

# WA Pratt 52¢ 86

## 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

VOL. 62, No. 39.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 6, 1885.

WHOLE No. 1634.

### The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

\$1.00 DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money  
orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

#### THE COMING OF THE LORD.

(Republished by request.)

COMING, coming, coming! *Who?*

Christ, the Lord of life and glory,  
He who once for me and you  
Died!—oh, depth of sin's sad story!  
Coming, not a helpless stranger,  
Cradled in the friendless manger;  
Coming, Lord of earth and heaven!  
King! to whom all power is given,  
Judge! at whose all-searching bar  
All must stand, just what they are;  
And the wicked tell with shame,  
Why they've cursed his holy name.

Coming, coming, coming! *How?*

Clothed in strange, unearthly splendor,  
Glory men ne'er dream of now,  
Grandeur earth ne'er had attend her.  
At his sight the heavens shall wither,  
From his presence earth shall flee,  
Islands move, and mountains thither  
Seek the caverns of the sea.  
Every eye shall then behold him,  
All the nations feel his ire;  
While the brightness that enfolds him,  
Is to them consuming fire.  
Thunders all the air shall thrill,  
All the heavens with lightnings blaze,  
And the universe stand still,  
While through all its realms is heard  
That profound, omnific word  
Which to life the dead shall raise.

Coming, coming, coming! *Why?*

To redeem his purchased treasure,  
All his saints o'er sin who sigh,  
All who make his will their pleasure;  
To bring back within their borders  
His whom hades holds to-day;  
To arrest sin's wild disorders,  
And the monster Death to slay.  
Coming to fulfill his plan,  
Make his oath and promise good,  
Which secures repentant man  
Life eternal through his blood.

Coming, coming, coming! *When?*

Ah! that question solemn, thrilling!  
For when He appeareth, then  
All these earthly scenes, fulfilling  
His sure word, shall have an end.  
And behold the day is near!  
Signs in earth and heaven portend  
That the Lord will soon appear.  
Angry thrones, through wars, proclaim it.  
Scoffers by their scoffing name it.  
And the mute and solemn sky  
Has hung forth its prophecy.  
Coming! while we wait and dally.  
Coming! while we sleep in sin.  
Swift as light o'er hill and valley,  
That great day is coming in.  
Shinner, rouse thee to thy fate.  
Saint, be watchful at thy gate.  
Saviour, fit us all to appear  
At thy coming, now so near.

—U. S.

—Swifter than a weaver's shuttle  
Pass our days in rapid flight.  
Soon will come the day unmeasured  
When we'll know no more of night.  
There's a little time to labor,  
Just a little space to pray,  
Then the Master comes in beauty  
And begins that endless day.

### Our Contributors.

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

#### NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

##### THE ENGLISH MISSION.

THE first two weeks after we landed in Liverpool we spent in visiting among the churches and unorganized companies of Sabbath-keepers in England. In Grimsby we found a pleasant temporary home among old friends at the Mission, or office of the *Present Truth*. The building which they occupy is convenient, well lighted, and pleasantly located. All the work on the paper except the press work is done in this building, and most of the workers live here. There is also a good-sized room in the house which is used for meetings, but which will soon be too small. We believe that the time will soon come when it will be necessary to purchase a press upon which to print the paper, also tracts and leaflets, so that the light may shine forth in more distinct rays to every part of the kingdom.

Friday evening I spoke in Temperance Hall on the subject of temperance. The idea that it is necessary to commence the work of instruction in self-denial and temperance in childhood, seemed new to the people. The most respectful attention was given as I tried to impress upon parents their accountability to God, and the importance of their laying the foundation of firm principles in their children, thus building a barrier around them against future temptations.

Sabbath forenoon, when the little company of Sabbath-keepers assembled for worship, the room was full, and some were seated in the hall. I have ever felt great solemnity in addressing large audiences, and have tried to place myself wholly under the guidance of the Saviour. But I felt even more solemn, if possible, in standing before this small company, who, in the face of obstacles, of reproach and losses, had stepped aside from the multitude who were making void the law of God, and had turned their feet into the way of his commandments. In the afternoon a Sabbath-school and social meeting were held. I spoke about thirty minutes in the meeting, and others followed. As I listened to the testimonies borne, I could but think how similar is the experience of the followers of Christ in England and in America. There is but "one Lord, one faith, one baptism."

Sunday forenoon we had another meeting of the brethren and sisters, and in the evening I spoke in the Town Hall. This, the largest audience room in the place, was crowded, and many were obliged to stand. Those who were best acquainted with the hall estimated that there were twelve hundred present. I have seldom seen a more intelligent, noble looking company. The "Union Temperance Prize Choir" volunteered to come and sing. This choir, which was composed of about fifty voices, did justice to the English love of music by singing seven pieces, three at the opening, two at the close, and two after the benediction. All knew that I was from America, and I did not try to appear English by imitating English customs and practices. Not being ashamed of my country, I still conformed to my simple American manners.

The subject of the evening was the love of God; and as I reflected that not until the last great day would I again meet all there assembled, I tried to present the precious things of God in such a way as to draw their minds from earth to heaven. But I could only warn and entreat, and hold up Jesus as the center of attraction, and a heaven of bliss as the eternal reward to the overcomer.

Monday we visited Ulceby, where a little company of Sabbath-keepers has been raised up through the labors of Bro. John. These manifested the deepest interest as their attention was called to the importance of searching the Scriptures to ascertain what is truth. The acceptance of truth ever involves a cross, but the only safe course is to follow the light God permits to shine, lest by neglect it shall become darkness. One lady who had been convinced of the truth, but who was still in the valley of decision, there decided to obey all the commandments of God.

Wednesday, accompanied by Bro. Lane, we went to Riseley, a small town about forty miles from London. Here Bro. Lane and Durland had been holding a tent-meeting for four weeks. The tent seated about three hundred, and in the evening it was full and a large number stood outside. My heart was especially drawn out for this people, and I would gladly have remained longer with them. Of the audience it could be said, there were honorable women not a few. Several of these had commenced to keep the Sabbath. Many of the men were convinced of the truth, but the question with them was not whether they could keep the Sabbath and have the conveniences and luxuries of life, but whether they could obtain bread, simple bread, for their children. Some conscientious souls have begun to keep the Sabbath. The faith of such will be severely tested. But will not He who careth for the ravens much more care for those who love and fear him? God's eye is upon his conscientious, faithful children in England, and he will make a way for them to keep all his commandments.

Thursday we took the cars for London. Here we had the pleasure of meeting Eld. W. M. Jones, publisher of the *Sabbath Memorial*, and pastor of an S. D. Baptist chapel in London, where he has stood for many years in defense of the Bible Sabbath. We appreciated his kindness in accompanying us to the British Museum, and in explaining to us many things of interest. It would have been pleasant and profitable to spend considerable time among these interesting relics, but we were obliged to leave to meet appointments at Southampton.

Southampton is where Eld. Loughborough lived most of the time while he was in England. It is an old town, and, with its suburban villages, has a population of over one hundred thousand. Here we saw the old Roman wall and gates with towers above, which were once used as courts of justice. Although built over nine hundred years ago, the wall in many places has not been impaired by age. While here I spoke to the church Friday evening and twice on the Sabbath. Appointments were out for Sunday evening in a large hall, but Sunday morning found me sick with a severe cold. I could sit up but little. During the day we rode out, and I came near fainting. The brethren saw that it would be impossible for me to speak that night unless the Lord should work in a special manner. I tried to pray over the matter, and decided to do my part. I rose from the bed, rode to the hall, and stood upon my feet, and the Lord gave me strength as he had many times before under similar circumstances. The pain in my head ceased

the soreness in my throat was removed, and I spoke for more than an hour with perfect freedom. The Lord's name shall have all the glory. Monday I was able to return with our company to London, where we remained two days, on our way to Switzerland.

Although England covers a small territory, it has a vast population, and is a large missionary field. Hundreds could find room to work here if they had the missionary spirit. But where, oh where, are the men who love the truth and precious souls enough to give themselves with unselfish devotion to the work? Men are wanted who are willing to leave their farms, their business, and their families, if need be, to become missionaries. There have been men who, stirred by the love of Christ and the love of souls, have left the comforts of home and the society of friends, even that of wife and children, to go into foreign lands, among savages and heathen idolaters, in hope of sowing the seeds of truth. Many have lost their lives in the attempt, but others have been raised up to carry the work forward. Thus the work has progressed step by step, and the seeds of truth sown in sorrow have borne a bountiful harvest. The knowledge of the Bible has been extended, and the gospel banner has been established in heathen lands. The Protestant martyrs endured every hardship that they might get the word of life before men who were bound up in ignorance and superstition.

Salvation was brought to us at great self-denial and infinite cost by the Son of God. Some have followed his example, and have not let farms, or pleasant homes, or even loved ones, stand in their way. They have left all for Christ. But I am grieved and astonished that there are so few that have the real missionary spirit at this time. The end so near, the warning of a soon-coming Judgment yet to be given to all nations, tongues, and people, yet where are the men who are willing to make any and every sacrifice to get the truth before the world? Some who do go forth as missionaries are so grieved to leave the things they love that they keep in a state of sorrow and depression, and one half of their usefulness is destroyed. They are not called to go among heathen or savages, to suffer for food or clothing, nor are they deprived of even the conveniences of life; and yet they look upon themselves as martyrs. They are not bold soldiers of the cross of Christ. They do not give him willing service.

There is abundant opportunity, even in England, to get the truth before the people. It has been thought that tent-meetings could not be held here; but the experience of Brn. Lane and Durland this season has proved that in many places this is the very best means of reaching the people. Open-air meetings are quite common. If conducted on right principles, they are good. Jesus placed himself in the great thoroughfares of travel, where his voice was heard by thousands. The precious words that fell from his lips found a lodgment in many hearts, and caused them to search and see if these things were so. It is most difficult in England to reach the higher classes. The barriers are built up high and firm between the wealthy and the workers. Wealth is greatness and power; poverty means little less than slavery. The truth will often find its way to the noblemen by first reaching the middle and poorer classes. This was the case in Paul's day. The truth found its way into Caesar's household through one who was held in bonds, and men and women of high rank became disciples of Christ. Some who are servants and ladies' maids are quietly working to get the truth before those for whom they labor. Thus through servants or relatives the truth will reach the highest as well as the lowest.

The work in England is yet in its infancy; but we have faith to believe that if the workers make God their wisdom, and trust in him, we will soon see a much greater work done than has been accomplished in the past. Means are needed to extend the work. The gold and silver belong to God; the cattle upon a thousand hills are his also. He has intrusted means with his stewards so that they may use it in advancing his cause. If those who profess the truth would live nearer to God, their senses would not be so confused with the things of this world that they would not discern the wants of the cause for this time. We must pray in faith that God will move upon men who have means, to use it to extend his work on earth.

We must also pray earnestly that the Lord will raise up more men who have ability, and who will feel the burden of his work, and carry it forward. God will accept of hundreds of laborers if they will give themselves and their means to the work. He will hold men accountable who have received great light and yet are not aroused to see the importance of engaging in personal efforts for the salvation of their fellow-men. Energy and a spirit of self-sacrifice and denial are needed in entering the missionary field. I know whereof I speak. Resolute and unyielding men will accomplish much. We have had an experience in the work from its commencement. It began in weakness, but we can testify that wonders can be accomplished by resolute perseverance, patient toil, and firm trust in the Lord God of Israel. There is scarcely a limit to what may be achieved, if the efforts are governed by enlightened judgment, and backed up by earnest exertion. The apostle exhorts us to have respect unto the recompense of the reward. Life, eternal life, will be the reward of the faithful, true worker. May the Lord bless the labors of the faithful few who are trying to spread the truth in England, and may he grant to speedily raise up more laborers and greater facilities for advancing the work.

### THE CONSCIOUS STATE OF THE DEAD.

BY ELD. L. D. SANTEE.

#### REASONS WHY I CAN NEVER BELIEVE IN IT.

BECAUSE, The Bible has never said the dead are conscious.

Because, David declares that when a man dies, "*in that very day his thoughts perish.*" Ps. 146:4.

Because, the Bible plainly says, "*The dead know not anything*" (Eccl. 9:5); and Solomon adds further, "*Also their love, and their hatred, and their envy, is now perished.*" Verse 6.

Because, Jesus said of one who was dead, "*Our friend Lazarus sleepeth.*" See John 11:11-14.

Because, the Bible says of the death of Stephen, "*He fell asleep.*" Acts 7:60.

Because, Paul, speaking of death, uses the same expression (1 Cor. 15:6), and adds further, "*If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished.*" Verses 17, 18. This would not be the case if they were conscious and in heaven.

Because, When a man is conscious, he is not dead.

Now a few thoughts in regard to the spirit. Notice the creation of man: 1. God forms man of dust. 2. Breathes into his nostrils the breath of life (Hebrew, *ruahh*, spirit). 3. Effect, man became a living soul. Gen. 2:7. Now death just reverses this work, or, in other words, unmakes the man. Read Eccl. 12:7: "*Then shall the dust return to the earth as it was; and the spirit [Hebrew, *ruahh*] shall return unto God who gave it.*" Now the man is unmade, or the same as uncreated, and were it not for the resurrection, man would be no more.

Is the spirit *conscious*, or *possessed of thought*? Turn to the 146th psalm, and put your finger on the fourth verse, while the Bible answers the question. Here again we find the Hebrew word *ruahh* (spirit) translated breath: "*His breath goeth forth [Eccl. 12:7 tells where it goes], he returneth to his earth; in that very day his thoughts perish.*" When the spirit departs, or leaves the body, it is *not* possessed of thought; for thought has perished. We can truly say that at death the spirit returns (goes back) to God; but we *cannot* say that the spirit is conscious when God says the thoughts have perished.

#### REASONS WHY I DO NOT DESIRE TO BELIEVE IN IT.

1. If it be true, then five sixths of the human family, and among them some very dear to me, are *now* lifting up anguished eyes from the darkness in the unutterable agony of hell.

2. Christ was physically of our nature. Proof: "*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.*" Heb. 2:14. "*He took on him the seed of Abraham.*" Verse 16. "*Wherefore in all things it behooved him to be made like unto his brethren.*" Verse 17. So it is evident that Christ was physically the same as we are; and as death affects us, so it affected him. Now if it was the body only that suffered dissolution, if he did

not pour out his soul unto death (Isa. 53:12) his thoughts did not perish, then I have only human sacrifice. If *Christ* did not die, then I am afraid to risk my soul's salvation on the sacrifice offered. But the Son of God *has* died, and through his death the nations of the saved shall soon be in the splendor of an endless day. Reader, are you and I be there!

### DANGEROUS PLACES OF AMUSEMENT.

BY E. HILLIARD.

THERE never was a time in the history of the world when Satan was more busily employed laying his foul snares to entrap the unwary than at the present. He has come down with power, knowing that his time is short. He does lack in means, agents, or pleasure resorts to aid on his hellish work of destroying souls. He has the saloon for the viler classes. For those who have too much self-respect to attend such a place, he has provided the theater and the dance. To those who have conscientious scruples in visiting these places he has furnished the skating rink. These are all sinks of corruption and decoys of souls. They only differ in the degree of their baneful influence.

The skating rink is, perhaps, not so bad a place of pleasure as the dance and the theater, but it is the first station on the downward track. It is injurious in several ways. Its exercises are continued till far into the night, which tends to exhaust the energies of the system and destroy life. It is entirely contrary to anything sacred or religious, that it completely disqualifies the mind for the contemplation of heavenly themes. It is a great source of prodigality. When the individual enters the circles of pleasure, he finds the road to poverty short one. To say the very least of these places of amusement, they are heart-corrupting and soul-destroying.

One writer has said something on this subject which ought to stir every one who has any desire to save his soul from the influences that are all around us in such profusion. He says:—

"Were the effects of vicious amusements confined to this life, were the waste of time, abuse of health, the extravagance and prodigality all the evil which could flow from them, might be sought with less guilt than at present. But they have immediate influences upon the soul of man, and are doubtless the cause of the destruction of thousands. The day of Judgment alone reveal the influence of depraved pleasures upon that world where no light will exist, where the wail of sorrow will alone be heard. They contribute essentially to deaden the heart to the influences, to sear the conscience, and to prepare the victim to go out into blackness and darkness. Those who are accustomed to find pleasure in such scenes, are well aware that they are inconsistent with religion, and with the contemplation of heavenly objects; that they turn the mind away from God, and blind the eyes to all dangers of the future.

"It is a sad sight to see men so nobly made with such a lofty destiny before them, with many high hopes of future good, pursuing miserable phantoms of this life, and choosing pleasure and sinful mirth, while heaven and immortality should be the objects of their choice. Men will eat and drink, work and play, be rowful and merry until the end comes, and the wicked are destroyed. And I fear that some will be so attached to their pleasures that they will continue to sport with judgment, until the power of vengeance shall burst upon them."

Notwithstanding all that can be said and written, the great majority of both old and young will overcome by the world and its deceitful amusements. They will glide smoothly and carelessly around the outer circle of the great vortex of ruin, unheeding every warning note of impending danger, until their frail bark is drawn too far into the terrible abyss to be recovered. Then terror and anguish of spirit they will awake only to find that they have been charmed and cheated, and lost forever.

Who among us will forsake the pleasures of the world for a little while, and nobly, for the Master's sake, bear affliction with the people of God for a season, that at last they may secure true happiness in a world without end.

Medford, Minn.

## DEVOTION.

BY J. M. HOPKINS.

THOU who hast given to me my load,  
Oh! give me strength to bear;  
Thou who hast marked for me my road,  
Help me to walk with care.

The true disciple here must drink  
The cup the Master drank;  
From his baptism may not shrink,  
Though life seem cold and blank.

Though heavy be the rugged cross,  
'T was borne before by Thee;  
Though I must count all things but loss—  
Thou gav'st thy life for me.

I would remember that this earth  
Is not the Christian's home;  
Here toil succeeds his lowly birth,  
His rest is yet to come.

Then help me patiently to run  
The upward, narrow way,  
Till Thou shalt speak the glad "Well done,"  
And open the gates of day.

## MORNING THOUGHTS.—NO. 3.

BY MRS. H. T. H. SANBORN.

The waking thought is one of thankfulness for petition No. 32." The reading of it, accompanied with close self-examination,—and how can we read otherwise?—reveals in glaring light its character and waywardness of heart. It will in all its alarming deformity presents new alarming aspects. Can it be that the long-petitioned that even the burning at the stake did not crush an abiding love for the truth, be counterbalanced by oft-repeated yieldings his will, and lost! lost! lost! lost! will be at last? God save, is this morning's petition from a heart all crushed and broken at the of a bleeding Saviour. Shall self-deception of the eyes and steel the heart till, too late, it appear that God's ways have not been recognized in the discipline of life? O thou Holy One, at the eyes; and soften the heart till its lamp shall be, "Thy will, not mine, be done!" to a trust in thee; even in the dark, assist realization of thy words to us by the instrumentality of thy Spirit. We can never "by thing find out God." He does not lay open plans to prying, inquisitive minds. We must attempt to lift with presumptuous hand the curtain which he veils his majesty. The apostle says: "How unsearchable are his judgments, his ways past finding out."

Is a proof of his mercy that there is the hiding of his power, that he is enshrouded in the awfolds of mystery and obscurity; for to lift the veil that conceals the divine Presence is death. Mortal mind can penetrate the secrecy in which the Mighty One dwells and works. We can command no more of his dealings with us, and the eyes that actuate him, than he sees fit to reveal. He orders everything in righteousness, and we are not to be dissatisfied and distrustful, but in reverent submission. He will reveal to us much of his purposes as it is for our good to know; and beyond that we must trust the hand of his omnipotent, the heart that is full of love. Petition No. 32" pp. 57, 58. Under the image of this instruction, the heart this morning finds in the following touching language:—

Laid on thine altar, O my Lord divine,  
Accept this gift to-day for Jesus' sake;  
I have no jewels to adorn thy shrine,  
Not any world-famed sacrifice to make;  
But here I bring, within my trembling hand,  
This will of mine,—a thing that seemeth small;  
Yet, when I yield thee this, I yield my all.

Hidden therein, thy searching gaze can see  
Struggles of passion, visions of delight,  
All that I have, or am, or fain would be,  
Deep loves, fond hopes, and longings infinite;  
It hath been wet with tears, and dimmed with sighs,  
Clenched in my grasp till beauty it hath none;  
Now, from thy footstool where it vanquished lies,  
The prayer ascendeth, May thy will be done.

