation. He cast his observing eye and his reflective powers upon the present aspect

of European affairs in their relation to the condition of the people and the stability of the form of government in the principal countries of the Old World.

"Having mentally started on a trail of inquiry, it is Mr. Sweeny's habit to exhaust it as far as time and opportunity will enable him so to do. Contact with official and well-informed persons, and an easy reference to public documents and other literature of equal authority, have made Mr. Sweeny a particularly well-informed man on the present condition of Europe, and he was kind enough to give to a reporter of the *New York Herald* a summary of his summer's reflections.

"European affairs," said Mr. Sweeny, "furnish too comprehensive and exacting a topic for an interview; but I can probably, with the assistance of some data which I have put in one of my notebooks,—one of which I generally carry in my pocket,—give you an idea of what I have seen and heard in relation to Europe."

"If it would not be troubling you too much, Mr. Sweeny, the *Herald* would like to know your views as to the final issue of peace or war in connection with the events which are happening in Europe."

"This question put Mr. Sweeny on his legs mentally and physically. Rising from his chair and walking to and fro the length of the room, as though the floor had been the deck of the vessel he had so recently left, he began :—

"The next war in Europe, come when it may,—and it may begin at any hour,—will be of a destructive violence unknown up to this day. Every source of revenue has been strained, if not drained, for the martial effect. It would be idle to say that the world has not seen the like, because never before has it had such destructive warlike means. Europe is a great military camp. The chief powers are armed to the teeth. It is the combination of general effort. It is not for parade or amusement. Enormous armies in the highest condition of discipline and armed to perfection, leaning on their muskets or bridle in hand, are waiting in camp and field for the order to march against each other. A war in Europe settles only one thing definitely, and that is the necessity for another war. The approaching war may do more—it may settle those who are chiefly engaged in it. The ambition of kings and emperors may thus lead in the end to their own overthrow, and open the way for popular progress.

"The nineteen powers of Europe are divided, diplomatically, into four classes. In the first class, of course, are the great powers, six in number,—Russia, Germany, Austria-Hungary, England, France, and Italy. Among the second class are Spain and Turkey. Belgium and Holland rank with the third class; and in the fourth are such countries as Greece, Switzerland, and Denmark. The great powers are the masters, who alone have anything to say in deciding international questions. The little ones do not count, and Belgium and Holland and the Balkan provinces, for examples, are allowed to exist on the map, so far as the great monarchs are concerned, only until they are wanted, to be thrown into the scale to establish some new equilibrium.

"Each of the great powers has either lost something which it wishes to regain, become possessed of something which does not belong to it, but which it means to hold on to, or is seeking something to which it is not entitled. These nations have not advanced much in the principles which control their action from the barbarous times, when might made right. Wordsworth's lines are still true :—

"That they should take who have the power,
And they should keep who can."

"The savage, ruthless spirit of Russia was recently shown in a new form in the kidnapping of Prince Alexander, the lawful sovereign of Bulgaria, at midnight, in the palace at the capital of his country, by Muscovite emissaries, and his deportation as a prisoner to Russia, because he was not sufficiently submissive to his imperious highness, the emperor. He would have been kept a prisoner in the good old style in Russia but for the personal and energetic intervention of the Emperor William of Germany. The peace of Europe now depends on the capricious, erratic action of the present czar of all the Russias, who feels the necessity of doing something on a grand scale to divert his people, and who is consumed

by boundless ambition and an overwhelming estimate of his power. Russia, as represented by this inexperienced, unrestrained, and dangerous man, allows no treaty to stand in its way, and its diplomacy is peculiar. The Turk is difficult enough. He is suave and supple, courteous and yielding in his mode of discussion, but with everlasting faith in the eternal to-morrow. What is not done he believes may never be done; consequently, duplicity and procrastination are his weapons. But Russia, when found out doing something wrong, receives protest or opposition sullenly. It may negotiate, in an insolent way, but it does not stop. It goes on with its aggressive work, as if nothing had happened. Look at her recent contemptuous treatment of England in regard to Batoum.

"The triple alliance by which Germany and Austria have been able to hold back Russia, chiefly through the efforts of Emperor William, has thus far preserved the peace of Europe. But the good old peace-maker is in his ninetieth year, and cannot linger much longer on the scene. Bismarck, too, has exerted his unequalled skill to keep the armed belligerents apart. But he, too, may pass away soon. He is old and tired, and frequently overcome by disease. When either he or his master shall go, it will be the breaking up of the deep in European politics, and an overwhelming tide of destruction, whether for war or revolution, will roll over the continent."

Our Tract Societies.

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

SOWING TIME.

"In due season ye shall reap if ye faint not."

I SEEK not the harvest here
From the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which we go.

Too busy am I in the field
To track them as they fly;
But I know there's a germ of life in each,
And they cannot, cannot die.

The breath of the Lord will waft
Each one wherever he will;
And there it shall spring and bear its fruit,
His purpose to fulfill.

I know not which shall thrive,
But the promise of God I take;
His eye will follow the smallest grain
I sow for his dear sake.

"Blessed are ye that sow!"
Yes, Lord, the work is sweet;
The hardest toil is the dearest joy,—
The soul's most dainty meat.

Thank God for the sowing time!
But who can the bliss foresee,
When the work is done, and the workers throng
To the harvest jubilee!

—Ellen E. Brown, in *London Christian*.

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1886.

No. of members.....	280
" reports returned.....	136
" members added.....	35
" " dismissed.....	2
" letters written.....	427
" " received.....	87
" missionary visits.....	1,643
" Bible readings held.....	916
" subscriptions obtained.....	77
" pp. books and tracts distributed.....	116,778
" periodicals distributed.....	4,452

Cash received on tract fund, \$189.08; on periodical fund, \$242.78; on other funds, \$189.53.

LIZZIE A. STONE, Sec.

OHIO TRACT SOCIETY.

Report for Quarter Ending June 30, 1886.

No. of members.....	416
" reports returned.....	180
" members added.....	11
" " dismissed.....	13
" missionary visits.....	198
" letters written.....	133
" Signs taken in clubs.....	51
" new subscriptions obtained.....	57
" pp. tracts and pamphlets distributed.....	73,533
" periodicals distributed.....	2,893

Cash received on membership and donations, \$17.71; on sales, \$66.55; on periodicals, \$158.71; on other funds, \$36.91. Societies at Springfield, Leesburg, New Antioch, Yellow Springs, Litchfield, Bellefontaine, Dunkirk, and West Mansfield, failed to report. L. T. DYSERT, Sec.

OHIO TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the Ohio Tract and Missionary Society was held in connection with the S. D. Adventist camp-meeting at Mt. Vernon, O., Aug. 15-24, 1886. The first meeting was called at 2:30 p. m., Aug. 15, the President in the chair. Prayer was offered by Eld. W. J. Stone. The report of the last annual meeting was read. The Chair, being authorized, appointed the usual committees, as follows: On Nominations, John Sprinkle, O. J. Mason, E. A. Merriam; on Resolutions, D. M. Canright, M. E. Underwood, L. T. Dysert; Auditors, V. A. Merriam and V. H. Lucas.

Adjourned to call of Chair.

SECOND MEETING, AUG. 19, AT 5 P. M.—The report of the semi-annual meeting held April 21 at La Grange, was read and approved. The report of labor performed during the year was also read. Although it embraced but three quarters, yet it favorably compares with the previous year.

No. of members at last annual meeting.....	523
" " dropped during the year.....	54
" " at present time.....	469
" missionary visits.....	894
" letters written.....	542
" Signs taken in clubs.....	261
" new subscriptions obtained.....	1,911
" pp. tracts and pamphlets distributed.....	204,823
" periodicals distributed.....	8,928

Cash received on donations, \$108.49; on book sales, \$131.74; on periodicals, \$453.25.

The reading, at the first meeting, of the last annual report disclosed the fact that some misunderstanding had arisen in regard to the money reported as donated to the Mendon church, which called out remarks from several persons, relative to the relation of the Tract Society to the Conference. The Chair, being authorized, appointed a committee of two, viz., A. J. Vaughn and B. B. Francis, to confer with a like committee of the Conference relative to the relation of the two bodies, with instructions to offer recommendations at the next meeting.

The Committee on Resolutions presented the following resolutions, which were freely discussed and adopted:—

Resolved, That we urge ministers and State officers, particularly the directors, to make a special effort to place in the families of our people the four bound volumes of the "Testimonies" recently prepared, and also to urge those who do not have Nos. 31 and 32, to buy them.

Whereas, The past has demonstrated that much good may be accomplished by holding Bible readings in churches and also with families; therefore—

Resolved, That we encourage the holding of such readings in a judicious manner by persons of good influence.

Adjourned to call of Chair.

THIRD MEETING, AUG. 23, AT 2:45 P. M.—Committee on Resolutions further reported as follows:—

Whereas, The territory of the State of West Virginia has, by the advice of the General Conference, and by the consent of the Ohio Conference, been united to that Conference; therefore—

Resolved, That those churches located in West Virginia which already have organized local tract societies, and such as shall be organized hereafter, be considered a part of this Society, and be recognized as Dist. No. 7.

Whereas, The success of the tract and missionary work largely depends upon the officers of the Society; therefore—

Resolved, That the director of each district should especially instruct those under his charge, and see that they faithfully carry out the object of this Society; and that he should especially urge those indebted to this Society to make prompt payment of the same.

Whereas, The Gospel Sickle is published in accordance with the advice of the General Conference, and as a cheap missionary paper is well calculated to fill a place that no other of our publications can fill; therefore—

Resolved, That we give it our hearty support by using it in our missionary work.

Whereas, Our districts and canvassers are now owing this Society over \$3,600, much of which is actually due; therefore—

Resolved, That we repeat the resolution passed at our last State meeting concerning the duty of our agents to pay each quarter for all books sold in that quarter.

The resolutions were freely discussed, particularly the fifth, Eld. Canright showing the importance of the wide circulation of that excellent paper.

The importance of resolution six was readily seen, and it was unanimously adopted. The committee appointed to confer with a similar committee appointed by the Conference made certain recommendations, which will be found in the report of the Conference proceedings.

Owing to the large amount of work for the auditors to do, and the short time given them to make out the yearly balances showing the present standing of the Society, the balances are here given as found by the auditor to be at the time of the resignation of the former secretary, May 19, 1886, as follows:—

ASSETS.	
Wholesale value of mdse. on hand as per inventory,	\$1,206 45
Office fixtures and furniture,	52 40
Expense acc't, stamps, fuel, etc.,	19 91
Bills receivable,	75 00
Book accounts,	3,676 53
Cash on hand,	77 28
Total,	\$5,107 57

LIABILITIES.	
Book accounts,	\$2,293 74
Present worth,	\$2,813 83

By comparing this with the report of the previous year, it will appear that there is a loss to the State Society of \$190.73. This is accounted for by the fact that the report of Sept. 29, 1885, is incorrect, as shown by the auditor's report, and not that there has been an actual loss, so far at least.

The Committee on Nominations presented the following report: For President, E. H. Gates; Vice-President, W. J. Stone; Secretary and Treasurer, Louis T. Dysert; Directors: Dist. No. 1, Abram Mc Lellan; No. 2, G. A. Irwin; No. 3, J. C. Franz; No. 4, N. E. Loveland; No. 5, Rudolph Fisher; No. 6, J. M. Watts; No. 7, W. R. Foggins. These names were separately considered, and the nominees elected to their respective offices.

Adjourned *sine die*. E. H. GATES, Pres.
L. T. DYSERT, Sec.

THE NEW ORLEANS MISSION.

WE have been busy in the work since our last report. My wife and I are the only Bible workers here. A young sister is stopping with us, preparing for the work; but as there has been no one to work with her, her time has been occupied principally with study. The labor has been tedious and difficult during the hot weather; but with the exception of two weeks spent on the sea shore, we have continued our efforts, though with moderation. Since returning from our vacation, the work has opened with more promise than it has had for some time. Nine white persons of worth have recently signed the covenant; two colored ministers, one a practicing physician, have also decided for the truth. We are indeed pressing the battle to the gate in going from house to house, thus giving the people opportunity to obey. Some receive us kindly, and seem thankful for the readings; but the majority are Catholics, and think there is more virtue in their little "charms" "images," and "blessed" trinkets purchased from their leaders, than in anything the Bible can say.

I am now at Marthaville, in Northern Louisiana, where I shall remain about six weeks, giving a course of lectures. My wife and the young sister mentioned above will continue the readings in the city. Our health has continued good. We are trying to introduce the truth in different parts of the South by sending out our publications, thus preparing the way for the living preacher, which we feel we must have before long. Besides one barrel of Signs, we have distributed over three thousand periodicals. If there are any who can give us letters of introduction to friends or relations in New Orleans, we would be glad to have them do so. T. H. GIBBS.

—If we practice goodness, not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good.—Cicero.

—The geologist will never find a crowbar strong enough to remove the Rock of Ages, nor the astronomer a telescope powerful enough to discover a spot on the Sun of Righteousness.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 5, 1886.

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

THE MICHIGAN CAMP-MEETING.

THIS meeting was held, according to appointment, at Grand Rapids, Mich., Sept. 20-28. It was the largest camp-meeting of our people ever held in the State. There were 254 tents on the ground, and 2,600 people. The large new tent for general meetings, 100 by 150 feet, was pitched for the first time. It is a magnificent pavilion, and does great credit to the maker, Bro. Wm. Armstrong, of Chicago. Four other large tents were also used for meetings: one for the children, one for the Scandinavians, one for the Hollanders, and one for the Germans. Bro. Hansen spoke in the Scandinavian language, Brn. Kolvoord and Stureman in the Holland, and Brn. Kunz and Hartmann in the German.

On Sabbath forenoon, a call being made for those who wished to start in the service of the Lord to come forward, over a hundred responded. In the afternoon when the call was extended to include those who felt themselves especially on the background, some over three hundred came forward. It was a scene calculated to move the most indifferent heart.