Take it, O Father, ere my courage fail,  
And merge it so in thine own will that e'en  
In some desperate hour my cries prevail,  
And thou giv'st back my gift, it may have been  
So changed, so purified, so fair have grown,  
So one with thee, so filled with peace divine,  
I may not know or feel it as mine own,  
But gaining back my will, may find it thine."  
Psalms, Wis.

## OVERCOMING.

BY LEE GORRELL.

THE work of overcoming is certainly one of vast importance to every one who is a candidate for eternal life, and a work that should be well considered by every professed Christian. We should often ask ourselves the question, Am I each day putting forth every effort in my power to overcome—to form a pure and spotless character, such as Jesus will accept at his coming? I fear that we should often be compelled to answer in the negative. If we could only realize fully the numerous deceptions and wily snares the prince of darkness is daily weaving for the feet of the unwary; could the curtain that conceals his cunning devices be for a moment lifted, and we behold the dangers to which we are constantly exposed, then could we more properly appreciate the words of our Saviour to his disciples: "Watch and pray, that ye enter not into temptation." Matt. 26:41.

When we think that the riches and glories of eternal life depend upon our faithfulness in overcoming, because only "he that overcometh shall inherit all things," how intense should be the zeal and earnestness manifested by us, to form characters unsullied by the corrupting and contaminating influences of the world! How strong should be our efforts to battle successfully against the powers of darkness, and to cultivate meekness, faith, consecration, devotion, and all their kindred virtues, that we may maintain an open communion with Heaven, and have strength wherewith to resist evil in all its varied forms. If we make mistakes and failures, let not these discourage us, but rather inspire us to put forth more vigorous efforts to overcome; and let us have an inflexible determination that we will not give up the struggle, however difficult it may be, till we stand as triumphant conquerors before the throne of God, and, holding the glorious palm of victory, are permitted to bask in the never ending bliss and happiness of the saved.

We are certainly living in an age of spiritual darkness and moral depravity. As in the days of Noah, so now the world has almost filled up the cup of her iniquity, which is soon to call down the unmingled wrath of God. Satan's wrath is stirred; he knows that his time is short, and so will work as never before to deceive, if it were possible, the very elect. And in order to evade his snares and resist his temptations, we must be constantly on the alert. Yes, our lives should be characterized by watchfulness and prayer—the safeguards of our integrity and virtue.

The sacred writers describe the last days as perilous, fraught with sins and deceptions of every kind; and nothing but an unshaken confidence in the glorious truths of the Bible, and a diligent and constant study of the same, will enable us to discern between truth and error, and to shun the road that leads down to everlasting ruin. The path to heaven is "strait" and "narrow;" and those who reach the end of the way and are permitted to enter the gates of the New Jerusalem, will realize in the fullest sense of the term what it is to be an overcomer. Not only must we be free from great sins, but we must meet the little trials and petty vexations of life with a disposition tempered with patience, forbearance, and gentleness; in short, our lives must be adorned with the Christian graces. If we are faithful in overcoming the little trials and difficulties to which we may be exposed, we shall find that we are constantly growing in grace, and gaining strength whereby to achieve greater victories.

How full of comfort and encouragement are the following inspired words:—

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7.

"He that overcometh shall not be hurt of the second death." Verse 11.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Verse 17.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Verse 26.

"He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his

name before my Father, and before his angels." Chap. 3:5.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Verse 12.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Verse 21.

These precious promises should encourage us to set our faces as a flint Zionward, with a strong determination never to yield to the tempter's power, but to march forward with steady steps until our feet are firmly planted in the city of God.

"Who fights against the hosts of wrong,  
Though only God may see,  
Shall one day swell the angels' song  
Of glorious victory."

## The Sermon.

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

## PROOF OF THE INSPIRATION OF THE BIBLE.

BY ELDER D. M. CANRIGHT.

THIS book is not the word of man, but the word of the living God. It is said in many places that the person who disbelieves this book, and does not obey God, shall go into hell fire. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death." Rev. 21:8. On the other hand we have the statement that whosoever shall believe the Bible and obey what it teaches, shall have eternal life and glory in the world to come. We must all belong to one class or the other. If there is eternal life for us, it is all important that we should know it. I have thoroughly investigated these subjects for twenty years, and have firmly settled in my mind that the Bible is indeed the word of God.

One line of argument in support of this, is the prophecies of the Bible that have been fulfilled. We know that none of us can foretell things to come; so if we find events distinctly foretold that have come to pass, it is certainly strong evidence that there is something in it besides man's wisdom. It would prove very little if I should say that New York or Boston would be destroyed, even though it came to pass; but if I should begin and specify, and tell you how it is to be done, just the time it is to be done, and who is to do it, then that would be a different thing. But that is the way with the Bible. It gives us the time, place, and circumstances connected with the events to transpire. Let us look into this matter a little. Take that remarkable statement that the seed of the woman should bruise the serpent's head. Gen. 3:15. The "seed" here referred to is generally understood to mean the Lord Jesus Christ; and I believe it is so. From that time onward, everywhere through the Bible, this idea of that promised seed is made very prominent.

God said to Abraham, "And in thy seed shall all the nations of the earth be blessed." Gen. 22:18. This statement is so plain that any child can understand it. "In thy seed shall all the nations of the earth be blessed." Now, when this promise was made to Abraham, he was over one hundred years old. Yet God said, "In thy seed shall all the nations . . . be blessed." Pass over forty centuries. Can you not see how this promise has been wonderfully fulfilled to all the world? From Abraham came the Jews, the Bible, and Jesus Christ. A nation does not exist upon God's earth that has not been blessed by the gospel brought by Christ, the seed of Abraham. You can all see that this promise has been fulfilled in this way; but it also refers to those who will be saved. How many million souls will be saved out of all nations through the seed of Abraham! Let us look a little more closely. Abraham had two sons, Isaac and Ishmael. Through which of these children was the



seed to come? "For in Isaac shall thy seed be called." Gen. 21:12. Now you see we begin to specify. The blessing is to come through Isaac, not through Ishmael. Through whom did Christ come?—through Isaac. Have the seed of Ishmael ever been a blessing to our earth? Ishmael was the father of the Arabs and Mohammedans, and, far from being a blessing, they have been a terrible scourge.

Isaac had two sons, Jacob and Esau. Does the Lord specify through which of these Christ was to come?—Yes; for to Jacob God said, "And in thee and in thy seed shall all the families of the earth be blessed." Gen. 28:14. Esau was left out. Did Christ come through Esau?—No, but through Jacob. Esau was the father of the Edomites; and they have been a curse rather than a blessing. So far, you see, the prophecy has been exactly fulfilled. We all know that however smart a man may be, he had no part whatever in arranging about the family in which he was to be born. If Christ had come in any other family, could he have been the Saviour? could he have fulfilled the prophecy relating to him? The least failure here would have destroyed his claim as the Messiah.

Jacob had twelve sons. Does the Bible say through which of these Christ was to come? Yes, through Judah: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10. Now who is Shiloh?—You ask any Jew, and he will tell you that Shiloh was the promised Messiah to come to save their people. From what tribe was he to come? He was to come from the tribe of Judah. What tribe did Christ come from? Suppose he had come from the tribe of Levi; that would have cut him off forever from being the Messiah, because the Messiah must come from Judah. The Lord foretold, fifteen hundred years before Christ came, to what tribe he was to belong. "The scepter shall not depart from Judah." To have a scepter was to be a king; and how long has it been since there has been a king over Judah?—A little over eighteen hundred years. Do you remember what they said when Jesus was about to be crucified?—"We have no king but Cæsar." At the very moment that Christ stood before them they said, "Away with him, we have no king but Cæsar." Their scepter had gone. The time had come for the Messiah, and he was there.

Judah included a great many families. Does the prophecy specify in what family Christ was to appear?—In the house of Jesse: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isa. 11:1, 2. Christ came from the family of Jesse. Jesse had seven sons. Does the Lord tell from which one Christ was to come? Yes, we can read this in a number of places. Here is one: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 2:29, 30. Now mark, Christ was to come from David. Suppose it had happened that he had descended from some one else; he could never have been the Messiah. He must be David's son. The Bible said he must be of the seed of Abraham, a descendant of Isaac, of the seed of Jacob, of the tribe of Judah, of the family of Jesse, and the son of David. When the word of God prophesies, it does not deal in generalities; it specifies everything.

Another very remarkable circumstance was that Christ was to be born of a virgin: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14. That was written seven hundred and fifty-eight years before he was born. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." What does Immanuel mean?—God with us. He was to be a remarkable person. His mother was to be a virgin. Suppose there had been children before him, that he had not been the first child of his mother, could he then have been the Christ?—No. People do not know of these things; they do not know that the word of God has so wonderfully

foretold these events. It also tells where Christ was to be born. It says that Herod gathered all the chief priests and scribes, and demanded where Christ should be born. And they told him that it was to be in Bethlehem of Judea. They well understood where he was to be born.

Let us go back to the original prophecy in Micah, which was written seven hundred and ten years before Christ was born. Let us see. He says: "Now gather thyself in troops, O daughter of troops; he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:1, 2. He was to come out of Bethlehem. The prophet says that although the place was so small, yet the Messiah was to come out of it. Bethlehem was a small town; there were all those large cities round about, such as Jerusalem, Jericho, and Hebron; why did not the prophecy say that Christ should be born in some one of these cities? No man, however intellectual, ever arranged about the circumstances of his birth; but Christ was born in exact accordance with all these prophecies. But notice: Bethlehem was not the dwelling-place of his parents. No, they had come up there to be taxed; and Christ was born just as the prophecy had said. I do not see how any one can read these wonderful prophecies and not see the hand of God in them. The trouble is, half of the people do not know about these things.

The very year of Christ's coming was foretold: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks." Dan. 9:25. This prophecy tells the very time in which he was to come, and it was exactly fulfilled.

The next verse says that after such a time Messiah should be cut off. At the end of this time Jesus suffered on the cross. He was to be cut off, but not for himself. For whom did Christ shed his blood? for his own sins?—No, but for the sins of all the world. Turn to Isaiah 53, and this chapter itself is sufficient to prove that God speaks to us in the Bible: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Isa. 53:2, 3. Has not this been exactly fulfilled? Did he go about laughing and joking?—No, he prayed all night on the mountain; in the garden he sweat drops of blood; he went about a "man of sorrows, and acquainted with grief." In early life he worked with his father Joseph; he looked like other men, was of common appearance. This is just the way the word of God said it would be; but is this the way men would have foretold the coming of a great king? "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:4, 5. This was written six or seven hundred years before he was born. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isa. 53:6, 7, 10. When they smote him he never opened his mouth, yet it pleased the Lord to bruise him. How is it that these ancient prophets spoke so wonderfully?

Take another prophecy: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. How did Jesus ride into Jerusalem? Did he

not come according to the prophecy? and remember how they spread their garments way, and waved palm branches, and how the people shouted; and when the Pharisees wanted to rebuke them, he said that if these should their peace, the very stones would cry out. Did he say this?—Because God had said they should thus shout: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. They must shout, and if they had held their peace, the stones would have cried out distinctly the Lord has pointed out all these." "And I said unto them, If ye think good, give me my price; and if not, forbear. So they gave me for my price thirty pieces of silver." Zech. 12. What did Judas do? He sold his Lord for thirty pieces of silver. After he realized what he had done, what did he do with the money? He went and cast it down in the temple, and the priests took it and bought the potter's field, which was written seven hundred years before he was born: "And the Lord said unto me, Speak unto the potter; a goodly price that I was at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord." Zech. 11:13. How much was he to be paid for?—"Thirty pieces of silver." Why did he take twenty-nine? Why did he not require thirty? Why did he not purchase a horse or a cow? Because the Lord had said the amount should be thirty pieces of silver, and it was to be cast to the potter. Perhaps you may think that this does not prove anything; but I think it proves the Bible is inspired.

"They shall look on him whom they pierced." In different ages of the world men have had many different ways of putting people to death. In the time of Henry VIII. they cut their heads off. In the French Revolution they beheaded with the guillotine. In some ages they have strangled, drowned, or burned. There was no way which only existed for about a hundred years, and that was crucifying. This was the punishment which existed under the Romans at the time of Christ. "They shall look upon him whom they pierced." "And one shall smite him, What are these wounds in thine hands? he shall answer, Those with which I was wounded in the house of my friends." Zech. 13:6. Was Christ put to death? He was crucified and nailed him to the cross. "What are these wounds in thine hands? . . . Those with which I was wounded in the house of my friends." He was to his own, and his own received him not. Those who had looked for him, were the very ones who crucified him. "Awake, O sword, against the shepherd, and against the man that is my Saviour, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered." Zech. 13:7. The shepherd, and the sheep shall be scattered. In the garden Christ was taken, and his disciples were dispersed.

"My God, my God, why hast thou forsaken me." Ps. 22:1. On the cross, when Jesus was dying, these were the very words that came from his lips. He cried out in agony, "My God, my God, why hast thou forsaken me." Jesus died with a broken heart; for he only hung upon the cross about six hours, though they sometimes reckon there three or four days before death. He thought that God had left him, and for a moment Jesus felt that he was a sinner. "He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighted in him." Ps. 22:8. What did they say to Christ?—"He trusted in the Lord that he would deliver him now, if he will deliver him." Matt. 27:43. "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet." "They cast lots among them, and cast lots upon my vesture." Ps. 22:16, 18. A thousand years before it came to pass, this very circumstance was foretold. They cast lots at the foot of the cross, just as the Spirit of God had said they would. "They gave me also gall for my meat; and they thirst they gave me vinegar to drink." Ps. 69:1. Every one remembers that they gave these to Jesus on the cross.

If these prophecies and their fulfillment do not prove the inspiration of the Bible, then I do not know how it could be proved. If Christ came as prophecy foretold he would come, then the Bible is true. When he comes again, every one who does not believe will be lost.

## 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 precious stone.—Ps. 144: 12.

### TOO LATE.

WHAT silences we keep, year after year,  
With those who are most near to us and dear;  
We live beside each other day by day,  
And speak of myriad things, but seldom say  
The full, sweet word that lies just in our reach,  
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—  
These close, familiar friends who loved us so;  
And sitting in the shadow they have left,  
Alone, with loneliness, and sore bereft,  
We think with vain regret of some fond word  
That once we might have said, and they have heard.

For weak and poor the love that we expressed  
Now seems beside the vast, sweet unexpressed,  
And slight the deeds we did, to those undone,  
And small the service spent, to treasure won,  
And undeserved the praise, for word and deed  
That should have overflowed the simple need.

This is the cruel cross of life, to be  
Full visioned only when the ministry  
Of death has been fulfilled, and in the place  
Of some dear presence is but empty space.  
What recollected services can then  
Give consolation for the *might have been*?

—Nora Perry, in *Independent*.

### A TALE OF HALF HOURS.

MOLLY, what have you been doing?"

Nothing, mamma."

What do you mean by nothing? I left you sitting by this window half an hour ago. Where have you been since then?"

Nowhere, mamma. I was watching the kitten.

Watching the kitten for half an hour! Oh, my! And you promised to help me pare the apples."

Shall I do them now?"

They are all done. I supposed every moment you would come, or I should have called you." "I'm sorry ma'am; I forgot." But Molly did not look particularly sorry, and not at all ashamed. There was nothing new or surprising, I regret to say, either in the half hour wasted or the forgotten duty; they were things of every day with Molly Lester.

Molly was naturally an indolent child. The blood did not dance in her veins as a child's blood; she felt no quick impulses toward action or movement. This constitutional sluggishness was Molly's excuse—her only one; it was not excuse enough. For none of us are contented to do only the things we feel like doing; and the fact that we have naturally a tendency to do what is right or dutiful, is but a reason for fighting hard and steadily, and making ourselves do the duty. Scarcely any one is born perfect, or industrious, or prompt, or neat,—all these are habits which must be formed by years of training; but when formed, they are the most valuable part of ourselves: that which makes our living worth while to the world, and to the friends who are near to us.

Molly Lester was not fighting with her indolence. She made faint resolutions to do so once in a while; but when the moment came for the effort, she was too tired to indulge herself, "just this once," or to wait that "only twenty minutes more" or "only an hour" could make no difference, unmindful of the fact that life is made up of minutes and hours, and that to waste them means to waste life. A good, hard study of vulgar fractions would have taught her the value of parts to their whole; but dear me! Molly "hated" arithmetic, and never was induced to apply her mind to it.

There was another girl in the house who was just the opposite of Molly. Her name was Lucy Lester. She was Molly's cousin, and of the same age. Her father and mother had died within a few weeks of each other of typhoid fever; and her Uncle Robert, Molly's father, had taken her home to live with him, and be a sister to Molly, who had no sister of her own. The three—there were three—had not been at all glad to see Lucy come. "Girls are no fun," they said, "they are always sticking about in bedrooms, and saying they don't want to do anything; but they are enough in a house, anyhow." The boys

judged all girls by Molly, but they soon found that Lucy was of a different sort. She did not "stick in bedrooms;" she liked to go rowing and fishing, to walk in the woods, and ride on the hay-cart, as much as the boys themselves; and, though she was always busy, she could generally make time to mend gloves, cover balls, and be useful and obliging.

Lucy and Molly got on very well together; they seldom quarreled. Molly was good-humored enough, like most lazy people; but the girls were too unlike in character to understand each other very well, or to grow intimate. Lucy had been carefully trained by an energetic mother, who believed in "system," and Molly's dawdling ways were always irritating to her. Molly seldom began any new piece of work, and never finished what she began. Lucy had been taught that she *must* finish. This made her cautious not to undertake too much. Her impulse was to undertake everything; but she had learned by experience that there comes a time about the middle of all long tasks when people feel inclined to give them up, and are half sorry that they began at all. These "hitching" places are like the "Thank-you-ma'am's" set in the middle of long hills to arrest the wheels a moment as they go by; but the wheels go all the faster after once they have passed the obstacle, and so do the workers who persevere.

Before she went to sleep each night, Lucy had pretty much decided in her own mind what she meant to do with every hour of the next day. So much time for this, so much for that, each following each in regular sequence. And though a space was always left for "fun," Lucy knew in advance what she meant the fun to be. This plan had its disadvantages. It fretted her sometimes to be interrupted and called away, and to have her nicely adjusted plan broken into. Sometimes it made her cross; but, on the whole, the good overbalanced the evil in this habit of hers, and she got a great deal more out of her time than if she had employed it with no method or plan in her mind.

Molly, on the contrary, began her days with no idea whatever as to how she should employ them, except the unconscious resolve not to do any more than she must. She was always late to breakfast; and while Lucy helped her aunt to wash the breakfast-cups, Molly sat at table idly balancing a spoon over the edge of hers. Too often she went upstairs and lay on her bed half asleep, when she should have been waking herself up with fresh air. Mrs. Lester was greatly troubled at these ungirl-like ways of Molly's. She consulted the doctor, who talked of "nerves" and "liver;" but all the blue-pills she swallowed made no difference to Molly, or roused her to an interest in existence.

"Molly, come and have a good swing," Lucy would cry; "Molly, the boys want us to go to Duck Brook after gentians." But "I don't want to. I'm tired," would be Molly's answer. She was not really tired, and she knew in her heart that, if she chose, she could perfectly well jump up and go. But the pillow felt comfortable just then, and she felt easy; so she lay still, and said, "Oh, don't bother me, Lucy!"

Every now and then she roused, as indolent people do, with a sort of wonder at the result of Lucy's industry.

"I can't think how you find time to do so many things," she would say; "I should like an afghan like yours for my room ever so much, but I never could make a big thing like that."

"Oh, yes! you could. You could do it in odd minutes, and never know that it took any time at all," declared Lucy. "Do set one up, Molly. It's such interesting work, and auntie would give you the worsteds, I know."

"Oh! I could n't possibly. I have n't any time." "But you have, plenty. There's all that bit after breakfast, when you are waiting for Miss Allen—"

"Only three quarters of an hour."

"I know—because you are almost always late. But, Molly, you can do lots in three quarters of an hour—"

"Nonsense! I should just get out my things, and then have to stop."

"Well, there's the time after your music practice, and—"

"I can't begin to get to work in little bits of time like those," declared Molly. "And I am always tired after practicing, and don't feel like doing anything."

So it went on, year after year. "I wish I had things like Lucy," Molly would say; or, when an injured feeling came over her, "I wish the boys did n't like Lucy better than me. It isn't fair, for I'm their own sister, and she is only a cousin." But she never took the trouble to make herself either useful or beloved, and things gradually went away from her,—the friends, the chances which should have been hers. It was sad for Molly to miss so much; but it is the hard law of the world that to those who will have, shall be given, and to the folded hands, little or nothing.

And now the two girls have grown up, and are women. I went to the Lesters' home the other day. Jim, the oldest boy, is soon to be married. He came in while I was there. He spoke to us all, but he sat down near Lucy, and had a long, low-voiced talk with her about the little home he is furnishing. It was quite as a matter of course that he did so; but it struck me curiously, and I could n't help looking at Molly, who sat by the window with her hands folded, and took little part in the conversation.

Mrs. Lester has grown older of late years, and looks rather feeble. When the clock struck twelve, I saw Lucy jump up, and lay down her work,—a table-cover which she was embroidering in crewels for Jim's bride. She went out, and presently returned with a glass of milk and a biscuit. "Auntie must have her little lunch," she said. Again I glanced at Molly, and wondered that she should leave this daughterly office to Lucy.

Ned, the second son, came in after that. He was in trouble with a difficult sum in algebra, and he took his book to Lucy, who again laid down her work to help him. Mr. Lester put his head into the room, and called out, "Lucy, will you come here a moment?" Next I saw her having a whispered conference with the cook; and I rubbed my eyes, for it seemed as if it must be Molly who was doing all these things, and not Lucy.

After dinner, I went upstairs to get my bonnet, which had been left in Molly's room. She was lying on her bed, half asleep, and I could n't help giving her a little hint as to what I had been thinking of.

"I know it," she answered plaintively. "They always did prefer Lucy; they don't care a bit for me. It isn't my fault. I've never been strong, you know, and I've had to rest a good deal,"—a yawn,—and Lucy is one of the doing kind, and always puts herself forward. Well"—another yawn,—it isn't her fault either, exactly; but that is how it is."

I tied my bonnet on silently; when I turned from the glass, Molly was fast asleep!

Now, girls, which would you rather be like,—Molly or Lucy?—*Susan Coolidge, in Sunday-School Times.*

### UNOBSERVANT HUSBANDS.

A SORE trial to his wife is the unobservant husband. During his absence, throughout the long day, the wife has been busy, mind and hands, preparing some little surprise, some unexpected pleasure, to make his home more attractive than ever. He enters, seemingly sees not what was done to please him more than if he were a blind man, and has nothing more to say about it than if he were dumb. Many a loving wife has borne in her heart an abiding sorrow, day after day, from causes like this, until, in process of time, the fire and enthusiasm of her original nature has burnt out, and indifference spreads over the household.—*Sel.*

"None of us can prevent the sun from shining, but all of us can prevent the sun from shining on us. The great orb of day still floods the earth with undimmed lustre; but we can shut ourselves away from his beams, in caves and holes of the earth. So we may shut ourselves away from that Sun of the soul who lighteth every man that cometh into the world. We cannot make God less loving, less merciful, less gracious than he is; but we can stand apart from that love, that mercy, that grace. Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated [are separating] between you and your God, and your sins have hid his face from you that he will not hear.' Would you have the Sun of righteousness shine on you; tear down the wall and roof of separation which you have built between you and him."

## Special Mention.

### THE TRUTH ABOUT ST. BARTHOLOMEW'S DAY.

At the large and interesting meeting of the descendants of the Huguenots who came to this country to escape persecution, held at New Rochelle on August 24, the anniversary of the massacre of St. Bartholomew, the Hon. John Jay, in the course of his address made upon taking the chair, said, referring to the important official correspondence of the Roman Court lately brought to light:—

"Our thanks for the disclosure of these conclusive letters are due to the accomplished historical writer, Lord Acton, who, as you know, is an eminent layman of the Roman Catholic Church, and one who tells the simple truth without fear or favor. And this trait of the true historian reminds us that among the societies which have sprung into being here and abroad since the Huguenot Society was organized, is the United States Catholic Historical Society, presided over by an eloquent advocate and learned jurist of French descent, Mr. Coudert, aided by able associates, who will find in the early French missions and the gallant services of the French army and navy, who came to our assistance during the historic war of the Revolution, an ample field for research, rich in material, interesting alike to Roman Catholics and Americans.

"Lord Acton, in a letter to Mr. Gladstone, after referring to Pius V., had said:—

"His next successor (Gregory XIII.), on learning that the Protestants were being massacred in France, pronounced the action glorious and holy, but comparatively barren of results, and implored the king, during two months of his Nuncio and his Legate, to carry the work on to the bitter end until every Huguenot had recanted or perished."

"This plain statement of facts, where each word had been weighed and had its meaning, called forth marked dissent, and on the 26th of November, 1874, Lord Acton contributed to the London Times (sixth page) the proofs of its correctness, in extracts from original letters in French and Italian, of the Pope's Nuncio, Salviati, and of the Cardinal Orsini. These show that the Pope, after being informed by Salviati on the 2nd of September that the report that the massacre of August 24, 1572, had been provoked by the detection of a Protestant conspiracy was an utter falsehood, so far from expressing his horror at the massacre which had occurred, or seeking to prevent its extension, caused the king to be advised by the Nuncio of the desire of his Holiness, 'for the great glory of God and the greatest welfare of France, to see all the heretics of the kingdom extirpated'—*tous les heretiques extirpés du royaume*; and he advised that the edict of pacification should be revoked. That advice, announced on the 22nd of September, was followed by Salviati's writing, on the 11th of October, that the Holy Father had experienced 'an infinite joy and great consolation in learning that his Majesty had commanded me to write that he hoped that in a little while France would have no more Huguenots'—*qu'il esperait qu'avant peu la France n'aurait plus des Huguenots*. On the 19th of December Cardinal Orsini, who had been dispatched as Legate from Rome, congratulated the king on the glory of the massacre, and 'pressed him to renew his promise that not a single Huguenot should be left on the soil of France.' Lord Acton quoted the Egerton MSS. 2,077, and in the Paris Library the Italian MSS. 1,272, and the *Procès Verbaux des Assemblées du Clerge*, I. Appendix 28, and referred with satisfaction to the fact that among the applauding Cardinals one voice was raised in protest, that of Montalto, who became Sixtus V.

"It is gratifying to find among the liberal and high-toned Roman Catholic laity such a frank and proper contempt for the Jesuitical treatment of history, and such a manly and scholarly exposure of the pitiful historic inventions by which it has been attempted to falsify the truth and to conceal the part borne by the Pope, his Legate, and Cardinal, in approving and stimulating that infernal massacre. Of its bloody record in the provinces and the larger cities, some particulars, not generally familiar to Americans, have been recently printed by our associate, General de Peyster, who records many honorable names which should never

be forgotten—of nobles and high officials who refused to become the instruments or abettors of ecclesiastical or royal murder; and who, in some cases, maintained their honor and their humanity by the penalty of their own lives."—*Christian Union*.

### WILL THE JEWS RENOUNCE THE ANCIENT SABBATH?

THEY certainly will if they take the advice of modern conformists; for the influences and pressure in that direction are becoming so strong that such a result seems only to be a matter of time with all who do not hold the observance of the ancient Sabbath of the Lord from a higher motive than simply maintaining forms of Judaism.

The following article, which appeared editorially in the Syracuse (N. Y.) *Herald* of Sept. 13, under the heading, "A Revival of Judaism," indicates what influences are to be brought to bear upon this question of Sabbath observance, not only among the Jews, but with all, whether Jews or Christians, who hold to the observance of the Sabbath of the fourth commandment:—

"About a year ago, at the annual meeting of the executive board of the Union of American-Hebrew Congregations, it was decided to issue a circular letter to all the Jewish ministers of the country, containing the following inquiry:—

"What measures seem to you practicable to assure the rising generation of Jews such Jewish teaching as will more surely tend to create in them an active interest in Jewish affairs and an earnest participation in the intellectual and moral life of the Jewish community?"

"Answers have been received from about two hundred rabbis, and the replies show a marked unanimity of belief that Judaism in America is not in the condition it should be, and that there is urgent need of measures which will correct the wrong tendencies and growing evils."

After giving several of the answers returned, the editor gives his answer, which he considers sets forth the only "effectual remedy." He says:—

"All these reforms are well enough as far as they go, but do they reach the real seat of the trouble with the Hebrew Church in America? If they could be carried out, the wished-for revival would doubtless be an actuality; but several of the suggestions are more of the nature of effects than causes. If the awakening were realized, it would bring about the beneficent improvements which are named as the means of producing it. The Hebrews are possessed of keen intellects and quick preceptions, and it is not astonishing that the young men of the race who have received superior education should have been influenced by the atheistic and materialistic spirit of the age. Religious forms, where still retained as a principal feature of worship, are not esteemed with the reverence once paid them. They are not infrequently regarded as mainly ministers to the higher tastes, not as enjoined with the authority of divine command. The 'reform' branch of the Hebrew Church has been particularly advanced, and the more conservative Jews view with the deepest sorrow the rapid demolition of revered customs by the iconoclasts.

"In the general shaking and modification of religious faith, therefore, the Hebrew Church has not escaped, and it is met with the practical question, What shall be done in the present emergency? It is, of course, not to be expected that the Church will readily adopt any course which will involve the surrender of cherished dogmas; but is it not reasonable that a radical remedy can be the only effectual one? It is indisputable that the lack of interest on the part of the young in the Jewish religious assemblies is in no small measure due to the fact that they are held during the secular days of the week. The Jewish Sabbath is not a holiday or holyday in the law, and hence Jews are compelled to follow on that day, very largely, their ordinary vocations. To change their Sabbath day to the Christian Sunday would be a violent wrench for the orthodox Hebrews, but, once made, would it not be of great benefit? [Italics mine.] What would become of the congregations if any one denomination of Christians should select Wednesday for its Sabbath? It is plain that the Hebrew Church would undergo a decided revival if its Sabbath could be made to conform with the

Sabbath of Christians and the legal weekly holiday of the government [Italics mine]; but it is too soon to expect that the innovation will be made, at very soon. Such a concession, in the opinion of the Jews, would doubtless be too great, even the most alluring promises of prosperity."

When such suggestions and advice as the above shall deepen into a universal demand that all servers of the seventh day shall renounce such observance, the question will be quickly settled all who hold seventh-day observance merely in form. But God will have those at such a time as he has had in the past, who will honor him by keeping all his commandments, and take the consequences, even though they be persecution, imprisonment, and death,—*"Israelites indeed, whom is no guile."* E. W. WHITE.

## Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32, 2.

### "GO WORK IN MY VINEYARD."

BY MRS. A. F. COATS.

Go work in my vineyard,  
The Master commands;  
Why stand ye here idle,  
With sloth in thy hands?

Arouse thee, O sleeper!  
Awake to the call!  
Make haste to get ready;  
There's work for us all.

Bid sloth and bid slumber  
A final adieu;  
Say not to thy conscience,  
There's naught I can do.

Unearth the hid treasure,  
Long buried in dust;  
And leave not thy talent  
To perish with rust.

Go forth to thy labor;  
Be earnest; be brave  
To rescue the fallen;  
Be valiant to save.

Go share in the toiling;  
With patience endure;  
To those who are faithful  
The promise is sure.

Go work in the vineyard;  
Secure the reward;  
And share in his kingdom  
The joy of thy Lord.

Fort Ripley, Minn.

### BURLINGTON, VT., MISSION.

WE have now been in this mission since July, but our work of canvassing and holding readings was almost entirely suspended from Aug. 6 to Sept. 1, because the workers were engaged either in preparing for the camp-meeting, settling up the business after it. The number of workers actively engaged has never exceeded twenty, and much of the time has been only two or three. The place has been generally considered a poor field. Our camp-meetings held here the past seasons have failed to draw large congregations, and in every way the prospect was anything but flattering. When the brethren decided at the doville meeting that we should come here to hold a mission, it seemed to us as though any other place would be better, and we came entirely on their judgment. We have sadly felt our need of experienced workers to lead, but are thankful that God has been blessing the feeble efforts put forth.

The camp-meeting left a good impression, and a few who attended were interested hearers, and our visiting we often hear the preaching spoken in terms of commendation. Two persons have taken their stand upon the truth at the camp-meeting, a young man and his uncle. The former is now at the South Lancaster Academy, and we hope to become useful in the cause. Since camp-meeting, three others have begun to keep the Sabbath, and we have scores of interested readers of our tracts and periodicals, with many of whom we hold Bible reading each week. Every day we find new ones who are becoming interested. The general public seems favorably impressed with us as a people; and we hope to lay a foundation for a mission here that in the next few months shall bring





## The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 6, 1885.

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

### THE MICHIGAN CAMP-MEETING.

ON the same ground as that occupied last year, in Jackson, Mich., a city of tents for the annual feast of tabernacles of the Michigan Conference, again sprung into existence, and were mostly ready for occupancy at the time appointed for the commencement of the meeting, Sept. 17. There were about one hundred and seventy-five tents, many of which, besides the capacious auditorium, were of large size.

As one stepped from the street cars into the entrance of the grounds, and gazed upon the wilderness of cotton canvas, the most conspicuous objects that met his eye were the large central pavilion, 80x120 ft., an ample and well-arranged Book-Stand, where our denominational works and other religious reading were offered for sale, a stand where Health and Temperance Publications were also on sale, a Sanitarium tent, for the accommodation of guests from the Sanitarium, a general Boarding Tent, where good hygienic meals were served at reasonable rates, and a Ladies' Reception Tent, for the accommodation of visitors from the country.

This latter seemed to be especially appreciated; and as small parcels and miscellaneous articles were checked and cared for free, many were the expressions of thanks and commendation for the courtesies shown. The attendance of our own people was not full till the last four or five days of the meeting, when the number present was about fifteen hundred.

The general characteristics of the meeting were much the same as those of other meetings of this kind, with reports of which the readers of the REVIEW have been more or less familiar for the last seventeen years. In some respects, however, a marked improvement was manifest. At no camp-meeting we ever attended, have we listened to more clear, convincing, and powerful sermons on present truth, than were some of those delivered at this meeting.

It is estimated that the congregations numbered on each Sunday, some ten thousand; and those from without gave most quiet and earnest attention to the word spoken. A good impression was made, if we may judge from remarks frequently overheard upon the streets, such as these: "If you want to hear some good, sensible preaching, go up to the Adventist camp-meeting." "You and I may never observe the seventh-day Sabbath; nevertheless, we cannot dispute that they have the right view of it." After a sermon on the coming kingdom of Christ, a Methodist said to the speaker, "I am a Methodist; yet the views you have expressed, are exactly what I believe on this subject." After another discourse showing the nearness of the end, it was acknowledged that the evidence could not be disproved. "I have nothing to say against these things," said others.

The camp was divided into districts, each under its own leader; and the social worship was mostly confined to the hour for morning prayer, from 8 o'clock to 9. Business meetings of the Conference, Tract Society, S. S. Association, and Health and Temperance Society, took up most of the remaining time, aside from the preaching. The Sabbath-school on the second Sabbath of the meeting was probably the largest ever convened of our people. The large tent was so full that it was necessary to put the children's division into a fifty-foot tent near by, which filled that also full. All took hold earnestly in the work, and the scene was one of lively interest.

The speakers generally seemed to enjoy more than usual freedom. The preaching was done principally by Elds. Lamson, Olsen, Farnsworth, Van Horn, Canright, and Butler. Dr. Kollogg spoke twice: once in an able and interesting address to the H. and T. Society, and once to the ladies on the subject of healthful dressing.

Revival services were conducted the last Sabbath and Monday of the meeting by Eld. Butler. On the first occasion about one hundred and seventy-five came forward for prayers. It was a season to be remembered on account of the tender, melting influence of the Spirit of the Lord, which was so manifestly present. On the second occasion, although

the meeting had continued till one P. M., it was difficult to close it, so anxious were those seeking the Lord to press in their testimonies, most of which were well moistened with tears.

Some forty were baptized, other candidates preferring to wait till they returned to their respective churches.

The same officers of the Conference and Tract Society who served last year were re-elected at this meeting.

Book sales reached the sum of nearly two hundred dollars; but this is far below what it was last year, and what it was expected that it would be this year. This may perhaps be accounted for largely by the fact that a tent-meeting has been held in Jackson and the city thoroughly canvassed, the past year. With a mission in their midst and a church of some fifty-two members, the people of that city must by this time have considerable knowledge of our faith.

The Conference reports show but a slight increase of membership—185. The membership of the Battle Creek church alone has increased by some 150, leaving but about 35 for the balance of the State. With all the laborers who have been in this field, and the amount of reading matter that has been circulated (making all due allowance for imperfect reports) how shall such a showing be accounted for? And how many years have we to let go by in this way before our opportunities will be past? And when that day is reached, will the sentence be, "Well done!"

The camp-meeting committee deserve great credit for their untiring labors, and their admirable arrangements, by which so large a meeting was carried through without jar or friction of any kind. The ministers also, upon whom the burden of the meeting rested, put forth much earnest and wearisome labor to impress upon the people a sense of the duties and perils of these times, which was not without its effect.

It was voted in Conference to hold the camp-meeting next year only one week, this to be preceded by a workers' meeting of one week—a plan which has been found to work admirably in other Conferences the present season.

### ALL ABLAZE AGAIN.

THE flames of war have again broken out in the East. In the REVIEW of Sept. 8, mention was made of the meeting of the emperors, Alexander and Francis Joseph, at Kremsier. It was surmised at the time by European statesmen that the object of the meeting was to make arrangements for some decisive movements in reference to the Turkish question. Subsequent events have rapidly confirmed this conjecture.

It seems that Prince Alexander of Bulgaria was chosen to open the ball. This he did by annexing Roumelia to his own dominions, in defiance of the jurisdiction of the Sultan in the province. While Bulgaria lies north of the Balkan Mountains, which rise like a natural defense of that country against the power of the Turks, Roumelia lies south of the mountain range, in the open plain which extends to the walls of Adrianople, wholly exposed to whatever forces the Turks may be able to put into the field; and it is wholly inconceivable that Prince Alexander should suddenly annex that province with the certainty of having to defend it against the Turks, unless he had assurances of support from some of the great powers. But if he has such assurances, it follows that plans for the final dismemberment of Western Turkey, and the driving of the Turk from Europe, are at length laid, and the present movement is the beginning of the attempt to carry them out. The papers the last week or two are teeming with dispatches concerning these movements, some of which we herewith present:—

"LONDON, Sept. 21.—The uneasiness over Roumelia's bloodless revolution is growing in intensity. There are now grave apprehensions that it is a torch that will start a general conflagration in the East. It is feared that Russia, Austria, and Germany instigated the uprising, and sanctioned the bold move of Bulgaria's ruler. The prevailing opinion in well-informed circles is that the entire project, together with the final annexation of Bosnia and Herzegovina by Austria, was duly planned at the Skiernewice and Kremsier conferences.

"The porte has decided to appeal to its allies, and to immediately muster men. The army corps is being collected at Adrianople. The signatory powers will be at once called upon to see to it that the promises of the Berlin treaty are observed. It is hardly possible that there will be a single favorable answer to the

Sultan's appeal. England would like to help, but England, apprehending that the three emperors have banded together to drive the Turk from Europe and to apportion the spoil among themselves, venture upon nothing save protest. The present situation of affairs marks the decadence of British influence. For expressing a desire to do a tithe of what has now been accomplished, Beaconsfield a few days ago threatened the Muscovites with war. Russia has advanced its boundaries to the very walls of Constantinople, and England hesitates before entering even an energetic protest.

"Russian money is flowing freely in Roumelia. Russian agents are the chosen counselors of the provincial government. Russian officers command Roumelian troops. The Sultan has been robbed, insulted. The Berlin treaty has been flagrantly violated. And while Berlin and Vienna look on appallingly, England seems to be dumb with terror. Happily under these circumstances bloodshed can be averted. But there is prevalent a distressing sense of disquiet. There are grave fears that Lord Salisbury, spurred on by jingo clamor, and with the hope of securing the triumph of his party in the forthcoming general election, will plunge all Europe into a gigantic war."

"ST. PETERSBURG, Sept. 21.—The Russian people are jubilant over the recent events in Eastern Roumelia, but seem surprised at the suddenness of the thing, and express the belief that the affair was arranged at the meeting of the emperors at Kremsier. Skiernewice."