There was much rain during the meeting; but it was pleasant on Sunday, and in the afternoon an immense crowd listened attentively while Bro. Farnsworth told them who changed the Sabbath, and how it was done, and when. They were presented with many facts to be taken to their homes and pondered upon at their leisure. The Protestant Sunday-keeper will search in vain through the whole series for anything very flattering to his creed. Sunday-keeping is an institution of the Catholic Church, and all Protestant Christendom shall, by the help of the Lord, be thoroughly informed of that fact.

On Monday the street-car company gave the whole camp, as many as wished to go, free transportation to a pleasant body of water called Reed's Lake, about two and a half miles distant, where sixty-three were baptized by Elds. G. K. Owen, M. B. Miller, and M. S. Burnham.

Eld. Haskell dwelt with his usual enthusiasm upon the manner in which the message is at the present time spreading to new fields, and encircling the earth with its influence, and the indications which are to be seen in this that the end is near, and that probation is about to close. It was a great disappointment to the meeting that Eld. Butler was not able to be present.

Eld. Butler was chosen president of the Conference, and president of the Michigan Tract Society. Eld. Ostrander, president of the Colorado Conference, was associated with him on the Conference board; but as the nominating committee, out of the abundance of good material lying around loose, were unable to agree upon the third member of the committee, the unique device was resorted to of leaving it with the two members chosen to select the third.

On Monday evening, after the sermon, Brn. T. S. Parmelee, A. W. Bather, G. W. Caviness, Dr. H. S. Lay, and H. W. Miller were solemnly set apart to the work of the gospel ministry: prayer by Eld. I. D. Van Horn; charge by Eld. D. M. Canright. Bro. W. C. Wales also would have been ordained, had he not been prevented by illness from being present.

About seventy-five hundred dollars were pledged toward the general fund for missions, educational purposes, etc., and some seven hundred dollars toward the camp-meeting expenses. It was found necessary to take the time of the closing meeting Tuesday morning, for a final assembling of the Conference and T. and M. Society. This did not seem as well as if it could have been devoted to the usual exercises of prayer and social worship; and it will be a matter of congratulation, if the time ever comes when business matters can be relegated to a meeting to be wholly devoted to them, at some time during the year, or be so managed as to leave more time for the religious interests of such general gatherings.

Full reports of the meeting were given in the Grand Rapids and Jackson papers.

THE NEW YORK CAMP-MEETING.

IN the note concerning this meeting in the last REVIEW, mention was made of the fact that the tents ordered for the meeting had been unaccountably delayed. The extent of this calamity was not then anticipated; for by some negligence on the part of the railroad, which can scarcely be excused under the name of carelessness, the tents did not arrive in time to be pitched before Friday afternoon! Meanwhile the line storm, accompanied with wind sufficient to prostrate some of the tents, struck the camp in all its power; and with no protection for the campers, numbering between two and three hundred, except the large tent, the book and provision tents, and the few family tents then on the ground, the situation can be quite readily imagined. Besides this, the large tent seemed utterly incapable of shedding rain to any great extent, which rendered it unserviceable in rainy weather. We do not remember ever to have been at a meeting where the neglect of man and the erratic operations of nature conspired to render the situation more unfortunate.

Yet all this was not without its value. It demonstrated conclusively one thing; and that was the fact that this people have a faith which can sustain, and a hope which can cheer, under all circumstances; for not a long face was seen, nor a complaining note heard, through it all. Every one seemed cheerful, and disposed to accept gracefully the circumstances. There was a good spirit in the meeting, and those who spoke the word enjoyed more than ordinary freedom.

By Sabbath the camp was settled, and the circumstances on that day were more favorable. A good move was made in the afternoon. Some thirty-eight came forward for prayers, and the Spirit of the Lord affected hearts. The meetings increased in interest till the close.

On Sunday the rain prevented any attendance from without, and the day was spent in considering the business and educational matters connected with the Conference. A good interest has been awakened in Watertown the past season by meetings there, and a number have embraced the truth. Had the day been pleasant, it is thought that the attendance from the city would have been large.

The Conference committee of the New York Conference consists of five members. Eld. M. H. Brown is again elected president of the Conference, Brn. P. Z. Kinne, Harmon Lindsay, W. H. Eggleston, and N. S. Washbond being with him on the committee. The Conference is laboring under some embarrassment in some directions, but matters are assuming a better direction; and under a policy modified somewhat by the lessons gained by past experience, confidence will be strengthened, and we believe prosperity will attend the work there in the future. Nearly seven hundred dollars were pledged on the general fund.

Bro. P. Z. Kinne was elected president, and J. V. Willson, secretary, of the tract and missionary society. The singing, under the direction of Eld. J. E. Swift, whose worthy wife presided at the organ, was well executed. Elds. Farnsworth, Oviatt, and the writer were present from abroad, by whom most of the speaking was done. The brethren were greatly disappointed that Eld. Butler could not be present.

OUR MISSIONS AND THEIR WANTS.

FROM time to time it is proper to inform our people of the needs of our missions and their pecuniary condition. The deepest interest is felt by many of our most zealous members, in the prosperity of these missions, knowing that through them as agencies the present truth is to be disseminated to all the leading nations of the globe. These must prosper if we would have the cause advance. As our message is a world-wide message, every true Seventh-day Adventist must be interested in the welfare of our leading missions, which are organized and sustained to send the light to the regions beyond.

During the last year or two, special efforts have been made to increase the efficiency of our two missions upon the continent of Europe,—the Central European and the Scandinavian. Quite a large amount has been expended in placing our publishing houses in Basel, Switzerland, and Christiana, Norway, in an efficient condition, well equipped with machinery with which to turn out publications in the various languages spoken in those countries. We have sent some of our most valued laborers there from this country, to organize the workers in various

departments, colportage work, Bible work, canvassing, etc., etc. In order to do this effectually, it is absolutely necessary that we should have a good variety of books, pamphlets, tracts, and periodicals to use in disseminating the light of present truth. In most of these languages we have a very limited assortment of these compared with what we have in English. There is a large force of young and middle-aged people who can work in some of these departments, while the ministers are few. Indeed, it now seems that a large proportion of the work of spreading the truth in many parts of the world will not be so much by preaching as by the circulation of our literature, and by personal efforts with individuals. The laws are so constructed in some of these countries that it is difficult to hold public meetings. The danger from mobs and evil-disposed persons is much greater in holding public services than in circulating our publications.

We have been making very earnest efforts to prepare reading matter, and get many to engage in the work of its circulation. The preparation of this, with the finishing and equipping of the two offices mentioned, has taken a large amount of means. It is a fact that the two missions mentioned, the Central European and the Scandinavian, have largely overdrawn on their accounts at the REVIEW AND HERALD Office, so that they are in debt to the Office, at this writing, some \$15,000 or more. The REVIEW Office has hitherto acted a generous part in advancing money for the necessities of these funds when they had none on deposit, trusting that the pledges made would be paid, and thus the money would be replaced. But it must be plain to every one that there is a limit beyond which the Office cannot go in advancing money in this manner. It has many calls upon it in its own legitimate business. Large sums have been pledged the present year for the missions in various parts of the field. Some may not be able to pay until they can sell property. It is hoped, however, that many can pay on their pledges without making ruinous sacrifices.

We earnestly appeal to our brethren who have made pledges on our missionary funds, or who can, if they have not already done so, to advance money upon them if possible. The work in these missions presents many more encouraging features than it has in the past. If it is not hindered, we expect to see much done in the near future. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." We ask our brethren and sisters who can possibly spare means to aid these missions which are so badly in debt, to do so at once, that the work may not be hindered. None who love the cause can for a moment endure the thought of our devoted laborers' being left to come to want, or the work to languish, for want of means. Now is the time we need help in these missions. Send in your means, brethren, whenever you can do so without great loss; for the cause needs it, and needs it now.

GEO. I. BUTLER, *Pres. Gen. Conf.*

THE CANVASSING WORK AT THE NEXT GENERAL CONFERENCE.

WE never felt the necessity and importance of arousing a deeper interest in the canvassing work as we do at the present time. Here is a field of vast possibilities which as yet we have but just begun to enter. It seems to us we are just dabbling, as it were, at the edges, and had really entered very feebly upon the work as it should be done. We know there is a great amount of latent talent in our midst which should be brought into exercise. The canvassing work needs to be more thoroughly organized in every part of the field. There are many evils connected with the work as it has been conducted which must be eradicated, and better plans adopted. Skimming over territory without thoroughly canvassing any one place, selling at under price or at almost any price, thus taking away the very profit designed to sustain the laborer, as well as spoiling the market for the future,—these things we regard as great evils. We trust our various tract societies will appoint responsible agents to manage this branch of the work in their respective Conferences.

At the next General Conference, we want to see a general rally of the presidents of Conferences and tract societies, and these general agents, with all who can reasonably be present who are interested in our canvassing work. We wish to see if we cannot arouse a vastly greater degree of interest in this branch of the

work. We must form new plans, and see a much greater interest taken in the work of selling our books. We know of nothing more important than this in the extension of our work, and we know it can be greatly increased. Indeed, some Conferences, although inexperienced and poor, are doing a great deal more in this branch of the work than some of our older, wealthier, and larger Conferences. This work must not be neglected, brethren. We want our brethren to prepare for it. Our books can and must be sold. Let all of our officials come to the General Conference, to imbibe a greater interest in this important branch of our cause. G. I. B.

MORE ABOUT THE NEW HYMN BOOK.

ORDERS are coming in quite rapidly for this book; perhaps 2,000 have been ordered already. It is possible that some little delay may occur at first in filling them, because the Office was closed for a few days last week, that the employees might attend the State camp-meeting held at Grand Rapids; but we think there will be very little delay hereafter.

Thus far every one seems pleased with our new denominational Hymn and Tune Book. The old believers find many pieces familiar to them in days long past, which have not appeared for years in our collections. The new book has a large number of the old advent melodies, which have the true advent ring. It contains not only a large amount of excellent church music on a great variety of subjects, but also a large number of popular pieces, as well as many new ones. It is a book, in short, in which all classes can find something they want.

This book is to be our standard collection from this time forward. All will want it. It will be in use in all our general meetings, and the ministers will announce their hymns according to its numbering. We have waited a long time so that the old books would be well worn out. Now the standard collection will rapidly take their place. Let all procure them. We have quite a variety of styles in binding, to suit all reasonable tastes. It will be remembered that there are also two books; viz., the larger size, containing both hymns and tunes, and the smaller, which contains precisely the same hymns, but no tunes. The larger style is bound as follows:—

Half leather, <i>i. e.</i> , with leather backs and cloth sides, - - - - -	\$1.50
Library, <i>i. e.</i> , bound in sheep, - - - - -	1.75
Russia, <i>i. e.</i> , bound in red calf, - - - - -	2.00
Turkey morocco, with stamp in gilt and gilt edges, - - - - -	2.25
Levant morocco, or blue calf, gilt, - - - - -	2.50

We cannot advise our people to buy the half-leather binding, because the cloth will soon wear off on the corners, and the book will not then look so well. It is bound strongly, however, with leather back. But cloth sides will not wear like leather, the leather binding being far more durable. Some do not like the appearance of the library style, bound in sheep; but it is a good, durable binding. The Russia style makes a fine-looking book, and is durable. The higher priced books, of course, are still nicer. The smaller books, with words only, are bound as follows:—

Library, in sheep or Russia (red or black), \$1.00
In morocco or calf, gilt, - - - - - 1.50

These are all well bound, and sewed with silk, and we believe they will give good satisfaction in wearing well. We expect our people will find great pleasure and profit in the use of this hymn book. We are sure it is far superior to any we have ever had in the past. Let the orders come in rapidly. G. I. B.

NEBRASKA CAMP-MEETING.

THIS meeting was held Sept. 15-21, in Lincoln, the capital, a city of about 25,000 inhabitants. It is estimated, also, that from three thousand to five thousand people arrive yearly; and the city's growth is very great. The encampment of our people was situated about one mile from the center of the city, and was bounded on three sides by the horse railway. The sixty tents pitched on the ground were arranged in streets running east and west. The preaching pavilion was 50x120 feet in size. In arrangement and conveniences, this meeting was a great improvement over previous camp-meetings, except that the number of tents was altogether too limited to accommodate our people. Every tent was so crowded that it was impossible to properly divide the camp into districts for morning worship. In order to have a successful

camp-meeting, there should always be a sufficient number of tents of such a size that the encampment may be comfortably distributed for morning meetings. There should be, also, places for instruction in canvassing and other departments of our work. Our camp-meetings should be times of instruction for our people. Many of them do not hear preaching from one such meeting till the next, and are rarely visited by a minister. These meetings, therefore, should be places where those who attend may not only hear preaching, but also learn in reference to the nature of our work, the progress of the message, and how they should relate themselves to the cause of present truth.

Much taste should be exercised in laying out a camp-ground, so as to make the best impression upon those who attend. When Israel was led into the wilderness, God gave very particular directions about the encampment, as to how and where the tents should be pitched, so that, when viewed from the mountain, it presented an orderly appearance. The king of Moab thought this appearance was the very reason why Balaam uttered so favorable a prophecy concerning Israel. In arranging the grounds, care should be taken to have the book-stand near the main entrance, so that people going to and from the camp can see a proper display of our literature. Provisions should be sold from a stand entirely separate from and independent of the book tent. Experience has also proved that a reception tent is a great improvement, where feeble persons from the city attending the meetings in the day-time, and also those who wish to rest between services, can be accommodated. It should be furnished with all suitable conveniences for the comfort and use of such persons.

Our Nebraska brethren manifest taste and willingness and a desire not to be behind any of our Conferences in anything connected with God's work; and we look for even greater improvement hereafter.

We did not arrive at the camp until Thursday noon, and found the meeting already begun. A good spirit pervaded the camp, and we have attended no camp-meeting where the early morning meetings were so well attended by the brethren and sisters, in proportion to the numbers, as this meeting. The subject of education was heartily received. As in many of our Conferences, the report showed a large increase in numbers during the past year. In many places, as the fruit of individual efforts and the distribution of our publications, where a single family of our people has lived in a community, from ten to twenty have embraced the truth, and sent an urgent request for a minister to come and administer baptism and organize a church. Laborers are wanted in all parts of the field.