"PARIS, Sept. 21.—French diplomats hope that outbreak in Roumelia will reunite England and France. In view of the rising being an apparent scheme for the partition of Turkey, the French newspapers insist that France should act cautiously in dealing with the matter, and await a declaration of Lord Salisbury's policy."

"ST. PETERSBURG, Sept. 25.—The feeling in Petersburg regarding the Roumelian question is hourly becoming more warlike. The sympathy of masses is strongly with the Bulgarians. It is stated that the Czar telegraphed the minister of war to prepare plans for a campaign in the event of open hostilities between the Bulgarians and Turks, as is determined to support Prince Alexander's scheme of unity between Bulgaria and Roumelia. A prominent Russian general in an interview to-day, was asked if it were true that the czar seriously intended to support Bulgaria to the extent of going to war with Turkey, replied that Russia would declare against Turkey the moment the porte attacked Bulgaria, and added that the czar is most emphatic in his resolution to support Bulgaria."

The Detroit Sunday News of Sept. 27, 1885, in an article headed "Turkey's Troubles; They seem multiplying as if the very Fates were Against Her," says:—

"LONDON, Sept. 26.—Diplomacy moves fast in Roumelian business, but events move faster. Bismarck's call for a convention is flashed though burdened with reports of armed legions on the march. Salisbury's note to the powers is answered by fighting between Turks and Roumelians. Blood is on the frontiers and in the streets of Roumelia. The borders of every Turkish province resound with the clash of Christian arms. The holy war is preached again in the highways and byways of Russia. Yet every one hopes for peace!"

"The porte is powerless against so overwhelming a combination of foes. The time for crushing rising, if it ever was, has gone. A strong Turkish division launched in Philippopolis on the morrow the revolt might have made short work of the prince's deep-laid plans; but the porte was caught napping and lost the chances. Roumelia now is one out of many to be reckoned with. Behind the lost province and Bulgaria, Albania and Macedonia, are Montenegro, Servia, Greece, Austria, Russia—all eager to slip the dogs of war. The porte had better let enough alone and recognize accomplished facts. Bismarck and Salisbury can induce the powers to compel the recognition of the caliph's nominal rule over Roumelia, and throttle further risings for the present, the Sultan may bless his stars at being let so easily. It will be no simple thing now to quench the warlike spirit aroused on the Turkish frontiers to postpone the inevitable dismemberment of European Turkey and the absorption of the remaining provinces neighboring Christian nations. It remains to be seen whether the great powers are willing to do it, whether, being willing, they are able."

Dispatches under date of Oct. 1 state that war has begun in good earnest, that heavy artillery firing has been heard in Albania, and that several Roumelian villages have been sacked and burned by Bashi-Bazouks.

### OUR MISSION FUNDS.

WE wish to call the attention of our people all over the United States to this fact: *Our mission funds are exhausted.* We refer to those in Great Britain, Central Europe, and in the Scandinavian countries. They are not only not a dollar in their treasuries, but they owe to the REVIEW AND HERALD Office, in the aggregate, some \$10,000. We have referred to this sub-



the past; we have laid it before our people at the camp-meetings: yet the fact remains. If the REVIEW and HERALD Office had not advanced funds of its own, our missionaries would have come to absolute stop, the work would have come to a stop, and disaster would have been the result. But the Office has confidence in our people that they will not permit this state of things to continue.

We expect that our people will come to the rescue; they often have in times past. Having full confidence that this is the work of God, and that it is to be done with a "loud voice" to "many peoples, nations, tongues, and kings," till it "enlightens the earth with glory," we have no fears that it will come to a stop. We have grave fears, however, lest some who have means in their possession as stewards of the Lord, and who fail to respond to the urgent calls for help from various important enterprises among us, will be left out to perish with their money, and that others will take their crowns. We know there are men of means who might help if they would. We expect they will read the statements in this brief article, and consider them as they will in the Judgment. Could such have the cause withdraw our missionaries, and drop the work of warning the world? Shall we confess that we have begun a work we are unable to finish? Shall we begin to draw back and commence a retreat? This has never yet been done in this cause, and we believe it never will be done. Our men of means do not respond, God will raise up others who will. We have always felt that when the stage of the work was reached where the cause was brought to a stand-still because of the unfaithfulness of those who had means, God would set some of them aside, and raise up others to take their places.

We have now reached a point where means are greatly needed. There were never more encouraging signs of good in our foreign missions than now. They are already reaching the people of the Old World. Light is coming in. We hear encouraging words from Sr. White, who is now laboring in Europe. The novelty is wearing off, and the prejudice is being overcome. We expect in the near future to see great and good work done by our missions. We are sure of this. Will our brethren of means help us now while we need their help?

If the pledges already made were paid, we should not only be out of debt, but there would be quite a sum in the treasury. But many of those pledges were made on condition of selling farms and other property, which in some instances it will take time to do. We need present funds. We ask our brethren everywhere to consider this want and help us. Consider the matter well. The REVIEW Office cannot long carry the expense of our missions; that is certain. Do our brethren want our missionaries recalled? We know better. Shall we not, then, receive funds to help us over this serious difficulty. Will not the friends of the cause meet its wants in this important crisis? We believe they will. Let your responses come in from all directions.

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

#### AUSTRALASIA AND AMERICA.

AUSTRALASIA comprises Australia, Tasmania, New Zealand, the Fiji and Friendly Islands, and others. Each of these islands, and groups known as the Fiji, Friendly, etc., are surrounded by many smaller islands. The larger islands and the groups have one center from which the mail goes to the others; the small islands which surround them have communication with some center, but that communication is not regular. Nearly all these islands which surround the groups, as well as the groups themselves, are inhabited by English-speaking people who have there for some local interest of their own. Therefore, those on the small islands are not governed by any system of laws. Wherever there is a bit of land that in any way can be made subservient to man's pecuniary interest, there the enterprising European can be found. Australia has many islands of similar nature to the north of it. Tasmania has fifty islands surrounding it, all of which are said to be inhabited to a greater or less extent. There are many hundreds of these smaller islands in the Pacific Ocean. England and Ireland, but more especially England, have contributed more emigrants to this portion of the world than any other nation. They are British colonies; and one thing that makes them different from America is, they have more of the English mind. There has not been that amount of other ele-

ments here to break up their former customs. The people are as sincere and anxious to improve in their ways as Americans are. But America was separated from the mother country at the first. Then multitudes of people of every nation under heaven flocked to the American shores, which has made it impossible for them to take the mold of any one nation. It is a mingling of all nations in large numbers. The result has been, they have a modification of all customs, and an independence of character peculiar to themselves. This has given a tone to the laws of America far different than otherwise it would have been. It has also given an independence of personality that exists in no other nation on the earth. America has been more like a child thrown on its own resources from its infancy—it has gathered its strength by personal efforts. It formed its own laws, and grew in spite of obstacles.

Australia draws strength from its mother. The mother sympathizes with the child; and consequently while Australia sees the necessity for an improvement in many respects from the old stereotyped ways of the mother country, the cord that binds them together has never been cut. We are not recommending a separation; that is not our object in writing this article; but we wish to notice the difference between Australia and America. We can but think, however, that had it found its own swaddling clothes, it would have been farther advanced in genius to invent and devise ways of its own, as has been the case with America. Considering the laws of America and the tremendous emigration to that country, it is and ever will be the greatest missionary field in the world. We believe that God's providence was over the founding of that government, that it might be an asylum for the oppressed of every nation, and a place where there would be such religious freedom that it might give the light of truth to all the world. But we see no reason why Australia is not the next field in importance where the English language is spoken. If so, why should not this be a missionary field second in importance, whence the truth could go to every place on the earth where the English language is spoken. It contains a few settlements of Germans and other nationalities. These are the exceptions to the general rule. There are no large communities, as in America, who speak different languages. It has its regular lines of vessels, which are in constant communication with India and every part of the earth where the English flag waves. In many of these places America does not have that connection to any extent. There are means of reaching these countries from Australia that do not exist to the same extent, and in the same manner, in any other portion of the world; and from here the truth may be carried to nearly 5,000,000 of English-speaking people. Their geographical relation is such that it is necessarily so; and their commercial relation is with this portion of the world. Then they would more readily receive the reading matter from here, even if printed elsewhere, than from any other country on the globe.

Every reform that exists in America exists here. The difference is they have not carried these reforms to such an extent as in America, especially in regard to personal independence and originality. The temperance question is agitated as strongly as in America, but it is by the few. There is a society called "Danielites." These are teetotalers, and they use no tobacco, or anything that they think would give an appetite for strong drink. These radical positions are not as popular here as in America, but the same spirit exists. We are only to open our eyes and avail ourselves of the openings to do good on the right hand and on the left. Religious reading can be placed to advantage in a thousand such openings, among all classes of people. This freedom of thought is, to a certain extent, encouraged by the masses.

Believing that our brethren in America would stand by the move to get our reading matter in these various openings, we have written to the libraries and other places to ascertain what can be done in placing our works in these various public places. It is now three months since we have heard from our brethren in America; and it requires that length of time to get word to them and have a return. The Lord has blessed us in our efforts. If we carry out the plans of placing the truth before the people as favorable opportunities are presented, it will require large sums of money. There should be donations of thousands of dollars, and even if there should be ten-thousand-dollar men, the money could be successfully and judiciously used. It will cost not less than \$10,000 to place thirteen of our best bound books in the libraries here in these Colonies.

There are two lines of policy that can be adopted to carry forward this work: First, to raise up friends

by the efforts here, who will labor to advance the cause; secondly, to at once place the truth before the people of this country by the efforts of preaching and personal labor in the openings that now present themselves. Should we adopt the former method, it will delay the work at least ten years; and in that case, many doors which are now open would be closed. Then the work that can be done with comparative ease at the present time, would have to be done under the greatest difficulties. But it should be remembered that the end is near, and what we do we must do quickly. But should we wait till we build up a publishing interest here as in America, and pass through the same experience, much valuable time and many precious souls would be lost. Then the time it would require to do this work would be, at least, ten or fifteen years. *This we cannot afford to do.* Our faith says differently. We believe the time has come when the Lord would have us move forward, and expect great things at his hand. If there were no friends of God and his truth, possessing means and ability, that could help, then we might fall back on our own resources, and wait God's providence to open the way before us in these Colonies, without the aid of help from the outside. But we do not believe that God would be pleased for us as a people to pursue this course, neither do we believe that our brethren in America would consent to this. The first question that would naturally arise is, Is there any method by which we can hasten this work by placing reading matter before the people? We have alluded to printing, and furnishing reading to these various islands from some point here in Australia. This could be done with papers and tracts. But the bound books could be placed in the public libraries. In America we would find that in many places they would shut out our publications, fearing it would not be for their interest to have them on their reading tables, or even in their libraries. Whatever may be the case with these colonies in the future, it is not so at the present. The people are so anxious to read that which comes from the outer world, that it is strongly desired.

Reading matter from America is preferred to that of any other nation. American publications sell for more than those published here or in England. They look on America as being in advance of all other countries in enterprise, and so they manifest a desire to know what they publish. The enterprise which so characterizes the American people did not exist in their mother land, and consequently they have a burning desire to pattern after the country that possesses the most of it. They thirst for that which they cannot get at home. This is why they have crossed the water, a two months' voyage, to this country. It is therefore perfectly natural that they should prize religious and temperance reading that comes from America. There are those of the more reserved class that do not feel this way. But it is the sentiment of the common people. I have visited the different societies in many of the different colonies, not all of the most enterprising, but those who are the slowest to move forward in a work of reform. Those who are the most behind are the ones that are among the most anxious to get that knowledge that will enable them to catch up with their more enterprising neighbors. The older colonies feel more satisfied with their prosperity, so they do not manifest the interest to get hold of new ideas that they have in the past. But the colonies have sent men to America to learn about many things that pertain to their prosperity. Many of their societies are poor and young, and so are not able to pay for as much as they would if it were otherwise with them. When I suggested to some of them that our publications treated on themes they did not indorse, I have been told that that was what they wanted, something that would awaken a new train of thought, and give them new ideas; that this is what calls out discussion and gives breadth of mind. In this they are right. Truth never suffers by investigation, but error is sure to. True enterprise is found in connection with the truth of God. I find that the ministers in the country are more liberal in their views than those in the cities. Those in the country are anxious in many instances not only to read themselves, but to have their friends read on those subjects that are not in harmony with what they believe.

We need consecrated help if the work is carried forward here. We want those who can trust in God and lean on him. We also want men who have means, who will not be dependent on any Conference to support them, but can go out as did Barnabas and the apostle Paul, and consecrate their all to God. But none should entertain the idea that in this country they would be free from temptations and trials. Neither would we have any entertain the idea that it is easier here to engage in the work of God than in America. That is not the case; and were it not for the help that God gives those that are trying to do his will, it would be found extremely hard. But God, we trust, has come with us, and he goes before us. We see his opening providence, and from time to time are made to rejoice in him. He has not left us to fight our battles alone. And those that the General Conference Committee can recommend, we would gladly welcome to these Australian shores.

S. N. HASKELL.

## 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.

### THE LABORERS ARE FEW.

BY L. D. SANTEE.

THERE'S a weary longing in brain and heart,  
A pain that I cannot make depart,  
As I think of the crowds that walk in sin,  
And the tares that the tempter has gathered in;  
Of the waiting ones in the dark that stand,  
Fainting for bread from a Saviour's hand.  
To the Lord of the harvest I humbly bow,  
And I pray, "O Lord, send helpers now."

The fields of the harvest are broad and white,  
And the grain for the sickle is fully ripe;  
But the laborers—oh! how few on the plain,  
While, alas, is wasting the golden grain!  
The day is waning, the sun's glad light  
Will soon be followed by gloom of night;  
And we plead, as is passing earth's latest day,  
"O Lord of the harvest, send help, we pray."

The servants of darkness are busy too,  
Their snares are thick all the broad fields through;  
And many a soul for whom Christ died,  
By the wiles of sin shall be turned aside;  
Many a sheaf of golden grain  
Will be bound at last in bands of pain;  
And I pray with an aching heart and brow,  
"O God, send helpers, and send them now."

Soon will the last sheaf droop and fall,  
And the mantle of night will cover all.  
The reapers' work will then be done,  
And the grain that is saved be gathered home;  
But oh, must we plead and plead in vain,  
For reapers to gather the precious grain.  
Once more we pray, and we plead with tears,  
For reapers to work till the Lord appears.  
*Oswego, Kan.*

### NORTHERN EUROPE.

WE still labor in Copenhagen, where I now reside with my family. Have organized a small church. There are some over twenty Sabbath-keepers here. The interest is increasing, and we hope to gain some more friends to the truth during the fall and winter. But it is a sad fact that Copenhagen is the great center of infidelity and pleasure-seeking in Northern Europe; and there is much less of the religious element than in Christiana or Stockholm. Our brethren in the country have helped us liberally, so that the expenses for house rent and advertising have been covered. Bro. Brorson labors in Copenhagen in my absence. Besides our other labors, we have done some translating. "Thoughts on Daniel and the Revelation" was translated in Christiana, and half of it is revised. "Spiritual Gifts," Vol. IV., is translated, and will be copied and revised this fall.

At the request of our brethren in Christiana I held meetings with them July 30 to August 4. This church has grown much under the labors of Brn. Oyen and Olsen; but some fanaticism having crept in, it was necessary to make extra efforts. We had seven meetings. Our little hall was crowded, and there was an excellent interest to hear. The Lord blessed our efforts, and union and love prevailed. Bro. Oyen and the writer are now elders of that church. The publishing work is prospering under Bro. Oyen's superintendence, but there is very little room left for the printing-office and meeting hall, as the old building is cut in two. However, the new building is progressing, and will no doubt be ready for use this winter. The friends donated nearly enough to pay my traveling expenses.

After having labored some in Copenhagen, I went to Stockholm and held fifteen meetings, Aug. 21-31. These were very much needed, as these brethren are all young in the cause, and their leader, Bro. Norlin, has been laboring elsewhere the last two months. There was an excellent interest to hear. Difficulties were adjusted, and the instruction given was thankfully received. Six members were received into the church. Since I left last spring, nine in all have been admitted; two excluded, and there has been one death. The church now numbers seventy-one members. A Baptist elder and his wife had commenced to keep the Sabbath two weeks before I arrived, and another family commenced while I was there. Besides the members, there are ten Sabbath-keepers who meet with them. We hired a larger hall during these meetings, and advertised by handbills. These expenses and most of my traveling expenses were defrayed by donations. New officers were chosen for the ensuing year, and an elder ordained. The ordinances were administered, and the brethren were very much encouraged. Five brethren and sisters went to the Conference. The address of the Secretary is, Mrs. N. Nowlan, Pilgatan 7, n. b., Kungsholmen, Stockholm, Sweden.

During the Conference in Grythytted, we held eighteen meetings. The preaching was done by Brn.

Johnson and Norlin, and the writer. From the beginning the Lord came very near to us, and blessed us more than ever before at our annual meetings; this seemed to be the unanimous experience of all. Some over one hundred persons attended the preaching. The meetings closed Monday, Sept. 7. We had four early morning meetings, which were well attended, and greatly refreshed our souls. The friends saw new light and beauty in the last message; clouds were dispersed, faith and courage came in, and heartfelt thanks and praise ascended to God. On Sunday, forty kroner were donated toward defraying traveling expenses. The number of laborers is increased, and they go to their respective fields with new courage. During the year, 426,400 pages of tracts and pamphlets have been sold and distributed in Sweden; 420 subscriptions have been obtained, and \$570 received for books and subscriptions.

To-day I leave for Denmark to hold a meeting in Northern Jütland, and then to attend the council in Suisse. My P. O. address is, Ö. Farimaysg. 49.  
Sept. 8. JOHN G. MATTESON.

### KANSAS.

SEVERY.—Since our last report we have continued to labor here, presenting the solemn truths connected with the third angel's message, making our discourses largely practical. Six have signed the covenant. We have organized a church of eighteen members. Six were baptized yesterday, and others are observing the Sabbath who have promised to unite with the church. At our closing meeting last evening, we had a large and attentive congregation. We now start to the Cherry Vale camp-meeting.  
Sept. 21. T. H. GIBBS.

OSCAR AND RUIE HILL.

### VERMONT.

ISLE LA MOTTE.—During the last week we have spoken nine times: five times in the hall, twice in the M. E. church, and twice in the school-house. The interest is about the same. Spoke for the first time on the Sabbath question last evening, to a full house. There are several families deeply interested. The M. E. minister has attended several of our meetings.  
Sept. 14. C. L. KELLOGG.

GEO. W. PAGE.

NEWFANE, JAMAICA, BRATTLEBORO, ETC.—Closed our meetings at Newfane Sept. 6, having been there eight weeks. The interest was not great. A few embraced the truth, and for others we still have hope. If all who acknowledge the truth would obey, there would be quite a company keeping the Sabbath. Since closing our meetings in Newfane, we have spent a week in Jamaica and vicinity. Seven persons were added to the church by baptism. This church now has eighty-one members. Sept. 19, 20 we were at Brattleboro. Nearly all who embraced the truth here seem to be growing. We are now at Saxton's River. Commenced meetings on the evening of Sept. 22, in Seminary Hall, with an audience of about fifty, who listened attentively to the word spoken. A few brethren have recently moved away, and one family has received the truth as the result of their missionary work, although the message was never preached here. We are of good courage, and hope for success in the work.  
Sept. 23. M. E. KELLOGG.

R. F. BARTON.

### NORTH CAROLINA.

NEWTON.—Thinking that Eld. G. G. Rupert would meet with us, and assist in holding a tent-meeting after the close of the Virginia camp-meeting, we erected the tent in Newton, and began meetings Tuesday evening. We gave eight discourses. Our audiences ranged from thirty to about one hundred and twenty-five, and averaged about sixty-five. All behaved well and paid good attention, and we had the best of order all the time, though it was predicted to the contrary. Bro. S. H. Kime was with me until Sabbath evening, when, on account of illness, he started for home. I was thus left alone; and having no experience in the work, I thought it best to take down the tent and bring it home with me. The stay-away argument is about the only one used by the ministers of this place. May the time soon come when we shall again pitch the tent here, and proclaim the truth in its simplicity, purity, and power.  
Sept. 8. N. B. ENGLAND.