In view of the great importance of the work among the Germans, and in consideration of the fact that there has been no competent individual to take charge of the German work since Bro. Conrad left America, the brethren consented to release Bro. Shultz from his office as president of the Conference, to take charge of the work among the Germans. Bro. Gardner was elected president in his place. This showed a commendable missionary spirit among the brethren. The Conference indebtedness was about \$1,400, nearly the same as last year; but it was made up in a brief time on Monday morning. The foreign work also received a pledge of \$1,000. The Monday morning meeting was characterized by as much spirit as any we have seen this year. The Lord came near, and his blessing rested abundantly upon the people. About forty were baptized, and the brethren seemed much encouraged as they went to their homes.

One plan that the brethren carried out, might be successful in other Conferences also. After arrangements were made for publishing reports of the meeting in one of the leading dailies in the State, notices were sent to the brethren, who secured subscriptions for the paper in their neighborhoods, limited to the time of the meeting. It cost only fifteen cents for all the numbers, and thus nearly one thousand copies of the reports of the meeting, including the principles of our faith, were distributed. Many who otherwise would have known nothing of us, have thus had an opportunity to learn our views and the character of our work. The brethren thought if they had known of the plan in time, they could have obtained at least double the number of subscriptions they did.

As the result of the Lincoln mission, in connection with tent meetings held in two different parts of the city, about forty have now embraced the truth, and many more are on the point of deciding. A few

promised to keep the Sabbath who had never done so before. About seventy-five came forward for prayers Sabbath afternoon, and two-thirds as many in the forenoon. Many of these were youth and children, who were giving their hearts to God for the first time. We trust this meeting will produce favorable results in Nebraska, and that much fruit of it will be seen in the kingdom of God. S. N. H.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS—NO. 22.

(Concluded.)

OBJECTIONS CONSIDERED.

THE Lord says of the Jews that he will send some of those that escape unto the nations: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Isa. 66:19. Tarshish was a city situated by the Mediterranean Sea. Jonah 1:3. Spain was also anciently called by this name. Pul is probably the same people elsewhere called Put, who lived in Africa or Moreland. Jer. 46:9, margin. Tubal was one of Japheth's five sons (Gen. 10:2), and his descendants dwelt in the country south of the Black Sea. Javan was the fourth son of Japheth, and the ancients called the land of the Greeks, who were his descendants, Javan.

How literally this prophecy was fulfilled in the days of the apostles, when the escape of the believing Jews brought the gospel to Spain, Greece, Africa, and the countries around the Mediterranean Sea, as well as to many other countries afar off. It also often happened that some of the believing Gentiles went up to Jerusalem to visit their brethren from whom they had received the light of the gospel. Isa. 66:20; Acts 14:26; 15:2; Gal. 2:1-3.

In Isa. 66:21 we read that the Lord would take some of the Gentiles for priests and for Levites; but we know that this can have no reference to the service of the old covenant. It cannot be the idea that they should bring the blood of slain animals into the temple of Jerusalem, for the new covenant had no such shadowy service; but they should be made kings and priests unto God as John and his fellow-servants were. Rev. 1:6. They were priests in the new covenant proclaiming the virtues of their Saviour.

Isa. 60 contains a description of the glory of the heavenly city, and shows that the believing Gentiles as well as the Jews shall walk in its light. They are called sons and daughters of this city because the heavenly city is their mother. Gal. 4:26. And just as the prophet says that the city once had been "forsaken and hated," so the apostle likewise says that it had been desolate, but should eventually have many more children than the old Jerusalem. Verse 27. The New Jerusalem is called forsaken because it was not inhabited by happy sons and daughters of Adam, as God from the beginning had intended; while the old Jerusalem, with its tribes and shadowy service, flourished for many centuries, and had a multitude of children. The New Jerusalem is still waiting to make room for its children (John 14:2); but the time is near when they shall march through its gates with song and everlasting joy. Isa. 35:10.

The prophecy in Isa. 62:5,—"For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee,"—refers, without doubt, to the marriage supper of the Lamb spoken of in Rev. 19:9. The last two verses of Isa. 62 show that the events here spoken of will take place at the second coming of Christ: "Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Verses 11, 12. Then the city of Zion shall not be forsaken when the Saviour has brought the redeemed of the Lord home to the heavenly Jerusalem, and the glorious golden palaces resound with the happy songs of the redeemed.

"Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:4, 5. When we understand that Zechariah lived in the

days of Ezra, and prophesied concerning the return of the Jews from the Babylonian captivity, and encouraged them to rebuild the temple and city (Ezra 5:1; Zech. 1:1), then it is easily seen that this is a description of the Jews' returning and again dwelling in Jerusalem. And this began to be fulfilled in the days of Ezra. Ezra 3:11.

The prophet Jeremiah speaks of the gathering of Israel under both the old and the new covenants. "Again I will build thee, and thou shalt be built, O virgin of Israel. . . . Thou shalt yet plant vines upon the mountains of Samaria." Jer. 31:4, 5. Jacob shall praise the Lord, and say, "O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them." Verses 7-9. Here the prophet speaks very plainly of the return of the Jews from Babylon; for he says in verse 8, "Behold I will bring them from the north country." When it is thus stated that the Jews should return from the north country, it is certain that it has reference to Babylon; for the prophet says in many places that the evil should come upon them from the north. He states plainly that by this he has reference to the king of Babylon with his hosts; and the reason, no doubt, why he says that the evil should come from the north is that the only route by which they could enter into Palestine was from the north, because this country was bounded on the east by deserts and mountains that could not be passed.

"Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdom of the north, saith the Lord: and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah." Jer. 1:14, 15. "For I will bring evil from the north, and a great destruction." Chap. 4:6; 6:22; 10:22. This evil should come upon them because they had not obeyed the Lord: "Therefore thus saith the Lord of hosts: Because ye have not heard my words, behold I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations." Chap. 25:8, 9. Here it is seen clearly that the people of the north who should bring evil upon the Jews were the people who were ruled by Nebuchadnezzar, king of Babylon. Therefore the prophet should proclaim his warning to backsliding Israel toward the north (chap. 3:12),—that is, toward Babylon whereunto they had been carried,—that they should return unto the Lord; then he would be merciful unto them, and bring them again to Zion. Verse 14. Afterward, he prophesies of their return: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Verse 18; also chap. 16:13, 15.

Just as the deliverance of Israel from Egypt is presented as a type of the last great salvation (Rev. 15:3), so the deliverance of Israel from the north country, or Babylon, is also used as a type of the final deliverance through Christ: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6. The next two verses speak of the deliverance from Egypt and from the north country. The king who is raised up from the family of David to reign on his throne with judgment and justice, is Christ. Isa. 9:7; Luke 1:31-33. The period called "his days" embraces both the time of grace and the time of glory; for the days of Christ do not end with probation, neither do they begin with the kingdom of glory. During the time of grace he saves that which is lost, and in the kingdom of glory "the nations of them which are saved" shall dwell safely.

The Lord ordained that the captivity of the Jews should last seventy years, and promised that afterward he would bring them back: "For thus saith

the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. 29:10. This was fulfilled just as the Lord had promised.

Most of the book of Jeremiah consists in warnings and exhortations, threatening the Jews with the Babylonish captivity, and promising them that they should return if they would repent. Besides this, the prophet now and then presents the new covenant and the preaching of the gospel as well as the terrible destruction of the last days and the coming glories. In the 31st chapter he speaks plainly of the new covenant. Verses 31-34. In verses 35-37 he speaks of the Israel of God, the people of the new covenant, and of how they shall be his to all eternity. Chap. 33:14-21, also, evidently speaks of the new covenant and the reign of Christ on the throne of David. Verses 15, 16 contain the very same promise as chap. 23:5, 6, which has been already quoted. After that the prophet says, "For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to sacrifice continually." The burnt-offerings and sacrifices here spoken of are figurative expressions, presenting the people of God in the new covenant serving him as priests, as we have before shown; for no one can insist with the least shadow of reason that the sacrificing of animals can have any signification in the new covenant. Even under the old covenant the Lord was more pleased with obedience and humility than with thousands of rams (Micah 6:7, 8); and in the new covenant the whole typical service is entirely abandoned. Heb. 10:1, 8, 9.

Isa. 4:1 may be fulfilled when most of the men perish in the terrible wars of the last days. The "branch of the Lord" (verse 2) is the same as the "rod out of the stem of Jesse" (Isa. 11:1), the Son who shall reign, and whose government shall be without end "upon the throne of David." Isa. 9:6, 7. Those who are "left in Zion" are the remnant of the people of God. They "shall be called holy, even every one that is written among the living in Jerusalem." Isa. 4:3. The Lord also calls them the people of Daniel, and testifies that they shall be delivered or saved in the first resurrection, when Christ comes: "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Isa. 11:10-12 prophesies of the time of the gospel, and shows how the Jews as well as the Gentiles will be gathered unto Christ and unto his truth, which is lifted up like an ensign before the people. Around this the Lord gathers the second time the remnant of his people. He gathers them to the New Jerusalem in the new covenant just as they were gathered to the old Jerusalem in the old covenant.

Isa. 14:1, 2 speaks of the deliverance of Israel from their captivity in Babylon, as is seen from verse 4. Isaiah speaks of the new covenant, the conversion of the Gentiles, and the future glory more than any other prophet.

CLOSING REMARKS.

God has established the dispensation of the new covenant that "he might gather together in one all things in Christ." Eph. 1:10. But no one will be gathered in any other way than through faith in Christ. Jews and Gentiles may still be grafted into the True Vine, but every branch which does not abide in him, becomes an unfruitful branch, which at last will be cast forth and burned in the fire. John 15:6.

Jesus died for the people of Israel; "and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." Chap. 11:51, 52. No one can misunderstand these statements, and it is easily seen that they contain the true expression of the statement of the prophet concerning the gathering of Israel. Isaiah himself also explains this very beautifully in some places. He says of Christ, quoting the words of the Lord: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Chap. 49:6. This

shows that "the preserved of Israel" are called the tribes of Jacob, and that the Gentiles should be united with them into one people. Then the Lord will turn the captivity of Jacob, and have mercy upon "the whole house of Israel" (Eze. 39:25), and not one of them shall be left or perish. Verse 28; John 6:39.

J. G. MATTERSON.

THOUGHTS ON PRACTICAL SUBJECTS.

STRIKE SOMEWHERE.

My friend, if you ever mean to do anything, do not be everlastingly deciding about it. Begin somewhere; hit something. This age is not made for slow, hesitating men. You have not time to stop to consult with your brother, and uncle, and first cousin, and particular friend, and everybody, before you begin. The first you know, your time for usefulness will have run out, and you will be lamenting what you might have done if you had only gone about it long before.

POLITENESS.

"True courage and courtesy go hand in hand. The great men are the most forgiving and anxious to avoid quarrels. It was said of Sir John Franklin that he was a man who never turned his back upon a danger; yet he was of that tenderness that he would not brush away a mosquito." Bravery and courtesy generally go hand in hand. What is courtesy?—Simply the application of the golden rule to all our social conduct. It is real kindness kindly expressed. Such politeness never can be acquired by merely studying rules in books of decorum. These, good in themselves, only furnish the husk. The real heart and life of true courtesy must come from a good heart, an earnest desire to please, profit, and benefit others, even at the cost of self-denial. Hawthorne once said that God may forgive sins, but awkwardness has no forgiveness in heaven or earth. Good manners, in fact, are closely allied to good morals. An awkward, ill-mannered person, however good his desires are, is liable to do harm and give offense when he would really like to make good impressions.

DO NOT DAWDLE.

To dawdle is to waste time in trifling. No person who would make a success in life can afford to do it. More fail through this trait of character than from lack of talent or even of education. Unlimited application to business is absolutely necessary to success. If you succeed, you must give your whole mind, heart, and soul to your work, and you must put in all your time at it. Says Mr. Matthews, in his admirable book entitled, "Getting on in the World": "Laziness, fickleness, and impatience may be cured; but the habit of dawdling, once formed, is ineradicable. Its consequences are the most disastrous because it is never found alone, but in company with other bad habits, such as procrastination, fickleness, lack of punctuality, and often untruthfulness. A dawdling man never gets at anything whole-heartedly and enthusiastically; or if he does, his energy gives out after a little spurt of an effort. Then he loiters, then he dawdles, and thus loses time." Indeed, great men have defined genius to be the capacity to stick continually to one thing a long time; or another definition for genius is an immense capacity for hard work. In order to do this, one must have method, system, order, in what he does. Upon this, Mr. Matthews remarks: "Cultivate, then, this habit, if you would succeed in business."

"Whatever you are given, master all its bearings and details, all its principles, instructions, and applications; let nothing about it escape your notice: sound it from the lowest note to the top of its compass." The great men of the earth, in every calling, have been noted for their system and method. Read the biography of Washington, Franklin, Webster, Napoleon, or a thousand others, and you will find that this is what made them great. It is said on good authority that the books of nine bankrupts out of ten are found to be in a muddle, kept without plan or method. That was what ruined them.

D. M. CANRIGHT.

—Though you may have known clever men who were indolent, you never knew a great man who was so; and when I hear a young man spoken of as giving promise of great genius, the first question I ask about him is always, *Does he work?*—*Ruskin.*

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.

GOD AND THE RIGHT.

WORKMAN of God! oh, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,—
To falter would be sin.

—Faber.

FRANCE.

NIMES AND VERGEZE.—About sixty discourses have been given at Nimes, in the tent. Bible readings are so well received that we have lessened our number of discourses per week in order to add another Bible reading. The readings are even better attended than our other meetings, and will prove eminently useful in France. About twelve or fifteen persons have decided to keep all of God's commandments, and we have started a Sabbath-school. At the urgent request of prominent men, I spoke at a Protestant church one Sunday morning, instead of the pastor. I dwelt on the cross of Christ, and had unusual freedom.

At Vergeze, we have a few interested hearers who are progressing. The last time I was there, I visited a cave where Protestants hid from their persecutors hundreds of years ago, and spoke from a fig-tree, near the entrance of the cave, from which Jean Cavalier used to cheer his hearers.

My P. O. address is Rue Freres Mineurs 5, Nimes, France.
D. T. BOURDEAU.
Sept. 7.

NORWAY.

MOSS.—A tent meeting has now been in progress in this city for sixteen days. The interest from the first has been good, our congregation ranging from 150 to 300. Many other meetings are being held here, which at times decreases the attendance. We have now very briefly canvassed some of the leading chains of prophecy in Daniel and the Revelation, also the saints' inheritance. These subjects have been received with a degree of favor, and not a few have expressed their thankfulness for the light that has dawned on their minds. We have also spoken on the law, and the law and the gospel. Last evening (Sunday) the Sabbath question was introduced, under the head, "The Creator's rest day and man's relation to it." We spoke with freedom. The tent was full, about three hundred being present. The congregation listened with close attention, much more so than usual, and many seemed to be deeply moved by the plainness of the truth. The Spirit of God rested on the meeting in a large measure. We have hardly witnessed such a scene under like circumstances. The whole city is astir over the things that have been presented in the tent.

The providence of God has favored us in several ways. First, our tent is pitched in the best locality that could be found in the city, it being near the center, and on the best street. Secondly, the public seemed to be prepared for this effort. Bro. Matteson and others held some meetings here some time ago, and our publications have been read by many of this people, so that from the very first they have known what and who we are, and the truth that we bring to them. This situation of things helps us much. Thirdly, the two periodicals printed in the place (one issued twice, the other three times, a week), are both favorable to our work. The managers attend many of the meetings, and show us favor. This is also a help to us. We have thought the ministers were not a little stirred, but as yet they have made no open opposition; and we have heard but little of their private work, only that they are advising people to stay away; but this does not have any general effect.

We feel very anxious that this tent meeting may prove a success, as this is the first effort of this kind in Scandinavia, and therefore is something of an experiment. We have reason to be very thankful for the liberty and privileges we enjoy in our labors in this country. When we read of the difficulties that our brethren in other parts of Europe are meeting, we feel that God is favoring us much. There are several other places that are pleading and waiting patiently for help. We are made to realize more and

more every day that the harvest is great, but the laborers are few.

Letters from Fredrikshavn, Denmark, where Bro. Brorson is now laboring, speak of a good interest's having been awakened there by a young brother's holding Bible readings with families; and that several good people have already commenced to obey the truth, and others are interested.

O. A. OLSEN.
E. G. OLSEN.
O. JOHNSON.

NORTHERN EUROPE.

THE truth advances slowly here in Sweden, but we are thankful to God for what progress we see. We hold seven meetings every week, and they are tolerably well attended, yet not so well as we desire. A few are interested, and have commenced to obey the truth. Bro. Norlin is at present laboring in Örebro, where there has been some interest to hear since the Conference. Four colporters are actively at work, and three more will commence to labor next week. They sell some books, but not so many as could be desired, or as is necessary in order that this branch of the work may be sustained. One reason for this is that we have but few books. We are in this respect still behind Norway and Denmark, but we hope that this want soon may be supplied, and that the colporters will get more experience and obtain more grace to work with greater success. We have earnest invitations from different places to come and labor, but we have no one at present who can do these errands for the Lord.

Bro. Ottesen writes from Denmark:—

"I have been laboring awhile in Jutland. My parents have been very friendly to me this time, and my father has even defended our faith, instead of attacking it as he did formerly. This has caused me much joy. My mother, brother, and sister are convinced of the truth, and would like to begin to keep the Sabbath. May the Lord add his blessing, that they all may become doers of the word. I am very thankful to God for the interest which has been awakened through Bible readings, and I have reason to hope that several families will begin to obey the truth. Many are interested, and have a great desire to hear the word of God. My sister in Jerup has commenced to keep the Sabbath of the Lord, and so have some of my father's neighbors. I have only held Bible readings there, because they evidently had the best effect in that place. I spoke twice to the temperance people, being invited to do so by my father.

"I have now been in Copenhagen ten days, and have tried to encourage our brethren to work for the Lord. They seem to be making some advancement. We have teachers' meeting for the Sabbath-school Sabbath evening, Sabbath-school at 9 A. M., and after that, public meeting. In the afternoon we have a Bible reading and prayer. Sunday evening there is preaching. I have asked six of our brethren to hold Bible readings in different places, and this part of the work goes well. There are several families with whom Bro. P. is holding readings. Bro. C. has more appointments than he can fill, so he divides with Bro. O. I am now holding Bible readings with a book-keeper, and several meet to take part. Our hall is well filled Sunday evenings. I hope Bro. E. G. Olsen soon will come over to help us.

"The teachers in the University are very much opposed to me because I keep the Sabbath. They try in every possible way to compel me to give up the truth; but by the grace of God I will try to do his will in all things. I know that the Lord can open the way, although everything looks dark. Our colporters in this city advance slowly in their work. We will soon have our new hall to use. The owner has furnished it much better than he promised, and it will be very nice. It is situated so centrally that we can easily rent it to other parties when we have no use for it ourselves. We hope to have a choir soon. Some of the necessary arrangements are not made yet, but we hope to complete them before long. May the Lord bless our humble efforts, and save us when the warfare is ended, and the Lord takes his people home to their eternal rest."

Stockholm, Sept. 3.

J. G. MATTESON.

LABORS IN SCANDINAVIA.

SINCE coming to these countries I have been about as busy as I well could be. I made all haste in finding rooms and locating my family, in order to be ready to attend the Conference in Sweden, which was held at Örebro June 16-27. The first week was occupied by the workers' meeting, and the second week by the Conference. We were very glad for the presence of Bro. and Sr. White, who were with us most of the time. During the first week, the canvassing work, colportage work, and missionary work were talked over quite fully. Much interest was manifested by the workers to receive all possible instruction to make them more efficient. We were very glad for the privilege of making the acquaintance of these workers, and of all the brethren and sisters that attended the Conference. The truth has made a good beginning. As the report of the meeting and the business

has been given before, it is not necessary to speak in detail. I have always known that there are difficulties connected with the work in these European countries that we do not have in America; but I am glad that these obstacles are not insurmountable, and that in some respects they are hardly as great as we had expected. As far as prejudice is concerned, I do not think that we stand any worse chance here than with the Scandinavians in America; if any difference, hardly as much. There seems to be a readiness to hear, and a willingness to investigate the truth brought to them.

I met Bro. O. Johnson here for the first time, and also Bro. Norlin. It was very interesting to hear them relate their experiences in their labors, and to learn how the providence of God has opened their way. There was one point of special interest which will be a source of encouragement to our missionary workers. Bro. Johnson had recently come from a place called Rätvik, where he had been laboring about six weeks. In this time some thirty commenced to keep the Sabbath. A church of nineteen was organized, and a number of others were deeply interested. We have learned since that ten have been added to the church; and others have embraced the truth. This was certainly a very good work for so short a time; but there is a reason for this. A brother with whom I am acquainted in Kansas, has been sending papers and other publications over there for five years. For a long time he heard nothing. It is said that he wrote several letters, but received no reply, till at last he became almost discouraged, and thought that all his efforts were a failure. It was just about that time that Bro. Johnson went there; and he found that these publications and papers sent by this Kansas brother had been working like leaven, so that quite a portion of the country was stirred over the matter; and so everything was prepared for Bro. Johnson's coming. If I remember right, they sent for him to come and preach the truth; and the result of his labors was as before stated. It is very evident that the missionary work done by the brother in America bore most excellent fruit; and we would say to missionary workers, Do not be discouraged if you do not see immediate results. We shall surely reap in due time, if we faint not. Bro. Johnson also related other similar experiences, but this was the most remarkable.

Our colporters meet the difficulty in these countries, that many of the people are poor, and therefore they do not buy as readily as in America, where means are more plentiful; but, notwithstanding, it has been demonstrated that faithful colporters can support themselves in selling our publications. Up to this time, they have had very few to sell, which is really the greatest difficulty of all at present. We are so glad for the prospect of more and larger publications in the Scandinavian tongues; and when we can have those now in preparation, we expect to see the colportage work greatly increased. Sweden seems to be an excellent field, and the way is opening for the truth in every direction. The laborers cannot possibly meet the calls that are coming in. Bro. Norlin was ordained at this Conference, which will add another laborer; but it is possible that he will go to America for awhile, to become more acquainted with the work, and on his return he can be even a greater help in this country.

Sr. White enjoyed much freedom in speaking to the people through an interpreter. On a few occasions the meeting hall was crowded with eager listeners, and many seemed deeply affected by the truth spoken.

At this meeting a tract and missionary society was organized for the Scandinavian countries, also a Sabbath-school association. The brethren and sisters seemed eager to connect themselves with every branch of our work, and to act their part as well as possible.

I was much encouraged by the prospect of the work in Sweden. In the early winter I expect to make a trip among the churches, in company with Bro. Matteson, when we hope to establish tract societies and Sabbath-schools in all the churches, and thus begin to organize our efforts to push the work with more earnestness, if possible.

From Örebro, in company with Bro. Matteson, I went to Denmark to attend the Conference there. This meeting was held at Jerslev, a central point for the larger part of our brethren in Northern Denmark. We had no workers' meeting here, as it had been arranged to hold such a meeting at Copenhagen a little later. But as the business of the Conference did not take up all the time, it gave us a chance to canvass quite fully the missionary work, colportage work, and Sabbath-school work. The brethren and sisters present manifested great interest in every branch of the cause, and seemed truly desirous to learn all they could, that they might become of more service. This Conference acquiesced fully in the steps taken in Sweden, in the organization of the Scandinavian Tract and Missionary Society, and also the Sabbath-school association. Quite a number of the brethren and sisters joined the tract society.

Our Sabbath-school there on the Sabbath was one of real interest, as was also that held at the time of our Conference in Örebro. I was much pleased to see the interest the brethren manifested in learning

the lesson and taking part in the exercises. I expect to spend some time in Denmark, also, in visiting all the churches, and in more fully organizing the tract and missionary and Sabbath-school work. We believe that this will be a help in forwarding the message, and bringing the light of truth to many people in these countries.

From Denmark I came to Christiana, Norway, where I again joined Bro. and Sr. White and other laborers. Here we spent some ten days in holding meetings and consultation, canvassing the different branches of the work, and laying plans for the further prosecution of the work. The field is opening here as never before; and with the present facilities for publishing, etc., we may expect to see a good work accomplished. We see no reason why the colportage work will not be a success here in Norway.

From Christiana, in company with Bro. and Sr. White, Bro. Matteson, and Bro. Oyen, I went to Copenhagen. Here we spent about ten days in workers' meeting, canvassing quite thoroughly the colportage and missionary work, etc. There are several brethren here who are ready to give themselves to the work, who have been waiting some time for the "Life of Christ" with which to begin their efforts. We are now able to supply them, and we hope to hear reports of their success. Of course they cannot sell the whole book here as we can in America, the people not being able to make so large a payment; and further, the laws are such that we are not permitted to sell books that way in Denmark. Therefore they take subscriptions on the book in parts. This means some more work, and is slower for the canvassers; but after all, if we can in this way make sales of books, and bring the truth before the people, we shall feel very thankful. So, on the whole, we really see many things to encourage us in the work in Scandinavia.

Sr. White spoke with much freedom to the people here. The outside interest was excellent for this season of the year, so that the attendance was much better than our brethren had expected. We feel thankful for the encouraging things we see in reference to the work in Copenhagen. Some young people have embraced the truth here who, by the blessing of God, may become a help.

Bro. Matteson remained here for awhile to follow up the interest, while Bro. and Sr. White went on to Switzerland, and Bro. Oyen and myself returned to Norway. We feel very grateful for the privilege of being with Bro. and Sr. White once more, and of hearing words of encouragement, and receiving instruction and admonition. We believe that this visit of Sr. White will result in much good to the cause.

We are now engaged in our tent meeting at Moss. The tent has now been up nearly three weeks. The past week we have been presenting the Sabbath question. Many people seem to be searching for the truth. Last Sunday afternoon and evening we had the largest congregations that we have had so far, so the interest seems to be on the increase. We pray and hope that God will work for us, that a people may be gathered out here to his glory and praise.

Sept. 10.

O. A. OLSEN.

CANADA.

WAYS' MILLS AND COATICOOK.—Our meetings at Ways' Mills closed Aug. 29. Five persons, all heads of families, received the truth through this effort, and others are almost persuaded. A no-law Adventist has an appointment to preach there soon against the Sabbath, which we hope will aid some in deciding to keep God's commandments. One of us meets every Sabbath with this little company; and while they are thankful to God that he has sent them the truth, we rejoice that through his grace we have been the messengers, and that our labors have not been in vain.

We now have our tent pitched at Coaticook, a large village on the Grand Trunk Railroad. The population is about one half Roman Catholic, and the remainder are divided among nearly all the Protestant denominations, even to the Salvation Army. The attendance at our meetings is not large; but those who do come, listen attentively, and there is quite an interest manifested by some. The cold rains and the chilling winds of the past few days remind us that the tent season will soon be over in this latitude; but we hope to gather a few sheaves here for the Master's garner.

Sept. 14.

R. S. OWEN.
M. E. KELLOGG.

ARKANSAS.

HINDSVILLE.—We have just closed our tent meeting at this place, which continued three weeks. Although the different denominations here had been bitterly opposed to each other for a long time, they were made friends in opposing us; and under the combined influence of the three leading sects of the place, a strenuous effort was made, to keep every one they possibly could from attending at the tent. However, we had quite an audience. Fifteen signed the covenant, several others are keeping the Sabbath, and still others are investigating who we hope will soon identify themselves with us. Bro. S.