### OHIO.

COLUMBUS.—Our tent-meeting in this place, after continuing five weeks, closed Sept. 6, on account of cold and rainy weather. Since then we have done some visiting, holding several Bible readings. As the result of this meeting, six or eight new ones are keeping the Sabbath. One of these is a young Baptist minister, who, we hope, may be useful in giving the third angel's message. Seven more dear souls were baptized Sept. 13, and others expect to be in the near future. We have many reasons for thankfulness to

God that souls in this city are willing to accept the truth. Others believe it, but lack faith to take a stand. We hope they may yet obey.

Sept. 23.

E. H. GATES.

WEST FARMINGTON AND GARRETTSVILLE.—We had an excellent interest in this place until the cold, wet weather set in. Even after we had presented the Sabbath question, the interest did not seem to diminish. But the weather for the past three or four weeks has been so disagreeable that it was endangering the health of the people to come out and sit in the tent; consequently our attendance has been small, but a few will obey the truth. We shall remain here until the camp-meeting. We have visited the brethren at Garrettsville nearly every Sabbath since we closed our meetings there; and several who were interested but did not sign the covenant, are still reading, and we believe will soon take a stand upon the commandments of God and the faith of Jesus.  
Sept. 15. W. J. STONE.

G. W. ANGLEBARGER.

WEST MANSFIELD.—We have reached a time when the people are taking a stand either for or against the truth, though a few are yet halting between two opinions. Nearly all are friendly. Many acknowledge the truth who will be satisfied with only a knowledge of it, and who we fear will come up to the Judgment as "hearers only." Three others observed last Sabbath. We are expecting more to follow soon. We can praise the Lord that he has blessed our efforts put forth the last year, and especially the labor in this place. The Disciples, not satisfied with the first refusal of their minister to debate the Sunday "Lord's day" question, requested a second proposition.

We offered the following: "That the New Testament Scriptures obligate us to keep the first day of the week as a special day of worship, and to commemorate the Lord's death or resurrection." This he also declined to affirm, so they are now satisfied that their minister will not accept a fair proposition on this question. Sunday, Sept. 6, the Disciple minister spoke against us. After the old round of Sunday arguments had been presented, he introduced the "Fathers," all of which was easily refuted; so the truth has more friends here than ever, and our opponents are effectually silenced.

VICTOR THOMPSON.  
D. C. BABCOCK.  
P. A. FIELD.

BRIGHTON, LORAIN CO.—Arrived at Independence June 8, and found the tent had been pitched by Brn. Iles and Burkholder. Continued here until July 27. We gave about sixty discourses and a few Bible readings, made over fifty missionary visits, sold \$11 work of reading matter, and obtained three subscriptions for the *Signs* for three months, one for one year, and one for the *Review* for six months. As the result of this meeting, seven were baptized by Eld. E. H. Gates, Sept. 17, in the beautiful Clear Fork river. Although it was the busy part of the year, there was a large attendance. A good feeling prevailed, and many were moved to tears. One sister aged over seventy-four years, and a brother past sixty, who for the sake of God's truth have overcome the filthy habit of tobacco-using, went forward in baptism. To God be all the praise. We left several keeping the Sabbath, who we hope to see move forward in duty soon.

July 28, moved to Newville, a little inland town five miles from Independence. Here we again pitched our tent, and gave upwards of seventy discourses. We visited thoroughly from house to house, and developed a good interest to hear. Some have decided to obey. Sold \$13.19 worth of reading matter. Our temporal wants were supplied through the kindness of the people. The cold, wet weather interfered much with our meetings toward the last. We took down the tent Sept. 14, and shipped it to Springfield for use at the camp-meeting. We believe a good number will be brought out here who will keep all of God's commandments.  
Sept. 23. F. M. SHEPHERD.

J. S. ILES.  
H. H. BURKHOLDER.

### INDIANA.

BRYANTSBURG.—We take our tent down to-day having remained here seven weeks; and surely the Spirit of the Lord has moved upon some hearts in this place. We can report over twenty who are not keeping the Sabbath, and among this number are persons of ability who had never heard a sermon on any of the points of our doctrine until we came here with the tent. Thus God is raising up laborers in this part of his great harvest field. As we look back on the past few months, we can but praise the Lord for what the truth has done for souls in this part of the State. We have enjoyed much of the good Spirit of God this summer in the presentation of his truth, and by his help have won many victories. Five ministers of the different denominations have bitterly opposed us publicly since coming south, but all have helped to spread the truth. We have sold \$39 worth

of books, and taken eight subscriptions for our different periodicals. Received \$31 in donations. We shall spend a few days at New Marion in getting material on the ground for the church building, before returning north to attend our camp-meeting. May the Lord water the seed that has been sown in this field.  
Sept. 14. M. G. HUFFMAN.  
B. F. STUREMAN.

## WISCONSIN.

DUPONT.—I have closed a series of lectures commenced at this place July 21, having held forty-four meetings. We gave five discourses in the German language, and thirty-nine in the English. Elds. Olds and Conradi had labored here some time in the past; and as those who had rejected the truth did not attend regularly, the attendance was not large. Several embraced the third angel's message, and are now ready to receive the ordinance of baptism and unite in church fellowship with those of like precious faith. I have good reason to believe that a few more will soon commence to keep the Sabbath. Those who were already keeping the commandments were very much strengthened and encouraged in the good work. Last Sabbath we elected the necessary officers for the Sabbath-school, and a leader to conduct the social meetings. This school consists of about twenty members, and is divided into three classes: two English, and one German. We see no reason why this school may not be prosperous. The book sales amounted to five dollars. Calls for labor are coming from interested Germans in many parts of this State. I desire to remain a humble laborer in the cause of the Master.  
F. H. WESTPHAL.

MARSHALL, DANE Co.—We took down our tent two weeks ago, since which time we have had the use of the Baptist church. Since presenting the testing truths, our congregations have materially decreased. The M. E. minister preached one sermon against us on the Sabbath question, his efforts being to blend the theories of Fuller and "the seventh part of time." The folly of his theories was easily demonstrated, and his effort against the truth resulted rather in its furtherance. We received \$10.80 in donations, sold \$30 worth of books and tracts, and obtained eight new subscriptions for the REVIEW and SIGNS. About fourteen have begun the observance of the Sabbath, and several more are deeply interested. Some of these are Germans; and again our hearts are made to ache for this nationality, when we see them interested in the truth, and are not able to explain it to them. We are persuaded that there are Germans in this Conference, besides those at work, that God could use if they would give themselves to his service. We hope for some one soon to help us in the German work at this place. There are two other neighborhoods near where we are invited to preach, which we will enter soon, and follow up the work here.  
W. W. SHARP.  
W. S. HYATT.

## MISSOURI.

DIAMOND GROVE, NEWTON Co.—Closed my meetings at this place Sept. 6, having continued twenty-eight days. Thirteen expressed themselves in favor of the Sabbath more than once during the meeting; but we know of but three that came out and said they would keep it. The opposition was very great here. The Baptists, Methodists, and Christians, all have organized churches at this place. The Baptists have a large church house near the place of my meeting. They all combined together in trying to keep their members away. Failing to do this, our Christian friends came and challenged us for a discussion on the Sabbath question, but they refused to affirm anything in favor of Sunday. They sent for a minister, and we gave him half of the time. He soon left the field, some of his own members becoming dissatisfied with him. He contended to the last that all the ten commandments were done away. There was one family of Sabbath-keepers here before we came, who were greatly strengthened. The truth has made a good impression at this place. Received two subscriptions for the REVIEW.

I am now at Lone Dove school-house, near Erie, Mc Donald Co. The attendance is not large, but some are deeply interested. My health is such that I do not know whether or not I shall be able to continue the meetings. Brethren and sisters, pray for the cause here.  
E. G. BLACKMON.

## WEST VIRGINIA.

KANAWHA STATION, WOOD Co.—We closed our tent-meeting yesterday, having been here seven weeks. We have given fifty-five discourses, and as the result, fifty-one have signed the covenant, nineteen have been baptized, and others will follow soon. We have had no public opposition from the ministry yet, but some have promised to "confirm the word" (Eze. 13:6) when we are gone. The people generally have been very kind and attentive to our wants, so that our expenses here have been only forty-six cents. The greatest perplexity at present is

in regard to securing a place in which the friends can hold meetings, as the directors have refused to let them occupy the school-house, although other denominations occupy it when they choose. We had a meeting yesterday to consider the matter, and decided to immediately take steps to erect a house of worship; and notwithstanding the hard times, one hundred and twenty-three dollars were pledged for that purpose. We now return to Newark for a few days, to finish up the work there, and shall return here soon and perfect the work as nearly as possible, by organizing a Sabbath-school, etc. In the meantime the brethren will meet together and encourage each other in the good work. We are all of good courage in the Lord.  
Sept. 17. C. H. CHAFFEE.  
W. R. FOGGIN.  
A. A. MEREDITH.

## PENNSYLVANIA.

GENESEE FORKS, POTTER Co.—We have just finished a sixteen days' tent-meeting at this place, with very flattering results. Between sixteen and twenty persons, nearly all of whom had never made a profession of religion, were added to those who were already observing the Sabbath. There was an excellent interest from the first, and it was a pleasure to labor for those who seemed anxious to learn the truth. Considerable missionary work has been done in this neighborhood for the past two years, and the result demonstrates the fact that much time and expense are saved when judicious missionary efforts precede tent-meetings. We were greatly assisted in our work by some who have thought heretofore that they could accomplish but little by personal missionary labor. God can use many who are now tied up on their farms, if they will move out in his opening providence. We want men and women who are of some use at home to labor for the salvation of souls. I pray that God may stir up a missionary spirit among our old and tried brethren.

Our book sales amounted to some over \$40; donations, \$24; and our temporal wants were well supplied. We enjoyed this change of labor very much, and feel that God has abundantly sustained and greatly blessed us. Good news is coming in from our city missions. New ones are receiving the truth, and the interest is growing rapidly. We have also excellent reports from our German tent. There were over thirty who observed last Sabbath. We are thankful that this effort is being made in the city of Allentown, because the influence will extend throughout the Southeastern part of the State. We have great reason to be encouraged at the present outlook in our Conference.  
D. B. OVIATT.

## KANSAS GERMAN WORK.

OLNEY AND LEHIGH.—We came here last Tuesday evening, and the next day baptized a brother who had brought us here from Wilson, where we had been laboring the last two weeks. In the evening we celebrated the Lord's supper with the small company at this place. The Lord richly blessed our efforts while here. On Sunday afternoon we had the privilege of addressing a little company on the beautiful shady banks of Walnut Creek, after which three young souls were buried with their Lord in baptism. Two others were admitted into the church by vote. We now leave the little company with renewed courage, and a membership of eleven, although not a week ago there were but five. The prospect for the good work to go forward in Rush county is better now than it has been at any previous time.

Upon our arrival at home we find four new Sabbath-keepers here at Lehigh. We feel to praise the Lord for manifesting his prosperous hand among us, and take fresh courage to press the battle more vigorously.  
Sept. 14. S. S. SHROCK.  
C. D. LAUBHAN.

## CONFERENCE IN SWEDEN.

THE fourth annual session of the S. D. Adventist Conference in Sweden convened in Grythytted, Sept. 3, 1885, and was conducted by the President, J. G. Matteson. Opened by singing and prayer. Eighteen delegates were present. Two new churches were admitted. About fifty brethren and sisters attended the business meetings. Some deeply interesting remarks were made by the President concerning the mission. Reports were presented from preachers, colporters, and churches, showing that there are many open doors for the truth in different places. This Conference has now seven churches, with one hundred and ninety-three members, being eighty-one more than last year. Besides these, there are in Sweden eighty-six Sabbath-keepers in harmony with us, in all two hundred and seventy-nine Sabbath-keepers. Ninety-four have been added during the year.

Bro. Johnson's credentials were renewed, two other brethren received ministerial licenses, and four, colporters' license. The Conference Committee this year consists of five members, with Bro. Matteson as President. Secretary, J. E. Öberg; Treasurer, C. G. Hedin. The address of both is Grythytted, Sweden, Europe.

The following resolutions were unanimously adopted:—

*Resolved*, That we express our gratitude to God and to our American brethren for the labor which through their assistance has been performed in Stockholm and Örebro this year, and which the Lord has richly blessed.

*Whereas*, There is a good missionary field in Sweden, and many doors are open for the message; and—

*Whereas*, We have but one preacher; therefore—

*Resolved*, That it is our unanimous request and wish that Bro. Matteson, if possible, in the future should use most of his time to labor in Sweden.

*Resolved*, That we extend a hearty invitation to Sr. White to visit Grythytted and Stockholm.

*Resolved*, That our next Conference be held in Örebro, commencing June 23.

J. G. MATTESON, *Pres.*

J. E. ÖBERG, *Sec.*

## MAINE CAMP-MEETING.

THIS gathering was held on Monjoy's Hill, within the city limits of Portland, and continued from Aug. 20 to Sept. 1. About forty family tents were pitched, and not far from three hundred of our people were encamped. The attendance from the city was all we had expected. The preaching of our brethren from abroad was well calculated to interest our own people and the citizens. The best of order prevailed all through the meetings. Both Sabbaths the services were impressive, and a goodly number responded to the invitation to come forward for prayers. On Monday a very impressive discourse was given by Eld. Butler, and it met with a hearty response from those who remained to the close of the meeting. Over \$1,000 were pledged for the South Lancaster school, and there are fifteen or more students who will begin with the first term, and we trust more will follow later. Nearly every one who attended, agreed to pay tithes faithfully to the State treasury. Eld. Haskell was elected to the presidency of the Conference and Tract and Missionary Society. All the business meetings passed off pleasantly, and so far as I know, the best of feeling exists throughout the Conference. We expect the Lord will greatly bless the labors of his servants this coming year.  
A. O. BURRILL.

## RUTHVEN, IOWA, CAMP-MEETING.

THIS meeting was not as large as was expected, yet all the churches within a reasonable distance were represented. There were only forty or fifty persons encamped on the ground. Over Sabbath and Sunday the attendance of our people was about one hundred, fully one half of whom were Scandinavians. Most of these belong to the Ruthven church and live within a radius of ten or twelve miles from town. They chose to attend the meetings from home, going back and forth each day. In this they made a mistake, and failed to receive all the good they might, had they attended all the meetings. Eld. Wilson informed me that this was the largest congregation of this people he had met in Iowa. They seemed to appreciate the preaching in their own tongue, and I trust the meeting will prove a great blessing to them as well as to our American brethren. The preaching was largely practical, and was well received.

On Sabbath about thirty separated themselves from the congregation, signifying their determination to consecrate themselves more fully to the service of God. Four persons who have but recently accepted the truth, were baptized on Sunday in a beautiful lake near the camp. The attendance from without was good, and quite an interest was manifested to hear more of present truth. Three persons procured the "Thoughts" prospectus, with outfit, and mean to learn to canvass for that work. Fifty dollars' worth of our books were sold during the meeting, mostly to our own people. An opportunity being extended to the brethren to help bear the expenses of the meeting, about \$70 were cheerfully pledged, \$16 of which were paid. As but a small part of this sum will be required to pay expenses, the balance, by mutual consent, is to be paid to the tent and camp-meeting fund. The weather during the entire meeting was delightful, which was favorable to our encampment on the open prairie. Especial credit is due to Bro. C. G. Larson's family for the cheerful assistance rendered in preparation for the meeting, and during its continuance. Such faithful labor is appreciated, and is a part of true religion.

May the Lord bless the cause of truth in Northwestern Iowa, and may the fruits of this good meeting be seen in an increase of labor in the Master's vineyard. I would not forget the favor of the Milwaukee R. R. Co., in granting us a reduction of one fifth fare from the meeting. They have our grateful thanks.  
Sept. 23. IRA J. HANKINS.

## NEW ENGLAND CAMP-MEETING.

THIS meeting was held in the city of Worcester, Mass., Sept. 2-9, on the same ground as last year. The tents were nearly all pitched when we arrived on



the ground Wednesday, and most of the people were present and ready to begin meeting. Elds. Butler, Canright, Goodrich, and Webber, and the writer, were the ministers that attended the meeting from abroad. It was remarked by many that this was the largest meeting, so far as the attendance of our own people was concerned, that had been held in the Conference. The attendance from the city was not so large as that of last year and the year previous. Experience has shown that where camp-meetings are held several years in succession in the same place, the attendance from the community usually decreases. This would be expected, but in this case there were other reasons. Bro. Canright, with a strong corps of laborers with him, had been laboring in the city, and a great many people had heard and decided, and did not care to hear more. Still we had good congregations every evening. Sunday the attendance was large, and they gave the very best of attention to the word spoken, and many cases of interest came to light.

There are now some sixty or seventy Sabbath-keepers in Worcester. Many of them had but recently begun the observance of the Sabbath, and it was with a desire of strengthening and establishing the work in the city that the meeting was held there. It was a good meeting. On Sabbath and Monday, the services were especially good. The people did not move as readily as we have seen them many times, but their testimonies were intelligent and clear, and it was evident indeed that they came from the heart, for they went to the heart. The preaching was close and practical, and of such a character as to cause the people to realize where they are, and the duties involved in the situation. The New England Conference has struggled hard to extend the light of truth the past year. A good number of workers went out in the different missions last spring, and they have more ministers laboring than usual; and yet the brethren have responded so liberally with their means that the Conference was able to meet nearly all its obligations. This Conference is small, and the brethren and sisters are not wealthy. The soil is extremely sterile and unproductive. Yet notwithstanding all this, this stands third in the list of Conferences on the average amount of tithes paid, paying nearly twice as much *per capita*, as some of the Conferences that join it, and more than twice as much as some whose acres are broad and soil deep and rich. We do not insinuate by this remark that we think New England has done more than duty demands; far from it. We have no idea but what if a careful examination were made, many would be found who pay but very little in comparison to what they should. Probably none do more than their duty, many do much less.

The wants of the South Lancaster Academy were considered, as well as the English and Australian missions. It was thought by some that the brethren had before lifted so heavily on the school that they could now do little or nothing; but they took hold with a will, and several thousand dollars were pledged. New England now has about \$14,000 in stock in the school, and they greatly appreciate what other Conferences have done for it. About two thousand dollars were pledged to the missions; and considering the drafts made on the brethren in other directions, we think this was liberal. They have taken hold of all these enterprises with willing hearts. May an infinite God greatly bless and help them to pay the vows they have made. The sacrifices called for and cheerfully made will be memorials before God of their love and fidelity to him. Acts 10:4. And the fruit of such memorials will be seen in after days. The last day of the meeting was blessed of God. A goodly number were baptized, and the brethren returned to their homes united in love with each other, with hope and confidence in God, and with the importance of the work deeper and stronger in their hearts than ever before. May God's special blessing rest on the New England Conference.

E. W. FARNSWORTH.

#### THE ILLINOIS CAMP-MEETING.

THE camp-meeting at Aurora, Ill., was pronounced by all who attended it a good meeting. And those who attended the workers' meetings both before and after the camp-meeting proper, were the loudest in their praises upon the merits thereof. By brethren and visitors the grounds were pronounced beautiful, the arrangement of the camp was praised, and the order and quiet which reigned affected favorably all who visited the grounds. A good impression has been left upon the minds of the citizens of Aurora concerning our people and our work. From the commencement of the workers' meeting till its close, the blessing of God was precious to those who engaged in the work. The lessons of rich instruction given by Eld. O. A. Olsen to the workers, were highly appreciated. We all felt thankful that God had given us this privilege, and we could but praise him for the "workers' meeting." We feel that the importance of the workers' meeting cannot be overestimated, and that if every one of those who expect to attend the camp-meeting would make it their duty to attend the workers' meeting, they would regard the profit derived as valuable. How important it is that

we should so labor and prepare our own hearts that we may be meet to care for the interests committed to our hands during the meeting proper, and to rightly represent the truth which God has intrusted to our hands for such a time as this. Those who missed this meeting deprived themselves of a great privilege crowded with blessings. While each day was partly devoted to these meetings conducted by Bro. Olsen, and by Bro. Starr in Bible work, the intervals were well filled up with busy work by all the brethren and sisters who were present, in building up the tented city, and decorating and making attractive the place where we expected to meet with the God of heaven and his people from all parts of the State. Before we were prepared to receive them, the people of Aurora began to come to our workers' meetings, and on Sunday prior to the camp-meeting the crowd which came on the ground caused a change in our programme, and the services were made suitable to their wants. This interest was manifested on their part till after the meeting proper was over and the camp was broken up, and while but few of the workers remained to conduct the services. Had it not rained hard on Sunday, the 13th, the grounds would have been thronged.