Simons and J. A. Armstrong were with us most of the time, and rendered efficient help.

Sept. 19.

J. G. WOOD.
J. W. SCOLES.

NEBRASKA.

RED CLOUD.—In company with Bro. Langdon, I have held a series of meetings at this place, commencing June 9. Fourteen signed the covenant, among whom was a '44 Adventist minister. He has always tried to walk in the light as fast as it came to him, and now rejoices in the truth found. His wife accepts it with him. A young man also accepted the message, who immediately commenced to carry the truth to others. He has decided to give his time wholly to the cause of the Master. We have many reasons for believing that the work at Red Cloud was not in vain. Four of the company were baptized. About eight miles distant, in connection with the work at Red Cloud, fourteen were baptized. A church of nineteen members was organized. We feel that the work is but just begun. Our brethren are of good courage in the Lord.

L. A. HOOPES.

MICHIGAN.

JAMESTOWN.—We came to this place June 18, and have labored here until the present time. Our meetings have been well attended from the first by the very best people of the community. Great candor has been manifested, and the truth has been generally acknowledged. The interest is wide-spread, some having attended from points seven or eight miles distant. Up to the present time nineteen have signed the covenant, and others are at the point of decision. Although there are no brethren within seven miles, we have been kindly provided for by the people of the place. Mrs. Edgar and Mrs. Carr have been with us much of the time, to assist in various ways; Srs. E. S. Lane and Dora Wellman have also rendered valuable help for the last three weeks. We hope to return immediately after camp-meeting, to continue the effort which the interest demands.

Sept. 19.

J. L. EDGAR.
FRANK CARR.

KANSAS.

ALTOONA, WILSON Co.—Closed our meetings here last night. The interest to hear has been good from the first. Twenty-two persons, nearly all heads of families, have signed the covenant, and a few others are keeping the Sabbath. We have taken nine subscriptions for the REVIEW, seven for the *Instructor*, have sold about \$15 worth of books, and received in collections and donations \$36, which fully meets our expenses. We organized a Sabbath-school of twenty-two members. There is some talk of building a church. We had some bitter opposition at first, but none of the friends were moved by it, only driven nearer the Lord, for which we thank God and take courage.

Sept. 13.

R. F. BARTON.
GEO. W. PAGE.

TOPEKA.—Since writing my last report (Aug. 7), seven of my people have signed the covenant to keep the Sabbath, and I confidently hope for more to follow. Most of these were also benefited by the tent effort here. I am now holding from four to six readings daily, and I trust that this labor will bear some fruit. There are now at least sixteen colored Sabbath-keepers in Topeka, enough to form a church were such a step advisable at present.

Sept. 15.

C. M. KINNY.

MASSACHUSETTS.

GLOUCESTER.—Bro. C. W. Priest and myself have recently visited Gloucester, a town of some two thousand inhabitants, about thirty miles from Boston. Learning that there were quite a number of Swedes in that place and vicinity, we made a specialty of canvassing among them for the Swedish "Sunshine" with the paper, as well as for the "Life of Christ." In two days, one of which was rainy, we sold and took orders for about fifty dollars' worth of our publications. After we had made a thorough canvass, we visited the Swedish minister, telling him what we were doing. He was very much displeased, and told us that he knew of the doctrines we taught in regard to the Sabbath and other points of our faith. We labored to show him that our views were scriptural; but he became much excited, and told us plainly that he did not want us to circulate our papers among his people. So we left him, thinking that he would try to prevent us from delivering our books. When the time came for the delivery, however, we took a supply of Swedish tracts with us, and determined that if the people refused to take the books, we would give them tracts enough to teach them some present truth. We had faith to believe that the Lord would take care of his work, so we carried a good supply of extra books, and began our delivery. We soon found that the pastor had warned his people against us. But the

best part of it all was that what he had said only awakened a greater interest in their minds to read the papers. We did not lose a single order, but took quite a number of extra ones. Thus was the scripture proved true which declares that the wrath of man shall be made to praise God, and the remainder he will restrain. Ps. 76:10. Quite a number of families are to have the paper sent to them for one year; and we pray that the Lord will add his blessing to the seed sown. We hope to return to Gloucester soon to carry on the work so well begun.

Our Conference at its late session passed a resolution to re-open the Boston mission, which is a source of much encouragement to those of us who have been trying to keep alive the interest already awakened there.

Sept. 16.

S. L. EDWARDS.

INDIANA.

NEWTON COUNTY.—I have been laboring in this county for eight weeks, doing colportage, canvassing, and missionary work. This has been a work of great satisfaction to me. I have distributed and sold over six thousand pages of tracts, and have visited some five hundred families. As a result of these efforts, some are keeping the Sabbath for the first time, who I trust will be faithful in letting their light shine until more labor can be bestowed there. Others have acknowledged the claims of the Sabbath, and more than fifty are now carefully investigating the word, to find out what is truth.

I spent thirty days in canvassing, in which time I obtained eighty-five subscriptions for our publications. I also sold sixteen copies of "Thoughts on Daniel and the Revelation," eighty-six of "Great Controversy," and 160 of the "Marvel of Nations." As I leave this new field of labor, to return to the College to better qualify myself to work in the cause of the Master, I feel not only well paid for the effort thus put forth, but also to praise God that he has committed this message to our hands, and that we may have some part in gathering sheaves for the Master's reaping.

Sept. 14.

C. F. JENKINS.

HOMER AND WALDRON.—It was decided last spring at our State meeting, that Bro. O. C. Godsmark and myself should hold tent meetings in Southeastern Indiana. We made our first effort at Homer, Rush Co., and continued our meetings for eight weeks. The Lord wonderfully blessed the efforts put forth, and we left some twenty-five or thirty keeping the commandments of God as well as the faith of Jesus. The friends there procured a lot, and are now building a church thereon, which they hope to have completed by cold weather.

We next pitched our tent at Waldron, Shelby Co., and held meetings seven weeks. Here also the Lord by his Holy Spirit convinced souls of the truthfulness of the Third Angel's Message. Although the people were unacquainted with the views of Seventh-day Adventists, by God's help we left over thirty keeping the Sabbath, twenty-six of whom signed the covenant, and there are others who will follow ere long. A lot has been offered on which to build a church, and a petition is now in circulation for that purpose. We met much opposition at both places, but, notwithstanding, the message was preached, the Lord blessed, and many dear souls accepted the truth. We sold over \$125 worth of books and tracts, besides giving away several thousand pages, and received \$73.42 in donations. We took down the tent yesterday, Sept. 21. Bro. Godsmark started Sunday evening for Michigan, expecting to attend the camp-meeting, and I start for Wabash Thursday next. Thus our labors together, which have been pleasant indeed, close for the summer. We can but praise God for what he has done for both the people and ourselves.

Sept. 22.

M. G. HUFFMAN.

OWATONNA, MINN., CAMP-MEETING.

STORMY weather hindered somewhat in the work of preparation for this meeting, so that the committee were hardly ready to receive the people, most of whom were on the ground Wednesday afternoon. Arrivals continued until the Sabbath, when we had quite a large camp for a local meeting. Thirty-five tents were occupied by campers, two for meetings, and one for books and provisions. The grounds selected were rather limited, but were very pleasant, being located within the limits of the town, near the Baptist Academy. The weather was chilly, and more or less disagreeable, through almost the entire meeting; but a good, cheerful spirit prevailed, which made our hearts warm notwithstanding outward circumstances.

Some of the churches in Southern Minnesota were well represented, while from others the delegations were very small. The saddest feature of the meeting was the thought that so many who needed its benefits, and for whose good it was held, had deprived themselves of its blessings and us of the help their presence might have afforded. The time will come when even Seventh-day Adventists will appreciate spiritual means more than they do now. God grant

that it may be before they are beyond their reach. One thing to be noticed was that nearly all from these churches who had been at the Minneapolis meeting were present; while many who had not been at such a meeting for years were absent. The attendance from the city was quite good. A tent meeting had been in progress for several weeks, and about a dozen had embraced the truth. Others were interested, upon whom it was hoped that a favorable impression would be made.

The interest in the meeting was good, and deepened to the close. On the Sabbath, God's blessing came very near, and a general move was made by ministers and people to seek for more consecration of heart. Quite a number came forward for the first time, and together we sought the Lord for his grace and Spirit. Sunday it was quite cold, and consequently our congregation was smaller than it would have been, although several hundred gave the best of attention to the word. Six were baptized Monday by Bro. Johnson, and several more await the rite at an early date.

Services in the Danish tongue were held each day. Meetings were also held daily in the interest of the Sabbath-school work, which were instructive and interesting. Bro. W. W. Sharp, of Wisconsin, kindly came over to help us, and his labors were appreciated by all. The meeting, though somewhat experimental, was a decided success. The work will be followed up by Brn. Schram and Gregory in the Universalist church. G. C. TENNEY.

TEXAS CONFERENCE PROCEEDINGS.

The ninth annual session of the Texas Conference was held on the camp-ground at Midlothian, Texas, Aug. 17-24, 1886.

FIRST MEETING, AUG. 17.—Prayer by Eld. Kilgore. The Conference was organized by the presentation of fifteen credentials, representing seven churches. Delegates were chosen to represent the churches at Clifton, Savoy, and Cleburne.

Voted, That Elds. Kilgore, Starr, and Wilson, and all brethren in good standing, be invited to participate in the deliberations of the Conference.

The Chair was empowered to appoint the usual committees, whereupon the following were named: On Nominations, H. Hunter, Daniel Carpenter, and N. O. Eastman; on Resolutions, Geo. B. Starr, John Wilson, and W. A. McCutchen; on Licenses and Credentials, James W. Gage, J. C. Cole, and J. M. Dickerson; on Auditing, A. S. Chrisman, T. M. Woodruff, J. J. Cochran, G. W. Henderson, John Ranson, and S. C. Heatherford.

After remarks by Brn. Kilgore and Starr as to the duty and obligation of these committees, meeting adjourned to call of Chair.

SECOND MEETING, AUG. 22, AT 9 A. M.—Three additional delegates took seats in the Conference. On motion, delegates were chosen to represent the churches at Decatur, Plano, Terrell, and Peoria.

Committee on Nominations submitted the following: For President, W. S. Greer; Secretary, A. S. Chrisman; Treasurer, James W. Gage; Executive Committee, W. S. Greer, H. Hayne, and J. M. Huguley; Camp-meeting Committee, A. W. Jensen, J. M. Dickerson, J. C. Cole.

Committee on Resolutions reported as follows:—

Whereas, The Lord, through the late appeal read in our hearing, has admonished us to encourage the missionary spirit by aiding and educating workers; and—

Whereas, The appeal further recommended that means for this purpose be raised; therefore—

Resolved, That a fund of one thousand dollars be raised for this purpose.

Resolved, That we heartily repent of robbing God in tithes and offerings, and that we prove the good promise of God by bringing all the tithes into the store-house.

Resolved, That we heed in the recommendation for the improvement of the ministry that which will result in increasing the efficiency of the working force in our State, and that we hereby express our appreciation of these recommendations.

The resolutions were considered separately. The first and second were re-read and spoken to; and while the second was pending, a motion was carried to adjourn until after the 11 o'clock service.

THIRD MEETING.—Resolution three was again taken up, and after being read and spoken to, was adopted.

On motion, Bro. Wilson was invited to remain in our State as long as he thinks practicable, and visit among the Scandinavian brethren. The settling of the church-house question in Bosque county was left to the Conference Committee.

Committee on Credentials and Licenses reported as follows: For ordination and credentials, W. S. Greer; for license, H. Hayne, J. M. Huguley, W. T. Johnson, W. A. McCutchen, A. A. Gregory, and W. T. Drummond; for colporter's license, J. F. Bahler, A. W. Jensen, W. S. Cruzan, J. W. McCutchen, Lee Gregory, John Cochran, Frank Green, H. Hunter, R. E. W. Ince, Mollie Long, Maggie Hayne. The names were considered separately, and the report was adopted.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 23.—The question as to

where and at what season of the year we should hold our next camp-meeting was submitted; and after a free and lively discussion, it was voted to leave it entirely to the Conference Committee. A motion was made to tender a vote of thanks to the General Conference for the timely labors of Elds. Starr, Kilgore, and Wilson; but as they persisted against it, the motion was lost. Bro. W. S. Greer was appointed delegate to General Conference.

The Treasurer's report was read and accepted.
Adjourned *sine die*. W. S. GREER, Pres.
A. S. CHRISMAN, Sec.

OHIO CONFERENCE PROCEEDINGS.

The twenty-fourth annual session of the Ohio Conference of S. D. Adventists was held at Mt. Vernon, Ohio, Aug. 11-24, 1886.

FIRST MEETING, AUG. 15, AT 9 A. M.—President in the chair. Prayer by Eld. O. J. Mason. On calling the roll, twenty-five churches responded by thirty-one delegates. The President presented a request for the church at Kanawha, West Va., to be admitted to the Conference. The church was received, and Eld. W. R. Foggin was appointed to represent it in the present session. Minutes of the last session were read and approved. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, B. B. Francis, J. B. Beauman, N. E. Loveland; on Credentials and Licenses, E. H. Gates, D. M. Canright, J. M. Watts; on Auditing, J. Sprinkle, A. J. Vaughn, D. K. Mitchell, W. H. Gilmore, J. M. Watts, B. B. Francis; on Resolutions, D. E. Lindsey, D. M. Canright, W. J. Stone; Auditors, V. A. Merriam and V. H. Lucas.

Adjourned to call of Chair.

SECOND MEETING, AUG. 17, AT 9 A. M.—The new churches of Payne, O., and Freeport, and Berea, West Va., with their delegates, were received into the Conference. The Committee on Resolutions submitted the following:—

Resolved, That we indorse the recommendation of the General Conference touching the improvement of the ministry, and that we will endeavor to carry it out in this Conference.

Resolved, That our ministers should introduce the REVIEW during the first week of their meetings in new places, and secure, as far as possible, the subscriptions of the people.