Eld. I. D. Van Horn arrived on Wednesday, and at night Eld. Geo. I. Butler, and took hold of the work with their usual zeal and energy. Bro. Van Horn's labors with the children were appreciated by all, and that they were effectual was proved by the number of youth that started in the service of the Lord. Bro. Butler's labors were appreciated, and those who had responsibilities to bear and committee work to do, were grateful for the privilege of having the help and counsel of the two members of the Executive Committee of the General Conference who were present.

On the Sabbath, as the servants of God labored faithfully for the people, the Lord manifested his willingness to bless and save by drawing very near to us. Many hearts were moved upon by his Spirit, and softened to repentance and confession of sins with tears. About one hundred came forward for prayers. On Monday a like move was made, and responded to by more, who sought to turn to God from their backslidden state by a new and deeper consecration to his service. We had the privilege of baptizing twenty-four willing souls in Fox River.

The sessions of the business meetings of the different branches of the cause were characterized by harmony and unity. Plans were laid and resolutions were adopted which, if carried out, will result in good to the cause in our State; and we have reason to believe that the brethren and sisters went to their homes with the determination to make them a part of their lives. The Scandinavian church of Chicago was received into the Conference, with its five delegates and a membership of about one hundred. This, with the Chicago mission and its corps of workers, which was also received into the Conference, together with Elds. J. F. Hanson and Geo. B. Starr, who were brought in with their respective work, added to the ministerial force of the State, and greatly increased the courage and good cheer of all the brethren assembled. We are sure that the friends of the cause throughout the State will rejoice that this strong church and this well organized and working mission have been added to the working force of the Illinois Conference. Resolutions were also adopted recommending that another church consisting of our American brethren and sisters in Chicago be organized at the earliest season possible. This we hope may be consummated soon. Other missions, at Pullman and Aurora, were also reported as opened and hopefully working, with encouraging prospects for good results.

When the wants of the cause in other fields were presented, the brethren present responded without being strongly urged, by pledging to the Australian mission \$845.50, and paying down \$91; to the English mission \$623, paying \$65; to the South Lancaster school \$300.80, paying \$69.30, making a total pledged of \$1,769.30. May the Lord help us all to fulfill the promises made and the vows taken at this good meeting.

R. M. KILGORE.

#### PROCEEDINGS OF THE NEW ENGLAND HEALTH AND TEMPERANCE ASSOCIATION.

THE first meeting of the sixth annual session of the New England Health and Temperance Association was held Sept. 3, at 9 A. M. After the usual opening exercises, the report of the last annual session was read and approved. Remarks were made by the President, concerning the importance of the health and temperance work, and the interest all should take in it. He expressed the hope that before the close of these meetings, we should have an old-fashioned revival upon the subject. Appropriate and stirring remarks were made by others. The Chair, being authorized to appoint the usual committees, named the following: On Nominations: G. F. Fiske, S. A. Farnsworth, J. W. Overmyre; on Resolutions, M. Wood, H. D. Mansfield, R. S. Webber. Adjourned to call of Chair.

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

Whereas, We as a people believe that God has spoken to

us in a most special manner upon the subject of health and temperance; therefore—

*Resolved*, That, by God's grace assisting, we will show our appreciation of his goodness to us by bringing our lives into strict conformity to the Bible plan of health and temperance; and—

*Whereas*, We believe that signing the temperance pledge adopted by Seventh-day Adventists is a safeguard to us and to our children in particular, against intemperance; therefore—

*Resolved*, That we will take a firmer stand upon the platform of temperance, and give our influence to this part of God's work by signing the pledge ourselves, and encouraging others so to do.

*Whereas*, We believe the *Good Health* to be a most able exponent of true temperance; therefore—

*Resolved*, That we recommend all our people to subscribe for and read this journal, also to labor to extend its circulation.

These resolutions, after being discussed separately, were adopted. During the discussion of the resolutions, the tetotal pledge was presented, and over forty signatures were obtained.

The Committee on Nominations reported as follows: For President, Eld. D. A. Robinson; Secretary and Treasurer, Mrs. E. D. Robinson.

Adjourned *sine die*. D. A. ROBINSON, Pres.  
E. D. ROBINSON, Sec.

#### ILLINOIS CONFERENCE PROCEEDINGS.

THE fifteenth annual session of the Illinois Conference was held at Aurora, Ill., Sept. 10-15, 1885.

FIRST MEETING, SEPT. 10, AT 9 A. M.—The President, Eld. R. M. Kilgore, in the chair. Prayer by Eld. O. A. Olsen. Credentials of delegates were called for, and ten churches were found to be represented. Minutes of the last session of the Conference were read and approved.

*Voted*, That the Chair appoint the usual committees. Adjourned to call of Chair.

SECOND MEETING, SEPT. 10, AT 5 P. M.—On roll call one additional church was found to be represented.

The Committee on Resolutions submitted the following:—

*Resolved*, That we adopt the constitution recommended by the last General Conference, filling the blank in Art. I. with the word "Illinois;" that Art. II. shall provide for as the number of the Executive Committee; and that Art. VII., Sec. 1, shall provide one delegate for each church and one additional delegate for every fifteen members.

*Whereas*, The missionary spirit throughout our churches does not correspond with our faith; and—

*Whereas*, We believe it would be pleasing to God that special efforts be made to awaken this spirit, and that we would be in keeping with a proper observance of the Sabbath to devote a portion of that day to a consideration of the missionary work; therefore—

*Resolved*, That we recommend all our churches to devote the time of the regular meeting on the fourth Sabbath of each month to the consideration of the missionary work, that the elder talk missionary talk, that the members bear missionary testimonies, and that at the close a missionary contribution be taken.

These resolutions were discussed by Elds. Butler, Bliss, and Olsen, and others, and adopted. Remarks were then made by Eld. Butler, in reference to the interests of the cause in Chicago, and it was—

*Voted*, That the Chair appoint a committee of nine including the Executive Committee, to consider the interests of the work in that city, and the duty of the Illinois Conference in reference to that work.

The following named brethren were chosen as said Committee: O. A. Olsen, A. Hobbs, J. H. Bates, C. H. Bliss, B. F. Merritt, E. O. Hammond, C. A. Morrell, J. H. Bennett, R. M. Kilgore.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 13, AT 9 A. M.—Delegates representing four additional churches were received. The Committee to consider the wants of the cause in Chicago reported as follows:—

*Resolved*, That it be the decision of this Committee, that what has been known as the English or American church of S. D. Adventists of Chicago is not a properly organized church, nor do the records show that it has ever been received as such into the Illinois Conference.

*Resolved*, That this Committee recommend that the Illinois Conference advise its Executive Committee to take steps to organize an American church in Chicago, as soon as consistent.

*Resolved*, That this Committee recommend that the Illinois Conference take the Chicago mission in charge at the commencement of this Conference year.

*Resolved*, That the Committee recommend that the Scandinavian church of Chicago be received into the Illinois Conference.

These recommendations were considered separately and adopted. Adjourned to call of Chair.

FOURTH MEETING, SEPT. 14, AT 9 A. M.—The delegates from the Chicago church were invited to take seats in the Conference. Delegates representing four additional churches were also received.

The Committee on Resolutions further reported as follows:—

*Whereas*, The strength and efficiency of the cause of present truth are intimately connected with its financial prosperity and the faithfulness with which our brethren pay their tithes, and thus carry out the system devised of Heaven for the support of laborers in God's cause; and—

*Whereas*, The records in the Year Book show that the average tithe paid last year in this Conference was only \$3.91 *per capita*, of all its membership, which is evidently less than one third of what an honest tithe would be; therefore—

*Resolved*, That this Conference instruct its Committee and all its ministers, and all others who may have influence, to earnestly labor to impress upon our people the great unfulness of robbing God, and the imperative duty of paying an honest tithe into the treasury; that our laborers may be sustained, and the cause of truth not hindered.

This resolution was spoken to by Elds. Butler and Olsen and others, and adopted.

The Committee on Nominations reported as follows: For President, R. M. Kilgore; Secretary, Geo. B. Starr; Treasurer, L. S. Campbell; Executive Committee, R. M. Kilgore, J. F. Ballenger, and A. O. Tait. These names were considered separately, and all the nominees unanimously elected. Adjourned to call of Chair.

FIFTH MEETING, SEPT. 14, AT 9 P. M.—The Committee on Nominations reported the following names for Camp-meeting Committee: B. F. Merritt, L. A. Logan, A. F. Ballenger, W. H. Bradley, J. H. Bennett.—Elected.

The Committee on Credentials and Licenses reported as follows: For credentials, R. F. Andrews, R. M. Kilgore, T. M. Steward, Geo. B. Starr, J. F. Hanson, C. H. Bliss, B. F. Merritt, J. F. Ballenger, F. Shonk, A. O. Tait, E. O. Hammond; for ministerial license, Charles E. Sturdevant, A. K. Attebery, A. F. Ballenger, Ida W. Hibben; for colporteur's license, Charles Parmele, Julia Parmele, Jennie Owen, Mrs. B. F. Merritt, Fannie Bolton, A. Roberts, Mrs. Geo. B. Starr, E. Hiva Starr, Ida Bowen, Robert Vickery, L. A. Logan, C. M. Clay, Belle Stowell, Mrs. J. F. Hanson. These recommendations were adopted, and credentials and licenses granted accordingly.

The Committee on Resolutions reported further as follows:—

*Whereas*, The Spirit of God has spoken in reference to the utility of colportage and canvassing work in disseminating the light of truth and saving souls; and such work should receive proper recognition and remuneration; therefore—

*Resolved*, That it is the sense of this Conference, that this branch of the work be encouraged, and that suitable persons be selected to labor as colporters and canvassers; and that such work, properly and faithfully done, be submitted to the Auditing Committee, and receive such remuneration as in their judgment is just and right.

*Resolved*, That a vote of thanks be extended to Mr. Evans for the free use of his beautiful park.

*Resolved*, That we express to the publishers of the *Daily Express* our appreciation of the extended reports of this meeting, published in its columns.

These resolutions were unanimously adopted. On motion, the Executive Committee, Elds. R. M. Kilgore, J. F. Ballenger, and A. O. Tait, were elected delegates to the next General Conference.

#### TREASURER'S REPORT.

|   |                   |
|---|-------------------|
| Cash on hand Sept. 1, 1884 (certificate of deposit),    | \$3,000 00        |
| Received to date,                                       | 4,393 27          |
| <b>Total,</b>   | <b>\$7,293 27</b> |
| Paid out,   | \$3,326 70        |
| Cash on hand Sept. 14, 1885,                            | 1,466 57          |
| " " " " " (certificate of deposit)                      | 2,500 00          |
| <b>Total,</b>   | <b>\$7,293 27</b> |
| L. S. CAMPBELL, <i>Treas.</i>                           |                   |
| Adjourned <i>sine die</i> . R. M. KILGORE, <i>Pres.</i> |                   |
| A. K. ATTEBERY, <i>Sec.</i>                             |                   |

#### VERMONT CONFERENCE PROCEEDINGS.

THE twenty-third annual session of the Vermont conference of S. D. Adventists was held in connection with the camp-meeting at Burlington, Vt., Aug. 25, 1885.

FIRST MEETING, AUG. 16, AT 8:30 A. M.—Prayer by Eld. Van Horn. The reading and approval of the minutes of the last meeting were followed by presentation of credentials by delegates from six churches. Delegates were also chosen for the Cabot, Granville and Warren, Johnson and Eden, and Northfield churches. By invitation, the brethren from abroad participated in the deliberations of the Conference. Eld. H. Peebles presented the church at Montgomery, which by unanimous vote was taken into the Conference. The subject of the attitude of the Conference toward unorganized companies was quite fully discussed.

The Chair, instructed by the Conference, announced the following Committees: On Nominations, H. C.

Lamberton, P. F. Bicknell, Flavius White; on Credentials and Licenses, A. O. Burrill, H. C. Lamberton, John Clayton; on Resolutions, E. W. Farnsworth, I. D. Van Horn, H. Peebles; on Auditing, T. H. Purdon, A. W. Barton, D. W. Sisco, H. W. Barrows, J. F. Colby, C. N. Pike.

Adjourned to call of Chair.

SECOND MEETING, AUG. 16, AT 5 A. M.—The Committee on Credentials and Licenses reported as follows: For credentials, A. S. Hutchins, Albert Stone, H. Peebles, H. W. Pierce, M. E. Kellogg; for ordination and credentials, I. E. Kimball; for ministerial license, C. L. Kellogg, G. W. Page, T. H. Purdon, and H. J. Farman; for colporteur's license, H. C. Lamberton, Lincoln Roscoe, Willie Burleson, Willie Fortune, Herman Ayers, Katie Ayers, John Clayton, Amos Cross, Edith Pierce, Mrs. S. E. Pierce, W. C. Walston, Cynthia Fuller, Mrs. S. R. N. Barrows, Henry Conroe, R. T. Foster and wife, Frank Gleason, H. W. Barrows and wife, A. B. Gomoe and wife, Danford Ayers. Remarks were made by leading colporters in the service of the Conference the past year, and the report was accepted.

The Committee on Nominations reported as follows: For President, I. E. Kimball; Secretary, T. H. Purdon; Executive Committee, H. Peebles and H. W. Pierce. The above-named persons were elected to their respective offices by vote upon each name separately. The report for Camp-meeting Committee was referred back to the committee.

THIRD MEETING, AUG. 20, AT 9 A. M.—The reading and approval of the Secretary's report was followed by the following partial report of the Committee on Resolutions:—

*Whereas*, The "Testimonies" clearly state that the Bible should be made the leading text book, both at home and in school; therefore—

*Resolved*, That our brethren should never rest until they can so control the education of their children as to carry out this instruction of the Spirit of God.

After being remarked upon and fully discussed by the leading brethren, the resolution was adopted.

FOURTH MEETING, AUG. 21, AT 9 A. M.—A further report of the Committee on Resolutions was submitted:—

*Whereas*, The country in Rutland county adjacent to the village of Rutland presents a promising field for labor; therefore—

*Resolved*, That our ministers be encouraged to push their labors in that direction.

*Whereas*, Our home mission work is sustained by the tithes of our brethren; and—

*Whereas*, The enlargement of the work calls for more means; therefore—

*Resolved*, That we earnestly urge all our brethren to exercise care in paying a full tithe; and that, to insure a better understanding of the subject and a clearer view of its importance, we earnestly recommend all our people to secure and carefully read Bro. Butler's recent pamphlet on that subject.

The first resolution was fully discussed and adopted; the latter was left open for discussion, when the meeting adjourned.

FIFTH MEETING, AUG. 21, AT 5 P. M.—The pending resolution was again taken up, and valuable remarks made by Eld. I. D. Van Horn, showing the way tithing came to be so successful in California, and the necessity of electing for church officers those who are in full sympathy with all points of our faith, especially the tithing question. The resolution was carried, and the following submitted:—

*Resolved*, That this Conference approve the action of their Committee in opening missions in Burlington and Rutland, and recommend that they be continued, and the work be carried on with all that vigor and earnestness which wisdom and discretion would indicate.

After a lengthy discussion, the resolution was carried by a unanimous vote.

SIXTH MEETING, AUG. 24, AT 5:30 A. M.—The following resolutions were presented to the Conference:—

*Whereas*, The Vermont Conference, by reason of location, should have an equal if not greater interest in the prosperity and success of the South Lancaster school than any Conference outside of the New England Conference; and—

*Whereas*, The present pressing need of means calls for immediate efforts to raise funds to place this school on a basis where it can accomplish the end for which it was established; therefore—

*Resolved*, That this Conference take immediate steps to raise the sum of \$3,000 for the school in stock and donations.

*Resolved*, That in view of the great need of means to sustain the English mission, the Vermont Conference raise the sum of \$1,000 to help sustain the cause in that important field.

*Resolved*, That this Conference raise by donations the sum of \$1,000 to assist in establishing the Australian mission.

Action upon each of the resolutions was taken separately, and each was unanimously adopted. The sum of \$1,550 was immediately pledged for the school, and nearly \$900 were received in donations for the other missions.

The matter of the adoption of the new constitution recommended by the General Conference was referred to a committee.

SEVENTH MEETING, AUG. 24, AT 9:30 A. M.—The committee reported in favor of the constitution, with certain necessary changes, principal among which were that the Executive Committee remain *three*, and the basis of representation in Art. VII., Sec. 1, be *fifteen*. The recommendation of the committee was accepted. The following resolution was also accepted as the mind of the Conference:—

*Whereas*, The providence of God has seemed to call our beloved brother, Eld. A. S. Hutchins, while in feeble health and advanced age, to another and we trust less arduous field of labor; therefore—

*Resolved*, That we hereby express our sincere appreciation of his faithful, conscientious, and effectual service in the administration of the affairs of our Conference during a period of nearly a quarter of a century, and our deep sense of the great loss to our councils, our churches, and our homes, which we sustain in his removal from our midst; and that our earnest prayers shall follow him wherever his lot may be cast; and further—

*Resolved*, That we recognize Sr. Hutchins as sharing largely in all this expression of our love and sympathy.

#### TREASURER'S REPORT.

|                                      |                   |
|--------------------------------------|-------------------|
| Cash and notes on hand Oct. 1, 1884, | \$1,685 96        |
| " rec'd during the year,             | 8,981 89          |
| <b>Total,</b>                        | <b>\$5,617 35</b> |
| Cash paid out during the year,       | \$4,365 61        |
| " and notes on hand,                 | 1,251 74          |
| <b>Total,</b>                        | <b>\$5,617 35</b> |

In submitting this report it seems proper to state that these figures do not represent the exact financial strength of our Conference, as there are standing claims of some six hundred dollars against these funds. Again, there are two hundred dollars herein included, held on deposit, and liable to be called out at any time; so our actual funds are only about one third of the amount here represented. It would be well for all our brethren who have an interest in the growing work of present truth in Vermont, as all should have, to consider the large number of workers in our State at present, and the missions on our hands, and then raise the question in their minds, Where are the funds coming from to meet our liabilities? The tithes raised in our Conference since Oct. 1, 1884, fell short of meeting our liabilities by some \$1,800; and yet we are confident that if each brother and sister in the State would pay an honest tithe, from four to five thousand dollars would be brought into the treasury within one year.

A. S. HUTCHINS, *Treas.*

The Camp-meeting Committee was announced as follows: Hollis Smith, Joel Cady, John Clayton, H. C. Lamberton, C. C. Drown. The Conference tendered a vote of thanks to the railroad companies for benefits received, especially to the Central Vermont for the use of the grounds occupied. The election of I. E. Kimball and A. S. Hutchins for General Conference delegates was followed by adjournment *sine die*. A. S. HUTCHINS, *Pres.*

I. E. KIMBALL, *Sec.*

## Special Meeting Department.

#### NEWTON, KANSAS, CAMP-MEETING.

HOPE the brethren living near will bring bedding sufficient to spare some for those who may be in need. Bring a good supply of bed-ticks for straw, and plenty of covering for the weather is getting cool. Bro. Gibbs wishes those attending this meeting to bring with them all the periodicals suitable for distribution that they have on hand. J. H. Cook.

#### REDUCED FARE TO THE TENNESSEE CAMP-MEETING.

THOSE coming on the N. C. & St. Louis R. R. can purchase return tickets at one third reduction. Those coming on the L. & N. R. R. will pay full fare to the meeting, and obtain of the agent from whom you purchase your ticket, a certificate showing that full fare has been paid one way; when said certificate is signed by the Secretary of the Conference, you can return for one third fare. We hope all our brethren and sisters will make an extra effort to come to this important meeting. It is expected that Bro. Geo. A. King will be with us to give instruction to those who may wish to devote their time to the canvassing work. We hope all will come who can, and avail themselves of this opportunity. S. FULTON.

#### QUARTERLY MEETING FOR DIST. NO. 6, MICH.

QUARTERLY meeting of this district will be held at Lakeview Sabbath and Sunday, Oct. 17, 18. Librarians throughout the district will please make special efforts in their respective societies to collect the amounts due the district; and if it is impossible for them to attend this quarterly meeting, send the amounts collected to the district secretary as soon as

possible. We are very anxious to see the district indebtedness paid, and respectfully ask all our elders to lend a helping hand to bring this about at the earliest possible date. Shall we have a good representation at this district meeting? We wish to lay plans for future labor; so please be on hand ready for work, and expect the blessing of the Lord upon our efforts.