Whereas, We recognize the importance of getting the truth before the people; therefore—

Resolved, That hereafter we will make a thorough and systematic effort throughout our Conference to induce our brethren to use for missionary purposes the local papers which give the fullest report of our camp-meetings.

The resolutions were unanimously adopted, the first one calling forth interesting remarks from Elds. Canright, Gates, Stone, and others.

Adjourned to call of Chair.

THIRD MEETING, AUG. 19, AT 9 A. M.—Additional delegates took their places in the Conference, thus representing all of the churches of our Conference but three. The Committee on Resolutions further presented the following:—

Whereas, We note with sorrow the disposition of many to disregard the Spirit of God on the question of adornment; therefore—

Resolved, That we will not send out into the field as workers, or to our city missions, any who do not live in harmony with the "Testimonies" on the dress question; and we urge upon all our people the importance of regarding the "Testimonies" on this subject.

Resolved, That we advise our canvassers to stick to their legitimate work, and not leave it to preach, unless so directed by the Conference Committee.

The fourth resolution was spoken to by Elds. Lindsey, Canright, Underwood, and others, who tried to impress upon the people its importance. The resolution was adopted by the Conference, and afterward by a rising vote of nearly all the audience. The fifth resolution was also adopted.

Some questions arose in reference to the relations of the tract society to the Conference. The Chair was therefore authorized to appoint a committee of two, to confer with a like committee of the tract society, and report with recommendations at a future meeting. O. F. Guilford and D. K. Mitchell were named as that committee.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 20, AT 9:30 A. M.—The Committee on Resolutions presented the following:—

Resolved, That as the General Conference is a legally organized body, we recommend that all our houses of worship built hereafter in this Conference be deeded to the General Conference.

Resolved, That in harmony with the late testimony we recommend that our people in this Conference set apart Wednesday evening of each week as a time for prayer for our ministers and all our workers throughout the entire field.

Whereas, We recognize the need of mental culture, and the value of education; and we believe our College at Battle Creek to be well adapted to the training of our young people in this line and also in the truth; therefore—

Resolved, That we recommend that our young people as far as possible avail themselves of its advantages for a shorter or a longer time.

These resolutions were considered separately, the sixth calling out many queries, especially with regard to its legal aspects. Resolution seven, after some discussion and amendments, was laid upon the table. The eighth resolution was spoken to by Eld. Canright. The time for the regular preaching service having arrived, Eld. Butler gave an able and interesting discourse on the importance of education, taking as his text 2 Tim. 2:15. He showed from many examples how God uses men of education in his work, especially to lead out in important enterprises, thus showing his appreciation of knowledge and wisdom; that our influence is greatly increased thereby, and that to be truly an ambassador for Christ, one must be intellectually strong, and able to rightly represent God's work. After the discourse, the eighth resolution was unanimously adopted, and the Conference adjourned to call of Chair.

FIFTH MEETING, AUG. 22, AT 9 A. M.—The seventh resolution was taken from the table, and after some discussion, was adopted.

The Committee on Credentials and Licenses reported as follows: For renewal of credentials, R. A. Underwood, W. J. Stone, O. F. Guilford, D. E. Lindsey, C. H. Chaffee, G. W. Anglebarger, O. J. Mason, W. R. Foggin, E. H. Gates; for ministerial license; L. B. Haughey, H. W. Cottrell, J. S. Iles, H. H. Burkholder, E. A. Merriam, V. H. Lucas, E. J. Van Horn; for colporter's license, J. C. Franz, J. Boettcher, C. S. Keslake, Laura P. King, Hattie Andre, Elsie Gates, Ella King, Nellie Beebe, Ida Gates, Rosella Rupp, Ella Talmage, Emily Noftger, Jennie Heisler, Myrta Vatan, Maggie Cottrell, Mollie McNeal, L. F. Findley, C. E. Mason. The report was accepted, and credentials and licenses were granted as recommended. The Committee on Nominations reported the following: For President, R. A. Underwood; Secretary, L. T. Dysert; Treasurer, James Rowe; Executive Committee, R. A. Underwood, E. H. Gates, W. J. Stone; Delegates to General Conference, R. A. Underwood, E. H. Gates, G. W. Anglebarger, D. E. Lindsey. The nominees were considered separately, and elected to their respective offices.

The committee of two appointed to confer with a like committee of the tract society reported as follows:—

The Joint Committee of the Ohio Conference and the Ohio Tract Society would respectfully submit the following recommendations:—

1. In reference to the matter of the money loaned to the Mendon church, we find no record of a donation of the same, either by the Conference or the Tract Society, and we recommend that the matter still be recognized as a loan.

2. By examination of the Tract Society books, we find an indebtedness to the Society of over \$3,600. We therefore recommend (1.) That the officers of the Tract Society do all in their power to collect this indebtedness; (2.) That greater caution be exercised in allowing agents to become so much in debt; and (3.) That further credit be denied those who do not promptly settle for books actually sold.

3. We further recommend that the Conference make arrangements with its ministers and laborers by which their indebtedness to the Tract Society may be collected by the Conference, when settling with those under its employ.

First and second recommendations were adopted. Recommendation third was spoken to by Elds. Butler, Underwood, and others, and after being amended, was adopted.

Adjourned to call of Chair.

SIXTH MEETING, AUG. 23, AT 4 P. M.—The Treasurer's annual report was read as follows:—

TREASURER'S REPORT.

RECEIPTS.

Tithes on hand from last year,	\$ 915 87
" received during this year,	5,422 51
Educational fund on hand,	133 00
Received on tent fund,	189 30
City mission fund on hand,	239 41
Received on city mission fund,	420 00
Total,	\$7,320 09

DISBURSEMENTS.

Paid from the tent fund,	\$5,551 01
Overpaid from the tent fund last year,	130 23
Paid from tent fund to J. A. McAuly,	150 00
" educational fund,	16 94
" city mission fund,	616 59
Total,	\$6,514 77

Balance on hand Aug. 23, 1886,	\$ 805 32
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ASSETS.

Tithe fund,	\$787 37
Educational fund,	116 06
City mission "	42 82
Total,	\$ 946 25

LIABILITIES.

Tent fund overdrawn,	\$140 93
Net assets,	\$805 32

After the Auditor's report, certifying to the accuracy of the books, the Treasurer's report was accepted. Adjourned *sine die*.

L. T. DYSERT, Sec.

R. A. UNDERWOOD, Pres.

Special Notices.

NOTICE FOR SOUTHEASTERN MICHIGAN.

I now think of holding a Sabbath-school convention Oct. 16, 17, in the southeastern part of the State, probably at Ogden Center. Brethren, begin now to make calculations to attend. Particulars will be given next week. M. B. MILLER.

CAMP-MEETING AT ATLANTIC, IOWA.

THERE will be a camp-meeting held at Atlantic, Iowa, Oct. 13-18. Churches and scattered Sabbath-keepers in Southeastern Iowa are especially invited to attend this meeting. We hope it will be possible for Eld. Wilson to be present and take charge of the Scandinavian work.

I. J. HANKINS, for Conf. Com.

FARE TO NEW LONDON CAMP-MEETING.

THOSE coming to the New London, Wis., camp-meeting over the Green Bay, Winona, and St. Paul R. R., or the Milwaukee, Lake Shore, and Western, should pay full fare, and will be returned for one-fifth fare. It will be necessary for all to take stoves and a good supply of warm clothing, as the nights will be cool. A. J. BREED.

NOTICE FOR DIST. NO. 4, IOWA.

OWING to the fact that the camp-meeting to be held at Brighton Oct. 6-11 comes at the time of the next district quarterly meeting, and expecting that a good majority of the members of Dist. No. 4. will be present at said meeting, I therefore appoint the next quarterly meeting for Dist. No. 4, Iowa, at Brighton, to be held in connection with the camp-meeting, at the above date. C. A. WASHBURN, Director.

S. S. CONVENTION AT NEW LONDON, WIS.

WE will hold a Sabbath-school convention in connection with the camp-meeting at New London, Oct. 6-12. The object of this convention is that we may become better instructed in, and receive a new inspiration for, this important branch of the work. We expect the help of Bro. J. E. White. We hope to see present all who are interested in the Sabbath-school work in that part of the State, especially officers and teachers. Let us make some sacrifice, if necessary, to attend. We have but a short time in which to work, and let us learn how to work to the best advantage. W. W. SHARP, Pres.

BRIGHTON, IOWA, CAMP-MEETING.

DOUBTLESS our brethren in Southeastern Iowa have seen the appointment for a camp-meeting at Brighton, Washington Co., Oct. 6-11. This meeting is appointed especially for those who live in this part of the State, many of whom could not attend the State camp-meeting at Des Moines this year. In ancient times the Lord required general gatherings of his people three times in a year. Ex. 23:14-17. We in the gospel dispensation are told not to forsake the assembling of ourselves together. Heb. 10:24, 25. The brethren in charge of the Conference work have kindly granted us the privilege of this camp-meeting; and will we show by our attendance that we appreciate this favor? Come at the commencement, and stay till the close.

There are many in this part of the State who have never had the privilege of attending a camp-meeting conducted by our people, some of whom have recently embraced the truth, and need the benefits of such a meeting. God has greatly blessed such gatherings in the past, by the conversion of many souls who are now workers in the cause of truth. I very often hear persons express a great interest for their unconverted companions, children, or friends, who yet seem to forget that God works through means. It may be that this meeting is the very means God has placed within your reach to accomplish such a work. Come yourselves, and so far as you can, provide for those to come for whom you feel an interest. Remember to prepare for cool nights by bringing suitable clothing and bedding. Let us begin at once to shape our affairs so that we can attend this very important meeting.

Sept. 20.

C. A. WASHBURN.

—A man may go to heaven without health, riches, honor, learning, friends; but he can never go there without Christ.—Dyer.

News of the Week.

FOR WEEK ENDING OCT. 2.

DOMESTIC.

—Oct. 28 has been decided upon for the inauguration of the Bartholdi statue.

—Over \$18,000,000 has been expended on monuments in Massachusetts since 1861.

—The United States imported \$10,000,000 worth of precious stones during 1884.

—Louisiana's orange crop is said to be almost a failure this year, owing to last winter's severe freeze.

—Thirty business structures in Deland, Fla., were burned Sunday, entailing a loss of \$72,000.

—The public debt statement issued Friday afternoon shows a reduction during September of \$10,627,000.

—One missionary and 100,000 gallons of rum constituted the cargo of a vessel that lately left Boston for the Congo country.

—Lightning started a conflagration in the forests of the Yellowstone National Park, which is destroying immense tracts of timber.

—Two shocks of earthquake Tuesday night at Elizabethtown, Pa., rattled doors and windows, and badly frightened the inhabitants.

—A fall of rock in the Winthrop mine, near Ishpeming, Mich., Wednesday, entombed three men, whose rescue is deemed improbable.

—Several earthquake shocks were experienced Monday at 5 P. M. in Charleston, Summerville, Savannah, Augusta, and other southern points.

—The wealthiest colored gentleman in the United States is Tonie Lufton, a French quadron of New Orleans. He can sign his check for a round million.

—Two boys, aged 13 and 14, have been arrested in Zavalla county, Texas, for murdering a Mexican herder, and then killing sixty sheep "just for fun."

—Two hunters shot into the packing house of the Ditmar Powder Works at Bay Chester, N. Y., Thursday, causing an explosion, which blew four men into fragments and destroyed the structures.

—Conductor Harrison and Engineer Brewer, of the passenger train recently in collision at Silver Creek, N. Y., resulting in the death of fifteen persons, have been indicted for manslaughter, and held at \$3,000 bail each.

—In South St. Louis, Mo., Sunday morning, John M. Conrad found in his stables a box containing a bomb, the shell being of cast iron, with a partly burned fuse attached. The bomb was filled with dynamite and bullets.

—The volcanic peak of Pabloff Mountain, in Alaska, is in a state of eruption. Mariners report that dust was so thick from the crater as to darken the sun, and decks of vessels were covered several inches deep with the black deposit.

—Johann Most's organ of anarchy in New York, the *Freiheit*, is in a dying condition; and the present editor says that if the circulation does not speedily increase, the sheet "will be suspended, and the anarchists will be abandoned to their fate."

—Four shocks of earthquake were felt Tuesday at Charleston, one of them being accompanied by a detonation, and causing the people to rush into the streets. No injury was done to person or property. A scarcity of skilled brick-layers and plasterers is reported where wages are at earthquake figures. The refugees are returning to the city.

—The Northern Sioux have decided to establish mail and transportation routes throughout the frontier region on the co-operative principle, the work to be done by the young men of the nation. As all the labor will be performed on foot, young warriors are now in training for their part in the enterprise. Each runner is to make seventy-five miles per week.

—The preliminary steps in the movement for celebrating in Philadelphia, the 17th of next September, the 100th anniversary of the adoption of the Constitution, were taken last week. Each of the thirteen original States except Massachusetts, New Hampshire, and North Carolina was represented at a meeting in Philadelphia, either by its governor or by some person or body duly authorized.

—Prof. Woodward has lately made a survey of Niagara Falls. He says that the area of the rock worn away at the Horseshoe Falls between the years 1842 and 1874 was 18,500 square feet, equal to .425 acres; between 1875 and 1886, 60,000 square feet, or 1.37 acres. The main length of the contour of the falls is 2,300 feet. The time required to recede one mile, if the rate is 2.4 feet per year, is 2,200 years.

—A hurricane, with heavy rain, prevailed in Southwest Texas from the 21st to the 23rd, the rain gauge indicating a fall of twenty-six inches. Two hundred houses were wrecked at Brownsville, rendering 300 persons homeless, while across the river, in Matamoras, 300 dwellings were leveled, and thirty blocks of the city were flooded. The people in both cities are in great distress. Whole sections of Texas are submerged, and the loss to property is very heavy.

FOREIGN.

—November 18 has been appointed Thanksgiving day for Canada.

—It is stated that King Charles, of Roumania, will be elected prince of Bulgaria.

—The Melbourne *Argus* says the latest French operations in the New Hebrides indicate permanent occupation.

—For the third time within a year, the Volcano of Colima, in Mexico, has again become active, causing terror in the surrounding villages.

—An engine specially constructed to use petroleum as fuel, is successfully drawing railway trains between Alexandria and Cairo, in Egypt.

—Two naturalized American citizens, who have been visiting their birthplace in Germany, have been ordered to leave the empire by Oct. 8.

—Six persons, including three Glasgow magistrates, were suffocated while viewing a monster blast at the Lochfyneside quarries in Scotland.

—The census shows that M. Chevreul is not the only centenarian in France, there being 126 others who can show that they have lived a hundred years.

—Fresh discoveries of gold in the Transvaal, South Africa, are absorbing much attention. The new mines are said to be very rich in auriferous deposits.

—By an explosion of fire-damp near Schalke, Germany, forty-five persons were killed, and sixteen injured, eight of the latter being in a precarious condition.

—The king of Greece has purchased a large mansion at Copenhagen. It is generally believed that he contemplates abdicating and returning to Denmark.

—Advices from New Zealand say the White Island volcano is in a state of active eruption, and that a column of flame and smoke 100 feet in diameter issues from the crater.

—China has notified Postmaster-General Vilas that she proposes to inaugurate a postal system January 1, and requests that the United States discontinue its agency at Shanghai.

—The Jewish New Year, the 5647th year of the world, according to the Hebrew calendar, will begin on the 29th of September, at sundown, the celebration of this event lasting, among the religious Israelites, two days.

—In the bay of St. John, Newfoundland, Friday morning, the schooner *Summerset* cut the schooner *Mary Ann* in halves, on which there were thirty-seven persons. Three men and one woman were drowned, and another passenger was fatally injured.

—Turkey's agents abroad report that the peace of Europe is endangered by the present temper of the English and Austrian cabinets against Russia. The Turkish war department contemplates equipping and drilling 60,000 Kurdish horsemen in the same manner that the Russian Cossacks are equipped and drilled.

—There was desperate fighting Wednesday between Protestant and Catholic workmen at Barbour's foundry in Belfast, Ireland. The police interfered, when the fighters joined forces, stoned and routed the police. Cavalry was summoned, charged upon and dispersed the mob. A score of rioters and several policemen were injured.

—The cholera is still raging throughout Japan, the proportion of deaths to cases being very heavy. Between Aug. 28 and Sept. 5, inclusive, nine days, 13,340 new cases were reported. The deaths during the same period were 8,472. In Tokio alone there were during the nine days 2,352 cases and 1,472 deaths. Over 63 per cent of those attacked died.

—In Madrid, on Sunday evening, three hundred soldiers broke out of Gil Blas barracks, and marched through the streets, denouncing the monarchy and cheering for a republic. They attempted to seize the arsenal and barracks, but were repulsed, whereupon they took possession of the Southern Railway. After a brief battle, in which General Vilarde and Count Mirasol were shot, the rebels escaped from the city by a special train. Martial law was at once proclaimed, and quiet reigned. It appears that General Villacampa led the outbreak. The officers implicated in the attempted revolution have been condemned to death. Spain has demanded of France the expulsion of the revolutionist Zorilla from French territory.

—The theory so often advocated, that the interior of the earth is a bed of fire, occasionally provokes scientific investigation. The German government is now engaged in sinking a shaft for the purpose of testing the increasing temperature of the earth. The exploration is being carried on by a diamond-tipped borer, near Schladeback. At latest accounts the depth reached was nearly 6,000 feet, which is supposed to be the lowest ever penetrated toward the earth's center. The degrees of heat are determined by an instrument invented for the purpose which acts as a special thermometer; and as the heat increases, the mercury overflows the lip of the tube; the difference in the overflows indicates the rate of increase of heat. The heat at 5,200 feet was 120 degrees Fahrenheit. The inference drawn by the scientists from this increase of temperature is that the earth's crust is about one nineteenth of its radius, or about 275 miles.

RELIGIOUS.

—In the Scottish Episcopal Church, views of the most extreme type are now all but universally prevalent. High Churchism in Scotland is scarcely distinguishable from popery itself.

—The 17th of October being the 350th anniversary of the martyrdom of William Tyndale, the translator of the Bible, it has been suggested that the day should be appropriately celebrated.

—The smallest Methodist conference in the world is that of France, which is composed of twenty-five ministers and four or five laymen. The total Methodist membership in France is under two thousand.

—In ten years more than thirty thousand people have embraced Christianity in the Samoan Islands. It is thought there are not more than twenty houses in the whole group where there is not a Bible and family worship.

—When, fifty years ago, the first Methodist service was held in Melbourne, Australia, the white population did not exceed fifty persons. To-day Melbourne, with Victoria for its circuit, has 480 churches, 311 other preaching places, and two colleges.

—The Provincial Synod of the Church of England in Canada, after fully discussing the educational question, decided that members of the Synod should do everything in their power to influence the legislatures of the various provinces to authorize the reading of the Scriptures in the public schools.

—At the General Conference of the Canada Methodist Church just held at Toronto, it was recommended that the Conference ordain that the non-alcoholic wine be used in the sacrament of the Lord's supper; that juvenile temperance societies be organized in all the congregations, and that a day be set apart in each year, known as Temperance Sunday, which should be entirely devoted to temperance questions.

—The Holy Synod of Russia has just decided that Russian soldiers must observe Lent in the most rigorous way. They will have to fast not only during the four "great Lent's" yearly, but also every Wednesday and Friday, and the six regular days of prayer and repentance. This is the calculation: The Great Lent (of Easter), 79 days; Petrovski Lent, 20 to 50; Uspenski Lent, 17; Filippovski Lent, 39; six days of prayer and repentance, 6; 31 Wednesdays and 31 Fridays, 62; total, 170 to 200 days; on which dates neither meat, nor fish (during the Easter Lent), nor eggs, nor milk, nor even sugar are allowed. The officers assert that the physical strength of the soldiers must inevitably suffer from the new regimen.

—Advices from Hong Kong show there is a dispute between Methodist and Catholic missionaries in China as to which denomination is responsible for the indiscretions that incited the recent wholesale massacre of Christians in the Province of Se Chuen. The Catholic bishop of Chun-King attributed the outbreak in that city to the indiscreet conduct of the Methodists. The latter declare that in Chun-King the massacre of native Christians and the destruction of their churches and property are due entirely to the popular indignation aroused by the Catholic bishop, who, the Methodists say, persistently used yellow tiles in the construction of his new cathedral, in spite of repeated warnings that it was dangerous to do so, because it outraged native faith by making common use of a color venerated as sacred and reserved exclusively for the use of the emperor.

Obituary Notices.

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

BENT.—Died of cholera infantum, near Rochester, Ind., Danie, son of Roansa Bent, aged 4 years, 2 months, and 17 days. Sr. Bent was on her way from Sevestopol, Ind., to Clayton, Ill., to make it her future home; but when they reached Rochester, Danie was so ill she was obliged to stop. The remains were brought back to Sevestopol, and after words of comfort by the M. E. minister, were laid to rest.

J. H. MOLLENAUER.

WOOD.—Died at Siloam Springs, Ark., June 22, 1886, of typhoid fever, Sr. Emma C. Wood, aged 17 years and 11 months. She was baptized and united with the church March 21, 1886, from which time she lived a devoted Christian, and died in full faith of having a part in the first resurrection. May the bereaved family so live as to meet her in the earth made new. Funeral services by the writer.

J. G. WOOD.

HATCH.—Fell asleep in Jesus at her home in Cleon, Manistee Co., Mich., Aug. 11, 1886, Galla Hatch, only daughter of Bro. Hervey C. Hatch, in the fifteenth year of her age. Sr. Galla gave her heart to God a few months before her death, and was baptized and lived a faithful Christian life until her decease. She leaves a father and three brothers, besides a large circle of relatives and friends, to mourn their loss; but they sorrow not as those without hope. She was a member of the Sabbath-school at Cleon, where she will be greatly missed. Words of comfort were spoken by the writer, from 2 Cor. 9:15.

R. C. HORTON.

DEMING.—Died of Bright's disease, Sept. 5, 1886, at Kickapoo Center, Wis., Adaline C., wife of Jedediah Deming, aged 66 years, 6 months, and 26 days. Sr. Deming embraced the truth about thirty-two years ago, under the labors of Waterman Phelps. She was a firm believer in the Third Angel's Message, and dearly loved the truth, as her daily life testified. During her last illness she was a great sufferer; still she bore it all patiently. Her faith was strong that she would have a part in the first resurrection; and among her very last words were, "The Lord is so good!" She leaves a husband and several children and grandchildren to mourn her loss, but not as those who have no hope. Words of comfort by the writer, from James 4:13, 14.

W. S. HYATT.

McCULLOUGH.—Died at our home in Madison, Wis., Aug. 11, 1886, of consumption, our niece, Flora A. McCullough, aged 22 years, 1 month, and 10 days. When but a child, she commenced to keep the Sabbath with her mother. She was left an orphan at an early age, and became a member of our family. She early manifested a strong love for truth and justice, and at the age of thirteen united with the church at Rochester, Ind., and earnestly tried to walk near her Saviour. Her sufferings in her last sickness were very severe, which she bore with marked patience. She calmly, trustfully fell asleep, hoping soon to hear the Saviour calling her to awake to life everlasting. Funeral sermon by Eld. Wm. Covert, at Rochester, Ind.

W. W. SHARP.

RIGG.—Died at Springdale, Ark., Aug. 5, 1886, of congestion of the stomach and bowels, Sr. Malissa J. Rigg, aged 35 years, 8 months, and

26 days. She formerly belonged to the Methodist Church in Illinois; but upon hearing present truth, she and her husband embraced the Sabbath and its kindred truths, and were baptized and united with the Springdale church April 8, 1885.

Sept. 16, just six weeks after the death of Sr. Rigg, her husband, Bro. David C. Rigg, died of a congestive chill, aged 42 years, 9 months, and 12 days. The last few weeks of his life seemed to be a time of special devotion and consecration to God. We trust they sleep in Jesus, and will be brought forth to immortality and eternal life when Jesus comes. They leave four children to mourn their loss, who have the sympathy and watch-care of the church in their sad bereavement. On each occasion the writer spoke words of comfort to a large audience.

J. G. WOOD.

Appointments.

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

HAZELTON, MICH., ATTENTION!

We have decided to visit this church Oct. 15, to remain a few days. We greatly desire the presence of every member, and therefore ask our brethren to circulate the appointment thoroughly. Meetings will begin Sabbath, the 16th, at 10:30 A. M., and will continue each evening during our stay. Will Bro. James Wager please meet us at Flint on the morning of the 15th?

I. D. VAN HORN.

G. H. RANDALL.

No preventing providence, we will meet with the church at Flint Sabbath, Oct. 9, to continue meetings with them the following week. At this time the regular quarterly meeting will be held and baptism administered. First meeting will be held Friday evening, at 7 o'clock. Circulate the appointment, brethren, and let all attend.

I. D. VAN HORN.

G. H. RANDALL.

No providence preventing, the dedication of the new house of worship at Slocumville, R. I., will take place in connection with their district quarterly meeting, Oct. 9, 10.

J. B. GOODRICH.

I WILL meet with the church at Napoleon, Mich., Oct. 9, 10. Will the brethren and friends in Bro. Seymour's neighborhood, Washenaw Co., attend this meeting? There will be opportunity for baptism.

M. B. MILLER.

QUARTERLY meeting for Dist. No. 2, Minn., will be held at Good Thunder, Sept. 18, 19; for Dist. No. 1, at Dodge Center, Sept. 25, 26; Meetings will commence Friday evening, at 7 o'clock.

F. L. MEAD, Director.

DISTRICT quarterly meeting for Dist. No. 4, Mich., will be held at Otsego, Oct. 9, 10. We wish to see all members of the tract society at the meeting, as there are matters of great importance to be considered. Be sure to forward all reports. Eld. U. Smith expects to be with us.

ALEX. CARPENTER, Ex-Director.

QUARTERLY meeting for Dist. No. 1, Mich., will be held at Jackson, Sabbath and Sunday, Oct. 9, 10. Meetings will begin Sabbath morning. We want our district to be well represented, as very important matter is to be brought before this meeting. Ministerial help is expected.

GEO. O. WELLMAN, Director.

THE next quarterly meeting for Dist. No. 4, Maine, will be held at South Paris, Oct. 16, 17. As it is in a central place, we expect all the churches to be represented. Eld. R. S. Webber will probably be present. This will be an important meeting. Do not fail to come, brethren.

HENRY DAVIS, Director.

QUARTERLY meeting for Dist. No. 7, Pennsylvania, will be held at North Warren the third Sabbath and Sunday in October. I hope all the Sabbath-keepers in the district who are interested in the tract and missionary work, will make an effort to attend.

SCOTT JOHNSON, Director.

Publishers' Department.

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

My permanent address is 11 Corput St., Atlanta, Ga.

C. H. BLISS.

The permanent address of myself and wife will be Kankakee, Ill., instead of Onarga, as formerly.

A. O. TAIT.

TO WHOM IT MAY CONCERN.

By mistake, some of the brethren who left the Grand Rapids campground Sept. 30, took a black overcoat belonging to me. It was taken sometime between 9 and 11 o'clock A. M. The one who took the coat would confer a favor by returning the same to me, as it is about time to use it. Address me at Wyman, Montcalm Co., Mich.

FRED E. CASTLE.

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.—L. S. Campbell, C. E. Low, Frederick J. Jorg, Wm. Covert, H. C. Christman, C. H. Bliss, A. W. Rothwell, J. O. Franz, W. Good Smith, A. A. Gregory, Henry Hayden, A. H. Beaumont, C. C. Hesselweert, J. B. Dougherty, R. B. Craig, C. P. Haskell, J. D. Fegg, L. H. Smith, C. A. Rannels, Wm. M. Dail, H. P. Holser, L. D. Chambers, J. A. Morrow, L. O. Chadwick, A. G. Daniels, A. W. Barton, R. F. Barton.