M. B. CYPHERS, *Director*.

#### NEBRASKA CAMP-MEETING.

Those coming to the Lincoln meeting will take the 10th Lincoln street car line at the B. & M. depot, which will convey you within one block of the campground; fare five cents. Those having baggage will hand their checks to a man representing "Ensign's Transfer Co.," special arrangements having been made with this company to carry all baggage to and from the meeting. Price for trunks, ten cents each way; for hand baggage, five cents each way. The same company will also carry passengers, for fifteen cents each way, providing the street cars cannot accommodate all. The street cars run to the B. & M. depot, but not to the U. P. depot. The two depots being about three blocks apart, those coming over the U. P. R. will have to walk that distance before taking street cars, or ride in the bus direct to the grounds. In purchasing your tickets to Lincoln, be sure to obtain a receipt or certificate from the agent, showing you have paid full fare one way, which, when signed at the meeting by Mrs. Cudney, will entitle the holder to a return ticket at one third fare. Bring plenty of bedding.

A. J. CUDNEY.

#### TENNESSEE CAMP-MEETING.

This meeting will be held at Greenbrier, St. Robertson Co., on the L. & N. R. R., seven miles South of Springfield. Taking everything into consideration, this is the most central location that could well be secured. The meeting will commence Oct. 20, and continue one week. We have the promise of efficient help. Those who wish to engage tents would do well to write to me at Greenbrier Station, Robertson Co., so they can be pitched and ready for use when they reach the ground. Let all those who have tents bring them, also plenty of bedding. We will give notice of reduced rates in due time. Now, brethren and sisters, we are anxious to meet you all at this yearly gathering. Let not the question be, Can I afford to attend the meeting? but, How can I afford to stay away? We will do all we can to make it a profitable season. Come pleading for the blessing of God to attend the meeting; "and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

Brethren and sisters, let us study and practice upon the light given us in "Testimony No. 31" (commencing on p. 158), concerning the necessary preparation for camp-meeting, and the Spirit of God will be felt in the meeting.

S. FULTON.

#### QUARTERLY MEETINGS IN PENNSYLVANIA.

THE interest in Cussewago, Crawford Co., is of such a nature that we deem it imprudent to leave it before the second Sabbath in October. It is claimed to be the greatest religious interest ever awakened in this part of the country. People come from six to eight miles to attend our meetings, and on Sunday even as far as ten miles. We are now in the midst of the law question. Some have already decided to obey. It will be necessary for our brethren at Bear Lake to postpone their quarterly meeting till the third Sabbath in October if they desire my services sufficiently to warrant this. And we recommend that the Lowville church join with this church in quarterly meeting, as the Bear Lake church are to hold their meeting this time at Clymer, Chautauqua Co., N. Y. There will be opportunity for baptism. We hope these two churches will be well represented. Come prepared to work for God, that holy angels may accompany you. For the reason given above, I shall not be able to meet with the North Warren church in quarterly meeting, until the fourth Sabbath in October. Should this meeting be postponed until then, I recommend that the Youngsville church join them by all means, as we shall not be able to reach them this quarter. Let there be a general gathering. Opportunity for baptism will be offered at this meeting; also some steps will be taken concerning the new meeting-house. Let Russellburg be well represented.

J. G. SAUNDERS.

#### SOUTHERN IOWA CAMP-MEETING.

DEAR BRETHREN IN SOUTHEASTERN IOWA:—You will have seen by the REVIEW that the above-named meeting is appointed at Mt. Pleasant, Henry Co., for Oct. 7-12. There are many in this part of Iowa who have never attended a camp-meeting held by our people, who, with many others in this part of our State, should attend this meeting, and learn more about the truth and the work committed to our hands. This meeting comes at a time when the peo-

ple are not hurried with work as much as at other times of the year, and we may never have another chance as favorable as this to attend such a meeting. We urge all within reasonable distances to come and bring your children, and try to persuade your friends and neighbors to come with you. I know of many who feel anxious for their children and friends to receive the truth and be converted to God. These should remember that God *uses means* to accomplish all his work. Shall we use the means he has placed within our reach to bring us to him? or shall we neglect them, and then mourn over our own coldness and the indifference of our companions, children, and friends, because they are not converted? rather *let us make an effort* to receive the help that God has offered us!

A suitable grove close to the southwest part of the city is offered to us free of charge. We hope to have reduction of fare on the C. B. & Q. and Rock Island Railroads. Bring bed-ticks and plenty of bedding, as the nights may be cool. Provisions can be obtained on the ground, also hay and grain for teams, at reasonable rates. If you have no tents to bring, you can rent them on the ground, pitched ready for use. Write to C. W. Smouse, Mt. Pleasant, Iowa, telling how much room you want, or how many you expect to bring to the meeting, etc. Remember the meeting commences on Wednesday eve, Oct. 7, and continues till Monday eve, Oct. 12. Come to stay through the entire time, as the last day is often the best. There will be opportunity for baptism at this meeting.

C. A. WASHBURN.

#### AN APPEAL TO DISTRICT NO. 2, KANSAS.

As the time for our district quarterly meeting is near, we say a few words through the REVIEW in regard to it. The last quarter passed with no meeting, and only one report from local societies. But you say, "There was no meeting appointed," and why? Because your officers felt there would be no use in appointing a meeting if no one would make an effort to attend. Some of our librarians have never attended a quarterly meeting in the district. Cannot we atone, in a manner, for past neglect by arousing to new diligence and greater zeal in God's cause?

Paul says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." We have been "forsaking the assembling of ourselves together," and for nearly a year and a half nothing worthy of mention has been done in our district. We have tracts lying idle in our depository for which we owe the State Society. Brethren and sisters, who will call for these implements of God and do valiant duty for our King? Who of us will arouse and awake from the stupor which Satan has brought upon us, and put our shoulders to the wheel of God's mighty car of truth, and with strong united efforts help to push it forward? Who will come up to the help of the Lord even as did Gideon's noble men? We may be few in number, but God can use the willing, humble workers to help even in his great plan of salvation. Only those who have done what they could, are commended by the Master.

Come, brethren and sisters, with your offerings, that God's store-house may be full, and that it may not be said of you, "Ye have robbed me . . . in tithes and offerings." Bring in your mites. Don't rob God any longer. Help is needed everywhere! Jesus is soon coming! and shall any of our dear brethren and sisters in this district be found wanting because they have withheld their means from the service of God?

Let the librarians hold their tract and missionary quarterly meetings the first Sunday in October, and forward their reports immediately to the State Secretary, according to the requirements of the Constitution. Then come to the district meeting filled with the love of God and ready to show it by your works.

J. W. AND ADA M. SHIELDS.

### News of the Week.

FOR WEEK ENDING OCT. 3, 1885.

#### DOMESTIC.

—Thousands of tons of hay and grain have been destroyed by prairie fires in the section about Traverse, Dak.

—The Cleveland rolling mills strike is at last ended, the leaders having held a meeting Saturday night and declared the strike off.

—One of the buildings of the insane asylum at Warm Springs, M. T., was burned Tuesday, three of the inmates perishing in the flames.

—General Berdan, the American rifle and torpedo maker, is said by a correspondent to be one of the Czar's "most intimate friends."

—For unlawful cohabitation, Bishop Hiram B. Clawson was sentenced at Salt Lake City Tuesday to six months' imprisonment, \$300 fine, and costs—the full extent of the law.

—At a crossing near Brightwood, Ind., Wednesday morning, a collision of trains occurred, one man being killed and fourteen cars demolished. The financial loss approximates \$10,000.

—Southern fruit dealers have been visiting Texas this year, with a view to bringing the fruits of Vera Cruz and other provinces into competition with those of California and the South.

—A peculiar kind of ore, seemingly part silver but hard as steel, was struck at Richview, Ill., Monday, by a mine who was sinking a well. People in the district are greatly interested in the find.

—There is much anxiety in Eastern Maine regarding the reports of the existence of Asiatic cholera at Hantsport, N. S., as there is a great deal of travel between the province and the States. It is reported that the deaths at Hantsport average six a day out of a population of only one thousand.

A falling meteor in the Pittsburgh (Pa.) district Saturday night emitted a half dozen explosions, which caused consternation, some persons believing the detonations were the result of an earthquake shock. The aerolite was found Monday night buried deep in the soil of a farm near Conshohocken, Pa. The stone is ashen in color, streaked with red, and is said to be thirty feet square. People are flocking from surrounding sections to examine the wonder.

#### FOREIGN.

—Small-pox continues to rage violently in Montreal and adjoining towns. From fifty to sixty deaths occur there daily.

—The business portion of the town of Iquique, Peru, was destroyed by fire Tuesday night, the loss being estimated at \$2,000,000.

—Tonquin is again the seat of disturbances between the French and Chinese. It is said that a Chinese general has invaded Anam against the French.

—Heavy floods are reported throughout the eastern portion of Switzerland. The whole of the upper Rhine Valley has been inundated.

—The most remunerative professorship in the world is that of Professor Turner, the distinguished anatomist of Edinburgh, which yields him \$20,000 a year.

—Disastrous floods, covering an area of 3,500 square miles, have occurred in the presidency of Bengal, British India, causing immense damage to property and loss of life.

—A London dispatch states that the pope has consented to act as mediator in the Caroline Islands dispute, in the event that the direct negotiations between the powers interested should fail.

—An officer writing from Suakin says the ground burns the feet through the stoutest boots, the thermometer in the coolest room marks 104, and even the backs of books burn from the heat.

—A socialist meeting was held in London Sunday, the estimated attendance being between 40,000 and 70,000. The police did not interfere with the gathering, and no disturbance occurred.

—Earl Dufferin, viceroy of India, has telegraphed the home government that necessity has arisen for armed intervention in Burmah, which is believed to point to an early annexation of that country to India.

—A meeting of the ambassadors of the powers to consider the Roumelian question is to be held at Constantinople Monday. Meanwhile all the parties concerned are preparing for the event of war, and fighting has already occurred in Eastern Roumelia where several villages have been sacked and burned by Bashi-Bazouks.

—Riots have been of almost daily occurrence the past week in Montreal, some of which have assumed a very formidable character. Monday night a furious mob attacked several public buildings, including the central police station, East End branch of the health office, and the Court House, smashing windows and causing general destruction. The military was ordered out, and after a hard fight the police succeeded in restoring quiet. The chief cause is Canadian aversion to compulsory vaccination, which is being enforced by the Board of Health.

### Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth,"—1 Cor. 14: 13.

COURTIER.—Died of a complication of diseases, Sept. 1, 1885, M. P. Courtier, aged 36 years, 5 months, and 9 days. Mary united with the Shelby church, under the labors of Brn. Wellman and Deussen, two years ago. In her last illness she was very patient, and tried to get right before the Lord. She leaves a husband and six children to mourn her loss. But we have this consolation, "the Lord knoweth them that are his." 2 Tim. 2: 19. We sorrow not as those who have no hope. N. L. COURTIER.

VERRILL.—Died in Bethel, Maine, Aug. 22, 1885, Mrs. Loran Verrill, aged 67 years and 2 months. About ten years ago she accepted the Sabbath under the labors of Eld. J. B. Goodrich, and was firm in the faith unto the last. Six children mourn the loss of a kind and loving mother, and how much they will miss her counsel, not but those who have been thus bereft can realize. A. E. WASHBURN.

McDONALD.—Died Sept. 19, 1885, of catarrhal pneumonia, after long and painful illness, Sr. McDonald, of Beaverville, Ill., aged 74 years. This dear sister was born in Glastonbury, Vt., and early gave her heart to the Saviour. She had been in doubt as to the true Sabbath, not finding any authority in the Bible for keeping the first day, and she gladly received the truth from Brn. Andrews and Stowe in 1874, being baptized by the writer. Words of hope were spoken to mourning friends from Job 14: 14. PAUL E. GROS.

NICHOLS.—Died in Bethany, Gratiot Co., Mich., Aug. 16, 1885, paralysis and ulceration of the stomach, Catharine Nichols, aged 74 years.



and 1 month. Sister Nichols and her husband were the first in vicinity to embrace the doctrine of S. D. Adventists, having accepted the truth through the reading of tracts. Sr. N. was a woman of great energy and perseverance, having endured the hardships of pioneer life. She was faithful to duty, unselfishly laboring for the care of her family and friends, and she will be missed by a large circle of acquaintances. She has been a member of the S. D. Adventist church at St. Louis since its organization, where we shall miss much. She expressed herself willing to die, believing that all would be well. Words of comfort were spoken by the writer to a sad and attentive congregation from Rom. 6:23.

TITUS Z. ANDREWS.

GRAVES.—Fell asleep in Jesus at Millerton, Tioga Co., Pa., Sept. 9, our dear mother, Samantha, wife of Thomas Graves, aged 60 years and 1 month. The cause of her death was a stroke of paralysis, embracing the truth from reading, with her daughter Fannie and writer, in 1877, shortly before Bro. S. B. Whitney held meetings in Livingston. These were the only Adventist sermons she ever had privilege of listening to, but since that time she has lived a devoted life, always taking great pleasure in welcoming the weekly visits of our good Review. She had many trials and vexations, but was a patient and forbearing. She leaves a husband and five children who most deeply mourn her loss. But we mourn not as those without hope. We know not why our dear mother was taken from us, but we shall ever remember her kind and loving ways and her devotion to the cause she loved so much; and we hope and pray that affliction may soften our hearts and make us more devoted, so we may meet our dear mother in the first resurrection. Words of comfort by Rev. E. C. White (Methodist). WALTER A. GRAVES.

HARVEY.—Died of dropsy, in Buffalo, N. Y., Sept. 26, 1885, my wife's brother, T. L. Harvey, in the sixtieth year of his age. In early life professed faith in Christ, but removing from the place, he became unconnected with the church, and for many years made no profession of religion. During his lingering sickness he sought the Lord, and his faith in the truth which we hold, and for weeks awaited his health with patient and calm resignation and trust, spending much in prayer, and loving to converse on the subject of religion; so he was not without hope. He leaves a wife and two sons, with their families, to mourn their loss. May the affliction be sanctified to their souls, and eventuate in eternal salvation. Bro. H. E. Robinson gave an interesting and comforting discourse at the funeral from Rev. R. F. COTTELL.

## Appointments.

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

QUARTERLY meeting of Dist. No. 5, Mich., will be held at night, Oct. 10, 11. E. H. ROOT.

Will hold meetings at Lucas, Wis., Oct. 10, 11; at Cass school-house, Oct. 17, 18. A. MEAD.

At Seago, Mich., Oct. 17, 18. Preaching, Sabbath forenoon and Sunday evening. We invite the scattered ones to be present. D. M. CANRIGHT.

No providence preventing, the quarterly meeting for Dist. No. 4, N. Y., will be held with the church at West Pierre, Oct. 10, 11. It is desired that there may be as general attendance as possible. HARVEY DANA, Director.

THE next annual session of the Nebraska Health and Temperance Association will be held in connection with the camp-meeting at Lincoln, Oct. 14-20. D. NETTLETON, Pres.

THE Lord willing, will be with the Cedar Dale, Mich., church, Sabbath, Oct. 17, the meetings to continue as the present demands. Let there be a general rally of all in that vicinity. ALBERT WEEKS.

QUARTERLY meeting for Dist. No. 2, N. Y., will be held at Roosevelt, Oct. 10, 11. All who can, should be present to enjoy a good meeting. JOHN PLACE, Director.

QUARTERLY meeting for Dist. No. 8, Iowa, will be held at Bowman's Grove, Oct. 10, 11. Let all attend who can.arians, please be prompt in reporting. LUDWIG HENRICKSON, Director.

QUARTERLY meeting of Dist. No. 1, Mich., will be held at Hillsdale, Oct. 10, 11. This being the first meeting of the Conference year, we feel that it should be well attended by those interested, as we shall want to lay plans for the coming fall and winter's work. GEO. O. WELLMAN, Director.

QUARTERLY meeting of Dist. No. 9, Kansas, will be held at Newton in connection with the camp-meeting, Oct. 15-25. All librarians hold their local society meetings before camp-meeting, and come with their books, prepared to give reports of all work. OSCAR HILL, Director.

WE are glad to announce to our people in Eastern Me., that Bro. and Sr. Barnes of Hartland are intending to visit the Sabbath-keepers in Washington and Aroostook counties in the near future, and we hope they will receive a hearty welcome in all these families. They will be at Edinburg, Tuesday and Wednesday, Oct. 27, 28; Danforth, Sabbath and Sunday, Oct. 31, Nov. 1. J. B. GOODRICH. A. O. BURRILL.

THE ninth annual session of the Nebraska Conference of Seventh-day Adventists, also the eighth annual session of the Nebraska Tract Society, will be held in connection with the State camp-meeting at Lincoln, Oct. 6-20. A. J. CUDNEY, Pres.

THE next annual session of the Tennessee Tract and Missionary Society will be held in connection with the camp-meeting at Greenbrier, Oct. 21-27. We hope all the librarians will forward their reports in time, so that the yearly summary can be made. S. FULTON.

THE next annual session of the Tennessee Conference will be held in connection with the camp-meeting at Greenbrier, Oct. 20-27. The pledges made last year should then be paid. S. FULTON.

NOTHING preventing, I will meet with the church at Minneapolis, Minn., in quarterly meeting, Oct. 31.

For Friday, Oct. 30, at 10 A. M., I appoint a business meeting, and would request all members of the church living at Minneapolis to be present. We also request absent members to report by letter. Direct to Mary Patch, 1528 Bloomington Ave., South Minneapolis, Minn. Notice is given early that all may report either in person or by letter. O. A. OLSEN, Elder.

THE State Sabbath-school Association of the Seventh-day Adventists in Nebraska will hold its annual meeting in connection with the camp-meeting at Lincoln, Neb., Oct. 14-20, for the election of officers and transaction of other business that may come before the Association. We hope that every school in the State as far as possible will be represented at this meeting. We are anxious to see as many of the superintendents, secretaries, and teachers as can possibly attend this meeting; for we desire to give as much attention to the S. S. work as time and circumstances will permit. O. A. JOHNSON, Pres. pro tem.

## Publishers' Department.

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

THE address of L. D. Woods, State Secretary of Virginia Tract Society, is changed from New Market to Quicksburg, Va.

A WATCH and chain from a broken trunk was picked up on the Jackson Camp-ground. The owner can have the same by addressing Eugene Leland, Ohio, Genesee Co., Mich.

THE post-office address of myself and family will be Battle Creek, Mich., care of REVIEW AND HERALD. O. A. OLSEN.

## BUSINESS NOTICES.

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

WANTED.—A good farm hand, a Sabbath-keeper, for at least two or three months. Address John Hayes, Sioux Falls, Dakota, Box 493.

FOR SALE.—In Northern Michigan, a farm of 75 acres of good land, 47 acres cleared; good comfortable house, with well inside and cistern by the door; large frame barn with basement; good bearing orchard of about 200 trees. One mile from store and post-office. School-house on farm, where the S. D. A. church of Spencer Creek hold their Sabbath meetings. Will sell cheap. Address P. S. Smalley, Spencer Creek, Mich.

HOME FOR SALE.—Preparatory to going to Europe to labor in the cause, I offer our home for sale, located in the city of Mankato, Minn. Mankato has a population of over eight thousand. Being an enterprising and growing place, city property is fast increasing in value. Has good railroad facilities and many first-class advantages. The house is new, built last year; has seven rooms below and four above; has a good cellar. The lot is 60x203 feet, located in the most desirable part of the city for dwellings; is in a good neighborhood. There is a good barn, woodshed, well, and cistern. An S. D. Adventist church is now in building, and Mankato will be a central point of interest for the cause of truth in Southern Minnesota. The place will be sold for \$2,000, one half paid at the time of purchase; time will be given on the remainder. Any one wishing to inquire for further particulars, or make purchase, can write to F. L. Mead, Mankato, Minn., Box 319, or to myself at Battle Creek, Mich., care of REVIEW AND HERALD. O. A. OLSEN.