Books Sent by Freight.—Pacific Press, Carrie Mills, L. T. Dyser, Lee Gregory.

Cash Rec'd on Account.—B. C. S. per Hilie B. \$7.32, Maine T. & M. per A. O. B. 161.31, Ind. T. & M. per E. G. 100., Texas T. & M. per L. G. 253., Mich. T. & M. per S. Sellers 4., B. C. S. School per H. B. 72, Ohio T. & M. per L. T. D. 212.91, Ill. Conf. per a sister 3., N. E. T. & M. per E. T. P. 500., N. E. Conf. per M. E. Peckham 2., Mich. T. & M. per H. H. 285.32.

Scandinavian Mission.—A. L. Dawson \$20., Mrs. L. Tarbell 5.

English Mission.—Texas T. & M. \$1., Wis. T. & M. 5., Mich. T. & M. 9.97, N. Y. T. & M. 5.

Texas Missions.—Texas T. & M. \$76.18.

Texas C. M. Fund.—Texas T. & M. \$38.08.

General Conference.—Texas T. & M. \$38.09, N. E. Conf. 35.40.

Australian Mission.—S. A. McPherson \$100., Wis. T. & M. 20, Mich. T. & M. 5., N. Y. T. & M. 5.

European Mission.—O. A. Robinson \$50., L. A. Whisby 74.

O. H. T. D. Fund.—J. E. Dow \$50., Fred Johnson 35.

S. L. Academy.—Wis. T. & M. \$10., Mich. T. & M. 5.

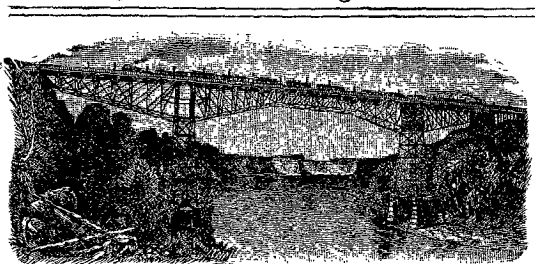
International T. & M. Soc.—Mich. T. & M. \$10.

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Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.				GOING WEST.			
Gr. Ry. Dep.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Gr. Ry. Dep.	Day Exp.	N. Y. Exp.	Atlantic Exp.
a. m.	p. m.	p. m.	a. m.	a. m.	p. m.	p. m.	a. m.
11.45	6.45	11.15	6.00	9.15	8.00	4.00	9.10
10.25	5.30	10.49	4.55	8.30	7.23	3.30	8.25
9.15	4.23	9.15	3.15	7.25	6.15	2.15	7.15
7.57	3.10	8.42	1.58	6.17	5.04	1.04	6.04
7.31	2.27	8.01	1.30	5.50	4.37	0.37	5.40
6.45	1.50	7.23	12.55	5.03	3.48	1.12	4.45
.....	1.15	6.14	11.34	4.20	3.18	0.38	3.22
.....	1.11	5.17	10.18	12.02	3.40	4.35	7.32
.....	9.00	3.30	8.15	9.55	8.05	7.00	6.40
a. m.	a. m.	p. m.	p. m.	p. m.	a. m.	a. m.	p. m.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily.

July 25, 1886.

O. W. RUGGLES, Gen. Pass. Agt., Chicago.

MICHIGAN & OHIO RAILROAD.

GOING WEST.		STATIONS.	GOING EAST.	
No. 4.	No. 2.		No. 3.	No. 1.
p. m.	a. m.		a. m.	p. m.
4.15	8.05	Lv. Toledo.....Ar.	11.55	6.45
5.55	9.00	.....Dundee.....	10.40	5.55
6.47	9.44	.....Tecumseh.....	9.44	5.08
8.11	11.05	.....Jerome.....	8.20	3.48
8.34	11.27	.....Homer.....	7.56	3.22
9.15	12.05	.....Homer.....	7.16	2.44
9.50	12.40	.....Marshall.....	6.40	2.09
10.06	12.55	.....Ceresco.....	6.25	1.55
10.30	1.40	.....Battle Creek.....	6.00	1.30
p. m.	2.06	.....Angusta.....	a. m.	12.44
.....	3.08	.....Monteith.....	.....	11.43
.....	3.40	.....Allegan.....	.....	11.10
.....	6.35	Ar. Grand Rapids.....Lv.	.....	9.00
p. m.				a. m.

All trains run daily except Sunday.

July 11, 1886.

H. C. PARKER, Pass. Agent.

CHICAGO, BURLINGTON & QUINCY R. R.

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

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
b 8.45 a m	Galesburg, Ottawa, and Streator Express.	b 6.50 p m
b 11.00 a m	St. Paul, Dubuque, & Sioux City Express.	b 2.50 p m
b 11.50 a m	Council Bluffs, Cedar Rapids, and Waterloo Passenger.	b 2.15 p m
b 12.30 p m	Denver and Omaha Fast Express.	a 2.00 p m
a 12.30 p m	Kansas City and Mexico Express.	a 2.00 p m
a 12.30 p m	St. Joseph, Atchison, & Topeka Express.	a 2.00 p m
b 4.45 p m	..... Mendota & Ottawa Express.	b 10.30 a m
b 4.45 p m	..... Rockford & Rochelle Express.	b 10.50 a m
b 4.45 p m	..... Amboy, Rock Falls, and Sterling Express.	b 10.50 a m
b 10.00 p m	..... St. Paul & Sioux City Express.	d 6.35 a m
a 10.00 p m	..... Dubuque & Forrester Express.	a 6.35 a m
a 10.30 p m	..... St. Joseph, Omaha, Denver, & California Express.	a 6.55 a m
a 10.30 p m	..... Des Moines Express.	a 6.55 a m
a 10.30 p m	..... Texas Express.	d 5.45 a m
a 10.30 p m	..... Kansas City Night Express.	a 5.45 a m

aDaily. bDaily except Sunday. cDaily except Saturday. dDaily except Monday.

St. Paul, Dubuque, and Sioux City trains leave and arrive at Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 5, 1886.

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

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Tennessee, Paris, Henry Co., " 13-19	
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GEN. CONF. COM.	

GOOD WORDS FROM BRO. CONRADI.

BRO. BUTLER has received a very interesting communication from Bro. Conradi, which comes just too late for this number. It will appear next week. It gives an account of his narrow escape from the hopeless doom of being exiled to Siberia. He is now released from prison, and expects to be at his home in Basel, Switzerland, by Oct. 15.

THE TENNESSEE PROSECUTIONS.

WE have received from Bro. Rupert an account of the issue in the cases of prosecution for Sunday labor which have been awaiting the action of the supreme court in the State of Tennessee. According to his statement, the trial of the cases was a mere farce. Fines and costs are imposed upon the defendants which it will take them nearly six months to serve out in jail. Three of our brethren go to jail under this sentence, two of them between sixty and sixty-five years of age. The place of their imprisonment, Paris, Henry Co., is the place where our brethren in Tennessee will be assembled in camp-meeting, Oct. 13-19. Brethren, in your petitions to a throne of grace, remember especially that camp-

meeting and those who are there in bonds. Further particulars from Eld. Rupert's communication will be given next week.

MAINE PLEDGES.

THOSE who have pledged to the Maine Conference fund will remit to me at No. 1 Johnson St., Bangor, Maine.
S. H. LINSBOTT, *Conf. Treas.*

LOST.

ON Michigan camp-ground, two tents, 10x12. They belonged to parties in the city who had kindly favored us with the use of thirty or forty tents. As we are very anxious to return them all right, we ask all to look their baggage over, and find where the mistake was made. They were taken from the camp Sept. 28. Please return by express, to 194 Sheldon St., Grand Rapids, Mich.
H. W. MILLER.

FLORIDA, NOTICE!

WE have moved our State depository from corner of First and Adams Sts. to corner of Secoud and Monroe Sts., in the La Villa, Jacksonville, Fla. All who are interested in our work, are cordially invited to call at our rooms when in the city. Until further notice the address, of our State Secretary will be Miss Lysle Reynolds, 502 West Monroe St., Jacksonville, Fla.
L. H. CRISLER.

PENNSYLVANIA, ATTENTION!

WE have mailed to each church clerk and treasurer blanks for their annual and quarterly reports. We trust all will see the necessity of being prompt in filling out these blanks, and returning them to me. If the matter is delayed, we shall not be able to make a full or just report of our Conference work at the coming General Conference. Begin at once to look up the information called for, and have it ready to send as soon as the quarterly meetings close. Address me at Mues, Blair Co., Pa.

J. E. ROBINSON, *Conf. Sec.*

MISSION SCHOOL IN NEBRASKA.

AT our recent camp-meeting it was decided by both the Conference and the tract society to continue a city mission in this State. After due consideration, the Conference Committee deemed it advisable to have it remain at Lincoln for at least one term of the mission school. The mission will be under the management of Eld. A. J. Cudney, Supt.; Sr. E. A. Stuart, of Nebraska City, Matron; Sr. Effie Raukui, Sec. and Treas.

This term of the mission school will commence Monday, Oct. 11. The object of the school is to prepare laborers, by a short course of instruction, to engage actively in the work of the Third Angel's Message. The expense of attending the school will be determined by the actual cost of the provisions. Those wishing to avail themselves of the privileges of the school, should furnish bedding, if convenient. All who expect to attend, should write to A. J. Cudney at once, that we may know how many to prepare for. Donations in the form of cash, provisions, and bedding, will be gratefully received at any time.
CONF. COM.

NOTICE TO THE IOWA TRACT SOCIETY.

IT is now decided that I shall leave Iowa Oct. 4, for Auckland, New Zealand. All letters pertaining to the tract and missionary work should, until some brother takes my place, be addressed to Miss Jessie Bosworth, 1315 East Sycamore St., Des Moines, Iowa. Please do not make any more drafts or money orders payable to me. No doubt a secretary will take my place in a very short time.

We learn that some of our people have friends and relatives in New Zealand. I would be pleased to have all such persons write me at once if they wish me to visit and work for their friends there. Please write names and addresses plainly; also what relation the person sustains to you, and whether you have sent them any reading matter. We cannot sail from San Francisco until Oct. 23. Those wishing to write me before we sail, can address me at Oakland, care Signs office. Our address in New Zealand will be

Auckland. We not only desire but believe we shall have the earnest prayers of many of God's children.
A. G. DANIELLS.

NOTICE.

ALL Maine T. and M. correspondence should hereafter be sent to Amanda J. Goodrich, South Lancaster, Mass.
AMANDA J. GOODRICH.

TALMAGE ON THE MATERIALITY OF HEAVEN.

IN a recent sermon while at the Thousand Islands in the St. Lawrence River, Mr. Talmage made some good points in favor of the materiality of both the saints and their home hereafter. His subject was the city of the New Jerusalem. Among other things, he said:—

"There is no such city," says the undevout astronomer. "I have stood in high towers with a mighty telescope, and swept the heavens, and I have seen spots on the sun and caverns in the moon; but no towers have ever risen on my vision, no palaces, no temples, no shining streets, no massive wall. There is no such city." Even very good people tell me that heaven is not a material organism, but a grand spiritual fact, and that the Bible descriptions of it are in all cases to be taken figuratively. In reply to this, I bring what Christ said, and he ought to know: "I go to prepare"—not a theory, not a principle, not a sentiment, but "I go to prepare a place for you." The resurrected body implies this. If my foot is to be reformed from the dust, it must have something to tread on. If my hand is to be re-constructed, it must have something to handle. If my eye, having gone out in death, is to be re-kindled, I must have something to gaze on. Your adverse theory seems to imply that the resurrected body is to be hung on nothing, or to walk in air, or to float amid the intangibles. You may say, If there be material organism, then a soul in heaven will be cramped and hindered in its enjoyments. But I answer: Did not Adam and Eve have plenty of room in the garden of Eden? Although only a few miles would have described the circumference of that place, they had ample room. And do you not suppose that God in the immensities can build a place large enough to give a whole race room, even though there be material organism?"

I wish that theologians would always talk as good sense as this, and as much in harmony with the teachings of the Bible. If there is any one thing that the Bible plainly teaches above another, it is that heaven is a real, material place; that God and the angels are real, material beings, having form and shape and personality; that the righteous hereafter will have flesh, bones, bodies, shape, and form; that they will eat and drink, and be real beings just as they are now; that the city of God where they shall live, will have mansions, and the new earth on which they shall dwell, will be real. All these will be just as tangible and material as they are now. There will be water, and flowers, and trees, and fruits, and animals. How delightful it will be to live in such a home as that, where there is no sickness, no sin, and no death! John Wesley and Martin Luther and many of the great lights in the church have held to this plain, simple doctrine. The vague theories of an immaterial soul have done much to obscure these grand doctrines of the Bible. We are glad, therefore, now and then, to see a plain statement like this from some of the popular ministers. It is well known that Mr. Moody holds the same views. In his little book entitled "Heaven," he has spoken very decidedly as to the materiality of that place. He says: "We believe this is just as much a place and just as much a city as New York is, or London, or Paris." So we believe, and so the Bible teaches.

D. M. CANRIGHT.

LIBERALLY REWARDED.

SOME months ago a gentleman spent some time with us at the Sanitarium. He became quite interested in our denominational views, and had a mind to learn more. As a man of candor, ability, and Christian piety, he commanded respect and esteem. When he left for his far-off home, he purchased some nine dollars' worth of books setting forth our views on the Sabbath, the near coming of the Lord, and kindred truths, which he obtained to read.

His companion, a lady of marked piety, remained some weeks after his departure, when she returned to their home, where she learned that her husband had, as she wrote, "devoured the contents of the books," and was keeping the Sabbath of the Lord. Very soon she united with him in bearing the cross. May the Lord help them to be faithful. It paid the noble Bereas to search the Scriptures daily; it paid them to believe their teachings and obey their precepts; and it secures blessings equally as great at the present to those who do likewise.

A. S. HUTCHINS.