## 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.—Clara Wood Gibbs, Caroline Mueller, T. N. Hasselqvist, Harry Rutledge, L. C. Chadwick, Hattie Sturtevant, Clara Wood Gibbs, Daniel R. Devereaux, Ida S. Gates, A. W. Barslev, Christ Johnson, M. V. Thurston, Eld. E. A. Briggs, James Aitken, Hans Hanson, Eld. L. Johnson, Albion F. Ballenger, John O. Sonberg, E. H. Gates, W. J. Heathcock, Mrs. Geo. B. Starr, W. A. Young, W. C. Hanson, John Wilson, W. Good Smith.

Books Sent by Freight.—W. A. Young, H. P. Holser, Alva Gregory, Hiram Hunter, H. P. Holser, L. C. Chadwick, N. E. Tract Depository, L. C. Chadwick, Henry Hayen, A. S. Nystrum.

Cash Rec'd on Account.—Ill. T. & M. Soc. per L. S. \$195.66, N. Y. Cont. per Clara Farmer 3.70, B. C. S. per Fred Russell 23.85, General S. S. Ass'n per W. E. L. 4.04, Mich. T. & M. Soc. per H. H. 1,291.15.

International T. & M. Soc.—A. B. Wilson \$2, Wm. T. Hibben (L. M.) 10, Wm. Barrow (L. M.) 10, Edwin Wolcott (L. M.) 10, Columbus Sanborn (L. M.) 10, Andrew L. Keeler (L. M.) 10.

Chicago Mission.—Alfred Nettlesham \$10, Mrs. A. D. Truman 2, Mrs. Jane Bradley 1, Thomas Hibben 10, a sister 1.25, Mrs. I. R. Gilman 1, Wm. T. Hibben 10.

Scandinavian Mission.—Wm. T. Hibben \$5.

General Conference.—Stephens (Mich.) Company \$15, Elizabeth P. Walker 50, Kansas Conf. 100.

Shares in S. D. A. P. Association.—Hattie House \$10.

Illinois City Missions.—Mrs. H. Crow \$4.50, Mary Coyle 3, A. B. Wilson 3, Wm. T. Hibben 7.50.

Ill. T. & M. Reserve Fund.—Mrs. H. Crow \$4.50, Mary Coyle 3, A. B. Wilson 3, Wm. T. Hibben 7.50.

Ill. Ed. Fund.—Wm. T. Hibben \$7.50, A. B. Wilson 3, Mary Coyle 3, Mrs. H. Crow 4.50.

English Mission.—James M. Bute \$5, Mrs. E. Owen 10, Julia Parmele 2, John Ely 30, Mrs. Anna B. Lawrence 5, S. S. Livingstone 15, A. B. Wilson 1, Martha Fullerton 5, Sarah E. Thompson 4, Mrs. M. E. Crumb 10, Chas. Thomas 30, J. R. Lewis 5, Laura Cushing 15, Deborah Evans 5, H. Hilland Butler 10, E. H. Root & wife 50, A. Schaupp 5, H. S. Guilford 5, Wm. Neil 0.25, H. Veysey 2, Capt. Robt. Reid 100, Bro. Green 1, Bro. Spooner 0.10, Bro. Veeder 0.50, Sr. Spencer 0.25, Bro. Dye 0.25, Nellie Reid 0.10, L. M. Puffenberger 5, A. A. Marsh 5, Gabriel Shaw 12.50, Matilda Shaw 12.50, Mary Van Horn 10.

N. E. School.—John Ely \$30, Mrs. Anna B. Lawrence 10, Wilbur H. Baker 2, Rowena Palfrey 0.30, Mrs. L. N. Loyd 10, Mrs. A. M. Preston 2, Mrs. A. B. King 5, S. S. Livingstone 10, Martha Fullerton 5, L. D. White 5, W. S. Wheeler 10, S. P. Eckert 10, S. E. H. 5, Mrs. M. J. Sawyer 5, Earl S. Allchin (deceased) 20, Sarah A. Allchin (deceased) 50, A. M. Maxson 5, A. Schaupp 5, Lucius Sanborn 5, E. H. Root & wife 25, H. S. Guilford 5, E. Van Deusen & wife 10, Mrs. E. Miller 5.

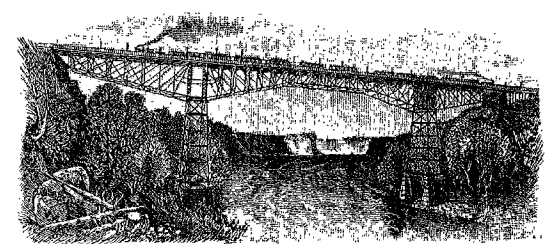
Mich. General Fund.—S. C. Perry \$10, Fred I. Richardson 25, J. N. Brant 50.

S. D. A. E. Soc.—Wm. Swartout \$25, Chas. Wilber 10, M. B. Cyphers 50, Mrs. H. Crow 1.50, Mary Coyle 1, A. B. Wilson 1, Wm. T. Hibben 2.50.

European Mission.—Barbary Sindlinger \$5, John Fishell 10, L. W. Lawton 25, Wm. T. Hibben 5, A. B. Wilson 2, Mrs. M. E. Crumb 10, Nancy Rogers 2.50.

Australian Mission.—Mrs. F. C. French \$18, Mrs. G. E. Hiley 1, Thank Offering from "S" 2, Manley Kansas S. S. 1.52, Olive & Irene Nettlesham 1, Mrs. E. Owen 5, John Ely 30, H. Stimpson 5, Mrs. E. T. Prickett 5, Mrs. H. N. Loyd 15, C. R. Rasmussen 5, S. S. Livingstone 15, Annie King 5, Mrs. A. B. King 5, Sarah Hopkins 1.25, Mrs. H. M. Bush 100, Watrousville S. S. 2.18, Julia M. Rhodes 10, Chas. Thomas 30, Mrs. M. E. Crumb 10, John Johnson 10, Mrs. S. J. Drake 1, Mary A. Drake 1, R. J. Belows 1, Flora Evans 50cts, Lydia Kynett 50cts, E. H. Root & wife 50, H. Veysey 2, E. Harris 1, H. S. Guilford 5, A. Schaupp 1, J. Giles 1.50, F. W. Luke 2, S. P. Eckert 50, Minnie Hoyt 25cts, S. P. Plack 6.45, Sarah Gilbert 2, Barbary Sindlinger 5, Harriet Evans 1, W. H. Manning 10, Mrs. C. S. Briggs 1, G. W. Bowen 1, A. Seymour 1, Geo. O. States 1, S. C. Perry 1, R. J. Lawrence 10, Wm. Reiswig 2, M. J. Sawyer 2, J. S. Wicks & wife 100, J. R. Lewis 5, Julius Roberts 3, M. S. Bank 50cts, Lucius Sanborn 15, M. A. White 25cts, Hilland Butler 5, Mrs. G. T. Wilson 2, Jane Thayer 1, M. B. Cyphers 300, Capt. Robt. Reid 100, Frank Carr 10, A. A. Marsh 5, Thank Offering Div. 9 C. G. 2.65, Mrs. B. S. Packard 1, A. M. Maxon 5, Maria Stewart 10.

## Travelers' Guide.



## MICHIGAN CENTRAL RAILROAD.

| GOING EAST. |          |            |               | GOING WEST. |          |            |               |
|-------------|----------|------------|---------------|-------------|----------|------------|---------------|
| Gr. Ex.     | Day Exp. | N. Y. Exp. | Atlantic Exp. | Gr. Ex.     | Day Exp. | N. Y. Exp. | Atlantic Exp. |
| p.m.        | p.m.     | p.m.       | a.m.          | a.m.        | p.m.     | p.m.       | p.m.          |
| 11.45       | 6.45     | 11.15      | 6.00          | 7.30        | 10.20    | 8.00       | 4.00          |
| 10.25       | 5.30     | 10.09      | 4.40          | 5.30        | 9.29     | 5.30       | 3.00          |
| 9.10        | 4.15     | 8.15       | 3.25          | 4.10        | 11.05    | 7.15       | 11.42         |
| 7.57        | 2.47     | 6.22       | 2.23          | 3.40        | 1.10     | 12.08      | 8.22          |
| 7.31        | 2.23     | 6.01       | 2.01          | 3.17        | 1.37     | 12.33      | 8.52          |
| 6.45        | 1.42     | 7.23       | 1.20          | 2.32        | 2.32     | 1.20       | 9.45          |
| .....       | 12.16    | 6.13       | 11.50         | 12.50       | 4.13     | 3.13       | 3.45          |
| .....       | 11.11    | 5.17       | 10.48         | 11.43       | 3.40     | 5.00       | 4.57          |
| .....       | 9.00     | 3.30       | 8.40          | 9.30        | 8.05     | 7.30       | 7.10          |
| a.m.        | a.m.     | p.m.       | p.m.          | p.m.        | a.m.     | a.m.       | p.m.          |

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.31, arrives at Detroit 11.45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. SEPT. 6, 1885. O. W. RUGGLE, Gen. Pass. Agt., Chicago.

## CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 14, 1885.

| GOING WEST. |       |          |           | GOING EAST. |           |           |           |
|-------------|-------|----------|-----------|-------------|-----------|-----------|-----------|
| Sun. Fast.  | Mail. | Day Exp. | Ex. Pass. | Mail.       | Ex. Pass. | Ex. Pass. | Ex. Pass. |
| .....       | a.m.  | a.m.     | p.m.      | p.m.        | a.m.      | a.m.      | a.m.      |
| .....       | 6.35  | 7.50     | 8.00      | 4.10        | 10.20     | 1.26      | 7.50      |
| .....       | 8.15  | 9.12     | 9.28      | 5.40        | 8.37      | 12.07     | 6.29      |
| .....       | 9.07  | 9.55     | 10.05     | 6.30        | 7.50      | 11.35     | 6.56      |
| .....       | 9.45  | 10.30    | 10.45     | 7.00        | 6.40      | 11.06     | 1.56      |
| .....       | 11.00 | 11.32    | 11.50     | 8.28        | 6.37      | 10.12     | 4.10      |
| .....       | 11.40 | 12.08    | 12.25     | 9.07        | 5.02      | .....     | 3.32      |
| .....       | 12.40 | 1.07     | 1.20      | 10.10       | 4.08      | 8.55      | 2.35      |
| .....       | p.m.  | 1.25     | 1.25      | p.m.        | 4.08      | 8.50      | 2.30      |
| .....       | ..... | 2.18     | 2.17      | .....       | 3.14      | 8.30      | 1.45      |
| .....       | ..... | 2.30     | 2.28      | .....       | 3.02      | .....     | 1.35      |
| .....       | ..... | 3.24     | 3.19      | .....       | 2.10      | 7.22      | 12.51     |
| .....       | ..... | 4.10     | 4.07      | .....       | 1.26      | 6.45      | 12.10     |
| .....       | a.m.  | .....    | .....     | .....       | 12.07     | .....     | .....     |
| .....       | 7.35  | 5.58     | 5.52      | .....       | 11.30     | 6.27      | 10.41     |
| .....       | 10.00 | 8.20     | 8.10      | .....       | 9.10      | 3.20      | 8.30      |
| .....       | a.m.  | p.m.     | a.m.      | .....       | a.m.      | p.m.      | p.m.      |

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

## MICHIGAN & OHIO RAILROAD.

| GOING WEST. |         |         | GOING EAST. |         |         |
|-------------|---------|---------|-------------|---------|---------|
| No. 36.     | No. 34. | No. 32. | No. 31.     | No. 33. | No. 35. |
| p.m.        | a.m.    | a.m.    | a.m.        | p.m.    | p.m.    |
| .....       | 5.45    | 10.10   | .....       | 11.10   | 5.10    |
| .....       | 6.40    | 11.02   | .....       | 10.10   | 4.15    |
| .....       | 7.16    | 11.39   | .....       | 9.32    | 3.37    |
| .....       | 8.25    | 12.48   | .....       | 8.26    | 2.28    |
| a.m.        | 8.42    | 1.06    | .....       | 8.09    | 2.10    |
| 6.10        | 9.15    | 1.38    | .....       | 7.38    | 1.58    |
| 6.37        | 9.44    | 2.05    | .....       | 7.06    | 1.14    |
| 6.49        | 9.57    | 2.17    | .....       | 6.49    | 1.02    |
| 7.07        | 10.15   | 2.36    | .....       | 6.30    | 12.44   |
| 7.27        | p.m.    | 2.56    | .....       | a.m.    | 12.27   |
| 7.35        | .....   | 3.04    | .....       | .....   | 12.20   |
| 8.16        | .....   | 3.45    | .....       | .....   | 11.43   |
| 8.50        | .....   | 4.10    | .....       | .....   | 11.30   |
| a.m.        | p.m.    | .....   | .....       | a.m.    | p.m.    |

All trains run daily except Sunday. S. W. VINCENT, Train Master.

JUNE 21, 1885.

## CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—104 Clark-st., new Opera Building, Palmer House, & Grand Pacific.

| TRAINS.   | LEAVE.      | ARRIVE.     |
|---|-------------|-------------|
| Davenport Express.....                                    | +9:10 a.m.  | +5:45 p.m.  |
| Council Bluffs and Peoria Fast Express.....               | +12:10 p.m. | +2:30 p.m.  |
| Kansas City, Leavenworth, and Atchison Express.....       | +12:10 p.m. | +2:30 p.m.  |
| Minneapolis and St. Paul Express.....                     | +11:30 a.m. | +3:00 p.m.  |
| Kansas City, Atchison, and Leavenworth Express.....       | +11:20 a.m. | +3:00 p.m.  |
| Peru Accommodation.....                                   | +4:45 p.m.  | +10:15 a.m. |
| Council Bluffs Night Express.....                         | +10:00 p.m. | +6:50 a.m.  |
| Kansas City, Leavenworth, and Atchison Night Express..... | +11:30 p.m. | +6:25 a.m.  |
| Peoria Night Express.....                                 | +10:30 p.m. | +6:25 a.m.  |
| Minneapolis and St. Paul Fast Express.....                | +1:00 p.m.  | +6:25 a.m.  |

\*Daily. +Daily except Sundays. †Daily except Mondays. ‡Daily except Saturdays. §Sunday only.

# The Review and Herald.

BATTLE CREEK, MICH., OCT. 6, 1885.

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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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## REMAINING CAMP-MEETINGS FOR 1885.

|                                       |           |
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| Iowa, Mt. Pleasant, Henry Co.,        | Oct. 7-12 |
| Illinois, Marshall,                   | " 8-13    |
| Northern Michigan, Traverse City,     | " 8-14    |
| Kentucky, Leitchfield, Grayson Co.,   | " 14-20   |
| Nebraska, Lincoln,                    | " 14-20   |
| Southern California, Santa Ana,       | " 15-26   |
| Kansas, Newton, Harvey Co.,           | " 15-25   |
| Tennessee, Greenbrier, Robertson Co., | " 21-27   |

The weather during the Michigan camp-meeting was exceptionally good. Not a drop of rain fell on the camp from the beginning to the close.

## THE SCAPE-GOAT.

L. McKEE: As an offering Christ bore the sins of all the world. The sins borne by the scape-goat are those which are borne away from the sanctuary after the atonement is made. These sins are laid upon the scape-goat by the priest. Christ in this service is the priest. He could not at the same time be the scape-goat to receive the sins which he bears from the sanctuary. See this whole subject fully discussed, and the different steps in the plan of salvation defined and located, in the work on the Sanctuary published at this Office. Price in muslin, \$1.00; paper covers, 30 cts.

## THE SABBATH ENVELOPE.

A BROTHER has sent us a clipping from the *Christian Standard*, in which a Mr. Cramer (presumably minister, as he talks as a great many of them do) professes to answer the little argument on the Sabbath question printed on the back of envelopes. His answer is a series of wholesale denials. He denies that Adam or Eve knew anything about a Sabbath, or that any other human being did till 2,513 years after Eden was closed; denies the definition of "sanctify" as found in Webster; denies that the disciples

kept the Sabbath after the cross, notwithstanding Luke 23:56 says they did; denies that it was Paul's usual custom to hold meetings on the Sabbath day, notwithstanding the plain testimony of the book of Acts on this subject; denies that the Lord ever had a day before Sunday became the Lord's day; etc., etc.

But as the entire argument from the envelope is given in connection with his article, and the points are all sustained by plain references to the Scriptures, it nullifies all that Mr. C. says with those who believe the Bible. And so we let it pass.

## NOTICE TO CANVASSERS.

WE are continually receiving orders at this Office for "Sunshine at Home," to fill orders taken in connection with the *Signs of the Times*, and we are asked to furnish them at 50 cts. each. Although we were under no obligation to fill these orders, we did so, and have supplied several thousand copies, so that the canvassers would not lose their hard earned commission, nor disappoint their customers. Thinking that there would be an end to these calls on our generosity, we have remained silent. Hereafter, all persons working for the *Signs* and "Sunshine" must send their orders to the Pacific Press, as we have nothing to do with the combination canvass. We shall be pleased to furnish "Sunshine" at the regular price, and will make special terms to those wishing to purchase in large lots.

REVIEW AND HERALD.

## ILLINOIS CONFERENCE TREASURERS.

REMEMBER, all the tithes paid to you should be sent to the State Treasurer, Lizzie S. Campbell, No. 95, 35th St., Chicago, Ill. R. M. KILGORE.

## ILLINOIS TRACT REPOSITORY.

WE have secured rooms for the Illinois Tract Society Repository. The Secretary is already here and located at No. 95, 35th Street. All business relating to the tract society, and all orders for books, should be addressed to "Illinois Tract Society," No. 95, 35th St., Chicago, Ill. R. M. KILGORE.

## ILLINOIS CHURCH CLERKS.

PLEASE notice that a change was made in the office of State Secretary at the late State Conference. Your quarterly reports must now be forwarded to Eld. Geo. B. Starr. Please read carefully, and act promptly, according to the instructions contained in the letter which he has addressed to you. In those companies where there is no acting church clerk, will some one else who can give the desired report please do so, that we may have a full report. All reports from churches must be addressed to Eld. Geo. B. Starr, 3652 Vincennes Ave., Chicago, Ill. R. M. KILGORE.

## KANSAS CHURCH CLERKS AND ELDERS, NOTICE!

WE are desirous of obtaining as nearly as possible the present number of our people. Accordingly we wish all church clerks to report immediately (1) the number of members in their respective churches, and (2) the value of all church property and of what it consists. Church elders will please see that this request is complied with. We further earnestly solicit all our scattered brethren throughout the State to report to us personally, or to know that you are reported by some one else. Address me for the next thirty days, at Beloit, Mitchell Co., Kansas.

JAMES MORROW, Sec.

## CHURCH AND STATE IN AMERICA.

THE Worcester (Mass.), *Daily Spy*, Aug. 19, 1885, has the following:—

"CHAUTAUQUA, N. Y., Aug. 18.—Rev. Dr. Edward Everett Hale of Boston lectured at 8 o'clock this morning on parish work in cities, speaking especially of the use of the Church for the improvement of the public life. He said that at every college commencement some fool declared that in this country the Church and State were absolutely separate, while the fact was that the same men who controlled the Church virtually controlled the State also. The Church and State are, therefore, substantially united in America."

Dr. Hale is a popular leading man. The truth of his statement cannot be denied. All it needs now is

for these Church men to unite, and they can easily control the laws of the land. D. M. CANRIGHT.

## SHALL WE SEND PAPERS BY EXPRESS?—No!

SOME good brother in Illinois sent us about six copies of old *REVIEWS* and *Instructors* by express put up in nice order and packed in a neat little box as though it were money, and we had to pay eight cents express charges on it. If they had been sent in a bundle, they would have come much cheaper by express and cheaper still by mail; or if sent in charge of Ill. C. R. R., to Daniel Thompson, would have come free. As this mission is without funds, we would ask our kind-hearted brethren not to send papers at our expense. As many have responded to our calls for papers, we shall be well supplied for awhile, and shall be very busy for some time delivering copies of the "Great Controversy;" though many more papers can be used here as soon as any one can get the time to use them.

Since writing the above, another little handful of soiled papers has come by express, on which the postage would have been about ten cents, but we had to pay forty-five cents express charges. Our friends who are contributing papers from the different States will please accept this simply as a hint for the sake of economy, and not as an expression of indignity. G. K. OWEN.

## SYNOPSIS OF THE PRESENT TRUTH.

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OR,

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IN

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NOTE.—The regular price of this work is \$1.25, but by importing a large quantity the Office is able to sell them at the above low rate.

## MAN'S NATURE AND DESTINY.

—OR,—

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